

PTS FIELD EDUCATION HANDBOOK

Princeton Theological Seminary
Office of Field Education
P.O. Box 821
Princeton, NJ 08542-0803

Phone 609.497.7970
Fax 609.497.7872
E-mail field-ed@ptsem.edu

Office Hours
Monday – Friday 8:30-12:30, 1:30-4:30

[Revised July 2006]

TABLE OF CONTENTS

Introduction & Welcome.....	4
Office of Field Education Staff.....	5
Field Education Check List - Keeping Track.....	6
Registration for Field Education.....	7
Field Education: Role, Purpose and Outcomes.....	8,9
Program Requirements	10, 11
Site Requirements	11,12
Advisement System.....	12
Placement Process.....	12,13
What Ministry Programs Do	13,14
Field Education & C.P.E	15-18
What is C.P.E?	
Several Levels of C.P.E	
Objectives for Clinical Pastoral Education	
Summary of Application & Grading Procedures for C.P.E	
Aspects of Supervision.....	19-23
When Student and Supervisor Meet: What Happens?	
The Student=s Role & Responsibilities	
The Supervisor=s Role & Responsibilities	
Models for Theological Reflection	
Supervisor Qualities and Requirements	23
Supervisor Benefits.....	23
The Learning Serving Covenant.....	24,25
Professional Ethics	26,27
Legal Issues	27,28
Licensing for Religious Counselors	
Confidentiality	
Child Abuse	
Criminal Sexual Conduct	
Copyright	
Evaluation and Grading	29
Termination Policy (Change & Trouble).....	30

Financial Compensation for Field Education.....	31-33
Federal & State Income Tax Requirements	
Payment Procedure for Seminary-Funded Stipends	
Payment Procedure for Site-Funded Stipends	
Summary of General Policy	34,35
Selected References	36,37
Notes	38

INTRODUCTION & WELCOME

In my second year of college I finally admitted to myself that I might like to be a minister when I grew up. I also shared my confession with my best friend, as a joke. Too many impediments stood in the way for me to really entertain the notion. My most serious objection stated that ministers were really holy people, and I wasn't. I lost that image of ministers when some students from the Princeton Seminary Evangelistic Fellowship came to my church. I'm not suggesting that these people were reprobates. Rather, they presented themselves as regular people, who also wrestled with faith and doubt, but were willing to respond to God's call to ministry in spite of what they did not know. That first brush with field education began a change that led to my many years of ordained ministry, and this position in field education.

Since that first encounter more than forty years ago, I have discovered that field education has the potential to transform students. As a supervisor and a mentor, a member of the Committee on Preparation and a field education advisor, I have witnessed challenging ministry and probing reflection move the faint-hearted to robust commitment. So, if you are teachable and truly open to God's leading, watch out! The last thing I want to do is serve a church that will probably dissolve into ashes. I had no idea I would enjoy preaching or pastoral care so much! These confessions make my days and feed my hope for the church of Jesus Christ as it serves in the 21st Century.

Field education transforms students because of the people you meet and with whom you do ministry. Personal problems gain perspective when they come into a room where you join a family in finding God's comfort when a loved one died in faith. Money management takes on new meaning when one of God's saints gives you \$50 for the kids and their Mission Trip that she should have used on self-care. That theological struggle you cannot seem to resolve loses its grip when the prayer you thought you fumbled through ends with moist eyes, an embrace and a tight-throated "Thank you, pastor; you said what I couldn't find words for." If you let them into your life, the folks in your field ed church will make you rich in ways you did not plan for.

Field education transforms students because the people believe that you are a minister who needs some seasoning. They will help you try out the authority of the pastor. Many will encourage you to take a risk and try something new. They know that you are learning and they will tell you how you are coming across, if you let them know how you want to know. They will listen to some sermons that you will want to deny in a few years, and give you enough words of hope to help you try it again. They will tell you that just when you were getting good you have to leave. And, they will do it again for another.

Philippians is Paul's most joyful letter to people who know him well. A few years ago Fred Craddock suggested in a series of lectures that they were the Apostle Paul's field ed church. There, unguarded, he shares some of his struggle as a minister. They knew him before he became important, and they loved him anyway. In field education what happened to Paul can happen to you. You will experience relationships that matter, and you will be transformed. That's the hope that makes this work exhilarating.

Harry A. Freebairn
Director of Field Education

OFFICE OF FIELD EDUCATION

Templeton Hall - Room 304

Phone: 609.497.7970

Fax: 609.497.7872

Email: Field-Ed@ptsem.edu

OFFICE HOURS: Monday - Friday, 8:30 a.m.- 4:30 p.m.

Closed for lunch 12:30 - 1:30 p.m.

OFFICE OF FIELD EDUCATION STAFF

The Reverend Dr. Harry A. Freebairn, Director

Directs office, staff, and program, including policy matters

Advises Presbyterian students

Liaison to Presbyterian churches

The Reverend Dr. Chester Polk Jr., Associate Director

Advises students affiliated with judicatory and congregational-based denominations

Liaison to churches of judicatory and congregational-based polity

Oversees international and focused ministry programs

Vacant, Assistant Director

Dr. Sang Hyun Lee, Director of Asian American Program

Templeton Hall, Room 204, (609.497.7885)

Consults with students wishing to be placed in Asian heritage congregations

Liaison to churches with Asian congregations

Mrs. Jewelie J. Kenney, Assistant for Information Management

Mrs. Amanda Cenker, Assistant for Program, Student and Staff Support

Vacant, Assistant for Reception, Student and Staff Support

The Reverend Dr. Abigail Rian Evans, Academic Coordinator

Mackay Campus Center, Room 12 (609.497.7972)

Charlotte Newcombe Professor of Practical Theology

Teaches and develops field education related courses and electives

Reads and grades all field education appraisals

Faculty liaison for field education

[Revised July 2006]

FIELD EDUCATION CHECK LIST - KEEPING TRACK

Planning ahead is part of the course requirements.

To keep yourself on track you should:

- Check your seminary email account every week for official Field Education notifications.
- Have an appointment for an initial interview with your field education advisor before the middle of **October**.
- Complete the blue student information form before the initial interview.
- If applying for a CPE position, complete the application by the end of Reading week in October. (Please check with your presbyteries or judicatories to see if CPE is a requirement.)
- Indicate by December 1 if you will do summer field ed in or near the Princeton area, thus needing a local placement.
- Meet with your field ed advisor after Thanksgiving break to discuss available placements. Select several, and begin interview process. Keep your field ed advisor informed of the placement process
- By January 16, if proposing a new site for a **summer** placement, give your field ed advisor the name and address for possible inclusion in the approved pool of placements. You must provide significant reasons why none of the available sites is appropriate. The Office of Field Education will send the site all necessary application materials and review the new position description: site must meet all requirements before being approved. **Academic year** placements must come from the approved pool of sites.
- By **April 1**, submit a request to defer field education placements if necessary.
- DEADLINE FOR SUMMER and ACADEMIC YEAR PLACEMENTS IS APRIL 1.** The Partnership in Ministry Agreement (a three-way covenant among Princeton Seminary, the student, and the site) must be signed by all three parties. ***The Partnership in Ministry Agreement is considered binding once it has been signed by the student, supervisor, field ed. advisor, and director of Field Education.***
- Complete all the necessary federal and state forms: W-4, NJ-W4 (as necessary), and I-9 at the Financial Aid Office or the placement site depending on who is providing the stipend.
- International students must **receive approval from the director of professional studies** to do practical curricular field education prior to beginning their work (see *Guide for International Students* for specific instructions).
- Check with site regarding required background checks they might require before the placement can start.
- Register for field education courses during the registration period (see next page). No registration – no credit!
- Pick up and review the course requirements provided by the Office of Field Education at the beginning of each term (summer, fall, spring semester).

Registration for Field Education

Summer Placement		
Field Education for SUMMER CHURCH or SPECIALIZED MINISTRY	GM 102	2 Field Ed Credits
CPE - SUMMER	GM 123	2 Field Ed Credits
Fall/Spring Semester – Academic Year Placement		
Field Education for ACADEMIC YEAR CHURCH or SPECIALIZED MINISTRY	GM 104 (1st semester) GM 105 (2nd semester)	2 Field Ed Credits
CPE - ACADEMIC YEAR	GM 121 (1st semester) GM 122 (2nd semester)	2 Field Ed Credits
Full Time 9-12 Month Intensive – Year Long Placement		
Field Education for YEAR LONG INTENSIVE FULL TIME INTERNSHIP IN A CHURCH OR SPECIALIZED MINISTRY	GM 108	2 Field Ed Credits

- All students doing CPE are required to provide a copy of their CPE acceptance letter to the field ed. office prior to registration.
- GM175 Theological Reflection may be offered in conjunction with specific Field Education placements. See the course catalog for details.
- Reports must be turned into the Office of Field Education for all CPE placements that are receiving course credit.
- For Credit allotment, please speak with the registrar's office.

Registration for an Elective Field Education Placement

(Does not fill the Field Education Requirements)

Summer Placement		
Field Education for SUMMER CHURCH or SPECIALIZED MINISTRY	GM 132	2 Elective Credits
CPE - SUMMER	TBA	2 Elective Credits
Fall/Spring Semester – Academic Year Placement		
Field Education for ACADEMIC YEAR CHURCH or SPECIALIZED MINISTRY	GM 130 (1st semester) GM 131 (2nd semester)	2 Elective Credits
CPE - ACADEMIC YEAR	TBA (1st semester) TBA (2nd semester)	2 Elective Credits
Full Time 9-12 Month Intensive – Year Long Placement		
Field Education for YEAR LONG INTENSIVE FULL TIME INTERNSHIP IN A CHURCH OR SPECIALIZED MINISTRY	TBA	2 Elective Credits

- The seminary does not provide stipends for any elective unit of field education.

Field Education is fundamentally 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 (M.Div.), Master of Religious Education (M.R.E.), Master of Christian Education (M.C.E.), Master of Arts in Religious Education (M.A.) and Master of Arts in Christian Education (M.A.) degree programs.

Purpose of the Master of Divinity

A.1.0 The Master of Divinity degree is the normative degree to prepare persons for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings.

A.2.0 The goals an institution adopts for an M.Div. degree should take into account: knowledge of the religious heritage; understanding of the cultural context; growth in spiritual depth and moral integrity; and capacity for ministerial and public leadership.

Purpose of M.R.E., M.C.E., and M.A. Degrees

B.1.0 The primary purpose is *“to equip persons for competent leadership in various forms of educational ministry in congregations and other religious institutions.”*

B.2.0 Primary goals for this kind of degree program include: *(1) the capacity for critical and constructive theological reflection regarding the content and processes of educational ministry; (2) understanding of the educational, social, and behavioral sciences that undergird educational practice, as well as the cultural contexts in which educational ministry occurs; (3) growth in personal and spiritual maturity; and (4) skill in teaching and in the design, administration, and assessment of educational programming.*

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.”*

Denominational Policy

The Presbyterian Church (USA), through its Book of Order (G-14.0307), 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.

Particular *Standards* relate directly to theological field education:

...provide for...careful reflection on the role of the minister as leader, guide, and servant of the faith community. A.3.1.3.1

...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 school’s M. Div. program. A.3.1.3.2

...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.3.1.0

...provide theological reflection on and education for the practice of ministry. A.3.1.4

...provide for courses in the areas of ministry practice and for educational experiences within supervised ministry settings. A.3.1.4.1

...ensure a constructive relationship among courses dealing primarily with the practice of ministry and courses dealing primarily with other subjects. A.3.1.4.2

...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.3.1.4.3

...provide qualified persons as field supervisors “trained in supervisory methods and the educational expectations of the institution.” A.3.1.4.4

...provide “established procedures for selection, development, evaluation, and termination of supervised ministry settings.” A.3.1.4.5

Goals and Intended Outcomes

Self-Awareness – Effective ministers know well their areas of strength and weakness 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 towards a common goal. Using personal charisma and appropriate language, they delegate responsibility while offering support, teach and work alongside of others to 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 know how to teach, interpret and communicate the Christian faith and tradition to all ages. They learn techniques of caring that enhance healing and reduce the potential of harming others. They discover how to plan, use conflict, shepherd precious resources and organize groups and communities. In field education, many skills may 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. 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 uses as its pedagogy the action/reflection model of adult education. Students are guided by qualified and trained field supervisors in the practice of ministry within a cultural context. Together they engage in theologically informed reflection using the tools of theological inquiry and the lived experiences of Christian faith and its tradition. They learn to examine the context in which they work, and to test assumptions that they bring to the field. While character cannot be taught by the Seminary, ministry carried out in field education will display personal characteristics and values that support or undermine such service. The pedagogy fosters the life-long task of integration in which academic preparation, spiritual development, interpersonal relationship-building, personal growth and professional development come together.

Field Education depends on the sites and supervisors for its effectiveness.

PROGRAM REQUIREMENTS

The field education program provides field education 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 our pool of seminary-approved sites that may meet denominational and/or ordination requirements. Students should be in contact with judicatory committees responsible for candidates before getting too involved in site selection.

There are two basic requirements in the field education program. The first basic requirement is that each student in the M.Div., M.A., and Dual M.Div./M.A. degree programs must complete two field education placements. Ordinarily one placement is done part time (minimum 300 hours over thirty weeks) during the second academic year, and the other is done full time (minimum 350 hours over ten consecutive weeks) during the summer. For the academic year, students are required to be on site 10-12 hours a week; when preparation is added the maximum commitment is 15 hours. (The summer placement requires a minimum of 35 hours a 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. The request will be reviewed by the director of field education and approved only for compelling academic, personal or financial reasons. **Two summer field education placements are not permitted under any circumstances.** Students selected for the National Capital Semester program (AWashington Semester” - taken the fourth semester) will postpone their academic year field education placement until their senior year. Practical experience through the NCS program does not meet PTS guidelines.

The second basic requirement is that students in the M.Div., M.A., and Dual M.Div./M.A. 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 this community, educational programming, and other aspects of community life. As a laboratory for ministry and learning, a church provides the student with opportunities to lead and assist with worship regularly, to provide pastoral care, to teach, to explore the organizational characteristics of a congregation, and to learn 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. Thus, churches constitute the majority of sites in the overall pool of field education placements. **The church placement may not be done in the student=s home church.** The home church is defined as the congregation where the student has been a member for at least a year before entering Princeton Seminary. A letter from the sponsoring judicatory/congregation/committee of care will be required to support a case for an exception. **Seminary funding will not be provided for any home church experience.**

Students ordinarily do their field education placements at two different sites. To continue in the same site the student must: (a) submit a changed job description; (b) obtain permission from his or her governing body; and (c) demonstrate compelling reasons for the continuation. **Seminary stipends are not available for second placements at the same site.**

M.A. STUDENTS

- Two field ed. placements are required.
- Must do first placement full time during the summer after the first year and the second placement part time during the second academic year. Field Education **cannot** be done during the first year.
- Cannot** do two summer placements.
- Can do a nine-to-twelve month intensive ministry internship in place of either the required summer or academic year placements.

- One placement must be done in a church.
- The church placement must allow at least an hour in teaching and lesson planning.
- Church placement **cannot** be done at student's home church.
- On-campus positions at the Seminary are not eligible for Field Education credit.
- Cannot** do Summer Language or other course work and Field Ed. at the same time.

M.DIV. & DUAL M.Div./M.A. STUDENTS

- Two field ed. placements are required.
- Recommended: one placement be completed full time during the summer and the next placement part-time during the second academic year. Field Education **cannot** be done during the first year.
- Cannot** do two summer placements.
- Can do a nine-to-twelve month intensive ministry internship in place of either the required summer or academic year placements.
- One placement must be done in a church.
- The church placement must allow the student to preach twice.
- Church placement **cannot** be done at student's home church.
- On-campus positions at the Seminary are not eligible for Field Education credit.
- Cannot** do Summer Language or other course work and Field Ed. at the same time.

SITE & 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 laboratories 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, diversely 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*. The field education program is neither a source of cheap labor nor an employment bureau.

The site will provide opportunities for students to lead and assist with worship regularly, preach at least two times, provide pastoral care, teach, explore organizational characteristics of the congregation and learn about the site's relationship to its context and community. In addition, the site and supervisor agree 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 of and opportunities for supervised ministry experiences to the theological student. These opportunities should address 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:

Supervisor Requirements

Certain conditions are absolutely essential, and all persons involved in supervising a theological student from Princeton Seminary must meet these conditions. First and foremost, the supervisor shall have served in an

ordained capacity for a minimum of three years. He or she will have been at the present site for at least one year and possess the M. Div. or equivalent degree or, in the case of Specialized Ministries, appropriate professional certification. Then the supervisor must be trained and certified. **ATS requires it!** Supervisors new to the PTS field education program must attend the First-time Supervisors Orientation prior to supervising a student. Supervisors should also plan to attend the on-going field education workshops held during the year. They must be clear about what constitutes harassment and misconduct and at all times exhibit ethical behavior and respect boundaries. Supervisors are expected to know the objectives of the PTS field education program and to work in partnership with the student and the Seminary. The supervisor must meet regularly with the student for pastoral and theological reflection about ministry experiences and provide the student with honest, constructive, and timely feedback. The supervisor must be able to tailor pastoral activities appropriate to the student's learning goals and must submit assessments and other written materials in a timely manner.

ADVISEMENT SYSTEM

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 entering M.A., M.Div., or Dual M.A./M.Div. student is assigned a field education advisor based on the student's denominational affiliation. The relationship between a student and his or her advisor begins with an **initial interview in October**. At this meeting, the field education advisor will take time to hear the student's Acall story, take a look at future plans, and explain the basic field education program requirements. **The student is encouraged to establish and maintain a healthy relationship with his or her field education advisor early!** The second and subsequent meetings between the student and his or her field education advisor get down to the basics of assessing the student's progress.

The field education advisor meets individually with each of his or her students and helps them focus their field education goals and objectives. Field education advisors also recruit sites and help them develop strong supervision and mentoring programs. Each student is treated as an individual with individual needs. Based on these needs, the field education advisor will suggest several sites that may be able to provide the guidance and support to help the student address these needs. The student should discuss any ideas he or she may have regarding summer field education sites with his or her field education advisor

PLACEMENT PROCESS

The Field Education Program is offered to students without regard to sex, race, age, physical disability, national or ethnic origin (see Acts 10:34 and context). The process of securing a field education placement is interactive and involves the student, his or her advisor and various field education site supervisors. It is much like seeking a call to a particular ministry. The first meeting between the student and field education advisor allows each to meet the other. The second and subsequent meetings between the student and his or her field education advisor get down 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, to the student, information 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 field education advisor will suggest several sites that he or she feels will be able to meet the student's needs. However, the student may choose to explore any site in the approved pool on file in the Office of Field Education.

The student needs to allow enough time to visit the sites in which he or she is interested, attend worship, and meet the supervisor. If, after the visit, the site is 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. The supervisor should explain the site=s context for learning and how the placement will coincide with the student=s needs and skills. Questions on personal history, relationships, and other private matters can be discussed as they relate to the role and task.

Students are encouraged to begin to interview with the site supervisors by the beginning of December. 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, they should each notify the Office of Field Education of the decision. The office staff will then follow-up on any needed paperwork. **Summer, academic-year and year-long field placement must be finalized by April 1.**

Part-time academic-year placements must be selected from the pool of already-approved sites found in the Office of Field Education. The Office of Field Education will not recruit sites and placements designed to accommodate one specific student. Due to geographic constraints during the summer, the student may propose a new site. When such a need exists, the Office of Field Education prefers to work with other accredited ATS seminaries in locating field education sites. In all instances, the student must demonstrate that a suitable site does **not** already exist in the pool of approved placements. In the event that a new site needs to be developed, the field education advisor, not the student, evaluates the site and supervisor to determine their suitability for the program. The student should provide his or her field education advisor with the accurate name and address of the proposed supervisor and site **by January 16** so the evaluation can take place. **Submission does not guarantee acceptance.**

_____ **MINISTRY PROGRAMS PURPOSE AND DEFINITION** _____

Placements are available in churches representing twenty-five different denominations, in specialized ministries, in Clinical Pastoral Education sites, and in focused placements that concentrate on particular types of ministry.

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.

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

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.

Urban Ministry: The purpose of supervised ministry in an urban environment is to provide students opportunities to experience urban living in selected inner-city church and specialized ministry placements. Students will discover issues of concern in the urban setting and discuss strategies for renewal and change. A group supervisory program in Trenton may be available during the summer for students to be part of an intentional urban reflection experience.

Teaching Ministry: The purpose of the teaching ministry placement is to help students learn to apply their theological knowledge in the adult education program of a selected local church. While participating in the general life of the congregation, the student will work interactively and cooperatively with lay people in developing an interactive adult education program. Students selected for these placements will work with a PTS faculty mentor.

Health Care Ministry: The purpose of health care ministry placements is to provide opportunities for students to explore pastoral, ethical, and theological issues in health care and to engage in ministries that embody these issues in the parish or institutional settings.

New Church Development: The purpose of the New Church Development placement is to provide opportunity 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.

Multi-Cultural Ministry in the U.S.A.: The purpose of multi-cultural ministry placements is to provide opportunities for students to work in congregations and agencies which have an intentional mission to be racially and/or culturally diverse.

International Field Education: The purpose of international field education placements is to provide opportunities for students to develop global awareness in order to empower them to minister in a multi-cultural world at home or abroad. Concepts such as ethnocentrism, mission, and globalization are examined in cross-cultural contexts through partnership with churches and specialized ministries throughout the world. Previous cross-cultural experience, not necessarily international, is preferred.

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. In a CPE program, theological students, ordained clergy, members of religious orders, and qualified lay people minister to people in crisis situations. It is an intensely personal experience taken in fellowship with others who are also seeking to develop their ministry in pastoral care (see pp. 15-18).

Year-Long 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 learning and growth opportunities 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.

This program offers churches and other institutions the opportunity to extend their ministries and mission by providing a context that encourages the education and formation of future pastoral leadership. By providing such opportunities, the church or institution enters into a partnership with the Seminary to ensure the student is provided with the 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 agencies, and clinical pastoral education in hospitals.

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. Students receive two credits at the conclusion of the internship and are graded on a pass/fail basis. Students must complete a learning/serving covenant at the beginning of their internship and a mid-year and final appraisal with their supervisor. The learning/serving covenant is due two weeks after the internship begins, no later than **October 31**. The mid-year appraisal is due in **December**; the final appraisal is due **August**. Students and supervisors meet weekly to review the student's work and reflect theologically on it. In addition, students serving in the U.S. may be required to attend a mid-year conference held at PTS in **February**.

The Office of Field Education advises students about CPE whether or not they do CPE for seminary credit. An information evening is held in late September, when the CPE Information packets are distributed. A CPE Supervisors= Recruitment event takes place before the Thanksgiving break. Students are strongly encouraged to attend these events especially students seeking ordination, 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.***

WHAT IS 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. In the 1920's the Reverend Anton Boisen enlarged the concept to include a case study method of theological inquiry - a study of "the living human document." As CPE developed, other CPE leaders expanded CPE to integrate into pastoral practice knowledge of medicine, psychology, and other behavioral sciences. Today many supervisors emphasize the importance of pastoral relationships being formed through an integration of personal history, behavioral theory and method and spiritual development.

CPE is theological and professional education for ministry. In CPE, theological students, ordained clergy, members of religious orders, and qualified lay people minister to people in crisis situations while being supervised. Out of intense involvement with supervisors, other students, people in crisis, and other professionals, CPE students are challenged to improve the quality of their pastoral relationships.

Through pastoral practice, written case studies and verbatims, 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 understandings about the human situation. Theological reflection is important in CPE as pastoral people seek ways to integrate theology with life experience.

CPE provides an opportunity to integrate one's theology and values with the actual practice of ministry. It is an intensely personal experience taken in fellowship with others who are also seeking to develop their ministry in pastoral care. Often part of seminary education, it is also continuing education and refreshment in ministry for the experienced pastor. Furthermore, CPE provides the professional training needed for a career in chaplaincy.

Several levels of CPE are offered:

INTRODUCTORY (basic) CPE

For Seminary Middlers, Seniors and clergy. Introductory CPE focuses on pastoral identity formation and initial pastoral function.

INTERNSHIP/RESIDENCY

A residency is a 9 or 12 month program, for which one successful unit of basic CPE is a prerequisite. It is usually a position that pays the student a stipend.

ADVANCED CPE

One or more units of intensive training aimed at a specialization or ministerial goal, such as institutional chaplaincy, pastoral counseling, or parish, appropriate to the training setting. Two basic units and consultation with a committee of supervisors are required.

SUPERVISORY TRAINING

For certain selected individuals who have completed four units, including two advanced, and having promise and plans to become supervisors. It includes one pre-candidacy unit and two units of supervising students under supervision as well as several appearances before regional committees.

STANDARD UNIT OF CPE

The standard unit is a minimum of 400 hours in a sequence of 11 weeks. It is also called a quarter 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 16 hours a week for 25 weeks and can be done during the academic year.

OBJECTIVES FOR CLINICAL PASTORAL EDUCATION

Clinical Pastoral Education includes the goals of Pastoral Reflection, Pastoral Formation, and Pastoral Competence. Pastoral Specialization may be offered as an option by some centers. The objectives of CPE as stated in the *Professional Education for Ministry* information provided by ACPE are:

To become aware of oneself as a minister and the ways one=s ministry affects persons.

To develop the skills to provide intensive and extensive pastoral care and counseling to persons in their crises and situations.

To understand and utilize the clinical method of learning.

To accept and utilize the support, confrontation and clarification of the peer group for the integration of personal attributes and pastoral functioning.

To utilize individual and group supervision for personal and professional growth and for developing the capacity to evaluate one=s ministry.

To develop the ability to make effective use of one=s religious/spiritual heritage, theological understanding and knowledge of the behavioral sciences in pastoral ministry to persons and groups.

To become aware of how one=s attitudes, values, and assumptions, strengths and weakness affect one=s pastoral care ministry.

To become aware of the pastoral role in interdisciplinary relationships and work effectively as a pastoral member of an interdisciplinary team.

To become aware of how persons, social conditions, systems, and structures affect the lives of self and others and to address effectively these issues in ministry.

To develop the capacity to utilize one=s pastoral and prophetic perspectives in a variety of functions such as: preaching, teaching, leadership, management, pastoral care, and, as appropriate, pastoral counseling.

————— **SUMMARY OF APPLICATION & GRADING PROCEDURES FOR CPE** —————

1. Obtain an application from the Office of Field Education or download from the website: www.acpe.edu. Most people use 5-6 double spaced pages to complete the application.
2. Set up an admission interview with a CPE Supervisor who may or may not be the one with whom you plan to train. Send the completed application to the Supervisor at least two weeks before the interview. After the interview which will take about an hour, the Supervisor will give you a written report to become a part of your application. **This may involve a fee.** The earlier you apply the better chance you have to secure an interview in a site near the seminary. Contacts should be initiated by Fall Reading Week.
3. It may be advisable to apply at more than one center for the Summer unit. The supervisors considering you should be informed of this. If accepted by one center and you accept, notify the others promptly. **Give the Office of Field Education a copy of your CPE letter of acceptance.**
4. **Financial responsibility for CPE lies with the student.** This may include:
 - An application fee paid to the site.
 - A site fee ranging from \$300. - \$770. +
 - Tuition to PTS for 2 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.**
5. If you wish to do **CPE to satisfy a Field Education requirement::**
 - Register for the summer GM 123 or for the academic year GM 121-122 for which you will receive **2** Field Education credits and a notation that you have satisfied one field education unit
6. A **third elective unit** of field education may be done for **2 elective credits.** Please speak with your advisor about registration.
7. **You may also do CPE on your own for NO credit.** If you don't register at PTS before you begin the CPE unit, CPE will not appear on your transcript. Judicatories which require CPE normally do not require that you do CPE for credit, simply that you do it.
8. Students doing CPE for **any** credit must submit the ACPE Final Evaluation with additional questions found on the ACPE Course Requirements@ (both mid-year and final) to the Office of Field Education by the Office deadlines. For academic year CPE to satisfy a Field Education requirement, the CPE mid-term evaluation is also required from both student and supervisor. **It is always the student=s responsibility to submit both the students= and the CPE supervisor's= evaluations together by the stated deadlines.**
9. The only grades for **CPE in any context are P (pass) or F (fail).** All grade sheets for CPE come to the Office of Field Education. Whether CPE is being done for field ed or elective credit, the CPE supervisor recommends a pass/fail grade for CPE to the Office of Field Education which reviews the evaluation and recommendation. The Field Ed. advisor and the Academic Coordinator of Field Education read the evaluations. The Academic Coordinator then informs the Registrar of a passing or failing grade.
10. The Academic Coordinator must have both the student=s and the supervisor=s final evaluation in hand on which to base a student=s grade by stated deadlines (see CPE Course Requirements for

summer or academic year). **All extension requests must be submitted by the CPE supervisor before the stated deadline** if he or she is unable to complete the evaluation on time. If the extension is granted, the student must turn in a CPE Extension Request Form filled out by the supervisor. The student needs to give the supervisor a signed release form if he or she leaves the site without the evaluation in hand so that the supervisor may send one copy of the written final evaluation directly to the Office of Field Education. The original is sent to the student.

11. For detailed information concerning CPE policy, sites, benefits, etc. go to the ACPE website at www.acpe.edu

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 proposes to teach 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, or a carefully focused conversation 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. Even though supervision is person centered and tends to be individualistic, it does have a predictable result. 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 begins as a required effort in which both parties expect to follow through on the weekly meetings. Each should be clear that supervision is work, and it 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, but also for trust. As the hour moves into theological reflection, the discussion may become more tentative. Differences in interpretation and conviction will undoubtedly surface. As student and supervisor grapple for words to express deep meanings, 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 Apastors tend to avoid [the] supervisory relationship.@ (p. 11) Ministry attracts men and women who enjoy their individualism. Yet field education rests on the supervisory relationship. The 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. 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” below). The learning/serving covenant describes areas of ministry in which the student works. The Supervisory Session deals with reflection upon those acts. 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 12 hours in length and composed of 3 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 together agree upon 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 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:

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.¹

Although every student/supervisory relationship is unique, the role 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.

¹ Richard A. Bollinger, What is Pastoral Supervision? (The Menninger Foundation: Division of Religion and Psychiatry, 1973), p.3.

The Student=s Role and Responsibilities 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 1-2 pp critical incident report or other written document (see A 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.

Supervisor=s Role and Responsibilities 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, 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 upon a model for theological reflection (see below), the supervisor should require the student to adhere to the model.
- ! The supervisor may Aprime 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 to get the list started:
 - § Pastoral authority B going beyond friendship
 - § Praying during a pastoral call B when is it appropriate?
 - § What makes worship contemporary or traditional?
 - § Appropriate promises for pastors
 - § Components of leadership B 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
Models for 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 (Pohly, 1993):

1. Inform: describe the event in a way that gives the reader a mental picture of it
2. Evaluate: explain the effects of the event on you and other persons involved; describe emotions, reactions, key issues
3. Analyze: explain what made the event ministry, whether positive or negative, what factors influenced the event, how it challenged your personal knowledge, what are possible future options
4. Reflect: state the theological meaning found in the event and your response; what personal beliefs/convictions were challenged; how your experience shaped your response; what biblical, historical, cultural insights relate to it
5. Commitment: what are the implications for your future ministry, what have you learned, how can benefits be continued and hazards avoided?

Method B (Patricia O'Connell Killen, in Whitehead and Whitehead, 1995):

1. 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 did you feel; how were you vulnerable; **do not ask or answer why;** avoid interpretation
2. 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
3. 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 B 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.
4. 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 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: Aplaying out@ a situation; useful when written reports are insufficient for reflection

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 insure that the student conducts himself or herself in accordance with the site=s mission.

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 lay people. 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 lay people to meet regularly with the student to discuss items of mutual concern.

All active field education supervisors are encouraged to take courses offered by the PTS Center of Continuing Education, and are eligible to receive a reimbursement of up to \$100 for the cost of tuition, meals, and overnight stays at the Center. Bills and receipts should be submitted to the Office of Field Education.

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. It is a challenge just to meet our program needs! The Office of Field Education welcomes supervisor suggestions to improve our training and educational program.

THE LEARNING/SERVING COVENANT

Students, supervisors, and PTS commit to a generic partnership in ministry when each party signs the contract (PIMA). 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 of directly affecting their call to ministry. Therefore, a greater sense of self-awareness will be required as students focus on personal and vocational needs that could impact their professional identity. 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 particularly upon realistic goals supported by learning objectives, a plan to help the student meet them, and defining 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. So, they and 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 and 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 that 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.

Goal categories:

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 different types and ages of people, and learn 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. They need to learn how to develop a cohesive service of worship as well as construct a sermon that reaches the listeners and effectively communicates the Gospel. How one acts with integrity and compassion, engages one's faith commitment, adapts to change, and reads a

congregation and community should be part of every field experience. Students should engage in pastoral care by visiting members at home, in hospital 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? Obviously 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 and inform one another.

The results from 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 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 him- 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: ADo 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: These ethics also involve 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 understands and appreciates the ethics of power. Power is inherent in the role of the minister and in the role of supervisor. In the field education experience, students should learn how to relate responsibly to a parishioner, a congregant, or a 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. The congregation may be seen as a customer base by an enterprising student who uses his or her popularity in a field education position to sell soap or AChristian@ toothpaste. Again, and unhappily, real-life illustrations abound.

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 such conduct 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 conduct which has the purpose or effect of unreasonably interfering with an individual=s work performance and/or creating an intimidating, hostile or offensive working environment. Free expression of religion does not include sexual harassment.

According to the PTS [Sexual Harassment Policy](#),

Verbal expression or physical conduct need not be overtly sexual to constitute sexual harassment. Examples of sexual harassment include, but are not limited to, lewd or sexually suggestive comments; off-color language or jokes of a sexual nature; slurs, verbal or graphic expressions, or physical conduct relating to an individual=s sex; or any public or unwelcome private display of sexually explicit pictures, greeting cards, articles, books, magazines, photographs, or cartoons in the absence of a valid educational purpose.

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 conduct, verbal or physical, 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. Students and supervisors should not assume that hugs or touches are welcomed by all.

To the extent that a claim of sexual harassment arises, parties that are affiliated with the Seminary will be governed by the Seminary's Sexual Harassment Policy, a copy of which is available upon request. This policy will supplement, and will apply in addition to, any other legal rights that may exist under the law. Violations of the Sexual Harassment Policy will result in disciplinary action up to and including termination of the placement, and possibly further action by the PTS Sexual Harassment Panel or the Office of Professional Studies. The Office of Field Education will not tolerate any form of sexual harassment. We will abide by and enforce all provisions of PTS' Sexual Harassment Policy for preventing, investigating and correcting harassment.

PLAGIARISM: The Seminary *Handbook* also deals in detail with the issues of plagiarism. It should be reviewed by both the student and the supervisor. 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 their 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.

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, supervisorial, 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. A 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 a pastoral counselor are often regulated and require licensing. Religious counselors must not state explicitly or implicitly that they are a pastoral counselor 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 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 penitent. Because seminary students are generally unordained and unlicensed, however, 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 which 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 which gives an individual a 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 supercedes 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 most likely law 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.

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.

Evaluation is an ongoing process that encourages the student to develop skill in self-reflection and critique that leads 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, can confirm developing skills, and can 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, gain feedback from non-professionals and to 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. 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 before the due date stated in the course requirements. These reports are read by members of the field education staff, who recommend the grade to the Academic Coordinator, Dr. Abigail Rian Evans, who assigns the final grade. Appraisals become part of the student's files and are kept by the Office of Field Education for three years after the student's graduation. In addition, field education evaluations may be sent to denominational committees provided that the student and 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 appraisals that are of *satisfactory quality and submitted to the Office of Field Education by the stated deadlines in the course requirements*. Grading is on a pass (P) 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 semester. For Year-Long 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. Poor quality work will receive a failing grade and the course will be repeated.

Requests for extensions follow established Seminary procedures as defined in the *Seminary Handbook*:

1. **Verified illness, accident or other incapacitating condition prohibiting completion of work on a timely basis.**
2. **Severe family crisis requiring student's attention for a substantial period of time.**
3. **Verified incapacity of supervisor for significant period of time.**

Papers that are Late without Excuse will be stamped as such and can receive a failing grade.

Occasionally a placement simply does not work out. Often the clashes are the result of very different ways of working or seeing the world. One enjoys structure, while the other is a freer 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.

Our goal is to make the placement work for all parties. When it looks as if it might not, we encourage the student or the supervisor to contact us, and we will work to mediate differences. This **MEDIATION** step should take place at the first sign of concern. Since a covenant has been signed, neither the student nor the supervisor can simply end the relationship. Any proposed change in the placement contract must be by mutual consent of the student, the supervisor (or institutional representative), and the 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.

After the Partnership in Ministry Agreement is signed by all four parties (student, supervisor, advisor, and director of field education), that covenant cannot be broken without first participating in the Mediation process. Churches and Specialized Ministries plan programs and select other staff around their choice of student. One's word must be trustworthy, especially in ministry communities. Promises are windows into a person's integrity. Because we believe in the sanctity of promises, the Office of Field Education will require the student to wait until the next available period to complete that particular field education experience, even if that decision postpones the student's graduation. ***If a student chooses*** not to begin the placement after signing the Partnership in Ministry Agreement, he or she must meet with his or her advisor before any changes take place. ***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 **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. This process is required, unless the Termination initiates by the Director of Professional Studies. If the procedure is not followed, a site cannot continue in the program, and the student may receive a failing grade. In the event of a terminated placement the student will not be permitted to continue the experience at a different site and must wait until the following period to redo the placement. In no instance will partial credit be granted for terminated placements. Placement termination requires first that a formal meeting among the student, the supervisor, the student's field education advisor, and 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 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 the placement is terminated for leave of absence or other academic reasons, the student should plan to have an exit interview with the director of field education and the field education advisor. In this step, the student's return to Seminary can be anticipated, and a procedure for resuming the field education experience can be established, if possible.

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** these determinations. Any such **APPEAL** will follow normal Seminary guidelines. The Seminary's Committee for Academic and Student Affairs will act as the appellate body. The process to appear before

this body is found in detail in the *Princeton Seminary Handbook*.

The PTS Office of Field Education believes that all people, including student interns who perform professional ministry, should receive compensation for their work. Since students are either engaged full time during the summer or part time during the academic year, they are not expected to work at another job to earn income to pay living expenses. 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.

Field education should neither be considered an employment opportunity by the student nor inexpensive seminary-trained labor by the site. Because field education is required for completion of the PTS M.Div., M.A., 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.

Presently the recommended minimum stipend for a student engaged in full-time domestic summer field education is \$2700; for a student engaged in part-time field education during the academic year, the minimum recommended stipend is \$2400. In addition, 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. Any reimbursement to the student for expenses commuting to and from the site is considered earned income and is therefore taxable.

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 sent to participating students. They are expected, upon their return, to demonstrate in writing an accounting of the expenditures and to treat the balance as taxable income.

The recommended minimum stipend for a student engaged in a domestic year-long intensive ministry internship is \$1200 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 Financial Aid Office 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 is clear with the student regarding its policies and procedures for reimbursement and record-keeping. The site should also pay the student's round-trip travel expenses to and from PTS for the mid-year intern conference which is normally held in February. PTS provides housing and meals for students attending the conference. The site should also pay the student's round-trip travel expenses to and from PTS for the mid-year intern conference that is normally held in February of each year. PTS provides housing and meals for students attending the conference.

Students participating in the ***year-long 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.

Limited funds are available from PTS to supplement the site contribution to the student=s summer and/or academic-year stipend. ***Funding on the part of PTS should not be assumed***. No PTS funding is available for year-long 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. Factors in allocating PTS funds include the quality of supervision, the relation of the experience to the student=s needs, the establishment of a student intern (lay) committee, the uniqueness and creativity of the ministry, and the length of time the site has been part of the PTS field education program, as well as the dedication it has shown 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. Students must complete a W-4 form, an I-9 form, and, as appropriate, a NJ-W4 form as required by both federal and state laws. 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:

1. completion of U.S. Department of Justice I-9 Employment Eligibility Verification form by the student;
2. completion of Department of the Treasury W-4 Employee=s Withholding Allowance Certificate form by the student;
3. employer withholding of FICA and appropriate federal, state, and local income taxes from stipend amount;
4. employer contribution of FICA taxes; and
5. 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 at the beginning of the fall and spring semesters (e.g., a student who receives a \$2400 field education stipend will have \$1200, minus federal and state income taxes and social security tax, credited to his or her account at the beginning of each semester). All monies are first applied toward any outstanding balance owed 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) six times during the summer for a period of twelve weeks, beginning approximately the second Friday in June.

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 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.***

SUMMARY OF GENERAL POLICY

YField Education Program is offered to students without regard to sex, race, age, physical disability, national or ethnic origin. (see page 12)

YSexual harassment is against the law and will not be tolerated. Any documented discrimination or sexual harassment will lead to termination of a site or a student from the Field Education program. The Seminary's policy on sexual harassment applies to field education placements. (see page 28)

YFirst year students cannot take Field Education. (see page 10-11)

YFirst year students must meet twice with their advisors in the Office of Field Education. (see page 12)

YEvery student must complete two field education placements in sites approved in advance by the Office of Field Education. One placement takes place on a full time basis in the summer. The second placement takes place part-time during the academic year. **Two placements in the summer are not permitted.** Two placements in the academic year will be permitted upon presentation of compelling academic or financial reasons. One of the two required placements must take place in a church setting. Placement in one's home church is discouraged, and seminary funding will not be provided. (see page 11)

YStudents may take Greek or Hebrew and defer their Summer placement. Other languages related to advanced degree programs can be taken after the field education requirement is met. **Students cannot take Summer courses and Field Education at the same time.** (see page 30)

YStudent-specific placements are not allowed. Academic Year placements are selected from the pre-approved pool of sites. Suggestions for new sites for possible inclusion in the national summer pool must be given to the student's advisor by **January 16**. Contact shall be made by the advisor. (see page 13)

YOn-campus positions at the Seminary are not eligible for Field Education credit. (see page 11)

YField education placements will be considered confirmed when the Partnership in Ministry Agreement has been signed by supervisor, student, advisor and the Director of Field Education, and the student has registered for the program. The placement can only be changed or terminated by mutual consent of the same four parties. The alteration or termination shall follow established Seminary procedures. Partial credit for uncompleted units will not be given, and the student will be required to begin again at the next appropriate period. (see page 30)

YSummer, Academic Year and Year Long Intensive placements will be finalized by April 1 preceding the assignment. Searches beyond the deadline are carried on only with permission from the Director, and for compelling reasons. (see page 13)

YStudents ordinarily do their field education placements at two different sites. To continue in the same site the student must: (a) submit a changed job description; (b) obtain permission from his or her governing body; and (c) demonstrate compelling reasons for the continuation. **Seminary stipends are not available for second placements at the same site.** (see page 10)

YAll supervisors must be certified before supervision begins by attending a one day First Time Supervisor Orientation program which is offered three times a year by the field ed. staff. They shall have a minimum of three years' experience in ministry, possess the M. Div. or equivalent degree or, in the case of Specialized Ministries, appropriate professional certification, and have served in their present placement for at least one year. It is expected that the supervisor will provide a minimum of one hour a week in

theological reflection with the student. (see page 11)

YThe student is responsible for returning all completed written reports to the Office of Field Education on or before the due date. These reports are read by members of the field education staff and the Academic Coordinator. Appraisals become part of the student=s files and are kept by the Office of Field Education for three years after the student=s graduation. In addition, field education evaluations may be sent to denominational committees provided that the student has signed a release 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. (see page 29)

YField education grades are based on both written reports and work at the site, and are awarded by the Academic Coordinator of Field Education. In order for the student to receive a passing grade, all written reports must be of satisfactory quality and must be submitted to the Office of Field Education by the stated deadlines. Students who do not meet these requirements will receive a failing grade for the semester. If necessary, requests for extensions follow established Seminary procedures. Consult the Seminary *Handbook* for specific instructions. (see page 29)

YA third unit of Field education can be taken as an elective under certain circumstances. However, the seminary does not provide stipends for any elective unit of field education. (see page 7)

YField education stipends are considered earned income, so all applicable FICA, federal, and state taxes must be paid by the provider and the recipient (see page 32).

YStudents selected for the National Capital Semester program (AWashington Semester A- taken the fourth semester) will postpone their academic year field education placement until their senior year. Practical experience through the NCS program does not meet PTS guidelines. (see page 10)

SELECTED REFERENCES

General:

- Educating Clergy*, Charles R. Foster and others, Jossey-Bass, 2006
- Generation to Generation: Family Process in Church and Synagogue*, Edwin Friedman, The Guilford Press, 1985
- Here I am, Lord. Now What? Transitions and Survival in the First Parish*, Susan E. Fox and Kurtis C. Hess, Taste of Ministry, 1995
- Leadership on the Line*, Ronald A. Heifetz and Marty Linsky, Harvard Business School Press, 2002
- Please Understand Me: Character & Temperament Types*, David Keirse and Marilyn Bates, Prometheus Nemesis Book Company, 1984
- The Male-Female Church Staff: Celebrating the Gifts, Confronting the Challenges*, Anne Marie Nuechterlein and Celia Allison Hahn, Alban Institute, 1990
- The Pastor as Spiritual Guide*, Howard Rice, Upper Room Books, 1998
- The Reflective Practitioner: How Professional Think in Action*, Donald A. Schön, Basic Books Inc, 1983
- Women, Gender, and Christian Community*, Jane Dempsey Douglass and James F. Kay, Westminster John Knox Press, 1997

Supervision and Theological Reflection:

- Becoming a Thinking Christian*, John B. Cobb, Jr., Abington Press, 1993
- Experiencing Ministry Supervision: Field Based Approach*, William T. Pyle and Mary Alice Seals, eds., Broadman and Holman, 1995
- Finding a Faith that Makes Sense*, R. Scott Colglazier, Chalice Press, 2002
- How to Think Theologically*, Howard W. Stone and James O Duke, Augsburg Fortress Publishers, 2006
- Method in Ministry: Theological Reflection and Christian Ministry*, James D. Whitehead and Evelyn E. Whitehead, Sheed and Ward, revised edition 1995
- Reflecting with God: Connecting Faith and Daily Life in Small Groups*, Abigail Johnson, Alban Institute, 2004
- The Art of Theological Reflection*, Patricia O'Connell Killen and John de Beer, Crossroad Publishing, 1994
- Transforming the Rough Places: The Ministry of Supervision*, Kenneth Pohly, Whaleprints, 1993
- What is Pastoral Supervision?*, Richard A. Bollinger, The Menninger Foundation: Division of Religion and Psychiatry, 1973
- Why Can't I Believe?: Struggling with Faith and Doubt*, Gaylord Noyce, Chalice Press, 1999
- Why Christian?: For Those on the Edge of Faith*, Douglas John Hall, Fortress Press, 1998

Conflict:

- Healthy Congregations: A Systems Approach*, Peter L. Steinke, Alban Institute, 1996
- Managing Church Conflict*, Hugh F. Halverstadt, Westminster/John Knox Press, 1991
- Moving Your Church Through Conflict*, Speed B. Leas, Alban Institute, reprinted 1996

(Continued)

Legal Issues:

Circular R1 "Copyright Basics", US Copyright Office

Legal Guide for Day-to-Day Church Matters: A Handbook for Pastors and Church Members,
Ronald K. Bullis and Cynthia S. Mazur, United Church Press, 1994

Legal Issues and Religious Counseling, Ronald K. Bullis and Cynthia S. Mazur,
Westminster/John Knox Press, 1993

Rightful Use, Media Services, Presbyterian Church (USA)

The Church Guide to Copyright Law, Richard R. Hammar, Christian Ministry Resources,
reprinted 1992

NOTES