



EPISCOPAL DIVINITY SCHOOL

Field Education Handbook

Revised June 2015



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FIELD EDUCATION AND FORMATION FOR MINISTRY

Field education allows EDS students to bring to a specific community their personal gifts, their academic wisdom, and their curiosity about how they might be called to serve in the church and the world. In the course of their placement, through experience and reflection on experience, field education students are formed for more effective and transformative leadership and service.

The purpose of Episcopal Divinity School is to educate lay and ordained leaders for Christ's church and for the world, who serve and advance God's mission of justice, compassion, and reconciliation. Episcopal Divinity School is an academic community of biblical, historical, and theological inquiry that respects students as responsible learners with valuable experience, supports spiritual and ministerial formation, and provides tools for the lifelong work of social and personal transformation. We believe that God continues to be revealed in diverse social, cultural, and historical contexts.

Supervised field education responds to this purpose statement, and to this belief in contextual and ongoing revelation, by providing the student with a variety of challenging contexts within which to explore vocational identity, professional understanding and competence, and a systems view of ministerial leadership. In field education, students experientially learn more about how they are called to serve and have the chance to reflect theologically on their experience.

MDiv candidates are required to complete at least two units of supervised field education. Each unit involves a total commitment of 350 hours which is spent on site, and in preparation, reflection, and travel. A field education unit may take place over the academic year (September–May), during the summer (June–August), and occasionally beginning at other times.

EDS offers placements in a variety of programs and settings, which reflect the school's areas of emphasis. These settings are listed online on the EDS website (see "Guide to Placement Sites"). In addition, students may submit student-initiated proposals for approval by following the procedures outlined in the handbook. All placements require initial consultation with the director of theological field education. Final placements are subject to approval by the director.

ALL ABOUT SITES AND SUPERVISORS

When a site agrees to host a field education student, a learning community is created. The key elements of this learning community are the student, the on-site supervisor, and the faith community or non-profit agency in which the student will work. It is important to understand the roles and responsibilities of each of these elements.

The Student

The student is a professional, a person already engaged in ministry, who is also seeking further experiences of training and formation. Therefore, the student's relationship to the context is that of participant/learner, and his/her learning goal and objectives, rather than services rendered or money earned, are the primary agenda for naming the tasks and programs in which the student will be engaged. The intention of this program is professional formation. At the same time, students contribute to the setting by sharing their experience, knowledge, and faith. The relationship is one of mutual learning and teaching.

The On-Site Supervisor

It is the responsibility of the on-site supervisor to:

1. Know the specific learning opportunities available in the setting
2. Have a clear understanding of the goals, expectations, and limits of the student's involvement
3. Provide collegial oversight and support
4. Work with the student in developing a learning agreement
5. Meet weekly with the student to update work in progress
6. Identify concerns and changes
7. Facilitate access to the site and the identified tasks
8. Identify and support the on-site supervision committee

In order to do this well, the supervisor must be able to work with a legitimate degree of authority from within the context. In some settings, theological reflection is the responsibility of the on-site supervisor. All site supervisors are required to participate in a monthly gathering of supervisors while their student is working with them. Please speak with the director of field education about the schedule of supervisors' meetings. This requirement is for supervisors of both Traditional Learning (TL) and Distributive Learning (DL) students.

The Supervisor as Theological Educator

In some contexts, for example, most congregational settings, the on-site supervisor is also the primary facilitator for theological reflection. In this model, regularly scheduled theological reflection sessions should be long enough to address the issues of the student's ministry, the feelings evoked, and the re-evaluation of goals and plans. This process would probably take an hour to an hour and a half each week in an academic-year program.

This process should encourage and enable the student to:

1. Think theologically about the practice of ministry
2. Relate religious traditions and values to the human and social needs which have been identified in the ministry setting
3. Select appropriate resources for understanding and responding to actual occasions/events of ministry
4. Integrate feedback, consultation, and supervision with the assessment of his/her ministry and the planning for new ministry

Education for Field Education Supervisors

Most years, EDS offers PT 2420 (E) Seminar/Consultation on Supervision. The course is taught by the director of theological field education. It consists of at least eight sessions from September to May. The course has been offered both in a campus classroom and online. This course, or an equivalent Boston Theological Institute (BTI) course, is required for new supervisors who are responsible for the theological reflection component of field education. This course is not offered when the director of theological field education is on sabbatical. Monthly supervisors groups are required of all experienced (and previously trained) supervisors who are currently supervising a student. These groups meet once a month for two hours.

Distance Supervisors

During academic year 2015–2016, supervisors for EDS DL students are expected to participate in an on-line training program on the first Tuesday of the month beginning October 6 from 2:00–4:00 pm (Eastern Time).

In addition, all EDS supervisors are invited to participate in a variety of EDS continuing education events. Advanced courses in supervision may also be offered through the BTI. These continuing education opportunities serve as resources for the support, learning, and growth of supervisors engaged in theological field education.

Recommendations When There Are Two Students in One Setting

In most cases, one student per supervisor is recommended. When the setting is large or when there is more than one supervisor, two or more students have unique learning opportunities from each other as well as from the supervisor(s) and on-site committee. These guidelines are meant for such situations, though they may also apply to situations where other staff members or volunteers are receiving supervision or participating in theological reflection.

1. The supervisor needs to be clear about his/her time commitment as a theological educator in general and in reference to each student, staff member, and volunteer.
2. There should be weekly staff meetings that include all staff and students, which are distinct from meetings for theological reflection and supervision.
3. Initially, for at least ten weeks, students should receive individual supervision.
4. After the first ten weeks, and in consultation with the director of theological field education, students might receive individual supervision every other week with alternate weeks of joint theological reflection. The joint theological reflection meetings might include other staff members. Such meetings are distinct from and in addition to staff meetings.
5. Students should get copies of each other's learning agreements. This avoids misunderstandings about responsibilities or places of overlap. It models transparency and helps with joint theological reflection if and when that is engaged.
6. On-site committee responsibilities will depend on the size of the congregation or setting and the availability of appropriate personnel. Options are: (a) one on-site committee, which meets jointly with two students together every three weeks (preferable to monthly since there are two students); or (b) a separate on-site committee for each student.
7. If option (a) is chosen, the on-site committee could meet occasionally with one student alone if they felt that was necessary. In all cases, the committee should be seen as a "teaching committee"—not an individual support group.

The On-Site Reflection Committee or Teaching Congregation Committee (TCC)

This is a committee of persons who are directly connected to the ministry setting and who function as part of the educational on-site team by meeting with the student regularly to offer their reflections.

This committee is gathered in order to extend the theological inquiry throughout the context and to hear the voices of those other people who are part of the ministry experience. This extended conversation helps the student to hear and appreciate the uniqueness of the context. It provides constructive feedback and evaluation in response to the student's overall learning goal and concrete learning objectives, and assists the

student in identifying particular skills and challenges. The committee may participate also in the mid-unit and final evaluations.

Organization of the Committee

Membership: The student's on-site supervisor invites four or five persons to serve on the committee. These are people chosen to represent the diversity of the context as well as the particular tasks in which the student is engaged. The committee can be formed as soon as a student has been selected, and must be in place when the student begins in the fall in order to assist with the student's orientation. Committees that are formed later frequently feel as though they are an after thought and are much less likely to be effective.

Two initial meetings are helpful. The supervisor meets with the committee to share EDS guidelines and the resources which are available to the committee. The supervisor will then meet with the student and the committee to introduce them to one another and to review the student's Learning Agreement. In general, the committee will meet with the student once every three or four weeks for one and one-half to two hours. Suggestions for a typical agenda are:

- Open with prayer
- Mutually share recent experiences of ministry and new issues in the context
- Discuss with the student some aspect of his/her current experience of ministry utilizing material (such as a written report or taped sermon, etc.) provided by the student
- Look ahead when appropriate
- Plan agenda for next meeting and choose convener

On-site committees significantly enrich the student's learning by providing diverse perspectives on his/her performance in the parish or agency context. In return, committee members often gain fresh insights about the working of their parish or agency and about their own participation. The whole parish stands to be enriched by the mutual teaching and learning generated in the on-site committee.

Evaluations

In addition to participating in the evaluation of the student (see above), two other types of evaluations are useful:

1. A self-evaluation of the committee's work and effectiveness.
2. An evaluation of the site as a context for experience-based theological education and formation. It is expected that the committee will develop a suitable method for making these evaluations and will share the results with the on-site supervisor.

COURSE REGISTRATION AND THE GRANTING OF CREDIT

Course Registration

All MDiv candidates are required to complete at least two units of supervised field education. Each unit involves a total commitment of 350 hours, which is spent on site and in preparation, theological reflection, supervision, and travel.

A field education unit may take place over the academic year (September–May), or during the summer (June–August). The second unit may be either FE or CPE and need not be counted as part of the course load.

First Unit

TL students: generally the second year of program; DL students: generally the third year of program.

- Counts as part of the course load of the student
- Pass/fail grade for each semester
- 350 hours, on site + travel, total: twelve to fifteen hours per week
- Practicum required

Courses:

- FE 1010: First semester of placement (3 credit hours)
- FE 1020: Second semester of placement (3 credit hours)
- FE 1000 Field Education Practicum: First and second semesters (1 credit hour)

Second Unit

TL students: generally the summer after second year, or during third year of program; DL students: generally the summer after third year, or during fourth year of program.

- Need not be counted as part of one's course load
- Pass/fail grade for each semester
- Practicum not required
- 350 hours, on site + travel for field education CPE requirements depend on sit

Courses:

- FE 2010: First semester of placement
- FE 2020: Second semester of placement
-

Or

- CPE 1010: First semester
- CPE 1020: Second semester

Granting of Credit

For field education, the final evaluations of the student and supervisor must be filed, along with the director of theological field education's comments, in the student permanent file in the registrar's office in order for the student to graduate. The student is responsible for assuring that the evaluation is there prior to graduation.

Because CPE is provided by organizations that are independent of the seminary and have their own policies for accreditation and evaluation, EDS does not file CPE evaluations in the student's permanent file. Instead a blue **Clinical Pastoral Education Report** sheet is filed in the student's file in the registrar's office. Copies of the student's evaluation and the supervisor's evaluation are filed in the field education office until the student graduates. The student should retain the original evaluation, which may be needed by one's diocese or judicatory for ordination or certification.

FINDING A SITE AND GETTING STARTED THERE

The Placement Process

A student who wishes to participate in a concurrent field education program should read the process below. Generally, students begin this process in the middle of the spring term (February) for placements beginning in September, and during the fall term for summer placements.

1. Read the program descriptions, which are provided in the various catalogues available in the field education office and online.
2. Arrange an initial interview with the director of theological field education for the purpose of clarifying learning goals and objectives and for exploring contexts, which might address those educational intentions.
3. Arrange interviews with two or three prospective supervisors in their field settings in order to continue the placement process, checking the congruity between the student's learning goals and the supervised experiences of ministry that are available in a given context.
4. Arrive at a verbal agreement to develop a Learning Agreement with one supervisor and notify other supervisors who have been interviewed of this decision.
5. Complete the **Student and Setting Agreement form**, also known as the Site Identification form, (see page 39) and return it to the field education office.

The Development of the Learning Agreement

Part One: Identifying Data—names, addresses, telephone numbers, email contacts. Specific arrangements for supervisory conferences. When final negotiations are completed, the Learning Agreement is accepted and signed by the student, supervisor, and director of theological field education.

Part Two: Develop a **Learning Agreement** (see page 40). Details about this are in the section, Documenting Your Field Education.

Part Three: Contractual Arrangements:

1. **Weekly Schedule**
The basic weekly schedule should be specified. Normally, each student is engaged for a total of twelve to fifteen hours each week in concurrent field education, including tasks, supervisory time, staff meetings, preparation, travel, and other responsibilities. Ten-week summer schedules require at least thirty-five hours per week. A brief description of ministerial tasks, with the day of the week and hours the student is expected to be at the field site, should also be included.
2. **Vacations**
It is understood that students doing a unit of field education during the academic year will be granted a two-week vacation during the Christmas recess, one week during the mid-year recess, and a one-week vacation during the spring recess, plus those official holidays that are scheduled on the school calendar (see current catalogue). Students who are cross-registered should negotiate a similar vacation schedule based on their academic calendar. Should a school vacation occur during Holy Week or some significant parish festival or event, the student needs to negotiate with the supervisor regarding time off.

3. Reimbursed Expenses
Students engaged in EDS field education programs should be reimbursed for expenses incurred, transportation, meals, program materials, etc. The school recommends that reimbursement be made on the basis of a monthly voucher submitted by the student to the supervisor.
4. Stipends:
Episcopal Divinity School is thoroughly committed to a theological field education program focused on the student's learning goals and objectives, worked out in consultation with the supervisor(s). Congregations and agencies are asked to pay students directly during their field education.

THE FIELD EDUCATION PRACTICUM

All EDS students doing field education in a congregation or an agency (not counting CPE) for the first time must participate in Field Education Practicum (FE1000).

In the practicum, students meet with peers to discuss their field education ministries and to experience a model of peer support and theological reflection on ministry. It is the hope that this experience will serve as a model for life-long learning and support.

The practicum meets approximately once per month to integrate field education, academic studies, and on-going formation for ministry using a case study methodology. Participants look at ministerial identity, skills for ministry, an understanding of systems, and the ability to reflect upon all of these theologically (see Four Goals and Areas of Concentration for the Supervision Process below).

Students normally participate in this practicum from September through May while concurrently doing field education. Students who do their first field education in the summer will participate in a special practicum in the following academic year designed to reflect theologically on their summer experience or they will join a regular practicum.

The practicum is led by the director of theological field education with students presenting cases of their ministerial experience. In these cases, students generally seek to investigate areas that are puzzling or challenging to them, though they might also present situations that model best practices or leadership innovation. The format for presentation can be found in the pedagogical resource section of this handbook. DL students doing their first field education unit participate in the online practicum, generally on the first Tuesday evening of the month (6:00–8:30 pm, Eastern Time).

Four Goals and Areas of Concentration for the Supervision Process

A. Skills development

1. Specific goal areas of Learning Agreement
 - a. Personal level: thinking, believing, feeling
 - b. Interpersonal level: preaching, pastoral care
 - c. Institutional level: leading meetings, understanding congregational system
 - d. Cultural level: values in society
2. Other institutionally related skills needed for survival
3. Remember the skill/art of self-care

B. Ministerial identity

1. What does it mean to be a ministerial leader? A leader of a faith community?
2. How is my new identity different from social work, therapy, teaching, or other ministries I have participated in and lead?
3. The realities of projection (both on and by the minister)

C. Systems thinking and analysis (See “Levels of Change and Intervention”)*

1. An organization is more than the sum of the parts; all the parts interact. (See article on “Organization Systems”)*
2. It helps to move back and forth from balcony to dance floor (Heifetz)*; it helps to distinguish adaptive changes and technical fixes (Heifetz)*
3. Systems seen from different points of view
 - a. Time (history)
 - b. Space (physical relations of building context)
 - c. Affective Dimensions (“Feelings as Messengers,” & Kantor)*
4. Organizational frames (See “Four Frames” article based on Bolman & Deal)*

D. Theological reflections

1. What scripture comes to mind?
2. How might an event or movement from our inherited tradition or the experience of the church in some other place or culture shed light on or challenge our experience here?
3. What is God up to here? What is God trying to grow here?
4. What different theological analyses might be brought to a given situation?
5. How would people from another culture reflect theologically on this event?

* References are to materials available in the Field Education Practicum.

DOCUMENTING YOUR FIELD EDUCATION

Student and Setting Agreement (or Site Identification Form)

This form initiates the process of learning and notifies the field education office of the agreement between the student and the supervisor to engage in mutual learning and ministry. It also ensures that the supervisor will be invited to the monthly case study group and that the site will be notified about stipend payments. To view form, see page 39.

The Learning Agreement

The Learning Agreement creates a covenanted relationship between the site, student, and seminary. It becomes the touchstone for everything that happens during the student's field education year. In this agreement, the student's goals and objectives have priority.

The goals should address the major reasons a student has chosen a particular field education setting. The objectives within each goal should state the specific experience, which is desired. Generally, an objective is achieved by means of specific tasks.

Learning agreements are completed before or immediately upon the beginning of a placement. They receive final approval from the director of theological field education. They can be re-negotiated.

Effective objectives are: a) achievable, b) "owned" by the student, c) measurable, d) phased in terms of time, and e) represent a moderate risk. It is important that success be possible, and students need to have objectives which will challenge and stretch them. Once a student's learning goal and objectives have been clarified, then tasks of ministry and methods for supervision and evaluation can be determined. A more detailed explanation of this process and a sample document can be found in the last section of this handbook, "Procedures for Registering in Field Education Programs."

Learning Agreements for academic year placements are due when the first field education practicum meets for the first time. To view form, see page 40.

The Mid-Unit and Final Evaluations

The evaluation process is based upon a careful working-out of the Learning Agreement and is designed to do the following: help the student become more competent in ministry, affirm strengths and identify areas for growth, provide support to deal with what that process discovers, and evaluate goals and objectives. To view forms, go to pages 41 and page 42, respectively.

Form Due Dates

The following section includes forms you will need to turn in and resources for theological reflection.

Forms to be turned in	Due date
Student and Setting Agreement	As soon as placement decision is made
Learning Agreement	Within 2 weeks of beginning placement
First Systems Reflection Paper (optional) Turned in to supervisor only	November

Mid-Unit Evaluation	January 5, 2016 (July 10 for summer placements)
Second Systems Reflection Paper (optional) <i>Turned in to supervisor only</i>	March
Final Evaluation	May 6, 2016 May 4, 2016 for those graduating (August 30 for summer placements)
CPE Final Evaluation	At completion of CPE

Attendance at the Field Education Practicum is required for the first unit of field education whether you are in an EDS or a BTI placement.

Important notes:

- All forms are to be signed by both the student and the supervisor
- Keep your own copy of all documents
- Please keep in mind that due dates at other BTI schools may be different

If you are borrowing a site from a BTI school, be sure to turn in the Site Identification form, Learning Agreement, Mid-unit Evaluation, and Final Evaluation to both schools at the earlier date required by BTI or EDS.

USEFUL MATERIALS FOR LEARNING, REFLECTION, AND ADDRESSING MISCONDUCT

First Systems Reflection Paper: Congregation

(Adapted from Seminarian's Fall Reflection Paper, developed by the Rev. Jacques Hadler, VTS)

It is suggested that this paper be done during November as a way of understanding some of the complex system dynamics of a congregation. This paper is to be read by your supervisor and discussed at one or more of your weekly reflection sessions. It is not turned in to the field education office.

Reflection Paper: During your entry into a congregation, it is important that you develop the habit of trying to understand the congregation's behavior as a system and get a sense of their thinking as well as affiliate with them. Below are some categories that you can begin to get a handle on in your first ten weeks. They are both quantitative and interpretive.

For the quantitative ones, try for precision but accept rough estimates when exact detail is not available. For the interpretive ones, realize that there is always more to discover, that this will be an on-going process, and that this is your impression and theological reflection at a particular moment in time.

Discuss and explore with your supervisor in some supervisory sessions. Discuss, as is appropriate, with other church staff, your lay committee and other groups in the parish, and any individuals you may visit to learn and test what you've learned.

Your assignment is to describe the congregation you have entered in about three to four pages using at least eight of the ten categories listed below. The completed paper is to be discussed with your supervisor by November 9.

1. What is the stated mission of this congregation? (What the congregation sees itself as being about?) What is the primary task of this congregation in its setting? (Describe how the congregation actually engages the local community.) What does their mission and primary task suggest to you about their theology?
2. Who comes on Sunday in terms of numbers, ages, gender, ethnic groups, socio-economic status, transience and rootedness in the area and how that reflects the surrounding neighborhood and the coming reign of God.
3. Organization: Sizing up a Congregation by Arlin Rothauge offers one way of describing how a congregation structures itself, another might come from a congregational organizational chart. How does the size of this congregation affect how ministry is done here?
4. The Sunday schedule of worship, education, and fellowship: Who does Christian education and when? What is the thought (theology) behind the choices of timing and variety of worship and education.
5. Finances: Total budget, number of pledgers and amount of budget from pledging, economic constraints on this congregation, theology of money and of mission as reflected in stewardship and in budget allocation.
6. Facilities: How are the buildings and grounds used and by whom? What theology of ministry and mission does this reflect?
7. What draws newcomers to this congregation? How does this congregation incorporate newcomers? To what is it incorporating them?
8. How do you see God at work in this congregation?
9. Name five (total) gifts (strengths) of this congregation to its members and to its neighborhood.
10. This project can be considered a success if it has stimulated your curiosity and raised still more questions. If it has, name one.

First Systems Reflection Paper: Agency

(Adapted from Seminarian's Fall Reflection Paper, developed by the Rev. Jacques Hadler, VTS)

It is suggested that this paper be done during November as a way of understanding some of the complex system dynamics of an agency. This paper is to be read by your supervisor and discussed at one or more of your weekly reflection sessions. It is not turned in to the field education office.

Reflection Paper: During your entry into an agency, it is important that you develop the habit of trying to understand the agency's behavior as a system and get a sense of their thinking as well as affiliate with them. Below are some categories that you can begin to get a handle on in your first ten weeks. They are both quantitative and interpretive.

For the quantitative ones, try for precision but accept rough estimates when exact detail is not available. For the interpretive ones, realize that there is always more to discover, that this will be an on-going process, and that this is your impression and theological reflection at a particular moment in time.

Discuss and explore with your supervisor in some supervisory sessions. Discuss, as is appropriate, with other agency staff, your on-site committee, and other groups in the agency and any individuals you may visit to learn and test what you've learned.

Your assignment is to describe the agency you have entered in about three to four pages using the eight categories listed below. The completed paper is to be discussed with your supervisor by November 9.

1. What is the stated mission of this agency? (How does the agency describe itself to its clients or audience?) What is the primary task or program of this agency in its setting? (Describe how the agency actually engages the local community.) What does their mission and primary task suggest to you about their theology?
2. Who are the primary clients in the agency? Who receives the services of the agency? Are their age, gender, ethnicity, socio-economic status, transience, or rootedness in the community reflective of the surrounding neighborhood and the coming reign of God?
3. Organization: How is the agency structured? To whom is it accountable?
4. Finances: What is the total budget? How is the mission reflected by the budget?
5. Facilities: How are the buildings and grounds used and by whom? What theology of ministry and mission does this reflect?
6. What draws new clients to this agency? How are they integrated or incorporated into the agency?
7. How do you see God at work in this agency?
8. Name five (total) gifts (strengths) of this agency to its members and to its neighborhood.

This project can be considered a success if it has stimulated your curiosity and raised still more questions. If it has, name one.

Second Systems Reflection Paper: Congregation

“Congregational Story, Power, and Faith Development” (Adapted from Seminarian’s Spring Reflection Paper, developed by the Rev. Jacques Hadler, VTS)

Do the Reflection Paper on separate pages by the March 15 deadline. This paper is to be read by your supervisor and discussed at one or more of your weekly reflection sessions. It is not turned in to the field education office.

Reflection Paper: During your first year of entry into a congregation, it is important that you develop the habit of trying to understand the congregation’s behavior as a system and get a sense of their thinking as well as affiliate with them.

Below are some categories that you can begin to use in your first six months. They are mostly interpretive. Realize that there is always more to discover, that this will be an on-going process, and that this is your impression and theological reflection at a particular moment in time.

Discuss and explore with your supervisor in some supervisory sessions; discuss with other church staff, your lay committee and other groups in the congregation, and any individuals you may visit to learn and test what you’ve learned.

Your assignment, to be discussed with your supervisor by March 15, is to further describe the congregation with which you are affiliating in three to five pages using at least the following categories:

1. **Significant Moments:** Describe three to five high/low points in the sacred story of God with this people. Look at the past forty years of this congregation’s history (not simply your time here.) How is God now acting in relation to this people?
2. **Faith Development:** as you observe the congregation’s formal and informal educational system, preparation for sacraments, preaching, leadership recruitment, and group structures, what are the theories of how the faith of individuals is nurtured or develops?
3. **Congregation:** With what issues is this congregation struggling at the present time? How do these relate to the Reign of God?
4. **Key Leaders:** Who are the key leaders (apart from the rector or pastor) and how long have they been there? How is power exercised and by whom? Include persons and groups who exercise power informally as well as formally. Are people generally comfortable with this? What vision of the Reign of God do the key leaders hold? How is this expressed in their leadership? How much has their leadership has been infused into the congregation? How much has it been shaped by the congregation?
5. **Rector/Pastor:** How long has the senior clergy person been there? What is her/his vision of the Reign of God? How is this expressed in his/her leadership? How much of his/her vision has been infused into the congregation, and how much has it been shaped by the congregation? Are there other significant visions competing with the rector/pastor’s vision? Do key staff members and lay leaders (wardens, religious education coordinator, treasurer, finance committee) share or support the pastor/rector’s vision?
6. **Current Leadership Struggles:** With what leadership and community development issues is the clergy leadership struggling? How do these relate to the Reign of God? With what leadership and community development issues are the key leaders struggling? How do these relate to the Reign of God?

Second Systems Reflection Paper: Agency

“Organizational Story, Power, Leadership, and Faith View” (Adapted from Seminarian’s Spring Reflection Paper, developed by the Rev. Jacques Hadler, VTS)

Do the Reflection Paper on separate pages by the March 15 deadline.

Reflection Paper: As you work in an agency, it is important that you develop the habit of trying to understand the agency’s behavior as a system and get a sense of their thinking as well as affiliate with them.

Below are some categories that you can begin to use in your first six months. They are mostly interpretive. Realize that there is always more to discover, that this will be an on-going process, and that this is your impression and theological reflection at a particular moment in time.

In a couple of supervisory sessions, discuss and test what you have learned with your supervisor. If appropriate, discuss and test what you have learned with other staff members.

Your assignment, to be discussed with your supervisor by March 15, is to describe the agency with which you are working in three to five pages using at least the following categories (In the following questions, it may be more appropriate to substitute “supervisor” for “director” in situations where the director of the organization is not the supervisor):

1. *Significant Moments:* Describe three to five high/low points in the history of this organization. Look at the past forty years of this agency’s history (not simply your time here.) If possible, relate this to the sacred story of God with this organization and the constituencies it serves. How is God now acting in relation to the people of this organization?
2. *Faith and/or Human Development:* As you observe the agency’s formal and informal leadership structure, educational system, leadership recruitment, and group structures, what theories inform how well-being and growth of individuals is nurtured or develops? Is there an explicit or implicit theory of faith development?
3. *Agency Struggles:* With what issues is this agency struggling? How do these relate to the Reign of God?
4. *Key Leaders:* Who are the key leaders (apart from the director) and how long have they been there? How is power exercised and by whom? Include persons and groups who exercise power informally as well as formally. Are people generally comfortable with this? What vision of the Reign of God do the key leaders hold? How is this expressed in their leadership? How much has their leadership has been infused into the organization? How much has it been shaped by the organization?
5. *Director (or supervisor):* How long has the director been there? What is the director’s vision of the Reign of God? How is this expressed in his/her leadership? How much of his/her vision has been infused into the organization and how much has it been shaped by the organization? Are there other significant visions competing with the director’s vision? Do key staff members or the board of directors share or support the director’s vision?
6. *Current Leadership Struggles:* With what leadership and community development issues is the director struggling? How do these relate to the Reign of God? With what leadership and community development issues are the key leaders struggling? How do these relate to the Reign of God?

Sermon Evaluation Form

Name of Preacher: _____

Date of Sermon: _____

Name of Evaluator: _____

Name of Parish: _____

Content of Sermon

	Needs Improvement		Satisfactory	Excellent		Not Applicable
1. Appropriate use of Scripture	1	2	3	4	5	N/A
2. Appropriate use of Christian tradition	1	2	3	4	5	N/A
3. Effective connections with human experience	1	2	3	4	5	N/A
4. Clear sermon point	1	2	3	4	5	N/A

Organization of Sermon

	Needs Improvement		Satisfactory	Excellent		Not Applicable
1. Opening	1	2	3	4	5	N/A
2. Development	1	2	3	4	5	N/A
3. Use of language and illustration	1	2	3	4	5	N/A
4. Conclusion	1	2	3	4	5	N/A
5. Length and quantity of ideas, issues, material	1	2	3	4	5	N/A

(Continued on next page »)

Delivery of Sermon

	Needs Improvement		Satisfactory	Excellent		Not Applicable
1. Effective use of voice: volume, diction, pace, pronunciation, etc.	1	2	3	4	5	N/A
2. Secured audience attention: eye contact, gestures, manner of delivery	1	2	3	4	5	N/A
3. Freedom from manuscript, notes, outline, etc.	1	2	3	4	5	N/A

Outcome of Sermon

	Needs Improvement		Satisfactory	Excellent		Not Applicable
1. As proclamation of God's word in this parish and community	1	2	3	4	5	N/A
2. As inspiration and challenge to change attitudes, behaviors, etc.	1	2	3	4	5	N/A
3. As source of relevant information	1	2	3	4	5	N/A
4. As impact upon one's faith and personal spiritual journey	1	2	3	4	5	N/A
5. As provocative of further personal and/or corporate reflection	1	2	3	4	5	N/A
6. As an integral part of worship/liturgy	1	2	3	4	5	N/A

(Continued on next page »)

1. I understood that the purpose/point of this sermon was as follows:

2. This sermon has raised and/or responded to the following questions and issues which are important to me:

3. I want to offer the following advice and suggestions to the preacher so that s/he might continue to grow in effectiveness as a preacher:

4. Any additional comments and/or desirable amplification from your responses:

Student's Weekly Report

(Adapted from Theological Field Education, the Rev. Dr. George I. Hunter)

Name of student: _____

Date of report: _____

1. List of the following:

a. Meetings and conferences that you have attended

b. Calls that you have made

2. Select two of the above for more detailed comment (one of which was a meeting or conference and one of which was a call) and write your responses to the following:

a. Your goals/objectives:

b. What happened:

c. What went well:

d. What did not go well:

e. Identification of theological issues:

f. Additional comments (i.e., on student's role, etc.):

g. Follow-up plans and/or recommendations:

Student's Report on a Parish Call or Client Interview

(Adapted from Theological Field Education, the Rev. Dr. George I. Hunter)

Name of student: _____

Date of report: _____

Name of parishioner/client: _____

Date of call/interview: _____

1. Purpose of call/interview (goal, objectives):

2. Content of call/interview:

3. Impressions and evaluation of call/interview:

4. Identification of theological issues:

5. Additional comments (i.e., student's role, etc.):

6. Follow-up plans/recommendations related to the above data:

Student's Report on Group Work

(Adapted from Theological Field Education, the Rev. Dr. George I. Hunter.)

Name of student: _____

Date of report: _____

Name of group: _____

Date of meeting: _____

Group membership:

Number present: _____

Number absent: _____

Reasons for absences: _____

1. Purpose of the group (goal, objectives):

2. Purpose and description of the program:

3. Evaluation of the program (including its purpose, design, etc.):

4. Description of the response of group members to the program Identification of theological issues:

5. Additional comments (i.e., on student's role, etc.):

6. Follow-up plans and/or recommendations:

(Adapted from Boston University School of Theology, as cited in Theological Field Education, the Rev. Dr. George I. Hunter)

1. Describe the event including critical verbal and non-verbal communication involved, and your responses.

2. Describe any emotions you perceived in others.

3. Describe your personal feelings about the situation.

4. If it is a “low point” state the problem as you see it; if a “high point” state why it is so.

5. If a “low point” list some other ways you might have responded or handled it; if a “high point” state any new insights or growth you perceive in the situation.

6. Deal with the question, “How do I understand or make sense of this incident theologically?”

Student's Verbatim Report

(Adapted for the first BTI Notre Dame Field Education Institute, 1970, by Dr. Robert Treeese, associate director, Field Education, Boston University and the Rev. Donald McNeill, CSC, assistant professor of pastoral theology, University of Notre Dame, as cited in *Theological Field Education*, the Rev. Dr. George I. Hunter)

Note: Use only 2/3 of the width of your paper for a verbatim report. The right column is for supervisory comments.

I. Important Elements in a Verbatim Report

1. *Introduction:*

- a. Time
- b. Place
- c. Brief description of the person (maintain confidentiality)
- d. Your relationship to the person (how you got to talk with the person; how long you have known him/her; in what capacity)
- e. The context of the conversation (what you thought of and felt about the person and this situation before the conversation)
- f. Other details or circumstances that are relevant

2. *Verbatim Record of Conversation:* An exact, as possible, record of the conversation including pauses, non-verbal communications, facial expressions, etc., insofar as they help to catch the “tone” of the experience. Make notes as soon as possible after meeting. If the conversation is longer than can be conveniently reported, give highlights, being sure to indicate where breaks occur, and summarizing missing parts. The effort in this part is to be purely descriptive— omitting explanation of why you did what you did. This effort calls for candor that will be, at times, difficult to achieve.

Number the responses using fictitious names:

S1: How are you today, Mrs. Doe? (student)

D1: Fine, how are you? (Mrs. Doe)

S2: We missed you in church Sunday.

D2: I missed being there (blushing) . . . etc.

Don't try to “doctor” your report to make it look better. Rather indicate changes you would make in your analysis.

3. *Analysis and Evaluation:*

- a. What took place? Where do you and the person now stand in your relationship?
- b. Intention at beginning: discrepancy between intention and performance; shift in expectations, etc.
- c. An evaluation of your responses, trying to identify your dominant feelings during the conversation. This is not an invitation to probe the depths of your unconscious, but a simple effort to catch the feelings on or near the surface (i.e., is this a person who makes you feel angry, happy, frustrated, etc.)
- d. What did you see as the person's needs? Are there any points that strike you as particularly significant now? Any responses you would certainly want to omit or do differently (indicate by number: D2, etc.)?
- e. What does this interview reveal about the person and about yourself? What kind of person are you in this interview?

- f. What effect did this interview have on the person? How did that person feel when it was over, and why?

4. *Goals, Learning, and Future Involvement:*

- a. What goals and plans will you have for your next meeting with this person?
- b. What did you learn by studying this relationship and reporting on it (other person; yourself; own attitude to the other person or persons, etc.)?

5. *Theological Analysis and Evaluation:*

- a. What theological doctrine, problem, question, principle, issue, etc. is demonstrated, suggested, or illuminated in this case?
- b. Does your normative understanding of the doctrine, etc. shed any light on the situation and future possibilities?
- c. Does this help in your fundamental appraisal of the situation (me, others, church, etc.)?
- d. What are the theological dynamics of the actual situation (grace, redemption, forgiveness, salvation, hope, etc.)?
- e. How has this report helped you integrate your experience and theological understanding?

II. Reflections on the Advantages of the Verbatim

1. *Ministerial Role and Pastoral Style:* As a tool for the discovery of one's pastoral style, strengths and weaknesses, the verbatim focuses on one, specific, concrete example of pastoral experience. It indicates to the student and to the supervisor what the student did in fact, not what he/she would like to have done. It is a powerful weapon against wishful thinking and fuzzy attitudes about pastoral work.

2. *Reflecting Within a Supervisory Relationship Including Self-Supervision:* The verbatim allows the student and the supervisor to reflect together on a sample of the student's work.

- a. Clarification of the experience: Just what did happen in this meeting?
- b. Identification of significant events: Critical moments, etc.
- c. Presentation of alternatives: What other ways of responding were available? Was the student determined to this one way of responding?
- d. Integration of reflection process: How does this personal experience relate to theological, psychological, spiritual, etc. perspectives related to ministry?

3. *Disciplined Theological Reflection:* It permits the student to discover the meanings of theological terms and categories in the lives of persons (living human documents) with whom he/she is working. The verbatim helps the student to anchor reflections in concrete experience.

TABLE OF INTERCULTURAL COMPETENCE ELEMENTS ¹

Most of these elements are pertinent to all field education placements and can be used when a student sets learning objectives, and thus for subsequent mid-unit and final evaluations.

Accept	Reject	Mean	SD	Components of Intercultural Competence
20	0	3.4	0.7	Understanding others' worldviews
19	1	3.8	0.6	Cultural self-awareness and capacity for self-assessment
19	1	3.7	0.6	Adaptability—adjustment to new cultural environment
19	1	3.5	0.6	Skills to listen and observe
19	1	3.4	0.8	General openness toward intercultural learning and to people from different cultures
19	1	3.4	0.8	Ability to adapt to varying intercultural communication and learning styles
18	2	3.8	0.4	Flexibility
18	2	3.8	0.4	Skills to analyze, interpret, and relate
18	2	3.7	0.6	Tolerating and engaging ambiguity
18	2	3.6	0.6	Deep knowledge and understanding of culture (one's own and others')
18	2	3.5	0.8	Respect for other cultures
17	3	3.5	0.9	Cross-cultural empathy
17	3	3.4	1.0	Understanding the value of cultural diversity
17	3	3.3	0.9	Understanding the role and impact of culture and the impact of situational, social, and historical contexts involved
17	3	3.2	1.0	Cognitive flexibility—ability to switch frames from etic to emic and back again
17	3	3.0	0.8	Sociolinguistic competence (awareness of relation between language and meaning in societal context)
17	3	3.0	1.1	Mindfulness
16	4	3.6	0.8	Withholding judgment
16	4	3.4	0.8	Curiosity and discovery
16	4	3.2	0.9	Learning through interaction
16	4	3.1	1.2	Ethnorelative view
16	4	2.9	0.9	Culture-specific knowledge/understanding of host culture's traditions

¹ Darla K. Deardorff, "Intercultural Competence: A Definition, Model, and Implications for Education Abroad," in *Developing Intercultural Competence and Transformation* (Victor Savicki, ed.). Stylus: Sterling, VA, 2008 (34).

PROCESS FOR ADDRESSING PROBLEMS, SEXUAL HARASSMENT, ILLNESS, AND EARLY TERMINATIONS

Problems or Grievances

Where people work closely together, some degree of conflict is to be expected. This may be even more true in churches and ministerial settings where personal investments are intense. In addition in field education, the power dynamics in the supervisory process are complex, often involving people with vast experience, but different degrees of status and authority. From time to time, however, there may be profound disagreements of differences between and among persons participating in the process of field education. Examples are differences about an evaluation, interpersonal conflict around an issue of ministry, and concerns about personal integrity. The field education office recognizes this potential and is committed to processes that empower persons for, and in, the practice of ministry in the community.

Supervisors, by virtue of their instructional role, and students, by virtue of their enrollment, are subject to Episcopal Divinity School grievance policies and procedures. Anyone involved in field education at EDS who believes that s/he has a grievance is encouraged to seek resolution through these processes.

If in the course of the placement, the student, the supervisor, or the field education office determine that the goals and responsibilities detailed in the learning agreement are not being fulfilled, or a serious violation of trust has occurred, the following steps are to be taken:

1. The student and the supervisor should meet and seek to identify the issues and a solution that will ensure the learning of the student.
2. If this approach is not successful, the student or supervisor may request a meeting with the director of theological field education to identify next steps.
3. If this approach is not successful, the director of theological field education will serve as, or appoint, a convener of the parties and mediator of the grievance. The convener/mediator will initiate a meeting with the student and the supervisor, and other appropriate persons, to identify the issues and possible solutions. This meeting will be scheduled within two weeks of the initial meeting between the student and/or the supervisor. If a resolution is reached, the results should be incorporated into the Learning Agreement in order to assure accountability for the solution.
4. If termination of the placement is deemed necessary, this decision will be made by the director of theological field education in consultation with the student and the supervisor. (See details below.) If termination occurs in one setting, the director of theological field education will work with the student to find another placement.

Sexual Harassment

In accordance with the policies of the Episcopal Church, supervisors and persons working in congregations are required to take training in sexual misconduct awareness. This training is regularly provided by the Diocese of Massachusetts to lay and clergy leaders. Supervisors are encouraged to make provision for field education students to participate in this or similar training as part of the field education experience.

Any complaints of sexual harassment or sexual abuse involving the student or supervisor against persons or in situations associated with the field education placement are to be reported to the director of theological field education immediately. The director of theological field education will gather preliminary information and determine the grievance procedures to be followed in accordance with the policy and procedures outlined in the EDS Sexual Harassment Policy (Page 33). The director of theological field education reserves the right to immediately suspend the learning agreement between the student and the placement.

If the student is ultimately found, through the EDS sexual harassment procedures, to have committed sexual harassment or sexual abuse, in addition to whatever actions these proceedings call for, the student will be permanently terminated from the field education placement, and the student will receive no field education credit for the placement.

If the supervisor is ultimately found, through the EDS sexual harassment procedures, to have committed sexual harassment or sexual abuse, in addition to whatever actions these proceedings call for, the supervisor will be permanently terminated from the field education program.

If the alleged perpetrator is someone other than the supervisor, the site will follow its own procedures for addressing the incident. The director of theological field education will determine whether the site and/or supervisor may remain in the program.

Illness

If a student becomes seriously ill at any time during a semester, that student may need to temporarily withdraw from the placement with the agreement of the supervisor and resume the placement at a later date. Additional work may be required to compensate for experience lost during the absence. Both student and supervisor are to notify the director of theological field education of such absences.

Early Terminations

Occasionally it is necessary to terminate a field education experience prior to the time given in the Learning Agreement. In order for this to be as intentional and non-blaming as possible, the field education office has adopted a process for early termination. All EDS supervisors and EDS and BTI students in EDS settings are required to complete this process before embarking on another unit of field education. This process should be preceded by an attempt to resolve issues between the student and supervisor with the help of a third party if necessary.

Both supervisor and student should respond to the following three questions separately and send the completed reflection to the field education office. Then the student and supervisor are to meet with the director of theological field education, or a person appointed by the director, to discuss the responses to facilitate learning from the process of early termination.

1. Write a narrative paragraph indicating your perspective on the supervisory relationship, including events, structures, or issues that you believe have contributed to the anticipated ending of that relationship.
2. Based on the above paragraph, please reflect on your own feelings and behaviors and describe what your contribution—both positively and negatively—has been to the relationship
3. Reflect on what you would do differently, indicating what you have learned from the experience about your own style of ministry.

(The responses to these questions need not be more than a page or two. They are meant to be the catalyst for discussion and learning for both parties.)

EPISCOPAL DIVINITY SCHOOL'S SEXUAL HARASSMENT POLICY

Introduction

Episcopal Divinity School (EDS) is committed to creating an atmosphere where every person on this campus, regardless of gender, race, religion, ethnic or national origin, sexual orientation, handicap, or age is treated with dignity and respect.

It is the goal of EDS is to promote a community that is free of sexual harassment. Sexual harassment of staff, faculty, students, or others occurring on the campus or in other settings in which they may find themselves in connection with their affiliation with EDS is unlawful and will not be tolerated by this School. Further, any retaliation against an individual who has complained about sexual harassment or retaliation against individuals for cooperating with an investigation of a sexual harassment complaint is similarly unlawful and will not be tolerated. To achieve our goal of providing a community free from sexual harassment, the conduct that is described in this policy will not be tolerated and we have provided a procedure by which inappropriate conduct will be dealt with, if encountered by staff, faculty, students, and those affiliated with EDS work and mission.

Because EDS takes allegations of sexual harassment seriously, we will respond promptly to complaints of sexual harassment and where it is determined that such inappropriate conduct has occurred, we will act promptly to eliminate the conduct and impose such corrective action as is necessary, including disciplinary action where appropriate.

Please note that while this policy sets forth our goals of promoting a community that is free of sexual harassment, the policy is not designed or intended to limit our authority to discipline or take remedial action for conduct which we deem unacceptable, regardless of whether that conduct satisfies the definition of sexual harassment.

Definition of Sexual Harassment

In Massachusetts, the legal definition of sexual harassment is as follows:

“Sexual harassment” means sexual advances, requests for sexual favors, and verbal or physical conduct of sexual nature when:

- (a) Submission to or rejection of such advances, requests or conduct is made either explicitly or implicitly a term or condition of employment or as a basis for employment decisions;
- (b) Such advances, requests or conduct have the purpose or effect of unreasonably interfering with an individual's work performance by creating an intimidating, hostile, humiliating or sexually offensive work environment.

Under these definitions, direct or implied requests for sexual favors in exchange for actual or promised job benefits such as favorable reviews, salary increases, promotions, increased benefits, or continued employment constitutes sexual harassment.

The legal definition of sexual harassment is broad and in addition to the above examples, other sexually oriented conduct, whether it is intended or not, that is unwelcome and has the effect of creating a community environment that is hostile, offensive, intimidating, or humiliating to any member of the community may also constitute sexual harassment.

While it is not possible to list all those additional circumstances that may constitute sexual harassment, the following are some examples of conduct which, if unwelcome, may constitute sexual harassment depending upon the totality of the circumstances including the severity of the conduct and its pervasiveness:

- Unwelcome sexual advances—whether they involve physical touching or not
- Sexual epithets, jokes, written, or oral references to sexual conduct, gossip regarding one's sex life
- Comment on an individual's body, comment about an individual's sexual activity, deficiencies, or prowess
- Displaying sexually suggestive objects, pictures, cartoons
- Unwelcome leering, whistling, brushing against the body, sexual gestures, suggestive or insulting comments
- Inquiries into one's sexual experiences
- Discussion of one's sexual activities

All members of the community should take special note that, as stated above, retaliation against an individual who has complained about sexual harassment, and retaliation against individuals for cooperating with an investigation of a sexual harassment complaint is unlawful and will not be tolerated by this School.

Complaints of Sexual Harassment

Any member of the School who believes that they have been subjected to sexual harassment has the right to file a complaint with the School. This may be done in writing or orally.

If you would like to file a complaint you may do so by contacting the Committee to Respond: The Dean of Community Spiritual Formation, Academic Dean, Human Resources Generalist, or Director of Housing and Facilities.

These persons are also available to discuss any concerns you may have and to provide information to you about our policy on sexual harassment and our complaint process.

PROPOSING NEW SUPERVISORS AND SITES

Guidelines for Proposing New Field Education Programs

When self-initiated by student: see I and II below

When initiated by a supervisor: see II below

I. To be prepared by the student:

The student's:

1. Name:
2. Vocational Goal:
3. Learning Objectives:
4. Rationale for why this self-initiated program is appropriate:

II. To be prepared by the supervisor:

1. Name of Program (one line description of ministry)
2. Location: Name, address, telephone
3. Supervision
 - a. Name of supervisor, any task supervisor(s), e-mail of supervisor
 - b. Names of the on-site committee members
4. Nature of the Program
 - a. Description of agency/organization through which this ministry will be exercised
 - b. Description of the community through which this agency serves
 - c. Experiences of ministry available to student: What is negotiable, what is not, what are the givens? For example, in a clinical setting are there fixed days for "Group Supervision"? Is Sunday morning a non-negotiable in a particular parish?
 - d. Student's status as a member of the staff
5. General Requirements and Supervision
 - a. Supervisor must fill out Site Supervisor Application (see below)
 - b. Supervisors are expected to participate in monthly supervisors' gatherings while students are at their site. Those who have not supervised before are expected to take PT2420: Supervisors' Training course, as well.
6. General weekly schedule

Criteria for Approval of New Field Education Programs

Adapted from Theological Field Education, pp. 8–11, by the Rev. George I. Hunter, published by the Boston Theological Institute, Newton Centre, Massachusetts, 1977.

Supervised Field Education:

1. Should involve a student in challenging interpersonal relationships.
2. Should encompass appropriate collegial, supervisory, and consultative resources for the student.
3. Should provide competent, appropriately trained and/or certified supervision.
4. Should have a supervisor whose work is fully integrated with the structure of the institution through which services and ministry are being provided.
5. Should provide significant tasks for the student.

6. Should enable the student to function in roles appropriate to his/her status, i.e., experience, goals, and objectives, available time, relationship with institution, etc.
7. Should immerse the student in a ministry with a particular people in a specific place.

Those seeking certification as a site supervisor at an EDS site, are required to fill out the **Application for Supervisor Certification** (page 45).

BOSTON THEOLOGICAL INSTITUTE (BTI) FIELD EDUCATION POLICIES

Field Education Placements: Other BTI Schools

By the policy which follows, the BTI schools allow students from one school to serve in field education sites of other BTI schools. These procedures are designed to offer students the widest opportunities possible for field education placements. To receive field education credit, students must strictly follow the policy.

A BTI Policy for Field Education Sites

(Adopted by BTI Field Educators, April 2007)

Occasionally it is desirable for a student from one BTI school to serve in a field education site that is affiliated with another. The BTI field educators agree that this opportunity should be as simple as possible, while recognizing that there are important differences in our respective programs: differing timetables, differing financial arrangements, differing requirements for sites and students, and differing underlying philosophies. The following assumptions and procedures attempt to state and clarify the ways in which a student may serve in the field education setting of another school.

Assumptions

1. Each field education site is directly affiliated with only one BTI school. If a site wishes to switch affiliations, it must contact both the school with which it is ceasing affiliation and the school with which it wishes to partner, and receive agreement from both.
2. Each field education site relates to and honors the policies, procedures, and requirements of the school with which it is affiliated (the sponsoring school). The school with whom a faith community partners in field education is the primary location of accountability for the site.
3. Each person who wishes to supervise field education students must satisfy the sponsoring school that s/he is qualified to do so, or enroll in a basic supervisory course offered by any of the BTI schools. While all BTI schools agree to recognize completion of a current course at any BTI school as satisfactory preparation, it is assumed that supervisors will pursue the course of study at the school where their sites are affiliated except in unusual circumstances.
4. Each field education site establishes student stipend arrangements, if any, in relationship with the sponsoring school. It is understood that not all of these arrangements will be suitable for students from other schools.
5. The student serving in another school's field education site will follow the site's sponsoring school's procedures for learning agreements and evaluations. However, the student will also fulfill his/her own school's other requirements, such as participation in practicum groups, where applicable.
6. Each BTI school manages communication and placement in its own way, which students can and must learn through direct communication with the appropriate field education offices.

Required Procedures

1. If a student is interested in serving in a field education site of another school, the student must receive approval from those in charge of field education in his/her home school, the director of field education at the sponsoring school, and, of course, the site. The sequence in which these steps are taken will vary from student to student, but communication is essential.
2. Students may contact the director of field education from the sponsoring school via phone, email, or in person. In most cases, it is advisable for students to make first contact via email, with the understanding that different field education directors will express different preferences for follow-up communication.
3. The student is responsible to learn what expectations the borrowed site may have that are different from field education sites at her/his home school, e.g. written work, relationship with teaching committees, and hours.
4. If the student and the site decide that they will work together, they must officially notify both schools of their decision.
5. The student is responsible for ensuring that all official documents related to field education, such as contract/covenants, learning agreements, and evaluations are sent to both the student's and the site's sponsoring institution.
6. The student incurs no additional tuition liability in serving in another school's field education site. All tuition is paid to the student's home school.

Some schools (Gordon-Conwell, for example) do not have formal affiliation agreements with the sites and/or supervisors that their students regularly serve. If a student from another school wishes to serve in such a site, the student and those in charge of field education at the student's home school will decide on the procedures to follow.

Any student wishing to serve in a field education site of other BTI schools is required to fill out the **Permission to Explore a Field Education Site Through Another BTI School** form (page 47).

List of BTI Theological Field Education Directors

Andover Newton Theological School

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lparrish@ants.edu

617-831-2364

Boston College School of Theology and Ministry

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Dr. Melissa Kelley

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Boston University School of Theology

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617-353-9699

Dr. Cristiana De La Rosa, Director of Contextual
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Holy Cross School of Theology

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St. John's Seminary

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Fr. Edward Riley

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617-746-5425

FORMS

Student and Setting Agreement (The Site Identification Form)

If you are intending to do field education through EDS, you should visit at least three settings. When you have agreed with a supervisor on a placement, please complete the form below. (Please do so even if you have given this information to the director of field education.)

We need this information in order to invite your supervisor to the field education supervisors' case study meetings

Student's name _____ Phone number _____

Address _____ City _____ State _____ Zip Code _____

E-mail _____ Student's school (if other than EDS) _____

Starting date of placement _____ Ending date _____

Field Education Setting _____ Supervisor Name _____

Address _____ Phone number _____

City _____ State _____ Zip Code _____ E-mail _____

Total amount of stipend for this unit (350 hours) \$ _____

Recommend minimum \$2000 with a range up to \$3500 (\$10/hour).

This stipend to be paid in two payments dates: _____ and _____

or monthly on the _____ day of the month for _____ months.

The supervisor agrees to work with the student on a learning agreement, to meet with this student weekly for supervision, and to write mid-unit and final evaluations, pay the student as indicated above.

Signature of Supervisor _____ Date _____

Signature of Student _____ Date _____

Return to:

The Rev. Amy McCreath, Episcopal Divinity School

99 Brattle Street

Cambridge, MA 02138

Fax (617) 864-5385

Questions: amccreath@eds.edu or 617-682-1571

Sample Learning Agreement

Practicum Group: _____ Academic Year: _____

Name of Field Education Program: _____

Identifying Data

Student's Name: _____ Degree Program Year (1, 2, 3 other): _____

Address: _____ Type of Degree (M.Div., D.Min., M.A.): _____

City: _____ Student's phone: _____

State: _____ Zip: _____ Student's email: _____

Church/Institution Name: _____ Supervisor's Name: _____

Address: _____ Address: _____

City: _____ City: _____

State: _____ Zip: _____ State: _____ Zip: _____

Telephone: _____ FAX: _____ Supervisor's phone: _____

Supervisor's email: _____

Supervisory conference to be held (should average at least one hour per week)

Frequency of Conferences: ☐ Weekly ☐ Bi-Weekly On: _____

From: _____ To: _____ At (Location): _____

Special Arrangements:

This agreement is accepted by:

Student: _____ Date: _____

Supervisor: _____ Date: _____

Practicum Leader (if applicable): _____ Date: _____

Director of Field Education: _____ Date: _____

Mid-Unit Evaluation

Name of student: _____

School (if cross registered): _____

Name of setting: _____

Name of supervisor: _____

Both supervisor and student must sign and date the evaluation.

Both the supervisor and the student should respond to the questions below, producing one evaluation, or two separate evaluations which are shared and countersigned. Please *include concrete examples* in support of your statements.

1. At this mid point in your program, where do you find the greatest sense of accomplishment and satisfaction? Respond to this question bearing in mind the goals and objectives of the learning agreement.
2. Where have you come upon the greatest challenges and difficulties in accomplishing the tasks of the program and in your theological reflections?
3. Comment on the relationship between the student and the supervisor or supervisory group. Have these relationships and meetings been timely, clear, open and useful?
4. Comment on the meetings with the on-site reflection group. In what ways has this group been helpful?
5. Have you made any decisions to change your plans or re-negotiate your contract? If so, please discuss this.
6. Do you need any additional support from the Office of Theological Education, the Director, the Theological Field Education Committee or others?
7. Do you have any additional comments?

Please date and sign your evaluation.

Final Evaluation

Name of student:

School (if cross registered):

Name of setting:

Name of supervisor:

Evaluation Guidelines

Both the supervisor and the student should respond to the questions below, producing one evaluation, or two separate evaluations which are shared, responded to, and countersigned. Please *use concrete examples* to support your statements.

I. Student

1. Describe and assess the student's learning, skill development, and growth this year (or summer) in relation to the overall goal and concrete objectives as they are stated in the Learning Agreement.
2. Identify the student's growing edges and professional development needs as they have emerged out of this field education program.
3. Comment upon the student's aptitude and readiness for ministry as they have manifested themselves in this program of theological field education.

II. Supervision

1. Describe and assess the following:
 - a. Relationship between the student and the supervisor as a resource for education and formation in ministry.
 - b. The supervisory conferences throughout the program as vehicles for professional education.
 - c. The mid term and final written evaluations as processes for summarizing learnings gained and identifying needs for further education.
 - d. The way in which theological reflection was integrated into the process of supervision.
2. Comment upon the ministry of the supervisor as a theological educator in relation to this particular student engaged in a field education program in this specific field site.

III. Setting

1. Describe and assess this particular field setting as a context for theological field education.
2. Suggest some ways in which the field education setting might capitalize on its strengths as
3. A training site and address those areas where some changes might be made in order to strengthen this site as a context for theological field education.

IV. Additional Comments

Please sign and date this evaluation.

Final Evaluation Sample

Alternative format for Question 1

You might choose to highlight your learning in this format:

Student:

Setting:

Supervisor:

I. Student

1. *Supervisor:* There were four specified focus areas in the Learning Agreement: 1)adult education; 2) preaching; 3) pastoral care; 4) informal connections with parishioners (coffee hour, etc.) My evaluative comments and examples along the requested parameters follow:

Learning Agreement	Learning	Skill Development	Growth
Adult Ed	Recruited, promoted, invited participation through oral, written announcements.	Managed a high-energy group with grace and humor; shaped content based on feedback	Exercised effective leadership of group of high-profile parishioners.
Preaching	Learned the demands of preaching to an educated, discriminating, high-expectations congregation.	Gained facility in varied preaching styles; learned to speak informally from chancel steps using only hand notes.	Became more colloquial and relaxed in delivery; discovered he could overcome his anxiety of not reading from a manuscript.
Pastoral Care	Gained experience in a wide range of pastoral call situations.	Practiced listening with the third ear to the underlying issue; presented appropriate feedback from calls to rector and staff.	Overcame a pervasive fear that he would not be successful in the demands made by this kind of ministry
Informal Connections	Realized that casual conversations often carry great weight and import.	Practiced keeping up his end of the conversation; learned about appropriate self-disclosure.	Relaxed considerably in this here-to-fore anxiety-provoking situation; gained confidence in connecting with people informally.

Student: The goals set in the Learning Agreement were met. There was concern at the outset that the goals were too ambitious. But because of the time invested in drawing up the agreement, and the understandings that resulted from that process, we were very clear in our understandings of the goals and the time allotted for them, we were able to stay focused throughout the year on these goals. In particular, we were able to avoid demands on my time for other activities or groups (for instance, the Christian Education Commission could have pulled him into J2A and Rite 13 and monopolized my time). Specifically, in preaching I preached as scheduled, and moved from preaching from a prepared text to a more extemporaneous style using only an outline or notes. The Lenten adult education series was well received; it continued one week longer than planned, and the group will continue as a second ongoing adult forum, thereby permanently

expanding the parish's adult education offerings. In pastoral calling, I had a chance to be active in calling, and became much more comfortable in that role. There was no opportunity for crisis ministry (good for the parish community but disappointing in terms of a learning experience.)

Committee: R's preaching has progressed well over the course of the year. He made good use of Scripture and of personal examples and made connections with the congregation. He was willing to take risks in preaching from the aisle. He was not discouraged by a sermon that did

Application for Supervisor Certification

Office of Field Education
Episcopal Divinity School
99 Brattle St
Cambridge MA 02138

Name: _____ Title: _____

Name of Site: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ E-mail: _____

Website: _____

Denominational Affiliation (personal and institutional, if applicable): _____

Number of months/years at this site: _____

Number of years in current role: _____

Are you an alumnus/a of EDS? If yes, please include degree and graduation year: _____

Please check one:

- ☐ I am seeking supervisor training and certification from Episcopal Divinity School.
☐ I have been trained as a field education supervisor at another seminary and am seeking certification from EDS.

Date of certification: _____

Name of school: _____

Is this site accredited with another Boston Theological Institute (BTI) school?

- ☐ Yes
☐ No

On a separate piece of paper, respond to the following questions:

1. Please describe your educational background, including college, seminary/graduate, and previous supervisory training.
2. Please describe your experience in having been supervised and supervising others.
3. What are your particular ministry specialties or areas of expertise from which a student might learn?

4. How do you envision supervising a student as a means of enhancing your ministry and/or professional development?
5. How do you envision an EDS student will enhance your work and the work of your site?

The purpose of Episcopal Divinity School is to educate lay and ordained leaders for Christ's Church and for the world, who serve and advance God's mission of justice, compassion, and reconciliation. Central to EDS's educational programs and formation is our emphasis on antiracist and multicultural learning. By antiracism, we mean working against the systemic oppression of people of color at the personal, interpersonal, institutional, and cultural levels. Multiculturalism refers to recognizing, understanding, and appreciating one's own culture as well as the cultures of others. Multiculturalism stresses the social construction of differences—race, ethnicity, class, gender, age, sexual identity, religion, and physical ability—and the impact of these constructs on our learning, living, and ministry.

Site supervisors serve as an extension of the educational program of EDS and are expected to be supportive of the purpose and pedagogy of the School. Supervisors are expected to abide by the anti-harassment policies of EDS, as stated in the Field Education Handbook.

I am seeking certification as a site supervisor at an EDS site and agree to the terms and conditions stated above.

Signature: _____ Date: _____

Permission to Explore a Field Education Site Through Another BTI School

To (name of field education director of non-home school): _____

Date: _____

From (name of field education director of student's home school): _____

_____ (name of student) has my permission to explore
field education through _____ (name of school).

She/he is interested in (general area of interest, specific denomination, specific site, etc.):

Comments:

The student has the responsibility to notify both her/his home school and the sponsoring school when placement is finalized. The student also has the responsibility to fill out and return the forms (Contract, Learning Agreement, Mid-Year Evaluation, Final Evaluation) required by the sponsoring school to that school.

Director of FE signature, student's home school: _____