

2018–2019
FIELD EDUCATION
HANDBOOK

Guidelines and Policies





2018–2019 Field Education Handbook

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Revised July 2018

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Administrative Faculty

Faculty liaison for field education

Directs office, staff, and program, including policy matters

Advises designated students

Oversees the International and Teaching Ministry Programs

Liaison to churches of varying polities

The Reverend Jennie Lee Salas, Associate Director

Advises Presbyterian and other designated students

Liaison to Presbyterian churches

Liaison to Specialized Ministries

Liaison to the Rutgers MSW Program

Oversees Urban Ministry Leadership Program

Oversees Clinical Pastoral Education Program

The Reverend Leslie Martin, Assistant Director

Advises designated students

Liaison to churches of judicatory and congregational based polity

Mrs. Amanda Cenker, Office Assistant

Support for Staff, Supervisors, Technology, Clinical Pastoral Education, and Urban Ministry

Mrs. Robin Braun, Office Assistant

Support for Staff, Students, Teaching Ministry, and International Programs

Important Dates

2018

September 6	Classes begin
September 9	Suggested date for students to begin FE placement
September 12	Mandatory FE seminar for students doing FE for the first time
October 1	Learning/serving covenants are due
October 22–26	Reading week
November 21–23	Thanksgiving break
December 20	First semester ends
December 21	Offices Closed for Christmas Break

2019

January 2	Office Open
January 2–15	Optional January term
January 7	Mid-year appraisals are due
January 22	Spring semester begins
March 4-8	Reading week
April 22	Final appraisals are due
April 24–30	Reading week
May 6	Latest FE end date

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Field Education: Role, Purpose, and Outcomes

The mission of the Office of Field Education at Princeton Theological Seminary is to provide at least two internship placements for MDiv, MACEF, and dual-degree students. At least one internship placement will be provided for MA(TS) degree students. For these placements they will receive supervised training in the practice of ministry and theological reflection. The goal is that each student will be equipped for leadership in a congregation, the larger church, the classroom, the academy, and/or public areas of ministry.

MISSION OF PRINCETON THEOLOGICAL SEMINARY

The direction for field education is also set by the mission statement of Princeton Theological Seminary: PTS “prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.”

THE ASSOCIATION OF THEOLOGICAL SCHOOLS STANDARDS

Field education is defined by the Association of Theological Schools (ATS) in the United States and Canada, which is the accrediting and program agency for graduate theological education in North America. The purpose of the association is the improvement of theological education. In the standards, ATS has established the purpose and goals for the Master of Divinity (MDiv), the Master of Christian Education and Formation (MACEF), and the Master of Theological Study MA(TS).

PARTICULAR ATS STANDARDS RELATED DIRECTLY TO THEOLOGICAL FIELD EDUCATION:

MASTER OF DIVINITY DEGREE

A.1.1.1 The purpose of the Master of Divinity degree is to prepare persons for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings. Because of its breadth, it is the recommended degree for admission to the Doctor of Ministry degree program and a recommended degree for admission to advanced programs oriented to theological research and teaching.

A.1.2.1 The goals an institution adopts for an MDiv degree should be related to the institution’s mission and foster students’ knowledge of religious heritage, understanding of the cultural context, growth in spiritual depth and moral integrity, and capacity for ministerial and public leadership.

A.1.3.1 The primary goals of the program shall be further delineated as demonstrable learning outcomes congruent with the institution’s mission and purpose. Institutions shall demonstrate that students have achieved the goals or learning outcomes of the degree program by means of direct and indirect evidence of student learning.

A.1.3.2 These specific learning outcomes should shape and inform the design of all courses, supervised ministry experiences, formation activities, and other instructional strategies to establish a coherent and integrated curriculum for the degree program.

A.2.1 ...educate students for a comprehensive range of pastoral responsibilities and skills by providing opportunities for the appropriation of theological disciplines, for deepening understanding of the life of the church, for ongoing intellectual and ministerial formation, and for exercising the arts of ministry.

A.2.4.1 ...provide for spiritual, academic, and vocational counseling and careful reflection on ministerial roles such as leader, guide, and servant of the faith community.

A.2.4.2 ...provide opportunities to assist students in developing commitment to Christian faith and life (e.g., expressions of justice, leadership development, the devotional life, evangelistic witness) in ways consistent with the overall goal and purpose of the institution's MDiv program.

A.2.5 ...provide theological reflection on and education for the practice of ministry. These activities should cultivate the capacity for leadership in both ecclesial and public contexts.

A.2.5.1 ...provide for courses in the areas of ministry practice and shall ensure a constructive relationship among courses dealing primarily with the practice of ministry and courses dealing primarily with other subjects.

A.2.5.2 ...specifically provide for training in professional and ministerial ethics.

A.2.5.3 ...provide opportunities for education through supervised experiences in ministry. These experiences should be of sufficient duration and intensity to provide opportunity to gain expertise in the tasks of ministerial leadership within both the congregation and the broader public context, and to reflect on interrelated theological, cultural, and experiential learning.

A.2.5.4 Qualified persons shall be selected as field supervisors and trained in supervisory methods and the educational expectations of the institution.

A.2.5.5 The institution shall have established procedures for selection, development, evaluation, and termination of supervised ministry settings.

A.3.1.1 The location, or learning environment, can occur in multiple patterns that include, but are not limited to, in-person faculty-student instructional contact on a campus or extension site, online/technologically mediated forms of instruction, supervised ministry practice. ...An institution shall demonstrate that its students are engaged in a community of learning whereby faculty and students have significant opportunities for interaction, peer learning, development of pastoral skills, supervised experiences of ministry, and growth in personal, spiritual formation.

A.3.1.2 The institution shall provide instruction in a manner and at locations that facilitate the achievement of stated degree-program learning outcomes...

A.3.1.7 The institution shall have established procedures and policies regarding supervised ministry practice...

A.3.3.2.1 Faculty shall relate the insights of their disciplines to the practice of ministry and shall be attentive to students' spiritual development and professional growth.

A.3.3.2.2 Faculty resources should include some persons who are currently engaged in parish, congregational, or specialized ministerial leadership.

MACEF DEGREE

B.1.1.1 The primary purpose of these graduate-level professional degrees is to equip persons for competent leadership in some form of specialized ministry in congregations and other settings.

B1.2.1 Primary goals for this kind of degree program include: (1) the capacity for critical and constructive theological reflection regarding the content and processes of the areas of specialized ministry; (2) skill in the design, implementation, and assessment of ministry in these specialized areas; (3) an understanding of the various disciplines that undergird the area of specialized ministry; and (4) growth in personal and spiritual maturity.

B.2.4 Personal and spiritual formation: The program shall provide opportunities through which the student may grow in personal faith, emotional maturity, moral integrity (including personal, professional, and ethical standards), and public witness.

B.2.5 Specialization: The program shall provide structured opportunities for students to gain understanding and skill in practice related to the areas of specialization, to acquire the capacity to design and maintain effective practices and programs in the areas of the specialty, and to develop skill in assessing the efforts and contributions of the specialized ministry.

B.2.5.1 The program shall provide students with supervised experiences in the area of the ministry specialization. These experiences should be of sufficient duration and intensity to provide opportunity to gain expertise in the tasks of ministerial leadership and to reflect on the interrelated theological, cultural, and experiential learning.

B.2.5.2 The theological school shall select qualified persons as field supervisors and train them in supervisory methods and the educational expectations of the institution. Schools shall also have a procedure for selection, development, evaluation, and termination of supervised ministry settings.

B.3.3.1.2 Faculty resources should include some persons who are currently engaged in parish, congregational, or specialized ministerial leadership.

B.3.3.2.2 The theological institution should maintain an open and mutually enhancing relationship with other theological institutions, universities, professional schools, and social agencies insofar as that relationship contributes to the accomplishment of the program's goals.

MA(TS) DEGREE

D.1.1.1 The purpose of this degree program is to provide a basic understanding of theological disciplines for further graduate study or for general educational purposes.

D.1.3.1 The institution shall identify demonstrable student learning outcomes for these degrees and shall state those outcomes in terms of how student knowledge and outlook will change as a result of having completed the degree.

DENOMINATIONAL POLICY

The Presbyterian Church (USA), through its Book of Order accepts seminary-supervised field education assignments within particular limitations. Other denominations have policies related to field education, and they should be consulted. Students are advised to be in contact with judicatory oversight committees before seeking placement.

GOALS AND INTENDED OUTCOMES

Self-awareness—Effective ministers know their areas of strength and weakness well, so they may authentically exercise ministerial authority with integrity. Field education supervisors and settings help students recognize talents and gifts for leadership and service, and accept and address deficiencies that may impede effective ministry. Goal setting and evaluation in field education encourage students to carry out intentional programs for growth toward recognized competence as individuals and members of a team.

Relationship Development—Effective ministers serve with individuals and groups so as to lead toward a common goal. They delegate responsibility while offering support. They also teach and work alongside students to help them become more adept at ministry tasks. Their expression of respect leads to the creation of community. The rapidly changing global context demands that ministers relate to others with sensitivity, integrity, and understanding, in and beyond the church.

Skill Acquisition—Competent ministers can teach, interpret, and communicate the Christian faith and tradition to people of all ages. They discover how to plan, use conflict, shepherd precious resources, and organize groups and communities. In field education, many skills can be practiced with the benefit of supervision.

Testing of Vocational Call—While every Christian has a call to discipleship with a resultant ministry by virtue of his/her baptism, few are called to ordained pastoral ministry. Some come to seminary expecting to teach in some form of higher education or serve in a faith-based nonprofit organization. Field education exposes students to different facets of ministry to determine which, if any, are suited for them.

Integration—Competent ministers combine theory and practice, concepts and skills, ideas and relationships, critical reflection and action. As students work with those experienced in ministry, their capacity for wisdom increases as study and reflection lead to competence and clarity of thought. Field education offers practitioners opportunities to apply learning gained from biblical studies; systematic, historical, and practical theology; church history; and the practical disciplines to the work of ministry, in order to see how they relate to and inform one another.

RESOURCES FOR LEARNING

Field education is an integrative practice that uses the action/reflection model of education to unite the theological curriculum with experiential learning to form a holistic and comprehensive understanding of the Christian faith. Integration occurs as students practice the art of theological reflection while serving in churches, specialized ministries, and focused ministries such as teaching or international ministry. Field education is where theology and ministry merge as supervisors and students bear the resources of the Christian faith, acquired through seminary coursework and life experience. Princeton Seminary professors, literature, and other means serve as sources for coursework. However, until further notice all requests that involve faculty surveys must be cleared through the dean and vice president of academic affairs.

Field education occurs in either a Christian congregation, or in a specialized ministry site. An acceptable specialized ministry site engages in ministry within the world promoting Christian values, but might not be designated as a religious organization (for example social justice organizations, soup kitchens, crisis ministries, organic farms, advocacy groups, organizations associated with the United Nations). In such cases, the on-site supervisor must hold at least a master's degree, but might not have specific theological training. For these sites a Christian

theological conversation partner must be identified who will have regular conversations (biweekly during the academic year and summer) focused on Christian theological understandings that integrate the practice of ministry with the work the student is doing in the academy.

Information for Students

FIELD EDUCATION ADVISEMENT SYSTEM & PLACEMENT PROCESS

The Office of Field Education uses an advisement system to help the student explore how best to acquire the practical skills and experience he or she desires. Each student entering the MDiv, MACEF, MA(TS), or dual MACEF/MDiv program is assigned a field education advisor. The relationship between a student and his or her advisor begins with an initial interview, which is to be completed by the end of October of a student's first year. The second and subsequent meetings between the student and his or her field education advisor focus on assessing the student's progress.

The field education program is offered to students without regard to sex, sexual orientation, race, age, physical disability, or national or ethnic origin. The process of securing a field education placement is interactive and involves the student, his or her advisor, and various field education site supervisors. The initial meeting between the student and the field education advisor allows each to meet the other and begin to explore the student's gifts for and calling to ministry. Subsequent meetings between the student and his or her advisor gets to the basics of assessing the student's already developed skills and targeting areas for further development. During these meetings, the field education advisor will provide information to the student on available sites in the pool of established and approved sites on file in the Office of Field Education. Based on his or her experience with the sites in the approved pool and knowledge about the supervisor, the advisor will suggest several sites that he or she feels will be able to meet the student's needs. The student is also encouraged to explore the field education database for sites that may be a good fit based on the student's gifts, goals for formation, and sense of call.

The student should allow enough time to visit the sites in which he or she is interested, attend worship (if applicable), and meet the supervisor. If after the visit the site is considered suitable, the student should arrange for an interview with the field education supervisor. During this interview the supervisor should describe the site and its congregation/clients, and share what the student is expected to do in the placement. The student may bring a résumé or other biographical statement that outlines his or her skills and related experiences. The student should be prepared to discuss his or her learning and vocational goals, understanding of call, and areas for theological, professional, and spiritual development. It is important for the student to approach this interview professionally, attending to appropriate dress, presentation, and post-interview follow-up. The supervisor should explain the site's context for learning and how the placement will coincide with the student's needs and skills.

Students are encouraged to begin interviewing with site supervisors by mid-November. The decision to accept a student in a placement is made by the supervisor at the site, ideally within two weeks of the interview. The wise student will interview several supervisors at different field education sites, since most supervisors will interview more than one student and usually can select only one.

Once a student and supervisor have agreed to work together, each should notify the Office of Field Education of the decision. The office staff will then follow-up on any needed paperwork. **All placements must be finalized by March 25th.**

The student may propose a new site for a summer or academic year placement. When developing a new site, the field education advisor (not the student) evaluates the site and supervisor to determine their suitability for the program. **The student should provide the office assistant with the accurate name, address, and contact information of the proposed new site and supervisor by filling out the Request for New FE Site form by February 1.** The office assistant will then contact the proposed new site to complete the full profile for the student's advisor to review. Submission of a new site does not guarantee acceptance. A status report on submitted placements will be provided by the end of February. New sites need to be prepared to provide up to half, if not the full stipend for a student's placement.

Students seeking to participate in the dual MDiv from Princeton Theological Seminary and the MSW from Rutgers University program must complete their academic-year field education placement during their middler MDiv year. This should be considered when developing a field education plan in consultation with the student's field education advisor. Because the students that have been accepted into the dual MDiv/MSW program begin their studies at Rutgers University in the senior year of their MDiv, it is **critical that students complete the two required field education placements** for their MDiv with Princeton Theological Seminary by the end of the summer before their senior year begins.

Admission to the MDiv/MSW dual degree program is through a two-part application process. Students must submit an application to the MDiv/MSW Admissions Committee and be accepted to the PTS supported dual degree program. There are a limited number of admissions available in this dual degree program. Admission criteria is determined by the Admissions Committee, and ordinarily include outstanding academic achievement and professional maturity and accountability. Students must also apply to the Rutgers MSW program and be accepted by the Rutgers MSW Admissions Committee. Only students who successfully complete both admissions processes will be considered for enrollment in the MDiv/MSW joint degree program.

PROGRAM REQUIREMENTS

The field education program provides experiences for the practice of ministry within approved, supervised ministry settings that are consistent with the vocational needs of students. These experiences are carried out in the pool of Seminary-approved sites that meet denominational and/or ordination requirements. Students should be in contact with judicatory committees responsible for candidates before getting too involved in site selection.

MDIV, MACEF, MDIV /MACEF, AND MDIV/MSW

There are two basic requirements in the field education program. Both field education requirements must be completed during the degree time frame: MDiv three years, MACEF two years, dual MDiv/MACEF four years, dual MDiv/MSW before the senior year. Both FE requirements must be completed before a student can participate in the graduation ceremony.

The **first basic requirement** is that students in the MDiv, MACEF, dual MDiv /MACEF degree and the dual MDiv/MSW degree programs must complete one placement in a church. The designation of a site as a church requires that the site support an established, “permanent” community with regular worship, pastoral care for the community, educational programming, and other aspects of community life. As a laboratory for ministry and learning, a church shall provide the student with opportunities to lead and assist regularly with worship, preaching, providing pastoral care, teaching, exploring the organizational characteristics of a congregation, and learning about the site’s relationship to its context and community. Ordinarily, the church placement occurs within a congregation that has a building designated for religious, educational, and missional purposes. The church experience is central to the Seminary’s mission to equip leaders for the pastorate. The church placement is not typically done in the student’s home church.

Students ordinarily do their field education placements at two different sites. To continue in the same site the student must: (a) submit an enhanced job description; (b) and obtain permission from his or her governing body, if applicable. All students must complete one domestic placement.

The **second basic requirement** is that each student in the MDiv, MACEF, dual MDiv/MACEF, and dual MDiv/MSW degree programs must complete two field education placements. Ordinarily one placement is done part time (minimum 300 hours completed during thirty weeks of service) during the second academic year. Students are required to be on-site 10–12 hours per week. When preparation is added, the maximum commitment is 15 hours per week. The other placement is done full time (minimum 350 hours over ten consecutive weeks during the summer). This placement requires a minimum of 35 hours per week on-site. This design for a broad experience satisfies the Association of Theological Schools (ATS) requirement for the intensity of field education. Students may request to replace the summer placement with a second academic-year placement, which would take place during the third academic year. Two summer field education placements will not fill the requirements. Students selected for the National Capital Semester for Seminarians (NCSS) program (a “Washington Semester” taken during the fourth semester) will postpone their academic-year field education placement until their senior year. Practical experience through the NCSS program does not meet PTS guidelines for field education.

A third option for completing either the summer or academic-year placement is the Year-long Intensive Field Education experience. This is done over a period of 9–12 months, 35 hours a week (minimum 1,260 hours).

This program offers churches and other agencies and institutions the opportunity to extend their ministries and mission by providing a context that encourages the education and formation of future pastoral leaders. By providing such opportunities, the church or institution enters into a partnership with the Seminary to ensure that the student is provided learning and growing opportunities needed for his or her vocational, professional, and personal development.

Church experiences in pastoral ministry include special responsibilities and involvement in preaching, worship leadership, small group work, teaching, administration, pastoral counseling, and community action. Specialized ministries offer experiences in campus ministries, urban projects, social work/nonprofit agencies, and Clinical Pastoral Education in hospitals. Year-long internships must be funded by the site.

An intensive ministry internship may be used to satisfy either the summer or academic-year field education requirement. Intensive ministry internships are usually done after the completion of two years of theological education. Students who choose this option will be considered full time and will be eligible for the Seminary's medical insurance and continued deferment of student loans. Courses at PTS or other institutions cannot be taken during an intensive ministry internship. Students receive two credits at the conclusion of the internship and are graded on a pass/D/fail basis. Students must complete a learning/serving covenant at the beginning of the internship and both a midyear and a final appraisal with their supervisor. The learning/serving covenant is due two weeks after the internship begins, no later than October 1. The midyear appraisal is due in January; the final appraisal is due in August. Students and supervisors meet weekly to review the student's work and reflect theologically on it.

First-year students normally do not take field education. A student may petition the director of field education to be allowed to participate in field education during the junior year.

Criteria considered when reviewing this request are whether or not the student:

- has completed at least four courses in religion/theology which demonstrate that the student has come prepared for advanced standing in his/her seminary education.
- has successfully engaged in work in a ministry setting for at least one year prior to beginning study at PTS.
- demonstrates exceptional maturity in handling academic and personal responsibilities.
- has a learning style in which practical educational experience complements his/her academic study so that the student is able to maximize the effectiveness of his/her studies.

MACEF STUDENTS

- Two field education placements are required.
- One placement must be done in a church.
- Preaching is not required but is recommended.
- The church placement may not typically be done in the student's home church.
- Students must do the first placement full time during the summer after the first academic year, and the second placement part time during the second academic year. Field education typically may not be done during the first academic year.
- Students must attend the Orientation to Field Education before the first placement.
- Students must complete the Clergy Ethics Training (offered by Princeton Seminary) during their first year. This training must be completed before the start of the first placement.
- Princeton Seminary charges tuition for all summer field education placements. The charge is part of the new academic year's tuition. For example, summer 2018 is part of the 2018–2019 academic year. If you have questions, contact the Office of Admissions and Financial Aid.
- Students may do a nine-to-twelve-month intensive ministry internship in place of either the required summer or academic-year placement.
- Students may not do two summer placements to fulfill the requirements.

- On-campus positions at the Seminary are not eligible for field education credit.
- Students may not do summer language or other course work and a summer field education placement at the same time.
- Teaching track: Teaching Ministry Congregational and other relevant Placements, e.g. educational institutions (developed in partnership with Office of Field Education)
- Ministry with Young People track: Field Ed placement in one of, e.g.: youth ministry, young adult ministry, campus ministry, prison ministry/youth correctional facility.
- Spiritual Formation and Mission track: Spiritual life, hospital chaplaincy with a focus on spiritual direction, new church development, clinical pastoral education, spiritual care of elders, hospice chaplaincy (developed in partnership with Office of Field Education)

MA(TS) STUDENTS

MA(TS) students are required to do only one placement (either summer, academic year, or yearlong intensive) in a church or specialized ministry. The placement must be completed during the degree time frame. This requirement must be completed before a student can participate in the graduation ceremony.

- One field education placements is required.
- Preaching is not required, but it is recommended.
- A church placement may not typically be done in the student's home church.
- Students must attend the Orientation to Field Education before the first placement.
- Students must complete the Clergy Ethics Training (offered by Princeton Seminary) during their first year. This training must be completed before the start of the first placement.
- Princeton Seminary charges tuition for all summer field education placements. The charge is part of the new academic year's tuition. For example, summer 2018 is part of the 2018–2019 academic year. If you have questions, contact the Office of Admissions and Financial Aid.
- Students may do a nine-to-twelve-month intensive ministry internship in place of either the required summer or academic-year placement.
- On-campus positions at the Seminary are not eligible for field education credit.
- Students may not do summer language or other course work and a summer field education placement at the same time.

MDIV, DUAL MDIV/MACEF, AND MDIV/MSW DUAL DEGREE STUDENTS

- Two field education placements are required.
- For MDiv students, both placements must be completed within three years. MDiv/MSW dual degree students must complete both placements before senior year.
- One placement must be done in a church.
- The church placement must allow the student to preach twice.
- The church placement may not typically be done in the student's home church.
- It is recommended that one placement be completed full time during the summer, and the next placement part time during the second academic year. Field education may not typically be done during the first academic year.
- Students must attend the Orientation to Field Education before the first placement.
- Students must complete the Clergy Ethics Training offered by Princeton Seminary during their first year. This training must be completed before the start of the first placement.

- Princeton Seminary charges tuition for all summer field education placements. The charge is part of the new academic year's tuition. For example, summer 2018 is part of the 2018–2019 academic year. If you have questions, contact the Office of Admissions and Financial Aid.
- Students may do a nine-to-twelve-month intensive ministry internship in place of either the required summer or the academic-year placement.
- Students may not do two summer placements to fulfill the requirements.
- On-campus positions at the Seminary are not eligible for field education credit.
- Students may not do summer language or other course work and a summer field education placement at the same time.

TRANSFER STUDENTS

Transfer students may be able to transfer one unit of a field education experience completed at another seminary, provided it satisfies Princeton Seminary's requirements for intensity, supervision, and reporting and is supported on the student's transcript. Transcripts showing practical curricular or field education training must be submitted to the registrar. Documentation of work completed during the practical curricular or field education training must be submitted to your field education advisor. At least one unit of field education must be taken at Princeton Seminary.

TYPES OF PLACEMENTS

Placements are available in churches representing twenty-five denominations, in specialized ministries, in Clinical Pastoral Education sites, and in focused placements that concentrate on particular types of ministry. Some of the many types of ministry experiences available to students are:

Church: The purpose of supervised ministry in a church is to help students acquire a general understanding of the church and its ministry in a variety of areas, and to help prepare students for ordained ministry, general pastoral responsibilities, and religious leadership roles.

Clinical Pastoral Education: The purpose of Clinical Pastoral Education (CPE) is to provide a method for developing personal discernment and pastoral and clinical skills under supervision.

Healthcare Ministry: The purpose of the healthcare ministry placement is to provide opportunities for students to explore pastoral, ethical, and theological issues in healthcare, and to engage in ministries that embody these issues in the parish or institutional setting.

Multicultural Ministry: The purpose of the multicultural ministry placement is to provide opportunities for students to work in domestic congregations and agencies that have an intentional mission to be racially and/or culturally diverse. **New Church Development:** The purpose of the new church development placement is to provide opportunities for students to learn skills and habits of practice peculiar to establishing new congregations, and to determine whether they may have the commitment and personal gifts for such a ministry.

Rural Ministry: The purpose of supervised ministry in a rural environment is to provide students opportunities to experience rural living in a variety of contexts in a full-time placement during the summer, and to reflect on rural values, lifestyles, and the issues of change and economic struggle affecting the rural community.

Specialized Ministry: The purpose of supervised ministry in a specialized ministry placement is to help students acquire a general understanding of the nature of a particular institution, its governance, and the needs it addresses, as well as to help prepare students for leadership roles and responsibilities that use their theological education in the broader public context.

Yearlong Intensive Ministry Internships: The purpose of the intensive internship program is to provide students with opportunities to engage in supervised ministry for a period of nine-to-twelve months on a full-time basis. A well-structured and intentionally conceived internship will provide the student with opportunities for learning and growth that will help: (1) clarify vocational direction and commitment; (2) develop personal and professional understanding of and competence for ministry; and (3) foster personal, interpersonal, and spiritual growth.

FIELD EDUCATION AND FOCUSED MINISTRY PLACEMENTS

International Field Education: The purpose of the international field education placement is to provide opportunities for students to develop global awareness in order to empower them to minister in a multicultural world at home or abroad. Concepts such as ethnocentrism, mission, and globalization are examined in cross-cultural contexts through partnerships with churches and specialized ministries throughout the world. Previous cross-cultural experience, not necessarily international, is preferred. Only students who have applied for and been accepted into the International Program are eligible for international placements. All applicants must maintain at least a GPA of 3.0 and not have any failing grades on their transcript at time of departure to their international placement.

Teaching Ministry: The purpose of the teaching ministry placement is to help students who plan to teach in higher education or in an adult teaching ministry in the church to learn to apply their theological knowledge in an adult education program. While participating in the general life of a selected site, students will design, implement, and teach adult education. Working both independently (under the guidance of the supervisor and faculty mentor) and with others in the congregation/ organization, the student connects curriculum, methodology, and resources to the faith development of adult learners. Students must apply for and be accepted into the teaching ministry program.

Urban Ministry: Through fieldwork at churches or social service institutions, students will participate in a structured Theological Reflection practicum that will examine the nuances of urban contextual ministry. Students will discover issues of concern in the urban setting and discuss strategies for renewal, self-awareness and theological competence. Second and third-year students will aim to comprehend the complexity of urban context, which requires theological depth and ability to formulate and contextually apply relevant and robust urban biblical theology. Working independently, in a cohort and under the supervision and mentorship of an urban practitioner, the student will engage in the practice of ministry while formulating their vocational call in urban ministry. This is a limited enrollment to 10 students for this one-credit hour course FE3105 for the Fall/Spring academic year.

FIELD EDUCATION AND CLINICAL PASTORAL EDUCATION (CPE)

Clinical Pastoral Education (CPE) was conceived by Dr. Richard C. Cabot as a method of learning pastoral practice in a clinical setting under supervision. Today, there are at least two accreditation bodies for clinical pastoral education—The Association for Clinical Pastoral Education (ACPE) and The College of Pastoral Supervision and Psychotherapy (CPSP). In CPE, theological students, ordained clergy, members of religious orders, and qualified laypeople minister to people often in crisis situations, while being supervised. Out of intense involvement with supervisors, other students, and other professionals, CPE students are challenged to improve the quality of their pastoral relationships and pastoral care counseling skills.

Through pastoral practice, written case studies and verbatim, individual supervision, seminar participation, and relevant reading, students are encouraged to develop genuine, caring pastoral relationships. Through viewing complicated life situations from different viewpoints, students are able to gain new insights and understanding about the human situation. Theological reflection is important in CPE, as pastoral people seek ways to integrate theology with life experience. CPE also provides the professional training needed for a career in chaplaincy. (Refer to CPE booklet posted on the Field Education web page.)

The Office of Field Education advises students about CPE, whether or not they do CPE for Seminary credit. An information night is held in late September, when CPE information packets are distributed. A CPE recruitment event takes place before the Thanksgiving break. Students, especially those seeking ordination, are strongly encouraged to attend these events, as CPE may be required at some point by a sponsoring judicatory/congregation/committee of care. After the September meeting, students may make appointments with their field education advisors for individual advisement about CPE. It is strongly suggested that students make contact with CPE sites soon after the information night.

Standard Unit of CPE: The standard unit is a minimum of 400 hours in a sequence of eleven weeks. It is also called a quarter of CPE and can be done in the summer.

Extended Unit of CPE: The extended unit is 400 hours of training spread over a longer period, usually sixteen hours per week for twenty-five weeks, and can be done during the academic year.

- Financial responsibility for CPE lies with the student.
- An application fee paid to the site.
- A site fee generally ranging from \$500 to \$800.
- Tuition to PTS for two or three credits (unless these credits are deducted from a PTS grant).
- A few centers across the country offer a stipend for introductory CPE; ask for further guidance in the Office of Field Education.
- **PTS does not provide a stipend for CPE.**

Registration for Field Education

The Office of Field Education will register you only after the following requirements are met.

- March—PIMA signed by supervisor, theological reflection conversation partner (TRCP), if applicable, student, advisor, director
- March—Assumption of Risk signed by student
- March—Supervisor and TRCP submitted background check form
- Supervisor oriented to the field education program and trained in supervisory methods
- Student completed Clergy Sexual Ethics Training
- Student oriented to field education program

SUMMER PLACEMENT Field Education for Summer		
Specialized Ministry Placement	FE 2101	2 Field Ed Credits
Church Placement	FE 2121	2 Field Ed Credits
Credits CPE—Summer	FE 2110	2 Field Ed Credits
FALL/SPRING SEMESTER—ACADEMIC-YEAR PLACEMENT Field Education for Academic Year		
Specialized Ministry Placement	FE 2102	2 Field Ed Credits
Church Placement	FE 2122	2 Field Ed Credits
CPE—Academic Year	FE 2111	2 Field Ed Credits
FULL-TIME 9- TO 12-MONTH INTENSIVE—YEARLONG PLACEMENT Field Education for Yearlong Intensive		
Specialized Ministry Placement	FE 2103	2 Field Ed Credits
Church Placement	FE 2123	2 Field Ed Credits

- All students doing CPE are required to provide a copy of their CPE acceptance letter to the Office of Field Education by the March 25 placement deadline.
- Reports (e.g. final evaluation) must be turned in to the Office of Field Education for all CPE placements that are receiving course credit.
- FE 3105 Practicum in Theological Reflection may be taken in conjunction with specific field education placements. See the course catalogue for details.

Registration for an Elective Field Education Placement

(Does not fulfill the field education requirements)

The Seminary does not fund stipends for any elective unit of field education.

SUMMER PLACEMENT Field Education for Summer		
Church or specialized ministry	FE 3101	2 Elective Credits
CPE—Summer	FE 3110	2 Elective Credits
CPE—Summer	PC 4110	3 Elective* Pastoral Care Elective Credits
FALL/SPRING SEMESTER—ACADEMIC-YEAR PLACEMENT Field Education for Academic Year		
Church or specialized ministry	FE 3102	2 Elective Credits
CPE—Academic Year	FE 3111	2 Elective Credits
CPE—Academic Year	PC 4111	3 Elective Credits* Pastoral Care Elective Credits
FULL-TIME 9-TO-12-MONTH INTENSIVE—YEARLONG PLACEMENT Field Education for Yearlong Intensive		
Church or specialized ministry	FE 3103	2 Elective Credits

- All students doing CPE are required to provide a copy of their CPE acceptance letter to the Office of Field Education by the March 25th placement deadline.
- Reports (e.g. final evaluation) must be turned in to the Office of Field Education for all CPE placements that are receiving course credit.
- *Enrollment in a one-semester course in pastoral care prior to the 3 elective credit CPE placement is required. PC 4110 and PC 4111 do not fulfill pastoral care requirements.

Information for Students and Supervisors

SITE AND SUPERVISOR REQUIREMENTS

The field education program provides students with opportunities to serve the church of Jesus Christ and the world. The program depends on partner churches and agencies that are willing to offer themselves as venues where the art of ministry is considered and practiced. A set of unique partnerships develop between the student, the Seminary, the supervisor, and those at the ministry site. Partnership implies a relationship based on mutual trust fostered through two-way communication and tangible support. Partnership produces the best sites and supervision.

Field education takes place in approved sites under the direction of certified supervisors. The Office of Field Education is committed to providing cross-cultural, diverse racial/ethnic, and international sites for ministry. Churches or institutions that participate in the PTS field education program have an understanding of the program's goals and educational mission, and have agreed that the primary purpose of field education is the preparation of the student for competent professional ministry, not to fill staff positions.

Each site will provide opportunities for students to explore organizational characteristics of the congregation, agency, or organization and to learn about the site's relationship to its context and community. Church placements will provide opportunities for students to lead and assist with worship regularly, preach at least two times, provide pastoral care, and teach. In addition, each site and supervisor agrees to provide a description of the student's ministry, as well as educational objectives and criteria for evaluation, and to complete all required ministry reports on time.

Specifically, the site must provide a system for supervision and opportunities for supervised ministry experiences to the theological student. These opportunities should address both the general goals of field education and the goals of the individual student. The site must provide a context for learning and serving that meets the student's educational and professional development needs, as well as the ministerial needs of the site. The site must provide a competent, appropriately trained supervisor who meets the Office of Field Education requirements (explained below).

In supervising students, certain conditions are essential, and all individuals involved in supervising a theological student from Princeton Seminary must meet these conditions.

The supervisor must:

- have served in an ordained capacity in a Christian tradition (if applicable) for an equivalency of three years.
- have been at the present site for at least one year.
- possess the MDiv or equivalent degree, or, in the case of specialized ministries, appropriate professional certification.
- be trained, certified, and background checked by the Office of Field Education. (ATS requirement)
- be clear about what constitutes harassment and misconduct, and must at all times exhibit ethical behavior and respect boundaries.

- know the objectives of the PTS field education program and be able to work in partnership with the student and the Seminary.
- meet regularly with the student for pastoral and theological reflection about ministry experiences, and provide the student with honest, constructive, and timely feedback.
- be able to tailor pastoral activities appropriate to the student's learning goals, and to submit assessments and other written materials in a timely manner.
- if possible plan to attend ongoing field education workshops held during the year.
- if the direct supervisor is not equipped to reflect theologically with the student, a person designated as the theological conversation partner may be assigned to meet regularly with the student to focus on theological reflection about the student's practice of ministry.

SUPERVISOR QUALITIES

The Office of Field Education seeks supervisors who are genuinely interested in the educational process and the role of supervision in the training of students for leadership roles in churches and in the broader public context. A good supervisor shares knowledge and expertise so that the student may discern his or her own gifts and limitations for ministry. The supervisor should understand the dynamics of leadership in both ecclesial and public settings, and be willing to appropriately share leadership with the student. The supervisor should know his or her ministry site well enough to candidly discuss the social context. Supervision should be undertaken very carefully to ensure that the student conducts himself or herself in accordance with the site's mission. Supervision should be approached with a strong commitment to mentoring and partnering in the student's journey of vocational discernment and spiritual formation.

In terms of personal qualities, the supervisor should be secure with his or her own identity and know how he or she relates to others. The supervisor should be a mature, nurturing person who is committed to maintaining his or her own personal growth and development. The supervisor should be enthusiastic about his or her work and be able to model responsible self-care. He or she needs to work collegially.

Regarding educational expertise, the supervisor should be able to articulate a clear definition of supervision that is appropriate to his or her context and circumstances. The supervisor should be familiar with resources for pastoral supervision and leadership development, and have a working knowledge of how adults learn. The supervisor should understand the purpose of and the processes used in assessing the student's learning, and be sensitive to the ways in which the student's theological educational process may differ from his or her own.

The field education program emphasizes the role of the supervisor. However, the dynamics of the congregation or agency are also part of the learning context. In some settings, the principal supervisor may seek to supplement his or her work with the student by inviting other professional staff or leaders at the site to oversee the student's progress. The student also learns from laypeople. The student must become acquainted with the concerns of the laity, and it is helpful for the laity to understand the needs and desires of each student preparing for ministry. To this end, the Office of Field Education recommends that each church set up a committee of three to five laypeople to meet regularly with the student to discuss items of mutual concern.

The Office of Field Education recognizes the value of good supervision and looks for occasions and means to offer supervisors spiritually refreshing and intellectually stimulating opportunities. Our supervisors possess a broad spectrum of experience and training. The Office of Field Education welcomes supervisors' suggestions to improve our training and educational program.

THEOLOGICAL REFLECTION CONVERSATION PARTNER:

Some sites are appropriate FE sites because they engage in ministry within the world promoting Christian values, but might not be designated as a religious organization (for example social justice organizations, soup kitchens, crisis ministries, organic farms, advocacy groups, organizations associated with the United Nations). In these cases, the on-site supervisor must have earned appropriate certification or a master's degree, but might not have specific theological training.

For these sites a Christian theological conversation partner must be identified who will have regular conversations (biweekly during the summer and academic year) focused on theological issues that integrate the practice of ministry with the work the student is doing in the academy. It is the responsibility of the FE advisor to work with the FE student to locate a suitable theological conversation partner. The FE advisor can serve as the theological conversation partner if there is no other suitable person. Faculty members usually do not participate as theological conversation partners for FE students. An exception to this policy can be made if all parties are in agreement.

The theological conversation partner shall:

- Have the minimum of a master's degree in a theological degree program.
- Be willing to commit regular time for conversation with the student.
- Undergo a background check.
- Fill out the appropriate areas on the supervisor's portion of the final appraisal, which is provided in brief, and sign off on it.
- View the video supervisor training section on theological reflection.???

FINANCIAL COMPENSATION FOR FIELD EDUCATION

The Office of Field Education believes that all people, including student interns who perform professional ministry, should receive compensation for their work. Because field education is required for completion of the PTS MDiv, MACEF, MA(TS), and dual-degrees, it should be viewed as a partnership between the site and the Seminary. When sites are genuinely part of the teaching/learning process, they are more likely to work creatively to provide the range of experiences needed by the student and to support supervisors who make time to supervise and receive supervision and training. As the church or agency invests financially in the field education process, the partnership between all parties becomes stronger. The church or agency might consider field education as an extension of its mission and interpret it as a mission cause.

The recommended minimum stipend for a student engaged in full-time domestic summer field education is \$3,150; for a student engaged in part-time field education during the academic year, the minimum recommended stipend is \$2,700. As part of its commitment to share with the Seminary in the training and development of the student, the site provides a stipend and reimburses the student for various expenses associated with field education. The site is required to reimburse the student for mileage for private vehicle use while on official business. PTS recommends using the current IRS mileage rate. The site should also reimburse the student for pre-approved, out-of-pocket expenses. It is not appropriate to expect the student to pay for supplies, trips, meals, or overnight lodging necessitated by the field education work. It is crucial that the site be clear with the student regarding its policies and procedures for reimbursement and record keeping.

Limited funds are available from PTS to supplement the site contribution to the student's required summer and/or academic-year stipend. **Funding on the part of PTS should not be assumed.** No PTS funding is available for yearlong intensive ministry internship stipends or for CPE placements. PTS is also unable to provide funds for reimbursement of travel or other expenses incurred by the student during the course of the field education placement. In order to be considered for PTS funding, the site supervisor should submit a Funding Eligibility Form. Factors in allocating PTS funds include: consideration of the placement and its ability to provide meaningful, creative, and unique ministry experiences that help the student learn about ministry and mission and are relevant to the student's needs; consideration of the site and its ability to provide a healthy context for learning, demonstrate organizational vitality and a commitment to introducing the students to best practices in ministry, and give evidence of financial need; and consideration of the supervisor and his/her ability to provide a detailed plan for supervision, make a commitment to the supervisory responsibilities inherent in theological education, and take part in regular PTS-sponsored supervisory training. New sites need to be prepared to provide half, if not the full stipend for a student's placement. It is less likely that PTS funding will be available for field education placements after the first of March.

Students participating in the summer international program receive funding based on an agreement reached between the site and the Office of Field Education. The terms of the agreement are outlined in an award letter, which is provided and reviewed with participating students. They are expected, upon their return, to demonstrate in writing an accounting of the expenditures, when requested, and to treat the balance as taxable income. The recommended minimum stipend for a student engaged in a domestic yearlong intensive ministry internship is \$1,200 per month. In addition, the site is expected to provide housing and utilities for the intern and funding for the basic student insurance policy at the rate specified in the current Princeton Seminary Catalogue. Please speak with the Office of Admissions and Financial Aid regarding current rates. The site should also reimburse the student for pre-approved out-of-pocket expenses. It is not appropriate to expect the student to pay for supplies, trips, meals, or overnight lodging necessitated by the field education work. It is crucial that the site be clear with the student regarding its policies and procedures for reimbursement and record keeping.

Students participating in the yearlong intensive international program receive funding based on an agreement reached between the site, the student, and the Office of Field Education.

Funding approximates that of the domestic internship. Tax treatment and other details are determined after acceptance to the program.

The student should consult the Office of Admissions and Financial Aid regarding questions about financial support.

FEDERAL AND STATE INCOME TAX AND EMPLOYMENT ELIGIBILITY REQUIREMENTS

Field education stipends are considered earned income, so all applicable FICA, federal, and state taxes must be paid by the provider and the recipient. A W-2 form showing accurate disbursement of the stipend should be given to the student by the stipend provider in January of each year. Churches, organizations, and the Seminary must assure compliance with Federal Immigration and Naturalization Service requirements and federal, state, and local tax codes for those students to whom they provide a stipend. In all cases, this will mean:

- Completion of U.S. Department of Justice I-9 Employment Eligibility Verification form by the student.
- Completion of Department of the Treasury W-4 Employees Withholding Allowance Certificate form by the student.
- Completion of a NJ-W4 (appropriate form for your state).
- Employer withholding of FICA and appropriate federal, state, and local income taxes from stipend amount.
- Employer contribution of FICA taxes.
- Employer completion of W-2 forms for student interns by January 30 for income earned (stipend) during the previous year.

PAYMENT PROCEDURE FOR SEMINARY-FUNDED STIPENDS

In order to receive a Princeton Theological Seminary field education stipend, the student must complete a W-4 form, and, as appropriate, a NJ-W4 form, and submit both to the Office of Admissions and Financial Aid. In addition, the student must complete an I-9 form in person in the Office of Admissions and Financial Aid, and submit appropriate accompanying identification.

The Seminary will not pay any field education stipends unless these forms are completed and on file in the appropriate offices.

Students receiving a field education stipend from Princeton Seminary during the academic year have their student account credited half the amount by the end of October and half the amount by the end of February. (e.g., a student who receives a \$2,700 field education stipend will have \$1,350, minus federal and state income taxes and social security tax, credited to his or her account by the end of October). All monies are first applied toward any outstanding balance owed to the Seminary. Students receiving a stipend from Princeton Seminary during the summer are paid directly (minus federal and state income taxes and social security tax) two times during the summer, once in June and once in August.

PAYMENT PROCEDURE FOR SITE-FUNDED STIPENDS

Sites must withhold and pay all applicable taxes for all lay employees who earn more than \$100 annually through employment at the site. Treasurers must comply with reporting and payment provisions for all required taxes. Specific questions regarding taxes should be addressed to the appropriate federal, state, or local agency. At the beginning of the placement, the supervisor or the church or agency treasurer should arrange a payment schedule for the student's stipend. The stipend should be paid directly to the student and not to Princeton Seminary. The stipend is not a salary.

PROFESSIONAL ETHICS

The Office of Field Education expects all clergy, social workers, educators, and other professionals with whom the student works to conduct themselves in accordance with the highest standard of professional ethics. The student will also conduct himself or herself in like manner. Speaking practically, this means that we practice what we preach and live the ethic that Jesus and the apostles taught, as much as it is within any of us to do so. It has to do with character, honesty, and integrity. It is the stuff of the Golden Rule: "Do unto others as you would have others do unto you." It is as imaginative as justice, as difficult as telling the truth,

and as banal as loving one another as Christ has loved us. The highest ethical behavior is what we have a right to expect from one another.

High concepts like these translate most often into small actions. They can be as small as keeping one's word and following through on commitments. For the student, it means arriving on time prepared to work, giving the time and energy contracted for, and doing one's best. In turn, the supervisor maintains the integrity of the supervisory hour and the focus on the student. Confidences shared are confidences kept. Student and supervisor hold one another to the program's deadlines and do not ask for special treatment in place of planning the year's work. The examples are endless.

USE OF POWER

Professional ethics involves major issues. In the realm of covenants and relationships, one of the most fundamental is the use of power. As the student develops as a ministry professional, it is vital that he or she understand and appreciate the ethics of power. Power is inherent in the role of the minister and in the role of the supervisor. During the field education experience, students should learn how to relate responsibly to a parishioner, congregant, or client. As student and supervisor meet, appropriate boundaries will be acknowledged and observed. Business, ecclesial, and sexual relationships carry obvious potential for difficulty. Whenever a role is laden with power, and that power can be wielded unequally, abuses can happen. Money may be awarded without proper accountability, and misappropriated. Recommendations for ordination may be conditioned on the student working beyond the contract without agreement or additional compensation.

PLAGIARISM

The *Seminary Handbook* also deals in detail with the issue of academic integrity. The plagiarism policy should be reviewed by both the student and the supervisor. Specific attention should be given to the academic work submitted in conjunction with field education course requirements (learning/serving covenants and appraisals) as well as applications submitted for the International and Teaching Ministry programs. Materials submitted by the student should not include ideas borrowed from or developed in conjunction with another student nor should the student resubmit work developed for a previous placement or other course(s). Matters of plagiarism also apply to work completed in conjunction with the placement itself. While preachers freely confess to "stealing" one another's sermon ideas in the same way that comedians acknowledge a common pool of joke material, the integrity of the craft of preaching and its relationship to the scholarly community suggest that a more rigorous approach is in order. Copyright law protects intellectual property. Quoted material in sermons and prayers must be attributed to the authors in an appropriate manner. The student and supervisor are urged to have a serious conversation about these ethical concerns at the beginning of their time together.

LEGAL ISSUES

While religious freedom is granted by the U.S. Constitution and various federal and state statutes, these laws do not protect criminal or illegal behavior. Therefore, because churches and their professional staff are increasingly being held accountable for their actions or their failure to act, it is important to be aware of potential legal liabilities that exist in connection with the enterprise of ministry.

SEXUAL HARASSMENT

Sexual harassment is against the law. Sexual harassment is defined as unwelcome sexual advances, requests for sexual favors, and verbal or physical conduct of a sexual nature, which may involve, but is not limited to, one or more of the following: submission to conduct that is made (either explicitly or implicitly) a condition of continued employment; submission to or rejection of such conduct is used as the basis for employment decisions affecting that individual; or evidence of conduct that has the purpose or effect of unreasonably interfering with an individual's work performance and/or creating an intimidating, hostile, or offensive work environment. Free expression of religion does not include sexual harassment.

While a student is involved in field education, his or her relationships cannot be compromised by friendship or romance without jeopardizing his or her work. Therefore, supervisors, students, and congregants/agency clientele are prohibited from engaging in any verbal or physical conduct that involves sexual or romantic relationships or connotations during the period of placement. Breach of this policy may result in appropriate disciplinary action, including, without limitation, immediate termination of the placement.

The Office of Field Education will not tolerate any form of sexual harassment. We will abide by and enforce all provisions of PTS's sexual harassment policy for preventing, investigating, and reporting harassment.

When a claim of sexual harassment is made, parties that are affiliated with the Seminary will be governed by the Seminary's Title IX and sexual harassment policies. Field education supervisors are subject to these policies because of their relationship to the Seminary's field education students described in this handbook. Please review titleix.ptsem.edu in order to become familiar with the scope and procedures of these regulations.

LICENSING FOR RELIGIOUS COUNSELORS

Each state has statutes that regulate and license counselors under a variety of professional designations and titles, define counseling activities, and establish the educational, experiential, supervisory, and ethical requirements for those who use counseling titles. Most states exempt religious counselors from licensing if their counseling activities fall within the parameters of their congregations. "Religious counselor" is a broad term and includes clergy, religious educators, church administrators, and church workers functioning in official capacities, such as deacon or elder. Religious counselors must be careful how they designate themselves, since such terms as "pastoral counselor" are often regulated and require licensing. Religious counselors must not state explicitly or implicitly that they are pastoral counselors unless they have been licensed.

Most states do not require licensing for religious counselors whose duties include counseling; however, the counseling should always include a spiritual element. It is important to be aware of the licensing exemptions since they limit the manner in which religious counselors can advertise or promote their counseling activities. Religious counselors need to have competent counseling skills and at the same time indicate that their counseling is not equivalent to that of state-regulated counseling professionals. To be exempt from licensing requirements, the religious counselor should be ordained, licensed, or otherwise recognized by his or her denomination. The religious counselor should be under the supervision of his or her denomination, and the denomination must have the authority to set standards for clergy and to apply disciplinary procedures when the standards are breached.

The religious counselor should conduct counseling activities as part of his or her regular duties, and not use or imply the use of any regulated titles unless he or she is licensed to do so.

CONFIDENTIALITY

The legal issues surrounding counseling are complicated. The religious counselor has a legal duty to obey applicable laws and statutes, and a pastoral duty to maintain confidences. In addition, communications between a professional religious counselor and his or her penitent might be entitled to certain legal privileges that will make such communications inadmissible in a court of law. Whether a communication is privileged or not is a complicated issue and varies from state to state. Generally, for the privilege to apply, the communication must be between a bona fide religious counselor and a penitent. Because seminary students are generally unordained and unlicensed, they may not invoke the clergy-penitent privilege. Therefore, before undertaking any counseling activities, the seminary student should indicate to any potential penitent that he or she is not a religious counselor, but is instead a pastoral care trainee.

CHILD ABUSE

Child abuse can occur in many ways. In New Jersey, child abuse includes, but is not limited to, acts such as the employment of a child in a position that could injure the child's health, exposure of a child to indecent language or behavior, the performance of an unlawful act upon or in the presence of a child, and the use of unwarranted excessive physical restraints upon a child. The law also provides complete immunity from both civil and criminal liability to anyone reporting incidents of child abuse. Therefore, even if the information that gives an individual "reasonable cause to believe" that an incident of child abuse has taken place is gained through a professional relationship, such as clergy counseling, the professional has a clear obligation under the law in New Jersey to report such incident immediately.

The child's welfare overrides any possible claim of privilege by the counseled person. Indeed, failure to report child abuse in New Jersey can be a crime. New Jersey law is referenced in these sections since it is the law most likely to apply to our field education placements. The laws in these areas may vary from state to state; our discussion of New Jersey law should be taken as a starting point when the placement is outside New Jersey.

CRIMINAL SEXUAL CONDUCT

New Jersey laws prohibit an individual from making sexual contact with someone who is legally deemed unable to consent. Minors under the age of eighteen (18) years, adults with diminished mental capacities, and institutionalized persons are among those whom the law may deem unable to consent to sexual contact or relations. In addition, clergy engaging in counseling may be subject to both civil and criminal liabilities if they have sexual contact with parishioners to whom they are providing such counseling. New Jersey courts have concluded that clergy owe a fiduciary duty to their parishioners by virtue of the trust and confidence parishioners typically place in the clergy during counseling. Sexual contact between clergy and the counseled parishioner is a clear breach of that duty, for which clergy could be liable for damages and criminal penalties.

DIVERSITY AND CULTURAL SENSITIVITY ISSUES

Students confront diversity in a multicultural society by living and working in today's world of immediate communication and of cultural and religious diversity. Seeking to fulfill God's call for mission and justice involves everyone in both communicating the perspectives of one's faith community and seeking to understand the perspectives of others.

All students need an ability to see, understand, and respond across different cultures, patterns of thought, and theological perspectives.

The Office of Field Education values diversity and cultural differences and strives to embrace the personal stories of the students and the communities of every placement with whom we partner. In response to Christ's call for unity, the Office of Field Education is aware of the transforming work of the Holy Spirit within and through cultural-theological differences.

The Office of Field Education will not tolerate any discriminatory practices. When a claim of a discriminatory practice is made, parties that are affiliated with the Seminary will be governed by the Seminary's Title VI policy. Field education supervisors are subject to these policies because of their relationship to the Seminary's field education students described in this handbook. Please review titlevi.ptsem.edu in order to become familiar with the scope and procedures of these regulations.

COPYRIGHT

Copyright owners have the exclusive right to reproduce and distribute copies of their original works, prepare derivative works, perform the works publicly, and publicly display their original works. The 1976 Copyright Act explains what may be copyrighted, how works can be copyrighted, and what constitutes copyright infringement.

Whether an item may or may not be copyrighted is a complicated legal question that usually requires legal expertise. Therefore, in order to avoid violating copyright law, students in field education should avoid using copyrighted works created by others, e.g., duplicating choir music, using published cartoons or stories for church bulletins and newsletters, reproducing sermons, or copying liturgies.

Note: there are certain exceptions to the copyright laws that protect the use of copyrighted works at a place of worship from claims of infringement. Should you have any questions in connection with whether the use of a particular work is permissible, we suggest that you contact the Office of Field Education regarding the propriety of the proposed use.

ONE MODEL OF SUPERVISION

Kenneth Pohly directs the Center for Supervisory Studies at United Theological Seminary in Dayton, Ohio. In his engaging work *Transforming the Rough Places: The Ministry of Supervision*, Pohly describes pastoral supervision as

... a method of doing and reflecting on ministry in which a supervisor (teacher) and one or more supervisees (learners) covenant together to reflect critically on their ministry as a way of growing in self-awareness, ministering competence, theological understanding, and Christian commitment (p. 75).

Supervision teaches by using the raw material of the ministry experience. Within a context of trust, student and supervisor use various techniques, including verbatim reports, critical incident reflections, and/or carefully focused conversations to describe an action taken by the learner, and then to reflect on what that action meant. The process depends heavily on the relationship between supervisor and student. It also lends itself to a variety of forms. As a supervisory session ends, the student should have learned how he or she does ministry so that the act can be

repeated with improvement. There is nothing casual about the supervisory conference. Like ministry in the New Testament, supervision emphasizes mutuality and accountability.

Supervision occurs weekly. Supervision calls for preparation ahead of time and concentration during the session. The hour should have structure and an agenda, even if the agenda is established informally. Not only does supervision ask for accountability, it also asks for trust. During theological reflection, differences in interpretation and conviction will often surface as student and supervisor grapple for words to express deep meanings, and a new level of relationship will be reached. These encounters will invite the participants to return to supervision again and again.

In spite of its promise, Pohly observes that pastors tend to avoid the supervisory relationship. Ministry attracts men and women who enjoy their individualism, yet field education rests on the supervisory relationship. One major difference between a good and a poor site is in the frequency, quality, and intensity of supervision. Good supervision rescues even a poor field education experience. A good site can be spoiled by a supervisor who fails to deliver promised time and attention to the ministry of supervision, or by a student who resists helpful critique because of the mistaken belief that the Lord's work should be beyond review.

Supervision intends to integrate the curriculum of the Seminary with the practices of the parish or other ministry site. Every supervisory session needs to raise theological concerns that arise from acts of ministry. It is not enough to critique the content of the pastoral prayer. The discussion should also reflect on the role of pastor as priest and the appropriateness of the prayer's content to the act of worship itself. Visits providing pastoral care should review the student's understanding of pastoral authority and should differentiate between personal friendship and the pastor's role in representing God and congregation. Youth ministry activities should provide material for theological reflection so that the student senses that she or he is a minister rather than a social director. In other words, supervision presses each student into the habit of self-critique informed by biblical studies, doctrine, and trends in theology.

WHEN STUDENT AND SUPERVISOR MEET: WHAT HAPPENS?

Field education is based on the action/reflection model of education (see "Models for Theological Reflection"). The learning/serving covenant describes areas of ministry in which the student works. The supervisory session deals with reflection on acts of ministry. The goal of the supervisory session is to develop the student's self-awareness and competence in ministry. To meet these goals, the supervisory session needs to be carefully planned. It should be a weekly conference between supervisor and student, approximately 1–2 hours in length and composed of three parts:

- | | |
|---------------------|---|
| Part I: 10 minutes | Nuts and Bolts—administrative details, assigning and planning activities, etc. |
| Part II: 20 minutes | Sharing of concerns and feedback, e.g., prayer, sermon and worship participation critique, discussion of relationships with church members or with staff, etc. |
| Part III: 1 hour | Theological reflection consisting of a structured time of mutual reflection on pastoral and theological issues arising from participation in specific areas of ministry |

GENERAL GUIDELINES FOR THE SUPERVISORY SESSION

- Regularity of meetings is essential.
- A quiet space without interruptions is important.
- Structure is especially important initially, when the relationship between supervisor and student is new and trust is an issue.
- Student and supervisor should agree together on a model for theological reflection (see below), which should conclude with a plan for a new action so that the learning can be practiced.
- Issues discussed in a supervisory session are considered confidential for both supervisor and student, with the exception of field education administrators if the need for consultation arises.

GENERAL GUIDELINES FOR THE STUDENT/SUPERVISOR RELATIONSHIP

Proper expectations for the student/supervisor relationship need to be discussed from the outset of the placement, and dynamics of the supervisory process should be examined periodically to avoid pitfalls such as those described by Richard Bollinger in *What Is Pastoral Supervision?* (The Menninger Foundation: Division of Religion and Psychiatry, 1973)

The supervisor should not expect the student to satisfy his needs for a friend, a son, a daughter, a protégé, or a general flunky for that matter. He and his supervisee join together in the task of enabling the student to learn from experience, not for the purpose of enriching the emotional life of the supervisor... [on the other hand] the student should not expect the supervisor to be his/her counselor, or therapist, or loved or hated parent, or friendly peer. The student may find, just as the supervisor does, that the relationship becomes a close one and an emotionally gratifying one, but this is not the chief purpose that brings the two parties together (p. 3).

Although every student/supervisor relationship is unique, the roles and responsibilities of student and supervisor need to be well defined if the supervisory session is to be an intentional time of individual growth and theological reflection. Supervision is an integral part of the student's field education experience, vocationally and as it pertains to their formation for ministry.

THE STUDENT'S ROLE AND RESPONSIBILITY FOR THE SUPERVISORY SESSION AND FOR THEOLOGICAL REFLECTION

The supervisory session is the heart of the student's experience, because although he or she will contribute to the needs and programs of the congregation or agency, learning is the student's prime objective. Receptivity to supervision and participation in action/reflection is the student's ongoing responsibility.

It is the student's responsibility as an adult learner to provide the supervisor in advance with a written agenda for the session.

The agenda should include a one to two-page critical incident report or other written document (see supervisory instruments below) on a particular theological issue. During the supervisory session, the student should follow an agreed upon model for theological reflection (see below). It is up to the student to see that the early sessions deal with the formulation of a Learning/Serving Covenant and that sessions toward the end of the placement deal with the discussion of the Final Appraisal.

THE SUPERVISOR'S ROLE AND RESPONSIBILITY FOR THE SUPERVISORY SESSION AND THEOLOGICAL REFLECTION

The supervisor is delegated the authority of a teacher by the Seminary and the church or agency. He or she models professional behavior, facilitates ministry experience, and teaches. However, the right to exercise supervisory authority must ultimately be earned through the development of mutual respect, especially during the supervisory session. Remember the importance of affirmation! Critique and feedback should be neutral, objective, descriptive, subject to dialogue, and directed at behavior, not personality.

Although support and the sharing of feelings as well as thoughts is an important part of supervision, the supervisory session is not a time for personal counseling. It is not appropriate for the supervisor to engage in the counseling of a student who is under his/her supervision. If the supervisor believes that counseling is necessary, he or she should contact the Office of Field Education early.

A supervisor who relies on spontaneous, informal supervisory meetings, especially in regard to theological reflection, is doing the student a disservice. Students crave structure, especially in the initial stage of a placement, when performance anxiety is high. Having mutually agreed on a model for theological reflection (see below), the supervisor should require the student to adhere to the model.

The supervisor may “prime the pump” for theological reflection by suggesting actions for review, such as the approach the student might take in opening a worship service. A list of topics and issues can be developed as the relationship flourishes and ministry experiences expand. Here are some ideas to get the list started:

- Pastoral authority: going beyond friendship
- Praying during a pastoral call: when is it appropriate?
- What makes worship contemporary or traditional?
- Appropriate promises for pastors
- Components of leadership, ambition, and servanthood
- Making money and the pastorate
- Stewardship and fund-raising
- Facing theodicy in pastoral care
- Guilt and grace in preaching
- Preparation and the work of the Holy Spirit

THEOLOGICAL REFLECTION

Ministry Reflection Report/Critical Incident Report: This report is a brief written description of a ministry event or situation, and is used to reflect on the practice of ministry. You should choose an event or situation that has current concern for you, then recall the details involved and make notes or write a reasonably full account of the event that can be reduced to a brief narrative.

Two methods are presented for writing the report; choose one.

Method A (per Pohly, 1993):

- Inform: Describe the event in a way that gives the reader a mental picture of it.
- Evaluate: Explain the effects of the event on you and other persons involved; describe emotions, reactions, key issues.

- Analyze: Explain what made the event ministry, whether positive or negative; what factors influenced the event; how did it challenge your personal knowledge; what are possible future options.
- Reflect: State the theological meaning found in the event and your response; what personal beliefs/convictions were challenged; how was your experience shaped your response; what biblical, historical, and cultural insights relate to it.
- Commitment: What are the implications for your future ministry, what have you learned, how can benefits be continued and hazards avoided?

Method B (per Patricia O’Connell Killen in *Method in Ministry: Theological Reflection and Christian Ministry*, Whitehead and Whitehead, 1995):

- Write a nonjudgmental narration of an experience: Go back to the scene and recapture it; recall the who, what, where, when, and how of the event; what you felt; how you were vulnerable; do not ask or answer why; avoid interpretation.
- Identify the heart of the matter: What issue, question, or quandary does the experience raise for you? Look for why this event remains in your memory.
- Structure a correlation: Form a single question that allows you to probe the heart of the matter and some aspect(s) of the Christian tradition, scripture, church history, doctrine, or theology. This is doing theology backwards; doctrines or classic themes are the answers or responses. This step teases out the questions that those formulations answered.
- Identify new learnings and calls to action: What now? How will you grow from this experience?

SUPERVISORY INSTRUMENTS

- Observation Report: Description of an event, emphasis on observing setting and behavior
- Journal/Diary: Reflection on one’s ministering activities
- Common Ministry Event: Discussion of mutual involvement of supervisor and supervisee in ministry acts, e.g., worship, visitation
- Verbatim: Word-for-word account of a significant verbal event
- Electronic Recording: Objective reporting instrument, but time consuming; permission to record is required from those being recorded
- Critical Incident Report: Free-form report of event; provides maximum selectivity in what and how to report both verbal and nonverbal encounters
- Plan of Ministry: Summary that can be used as follow-up to an event or meeting
- Process Note: Report of single encounter; summary of general impressions, review, appraisal
- Interim Summary: Report of contact with person or group; description of initial contact, subsequent events, estimate of progress, identification of questions; emphasis on goals/ progress rather than methods/personal involvement
- Case Summary: Retrospective view of completed ministering event; allows speculative consideration; issues can be translated into current situations
- Role Play: Playing out a situation; useful when written reports are insufficient for reflection

MODELING: ANOTHER METHOD OF SUPERVISION

The descriptive statement on supervision Kenneth Pohly offers from his seminal work *Transforming the Rough Places: The Ministry of Supervision*, and the subsequent paragraphs, provide a basic framework/foundational information upon which to build, and offer for consideration other modes/ methods of supervision, e.g. “work evaluation, instructor, apprentice, training, resource,” collaborative, collegial, modeling, etc. Supervisors sometimes draw upon several methods of supervision. Each mode/ method emphasizes the importance of establishing an educational climate conducive to experiential learning. What follows is an attempt to succinctly present “Modeling” as an option. (Donald F. Beisswenger, Tjaard G. Hommes, Doran McCarty)

Modeling “involves deliberately selected displays of behavior by the supervisor for didactic purposes,” to establish new and enhance existing supervisees’ professional skills. Didactic teaching emphasizes telling, which is why it is important to balance it with “dialectical-hypothetical teaching that involves questions and comments that help supervisees think things out for themselves and attempt to find their own answers.” (Alfred Kadushin and Daniel Harkness)

This can prove to be an effective method of teaching if supervisors and supervisees agree to raise questions freely about what they observe the other saying and/or doing. Supervisors could immediately offer a critical assessment of supervisees’ decisions made in light of past knowledge, with a view towards acquiring new knowledge for the purpose of affecting their future behavior relevant to acts of ministry.

In this method, the action/reflection pedagogical approach that PTS employs is more immediate, making the previously mentioned traditional weekly hour of supervision optional. The how and why (theological rationale) of ministry is considered in the moment or briefly thereafter, depending upon the circumstances, as each party probes the other’s behavior in response to acts of ministry. It becomes a “post-facto teaching, a retrospective scrutiny of interactions and their reciprocal effects,” as supervisees acquire new professional and personal insights through their own experiences. The process encourages supervisees to take responsibility for their own education while supervisors offer them guidance, direction, and encouragement. Observation reports, verbatim, critical incident reports, process notes, and other written reflective documents may not be necessary. (Joan Fleming and Therese Benedek)

A model, as defined by Webster’s *New World College Dictionary*, is “a person or thing considered as a standard of excellence to be imitated.” It resembles the concept: I will perform a function as you observe me, then you will perform the same function as I observe you. Finally, we will perform the function together and reflect upon its understanding and meaning, affording supervisees opportunities to express their opinions substantiated by course work, biblical paradigms, personal research, etc. It resists the potential for cloning supervisees, especially if there is an agreement to allow one another freedom to probe the other’s behavior in response to acts of ministry, taking into consideration identified and agreed upon role assignments, i.e., dynamics of the relationship. Hence, supervisees are free to raise questions in the moment or shortly thereafter, thereby taking advantage of teaching moments that might not have occurred otherwise.

Owing to supervisors' educational preparation and experience, they are in a position to assist supervisees to "impose some order and meaning on experience and identify the principles that can guide them in understanding what needs to be done by asking questions; requesting clarification; and freeing, supporting, stimulating, affirming, directing, challenging, and supplementing" supervisees' thinking. Supervisors "call attention to errors" in supervisees' "performance, missed opportunities, apparent misunderstandings, gaps, and inconsistencies." They can "introduce new ideas, share relevant knowledge and experience, explain and illustrate similarities and differences between situations, enlarging" supervisees' "perspectives" while "posing relevant alternatives for consideration." It becomes, in almost every sense of the word, a joint effort to assist supervisees "to think more perceptively." (Alfred Kadushin and Daniel Harkness)

THE LEARNING/SERVING COVENANT

Students, supervisors, and Princeton Theological Seminary commit to a generic partnership in ministry when each party signs the contract (Partnership in Ministry Agreement). To begin the placement, students and supervisors jointly formulate and enter into Learning/Serving Covenants based on Seminary requirements, as well as students' and sites' needs. This affords them the opportunity to develop goals that are specific, measurable, achievable, realistic, and transferable. The process encourages students to take ownership in the formation of their practical educational program. Choices will have to be made that have the potential to directly affect their calls to ministry. Therefore, a greater sense of self-awareness will be required as students focus on personal and vocational needs that could affect their professional identities. The covenant provides a mutual basis for self-appraisal by the student and evaluation by the supervisor, while fostering the development of a meaningful relationship.

The covenant format, which is provided by PTS, organizes the relationship and plans learning. Serious consideration must be given to this pedagogical process. Learning in field education depends upon realistic goals supported by learning objectives, a plan to help the student meet them, and defined criteria for measuring achievement. Some of the skill areas students are constantly attempting to master are time management, planning, and negotiating, in order to manage competing demands. As a result, they and their supervisors are reminded to pay particular attention to the academic calendar. The following is a guide to assist in planning; it is meant to be flexible and can be altered to meet particular situations.

IDENTIFYING LEARNING GOALS

Students identify learning goals with the assistance of their supervisors. The conversation may begin with a simple assessment of strengths and weaknesses: "This is what I think I do well, and this is where I need improvement." How does the student know what he does well? Where, when, and how did she arrive at that awareness? What gaps are present in the student's background? What does the student fear about the church or agency? Ask the student to talk about failure and how it was handled. These questions can yield goals, too. Our understanding is that students come to field education to learn something about a particular vocation. Therefore, we assume they chose a particular site for specific reasons. The supervisor and the site need to understand what the expectations are.

FORMATION AREAS

Growth in Self Awareness: Areas under this category include such things as developing self-confidence, learning to accept responsibility, becoming sensitive to personal insight or intuition,

and learning to make decisions and living with their consequences. More tangible goals are learning effective time management, understanding risk and its consequences, and handling criticism and resistance. The student should learn to deal with his or her personal feelings and emotions, as well as the feelings and emotions of others, and learn to recognize struggles of faith.

Skills in Relationships: Ministry is based on relationships. Students should learn to accept and value diversity, work cooperatively and share leadership with others, and develop strategies to cope with interpersonal conflict. How do they respond when things do not go their way? They should learn to reach out to others, develop trusting relationships, be able to work with people of all ages and ethnicities, and gain listening skills.

Skills in Tasks: Students should learn to set reasonable goals and develop strategies to achieve them. It is important to hone skills such as lesson planning, community building, and working with small groups. Students need to learn how to develop a cohesive service of worship, as well as construct a sermon that reaches listeners and effectively communicates the gospel. How to act with integrity and compassion, engage one's faith commitment, adapt to change, and read a congregation and community should be part of every field education experience. Students should engage in pastoral care by visiting members at home, and in hospitals and nursing homes. Since administration is a necessity in every church and agency, some exposure to this area is important. Which skills can the site and supervisor teach best? Choices need to be made since time on the site is limited.

Testing Vocational Call: Students should understand what it means to be a minister in a particular setting and should begin to discern their own image of a minister versus the image that others may have. They should learn to earn, own, and exercise authority and accept leadership. It is essential that they learn to recognize the relationship between personal faith and the faith of the community. Students should examine the limits and strengths of the church or agency within the larger community. When the placement is completed, progress should have been made in articulating a call to professional ministry.

Integration of Academic Learning with the Practice of Ministry: Students should be able to demonstrate the ability to think theologically about specific acts of ministry. The practice of ministry includes mastering the skill of applying what one has learned from biblical studies; systematic, historical, and practical theology; church history; and the practical disciplines to the work of ministry. The purpose is to see how they relate to and inform one another.

The results of this process will form the written Learning/Serving Covenant, which is supported by a separate form and template, and is supplied in the course requirements. The template to be used in the development of goals is shown below.

Goals are established to learn how to do something or become better at something. Write your goals using the S.M.A.R.T.O. format. Describe a learning goal under each of the five formation areas: Self Awareness, Relationship Development, Skill Acquisition, Test/Affirm Vocational Call, and Integration.

You will respond to the following using the bullet point method to define your goals:

- Specific: What specific goal do you want to accomplish?
- Measurable: How will you know that you have reached the goal?
- Achievable: What resources will you use to attain this goal?

- Realistic: Is this goal attainable in this context?
- Transferable: How will this goal assist your vocational development?
- Obstacle: What are the possible obstacles to completing this goal?

SAMPLE GOAL

Formation Area: Skill Acquisition

Specific Goal: I want to improve my preaching.

Measurable:

- I will create a sermon feedback form and use it each time that I preach.
- I will meet with my lay support committee after each sermon that I preach in order to invite their feedback.
- I will invite comments on my sermons from my practice of ministry professors.
- I will know which style of sermon I am most comfortable with: story, exegetical, topical, etc.

Achievable:

- I will create a task list and resources list and include a time frame to manage my work effectively and in a timely manner.
- I will preach two sermons per term with each one using a different style: story, exegetical, topical, etc.
- I will discuss my sermon(s) with my supervisor and take notes of all recommendations made and apply them.
- I will discuss sermon styles in supervision and do some reading in this area.

Realistic:

- I will evaluate this goal upon completing my third sermon and reviewing the response with my supervisor.
- I will achieve this goal by the end of the second semester.

Transferable:

- This goal will provide me with the confidence to preach a clear and well-prepared sermon.
- I will have learned to write a sermon that is relevant to the context of the community.

Obstacle:

- Sometimes I am defensive and resistant when it comes to hearing and accepting feedback.
- Sometimes I leave my sermon writing until Saturday night, which means my sermons are not as well prepared.

EVALUATION AND GRADING

Evaluation is an ongoing process that encourages the student to develop skills in self-reflection and critique that lead to appropriate adjustments in professional understanding and action. This process is critical to the development of professional competence. During the course of the field education placement, the student should develop specific skills and learn how his or her style of ministry affects those who are served. Through the evaluation process, the student and the supervisor can identify strengths and areas of achievement and growth, confirm developing skills, and determine areas for further improvement. The evaluation is a cooperative effort that examines the ministerial relationship among the student, the supervisor, and the site.

While the supervisor has the lead responsibility for appraising the student's work, feedback from a lay committee or group of agency staff is essential. The formation of a student intern committee is strongly recommended in order to provide encouragement to the student, offer feedback from non-professionals, and help interpret the ministry context. Often this group can make unique observations about the student's ability to relate to others and how the role of pastor or agency leader may fit him or her.

Field education students are required to submit typed self-appraisals each semester to the Seminary. The field education supervisor also appraises the student's work. Supervisors should be certain their critiques are clear and unambiguous. Appraisals are done for the benefit of the student, so they should offer concrete and specific suggestions for enhancing the student's professional and spiritual growth. The appraisals are exchanged and read, and they become the basis for the final supervisory conference and joint statement. The appraisals may reveal that the student's and the supervisor's perspectives of the experience have not been the same. However, if the interaction between the student and the supervisor has been continuous and candid, there should be no major surprises in the evaluation. Students and supervisors should begin their respective appraisals at least three weeks before the stated deadlines, to provide adequate time for reflection and conversation in the supervisory conferences.

The student is responsible for returning all completed written reports to the Office of Field Education by the due date stated in the course requirements. All academic-year appraisals should also be submitted through Blackboard. Unless technological limitations make it prohibitive, all summer appraisals are also to be submitted through Blackboard. These reports are read by the student's field education advisor, who recommends the grade to the field education director who assigns the final grade. Appraisals become part of the student's files and are kept by the Office of Field Education for seven years after the student's graduation. Records can be accessed through Blackboard for a period of seven years. In addition, field education evaluations may be sent to denominational committees, provided that the student and the supervisor have signed releases to that effect. In particular, appraisals of Presbyterian students under care of a presbytery are forwarded to the student's Committee on Preparation for Ministry.

Field education grades are based on written reports and one's work at the site. On-site performance and all written reports must be of satisfactory quality. The reports must be submitted to the Office of Field Education by the stated deadlines in the course requirements. Grading is on a pass (P), D, or fail (F) basis. For summer field education, grades are recorded at the end of the summer. For the academic year, grades are recorded at the end of the spring term. For yearlong intensive ministry internships, grades are recorded in September. Students whose appraisals are of unsatisfactory quality will be asked to meet with their advisors. If feasible, a program of remediation will be developed. Students who submit poor quality work and/or fail to submit the required work (Learning/Serving Covenant, mid-year, final appraisal) on time may receive a D or a failing grade. A failing grade will mean that the student is required to repeat the course.

Requests for extensions beyond the end of the term date established for field education placements must be made in accordance with Seminary procedures as defined in the *Seminary Handbook*:

- Verified illness, accident, or other incapacitating condition prohibiting completion of work on a timely basis.
- Severe family crisis requiring student's attention for a substantial period of time.

- Verified incapacity of supervisor for a significant period of time. Papers that are late without an excuse can receive a D or failing grade.

PLACEMENT CHALLENGES AND CHANGES

Occasionally a placement simply does not work out. Sometimes tensions are the result of very different ways of working or seeing the world. One enjoys structure, while the other is a free spirit. Or, it may be that one's theology is very conservative while the other's has very liberal leanings. These differences are not bad in and of themselves. Often they become sources of stimulation and new insights. The Office of Field Education encourages students and supervisors to look for ways to work together, since different styles and personalities are part of the fabric of any organization.

The goal of the Office of Field Education is to make the placement work for all parties. When it looks as if it might not, the student or the supervisor is encouraged to contact the student's field education advisor to mediate the situation. This mediation step should take place at the first sign of concern.

Any proposed change in the placement contract must be by mutual consent of the student, supervisor, (or institutional representative), and field education advisor. Such changes may include the amount or method of payment, the availability of the supervisor, (e.g., due to prolonged sickness), or a major change in the job description.

If a student chooses not to begin the placement after signing the Partnership in Ministry Agreement, but before beginning the placement, he or she must meet with his or her advisor before any changes take place. After the Partnership in Ministry Agreement is signed by all four parties (student, supervisor, advisor, and director of field education), and the placement has begun, that covenant cannot be broken without the parties first participating in the mediation process. If mediation fails, and it becomes apparent that termination of the placement must be considered, the following procedure will be followed to properly terminate a placement, regardless of which party is making the request. Placement termination requires first that a formal meeting among the student, the supervisor, the student's field education advisor, and, if needed, the director of field education be held. During this meeting, closure will be sought, as opposed to assigning blame. Steps will be reviewed for the site and student to continue in the field education program, and arrangements for severance pay or other financial considerations will be completed. Upon conclusion of this meeting, the parties will attempt to reach a joint decision regarding the terms of the termination. If a joint decision is not possible, the terms and conditions of termination shall be decided by the director of field education. If this procedure is not followed, a site might not be allowed to continue in the program and the student could receive a failing grade. In the event that a joint decision regarding termination is not possible, and the director of field education is required to decide the terms and conditions of the termination, the student will be entitled to appeal the determination. Any such appeal will follow normal Seminary guidelines.

One's word must be trustworthy, especially in ministry communities. Churches and specialized ministries plan programs and select other staff around their choice of student. Therefore, the student will be required to wait until the next available period to complete that particular field

education experience, even if such an action postpones the student's graduation. In no instance will partial credit be granted for terminated placements.

If changes at the site call for severance of the original agreement, the student may be able to continue the field education experience at a different site. This decision is made on a case-by-case basis, and is not automatic.

If the placement is terminated for leave of absence or other academic reasons, the student should plan to have an exit interview with his or her field education advisor. In this step, the student's return to the Seminary can be anticipated, and a procedure for resuming the field education experience can be established, if possible.

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NOTES