

M.A.R.L. Program Handbook

Revised January 2012



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Overview of Program

The Master of Arts in Religious Leadership is a two-year program designed to prepare women and men for service in a range of religious, faith-based, community and advocacy settings. The degree provides a foundation in theological education, including theological field education, both to those pursuing lay ministry, and to professionals from fields other than religion who wish to develop or strengthen the theological dimensions of their work.

Students in the Master of Arts in Religious Leadership program choose one of four concentrations: Religious Leadership for Interfaith Engagement, Religious Leadership for Spirituality and Pastoral Care, Religious Leadership for Social Transformation, and Religious Leadership for Word and Worship. Students also complete a unit of supervised Theological Field Education, at a site consistent with their concentration. The Master of Arts in Religious Leadership program culminates in a capstone project paper, which integrates a student's field education and theological studies.

Goals and Outcomes of the Program

The Learning Goals for the M.A.R.L. are as follows:

- Demonstrate the capacity for competent practice in and critical reflection on religious leadership in specific contexts.
- Demonstrate knowledge of, and the ability to engage for religious leadership, biblical, historical, and religious traditions.
- Demonstrate understanding of the dynamics of personal, social and organizational transformation and their relevance for the practices of religious leadership
- Demonstrate integration of theological and hermeneutical understanding with reflection on the practices of religious leadership.

Program of Study

- A. Program and Statute of Limitations: The M.A.R.L. program is designed to be completed over two academic years. Normally, the statute of limitations for completion of the M.A.R.L. is five years. The program includes 16 courses (48 course credits), one Field Placement, and a Capstone project. See pages 7-21 for more information about the Field Placement.
- B. Advising: The M.A.R.L. program director serves as advisor for all students. Students are encouraged to meet with the M.A.R.L. program director at least once a semester to discuss their progress in the program. In the Fall of their second year, or after they have completed approximately 8 courses, students will meet with the M.A.R.L. program director to discuss three topics: vocational goals, goals for the final year and how these will be fulfilled. The student's Learning Covenant (see p. 12 and Appendix C) and Course of Study (see Appendix A) will guide this conversation. Results of those conversations will be shared with the M.Div/M.A.R.L. committee and reported to full faculty.

C. Concentrations

The Master of Arts in Religious Leadership (M.A.R.L.) at CTS is a single program with four concentrations:

Religious Leadership for Interfaith Engagement will develop the capacity to understand diverse faith traditions for purposes of interfaith collaboration toward personal and social transformation.

Religious Leadership for Social Transformation will develop the capacity to understand and engage the dynamics of community transformation in relation to specific contexts and religious traditions.

Religious Leadership for Spirituality and Pastoral Care will develop the capacity for care, counsel and spiritual guidance in specific contexts.

Religious Leadership for Word and Worship will develop the capacity to bring particular religious texts and traditions to bear on specific contexts through interpretation and liturgy.

D. Required Courses

All M.A.R.L. students must complete:

- 1 unit of Theological Field Education, concurrent with CM 400: Practice of Christian Ministry
- Capstone
- Four free electives
- Four courses specific to the concentration (see below)
- Eight core courses required of **all** MARL students
 - Interpreting the Hebrew Bible
 - History of Christian Thought **or** History of Jewish Thought
 - Interpreting the Gospels **or** Interpreting the Epistles
 - Systematic Theology (or alternate by petition)
 - Theories of Change for Personal and Social Transformation
 - Practice of Christian Ministry (two terms, concurrent with Field Placement)
 - Project Seminar

See pp. 5-6 for more information about the relationship between the Field Placement and the Project Seminar., and pp. 7-21 for detailed information about Theological Field Education.

Concentration-specific requirements:

Religious Leadership for Interfaith Engagement

TEC 395 – Judaism, Christianity and Islam: Introduction to Interfaith Engagement

CM 365 – Global Sensitivity in Ministry

2 courses in non-Christian religious traditions or in comparative religious studies

Examples:

- RH 421 – Jewish Prayer and Practice
- RH 499 – Study Tour to Israel/Palestine
- TEC 420 – Explorations in Jewish Ethics
- TEC 441 – Stories That Change Lives: Narrative and Religious Imagination in Judaism, Christianity, and Islam
- TEC 489 – Christianity and Confucianism
- TEC 593 – Topics in Interreligious Dialogue
- CM 417 – Worship in World Religions

Religious Leadership for Social Transformation

TEC 321 – Christian Ethics **or** RH 416 – Dangerous Religious Ideas **or** TEC 420 – Explorations in Jewish Ethics

CM 365 – Global Sensitivity in Ministry

2 electives in the concentration

Examples:

- TEC 300 – Public Theology
- TEC 416 – Feminist Theology in Multicultural Context
- TEC 425 – Strategic Peace-Building and Human Security
- TEC 437 – Psychology of the Oppressed and Liberation Theologies
- TEC 390 – Introduction to the Study of Black Faith and Life

- TEC 501 – Queer Theories and Theologies
- TEC 514 – Theology and the Political

Religious Leadership for Spirituality and Pastoral Care

CM 331 – Introduction to Pastoral Care

TEC 441 – Stories That Change Lives: Narrative and Religious Imagination in Judaism, Christianity, and Islam

2 electives in the concentration

Examples:

- FE 470 – Clinical Pastoral Education¹
- TEC 562 – Integrative Psychotherapy and Spirituality
- CM 300 – Spiritual Journey Workshop (1.5 credit hours)
- CM 430 – Short-Term Pastoral Counseling Strategies
- CM 439 – Seminar: Jungian Psychotherapy and Contemporary Spirituality
- CM 462 – Pastoral Counseling With the Oppressed
- CM 500 – Advanced Pastoral Care: Mindfulness

Religious Leadership for Word and Worship

CM 302 – Preaching

CM 416 – Leading Worship: A Practicum for Presiders

2 electives in the concentration

Examples:

- CM 313 – Worship and Preaching Throughout the Christian Year
- CM 402 – Preaching and Pastoral Care
- CM 414 – Worship and/as Transformative Art
- CM 415 – Ritual Studies
- CM 480 – Interpreting Parables in Preaching and Teaching
- CM 514 – Ritualizing LGBTQ Lives

E. Field Placement

Theological Field Education is a central component of the M.A.R.L. degree. During the second year, a part-time field placement at a congregation and/or community organization will provide practical, hands on experience in religious leadership and serve as the context for the Capstone Project.

- Spring Semester, 1st year: In consultation with the Director of Field Education, M.A.R.L. students will choose field placement sites, based on emerging ideas for the Capstone Project.
- Fall & Spring Semesters, 2nd year: Students will engage in their year-long field placement experience, concurrently with the course *CM 400: The Practice of Christian Ministry*. This course provides M.A.R.L. and M.Div. students in field placement with a consistent classroom context for academic grounding, theological reflection and integration of

¹ Clinical Pastoral Education (CPE) is a form of Theological Field Education; M.A.R.L. students in the Spirituality and Pastoral Care concentration may wish to pursue CPE either as their field placement **or** as a concentration specific elective. For more information on Clinical Pastoral Education (CPE), see Appendix E. The Director of Theological Field Education is available for consultation regarding how to pursue CPE as part of your M.A.R.L. course of study.

theory/theology and practice. This combination of coursework and field placement provides students with 6 course credits.

- Spring Semester, 2nd Year: Students will undertake and complete the Capstone Project, shaped by their work and reflection at their field placement site (see section F below for more information).

The field placement year will be guided by a Learning Covenant, which outlines professional development goals to help the student both gain professional experience in religious leadership and focus the Capstone Project. Please see pages 7-21 for more detailed information about the Theological Field Education components of the M.A.R.L. degree.

F. Capstone Project and Exam

The capstone of the MARL gives students the opportunity to integrate their classroom experience and their field experience into a focused project that addresses an issue in religious leadership related to their areas of concentration. In the fall semester of the 2nd year, as a part of the field placement experience, each student will sharpen the focus of her/his idea for the Capstone Project. During the final semester of the MARL, students will enroll in the required Project Seminar, which will provide structure and support as students clarify their approach, implement their projects and write papers which delineate and evaluate their projects. Once the course instructor certifies the project paper as examinable, the student will schedule an oral exam. This exam will be conducted by two members of the faculty. A Pass on this exam is required for graduation.

THEOLOGICAL FIELD EDUCATION – AN INTRODUCTION

Hands-on experience. Where the rubber meets the road. *The Word made flesh...*

Theological Field Education is a name for teaching and learning that brings to the fore the practical dimensions of *doing* and *living* theology – in real places, with real people, in a diversity of contexts.

At Chicago Theological Seminary (CTS), we understand our entire curriculum as *contextual education* because we acknowledge that *all theology is contextual*. The entire Master of Arts in Religious Leadership (MARL) curriculum, classroom instruction and site placements, nurture the student's exploration of the Christian tradition, integration of thought and feeling, and embodiment of ministry as a way of life within contemporary communities of faith, service and action.

As students participate in Theological Field Education, they engage in ministry praxis within particular contexts for an extended period of time – an ongoing process of entering into the lives of neighboring congregations, organizations and communities; accompanying these communities through their own practices of faith, service and action; and returning to the theology, scripture, theory and reflection that both shape and are shaped by the lived experience of ministry in community. Through this time of service, leadership, learning and integration students are challenged to explore their particular calling to practices of ministry and service; to develop personally, inter-personally and professionally; to clarify their commitment to Christian vocation; to refine skills and illuminate gifts; and to articulate a theological position on ministry.

The MARL Degree at CTS includes the Theological Field Education requirement of a parish or community field placement (FE 471:*Concurrent Field Placement*).

Field placement will provide an opportunity to experience directly the intersections of ministry in theory and ministry in context – or even a variety of different contexts. And, field placement will involve a learning/serving relationship with your supervisor and congregation/community, during which you will engage an *action-reflection* model of learning together. Your field placement experiences will be filled with *action* – practical, hands-on experience as you take on the tasks of ministry, wherever you may be serving. And your supervisor, peers, CTS faculty and perhaps other members of the congregation/community will join with you in *reflection* – offering guidance and companionship as you reflect on your experiences and grow, personally and professionally, in knowledge, faith and vocation.

THEOLOGICAL FIELD EDUCATION REQUIREMENTS

	Placement and Concurrent Coursework
Components	<ul style="list-style-type: none"> ▪ 400 supervised hours at a site selected by the student in consultation with the Director of Theological Field Education ▪ Register for FE 471, <i>Concurrent Field Placement</i> ▪ Register for <i>CM 400: The Practice of Christian Ministry</i> (Fall and Spring semesters) – to be taken concurrently with field placement during academic year, or directly following summer field placement
Prerequisites	<ul style="list-style-type: none"> ▪ Completion of one full year of Coursework (8 courses) ▪ <i>CM 331: Introduction to Pastoral Care</i> ▪ <i>TEC 307: Systematic Theology</i> (pre-requisite for CM 400: The Practice of Christian Ministry)
Required Written Materials and Evaluations	<p>All are completed as part of CM 400: The Practice of Christian Ministry</p> <ul style="list-style-type: none"> ▪ Learning Covenant ▪ Mid-Year Evaluation (after 200 hours), self and supervisor ▪ Final Evaluation (after 400 hours), self and supervisor ▪ Other assignments as determined by the course syllabus

PARISH AND/OR COMMUNITY FIELD PLACEMENTS

All MARL students must complete at least one unit of supervised, experiential service-learning – *typically concurrent with other coursework during your second year* – which can be satisfied through participation in a **parish field placement** and/or a **faith-related community field placement**.

The Site Placement may be defined as **one** of the following:

1. A supervised experience concurrent with the academic year (9 months) involving 10-15 hours per week (register for **FE 471: Concurrent Field Placement**);
2. A supervised full-time summer (10-12 weeks) experience (register for **FE 471**);

Parish Field Placement	Faith-Related Community Field Placement
Students will serve in a parish and work closely with supervisor who is an ordained pastor in the congregation's tradition, to gain experience with aspects of congregational ministry that are related to your MARL concentration.	Students will serve in a service or advocacy agency that has connection to and works together with faith communities. Some placements may involve parish experience alongside community service/advocacy.

The Director of Theological Field Education will work closely with each student to help you find the placement that is right for you – but **it is your responsibility to initiate contact with potential sites and supervisors, and make arrangements for your own field placement**. All site placements and supervisors must be approved by the Director of Theological Field Education.

Prerequisites & Requirements

- **Prerequisite for field placement:** completion of one year of coursework (8 courses)
- **Prerequisite for field placement:** completion of *CM 331: Introduction to Pastoral Care*
- **Concurrent with placement:** *CM 400: The Practice of Christian Ministry*
- **Prerequisite for CM 400:** TEC 307: *Systematic Theology*

If you wish to pursue a full-time *summer* site placement, or a placement that begins in the *middle* of an academic year, you must take CM 400 the fall semester *directly after* your field experience.

During their parish/community field placement, students are required to:

1. Submit a **Learning Covenant**, which will include both your *Professional Development Goals* and the *Administrative Agreement* between you and your site.
 - a. A draft of the Learning Covenant will be due at the first meeting of CM 400: The Practice of Christian Ministry; the final draft will be due during the first week of October.
 - b. If you are participating in a summer placement, your final, signed draft of your Learning Covenant will be due no later than **June 15th**.
2. Complete a **Mid-year Evaluation** after completion of 200 hours and a **Final Evaluation** after completion of 400 hours. (*See pp. 13-14.*) **Failure to submit mid-year and/or final evaluations in a timely fashion results in an incomplete on the student's transcript.**
3. Enroll in **CM 400: The Practice of Christian Ministry**. This class, required for field placement and for the MARL degree, will provide a venue for academic engagement of the vocation of religious leadership, as well as critical reflection and support as we share in theological reflection on your ministry practice in your particular settings – encouraging each others' integration of knowing, doing and being, as we also strengthen our identity and leadership abilities in ministry.

Beginning in academic year 2011-2012:

- CM 400: The Practice of Christian Ministry will be *required of* and *restricted to* MDiv, MARL, and MDiv/SSA dual degree students who are in field placement
- The Practice of Christian Ministry will meet for a *full academic year*
 - students will earn 3 credit hours stretched over two semesters;
 - class to meet every other week;
- There will be 2 class sections per semester to provide smaller class size with seminar atmosphere and to alleviate potential conflict for students with other requirements or elective options;
 - Students must choose either an evening or a daytime section, *which they will remain with for both the fall and spring semesters*
- Academic content will be blended with reflection/integration, case presentation, etc., that is directly related to the field placement experience;
 - The Learning Covenant and the midterm and final evaluations will be included in the course assignments for the year
- The course will include on-line/distance components, during the weeks that we do not meet together in the classroom

Parish/Community Site Placement – First Steps

1. **Identify an appropriate site for your 400 hour supervised placement**, either concurrent (part-time) during the school year (September-May) or full-time during the summer.
 - a. *Research the possibilities.* The Director of Theological Field Education will meet with you one-on-one during your first semester at CTS to learn about your emerging Capstone Project ideas and vocational interests and begin considering potential matches for you, and will provide as much assistance with this process as you may wish. You may also find other CTS students, denominational offices, and web listings to be of great assistance.
 - b. *Communicate* with the prospective Site Supervisor to determine the appropriateness of your proposed site for your educational goals. (Please be aware that different sites and supervisors will have different process for interviewing and accepting students).
 - Supervisors must be willing to commit to regular times of theological reflection and supervision.
 - For sites or supervisors new to CTS Theological Field Education, the Director of Theological Field Education must approve the site and supervisor prior to taking the next step. *Supervisors must have the capacity for theological reflection on religious leadership – typically via holding an M.Div. degree or its equivalent; significant experience in ministry or religious leadership, demonstrated capacity to supervise interns, and capacity to foster student learning and work toward achievement of the MARL competencies.*
2. Register for **FE 471: Concurrent Field Placement** and **CM 400: The Practice of Christian Ministry**.
3. **Attend one of the Spring Semester MARL field placement orientation sessions.** Your attendance is **required**.
 - We will spend the majority of our time together discussing the Learning Covenant and the evaluation narratives. Students who choose **full-time summer field placements** must also attend the Spring field placement orientation.
4. **Draft your Learning Covenant, in consultation with your supervisor.** A completed Learning Covenant will include your learning objectives, along with the administrative agreement and 4 signatures – you, your site supervisor/s and your academic advisor, with final signature approval the Director of Theological Field Education. The completed Learning Covenant must be submitted to the Director of Theological Field Education **no later than the deadline indicated in that year’s syllabus for CM 400: The Practice of Christian Ministry, or by June 15th of a summer placement.** We encourage you to get started on your learning covenant as soon as your site is selected and approved.

The Learning Covenant

All site placements start with the **Learning Covenant**. The learning covenant is a specific plan of action negotiated between the student and the site supervisor, and agreed upon by the student's faculty advisor, and the Director of Theological Field Education. It includes: 1) site information, 2) professional development goals and 3) the Administrative Agreement.

Developing a Learning Covenant

A *Learning Covenant* is negotiated by the student **prior to the beginning of all concurrent placements**. The covenant expresses goals for professional development; suggests the means to reach those objectives; explains the methods of reporting; and outlines learning resources for theological/ministerial reflection. The learning covenant process is one in which the student, faculty advisor, supervisor, and Theological Field Education Director share expectations and reach a common agreement which is mutually productive for all. Because it involves negotiations with multiple parties, it is therefore wise to begin this process early. Please consult with your faculty advisor and/or the Theological Field Education Director for assistance in formulating your goals and agreements, if needed.

The Learning Covenant serves to:

- Define the student's specific professional development goals while in the placement;
- Define the student's responsibilities to the site;
- Clarify the relationship of the supervisor and placement to the student's overall program; and
- Aid the student, supervisor and seminary in evaluating the student's learning.

As you begin to draft your learning covenant, please use the questions below to help guide you and your supervisor in the beginning stages of writing and clarifying your learning goals:

PROFESSIONAL DEVELOPMENT GOALS (Identify at least 3): What, specifically, do you want to learn about religious leadership during this year? Consider your own specific interests and areas for growth; specific needs at your site to which you can positively contribute; and the broader spectrum of the common tasks and concerns of religious leadership and/or service/advocacy.

TASKS: What specific tasks and responsibilities will you undertake, which will help you both serve your site appropriately and work toward your goals?

RESOURCES: What courses, research, reading, or other experiences will undergird your preparation? What books/writings will you and your supervisor explore together, to help you to learn as you go?

ASSESSMENT: How will you invite and involve others in reflecting on and assessing your performance and growth? (It may be helpful to think of evaluation for your field placement less in terms of a job performance evaluation than in terms of how you are evaluated in class – e.g., via direct observation of your ministry/service, written and spoken reflection, etc.)

**** YOU ARE ENCOURAGED TO USE THE LEARNING COVENANT FORMAT, IN APPENDIX C. ****

Mid-Year and Final Evaluations

Guidelines for Students

Written evaluations of the student's growth and experience are to be completed by the student and supervisor twice during the placement – once at the mid-point (roughly 200 hours) and once at the completion of your service learning experience (400 hours). Both the Mid-year and Final evaluations should be scheduled in the learning covenant so that both supervisor and student agree upon the dates for the evaluations to be completed and submitted to the Director of Theological Field Education; the actual dates they will be due to CTS will be determined each year by the schedule for CM 400: The Practice of Christian Ministry (PCM), and communicated to students and supervisors at the beginning of the academic year.

Please follow the following procedure for both evaluations:

1. Both the student and the supervisor are asked to complete separate written evaluations, using the Guidelines for Students or Guidelines for Supervisors, from the respective sections of the Theological Field Education handbook. When you have each had a chance to read the other's evaluation, please schedule some time for conversation and joint reflection.
2. These evaluations will be read by the PCM instructors, they may be used in conferences with your faculty advisor, and they may also be required documentation for students seeking ordination. Therefore, after meeting and discussing the evaluations, both the supervisor's evaluation and the student's evaluation should be signed by both supervisor and student. Please be sure to include the names of both student and supervisor, the name of the placement, and the date.

Mid-year Evaluation Questions

The Mid-year evaluations provide an opportunity for you to review your progress at your site, and to review the responsibilities set out by you and your supervisor via your Learning Covenant. They are meant to facilitate reflection on your growth in religious leadership competency, personal vocational development, and depth of theological reflection on the experience. Please respond to the following questions:

- In what ways have you been contributing to service and leadership at your site?
- How are you doing with your professional development goals? Are there any goals that need to be adjusted at this point in your placement?
- How often have you been meeting with your supervisor? How do you usually spend your time together? Would you like to make any adjustments to how you spend your time together?
- Where do you see your gifts shining through as you serve and lead at your site (or new gifts coming to light)? What has been challenging for you?
- How has your time at your site contributed to your sense of vocational clarity, or your understanding of your call to religious leadership?
- What do you think you'll need to pay special attention to as you continue with your placement?

Final Evaluation Questions

As with the mid-year evaluations, the final evaluations for field placement are meant to facilitate reflection on your growth in ministerial competency, personal vocational development, and depth of theological reflection on the experience. In addition, the final evaluation offers you a chance to reflect upon your leadership style, your understanding of the broader mission and challenges of the Church, and your sense of how you can facilitate your future personal and professional development. You will also have a chance to assess your supervisor, your site, and your support from CTS.

Please respond to the following questions:

Self Evaluation

- Describe and evaluate the gifts or strengths you perceive yourself bringing to religious leadership, and the areas you perceive as weaknesses or “growing edges.” Include in this response a reflection on your service, leadership and learning at your site, and your progress on the professional development goals you created to focus this field placement experience.
- Describe your understanding of your leadership style, and reflect on how this educational experience has helped you to become a more effective leader.
- Describe the theological issues that have been highlighted for you during this educational experience at your site. How has this experience contributed to your understanding of the mission and challenges of the Church (denominationally or more broadly), as experienced and lived out in a particular congregational or community context?
- Describe how this experience has challenged or helped you to develop your skills in time management, commitment and dependability; your personal spiritual/devotional life; and your sense of personal growth and development.
- Based on this field placement experience, what personal and professional development goals do you see as important and appropriate next steps for you on your vocational path?

Site and Supervisor Evaluation

- Briefly describe and evaluate the gifts and areas for growth that you experienced in this congregation or organization, as a field placement site.
- Briefly describe your experience of supervision, and evaluate the gifts and areas for growth that you perceive in your field placement site supervisor.

Seminary Evaluation

- Briefly describe the gifts and areas for growth you perceive in CTS’s field placement program. What has been helpful to you? What can we do better, in order to support students, sites and supervisors through this experience?

Roles of the Supervisor

The supervisory relationship is primarily a pastoral relationship. Ideally, it will be a dynamic and interactive relationship between two persons who seek to grow in faithfulness, thought, and action.

1. **THE SUPERVISOR IS A GUIDE.** This primary image may be useful in defining the role of the supervisor. The supervisor, along with the student, is on a personal pilgrimage to grow in faith and action. Yet the supervisor has covered some of the territory before, and at least has some experience in negotiating the unforeseen occurrences which will be encountered on the journey. While vulnerable to what is encountered on the journey and open to insights which the student will have, the guide's experience enables him or her to see the meaning of events, to connect insights and to support the student on the journey.

As a guide the supervisor will need to listen to the student as commitments to service and leadership, questions about adequacy for religious leadership, and personal and spiritual issues are raised. The supervisor will be called on to give direction to the student, assisting the student to understand his or her actions in ministry and defining areas of growth. It will mean confronting the student in love as well as giving support. The maintenance of openness and communication in the relationship will allow challenges to be heard.

2. **THE SUPERVISOR IS A PRACTICAL THEOLOGIAN.** Theology is the language and concepts we use to *describe*: creation and the cosmos, the activities of God and the human spirit, the human condition, and the struggle to live humanely in relationship with God, self, and others. Theology is also the language and concepts we use to *prescribe*: Divine-human restoration, human-human transformation, human conduct, and the pathway to justice. Engaging in theological reflection is, therefore, the practice of creatively and constructively thinking about the issues of life based on what we believe about God, humanity, and Divine-human relationships. The supervisor will need to help the student reflect on experiences confronted in ministry in light of what the student is learning about the nature of the Christian faith and what the student experiences in the Christian community.
3. **THE SUPERVISOR IS A TEACHER.** He or she has been officially recognized by the seminary as one who has a particular gift of guiding, teaching and evaluating a student. As any faculty member, the supervisor must help the student develop a disciplined program of learning.

Expectations of the Supervisor

Supervisors are expected to:

1. **Complete a mutually agreed upon Learning Covenant** with the student. (*See p. 12 and Appendix C.*) This includes participating in the writing of the learning covenant and companioning the student in the process of meeting the goals set out within the covenant.
2. **Provide regular supervisory time for the student**, usually one hour each week. This includes:
 - Mentoring the student through her/his growth in religious leadership;
 - Engaging in theological/ reflection;
 - Discussing readings included in the Learning Covenant;
 - Reviewing progress toward stated learning objectives;
 - Offering regular, constructive feedback.

Pages 20-21 offer suggestions on how you might focus your theological/ ministerial reflections with students.

3. **Complete Mid-year and Final evaluations** of the student's growth, including appropriate discussion with the student about these evaluations. (*pp. 13-14 & 18-19*)
4. **Share in any supervisory support meetings and training sessions** at CTS. Dates for such opportunities will be provided at the beginning of the fall semester, by the Director of Theological Field Education.
5. **Read and accept the definitions, policies, and procedures of the Chicago Theological Seminary Sexual Harassment Policy** which includes the Theological Field Education Harassment Policy. (*See Appendix F.*)

Support and Professional Development Opportunities for Site Supervisors

Chicago Theological Seminary is delighted and grateful that our Site Supervisors have agreed to partner with us in theological education. We thank you for your service, for your experience and your insights into ministry. And we thank you for sharing with us in our mission – *to serve Christ, the churches, and the wider faith community by preparing women and men in the understandings and skills needed for religious leadership and ministry to individuals, churches and society; and in our vision – to be an international force in the development of religious leadership to transform society toward greater justice and mercy.*

While you are partnering with us as a Supervisor, please know that you are an important part of our learning community. The Director of Theological Field Education is available to you for support and consultation throughout the year. You are also warmly welcome to attend our community events, to join us in some of our formal learning opportunities, and to make use of our resources.

Community Events

- *Weekly Community Worship*, Wednesdays at noon, in the CTS Chapel (4th floor, 1407 E. 60th Street);
- *Weekly Community Lunch*, 1:00pm, following Worship, in the CTS Dining Room (4th floor, 1407 E. 60th Street);
- *Special Events* – We will keep you abreast of special events and lectures at CTS that may be of interest, as they arise.

CTS Course Audits

During your year as a Site Supervisor, you may audit one CTS course free of charge – **with permission of the instructor and with the proviso of seat availability**. If you are interested in auditing a course, you may find class schedules online at www.ctschicago.edu. Please contact our Registrar at 773.896.2471 for more information.

Library Privileges

All local clergy are welcome to make use of the resources at the CTS Library. Our Library Director is available to help you find resources to share with your students. For information regarding hours and borrowing privileges, please see <http://www.ctslibrary.org/about/policy.php>, or call 773.896.2452.

Mid-Year and Final Evaluations

Guidelines for Supervisors

Written evaluations of the student's growth and experience are to be completed by the student and supervisor twice during the placement – *once at the mid-point (roughly 200 hours)* and *once at the completion of your service learning experience (400 hours)*. Both the Mid-year and Final evaluations should be scheduled in the learning covenant so that both supervisor and student agree upon the dates for the evaluations to be completed and submitted to the Director of Theological Field Education; the actual date they will be due to CTS will be determined each year by the schedule for CM 400: The Practice of Christian Ministry (PCM), and communicated to students and supervisors at the beginning of the academic year.

Please follow the following procedure for both evaluations:

1. *Both the student and the supervisor are asked to complete separate written evaluations*, using the Guidelines for Students or Guidelines for Supervisors, from the respective sections of the Theological Field Education handbook. When you have each had a chance to read the other's evaluation, please schedule some time for conversation and joint reflection.
2. These evaluations will be read by the PCM instructors, they may be used in conferences with your faculty advisor, and they may also be required documentation for students seeking ordination. Therefore, after meeting and discussing the evaluations, both the supervisor's evaluation and the student's evaluation should be *signed by both supervisor and student*. Please be sure to include the names of both student and supervisor, the name of the placement, and the date.

Mid-year Evaluation Questions

The Mid-year evaluations provide an opportunity for you to review your student's progress, and to review the responsibilities set out by you and the student via the Learning Covenant. They are meant to facilitate reflection on the student's growth in religious leadership competency, personal vocational development, and depth of theological reflection on the experience. Please respond to the following questions:

- In what ways has your student been contributing to service and leadership at your site?
- How is your student doing with her/his professional development goals? Are there any goals that need to be adjusted at this point in the placement?
- How often have you been meeting with your student? How do you usually spend your time together? Would you recommend any adjustments to how you spend your time together?
- Where do you see your student's gifts shining through as s/he serves and leads at your site (or new gifts coming to light)? Where have you seen your student experiencing challenges?
- How would you evaluate your student's sense of vocational clarity, or understanding of her/his call to religious leadership?
- What will need additional attention as your student continues with her/his placement?

Final Evaluation Questions

As with the mid-year evaluations, the final evaluations for field placement are meant to facilitate reflection on your student's growth in ministerial competency, personal vocational development, and depth of theological reflection on the experience. In addition, the final evaluation offers you a chance to reflect upon the student's leadership style, her/his understanding of the broader mission and challenges of the Church, and your sense of how s/he can facilitate her/his future personal and professional development. You will also have a chance to assess yourself as supervisor, your site, and your support from CTS.

Please respond to the following questions:

Student Evaluation

- Describe and evaluate the gifts or strengths you perceive your student bringing to religious leadership, and the areas you perceive as weaknesses or "growing edges." Include in this response a reflection on the service, leadership and learning your student engaged in at your site, and her/his progress on the professional development goals s/he created to focus this field placement experience.
- Describe your sense of your student's leadership style, and reflect on how this educational experience has helped her/him to become a more effective leader.
- Describe the theological issues that have been highlighted for your student (and perhaps also for you!) during this educational experience at your site. How has this experience contributed to her/his understanding of the mission and challenges of the Church (denominationally or more broadly), as experienced and lived out in a particular congregational or community context?
- Describe how this experience has challenged or helped your student to develop skills in time management, commitment and dependability; her/his personal spiritual/devotional life; and her/his sense of personal growth and development.
- Based on this field placement experience, what personal and professional development goals do you see as important and appropriate next steps for your student on her/his vocational path?

Site and Supervisor Evaluation

- Briefly describe and evaluate the gifts and areas for growth that you experienced in your congregation or organization as a field placement site.
- Briefly describe the gifts and areas for growth that you perceive in yourself as a field placement site supervisor.

Seminary Evaluation

- Briefly describe the gifts and areas for growth you perceive in CTS's field placement program. What has been helpful to you? What can we do better, in order to support students, sites and supervisors through this experience?

Suggestions for Theological Reflection

The time you and your student spend together in supervision is yours to create together, in ways that make sense to and feel right for the two of you. The hour or so that you set aside each week is intended for *mutual reflection towards the student's growth in vocational formation and the work of ministry*. You may wish to provide feedback on specific tasks and projects the student has undertaken; discuss her/his progress on particular learning objectives; respond to direct questions your student may have about ministry in your particular context and religious leadership in general; etc.

Though your sessions will surely include some administrative concerns (e.g., reporting on accomplishments, planning for the weeks ahead), please note that your relationship is not meant to be administrative but *pastoral* in nature. At its most basic, the supervisor-student relationship is one of mentorship and support towards the student's professional development; at its best it can be a dynamic and interactive relationship between two persons who each seek to grow in faithfulness, thought, and action.

You may find that you and your student quite easily engage in such reflection. If, however, you find yourselves struggling to bring greater depth of focus to your time together, you may wish to use certain tools or questions to guide the conversation. For example:

- Discussion of the readings that you've chosen together as resources for this field placement;
- Reflection on the student's learning objectives, as viewed through the lenses of the MARL competency areas;
- A "case study" or verbatim account of a particular pastoral interaction, with reflection on any or all of the following – personal feelings and thoughts that came up for the student; cultural issues highlighted by this interaction (e.g., gender, race, age, socio-economic disparities, etc.); theological concepts that were deepened, affirmed or challenged; the student's sense of ministerial identity; etc. (You may wish to invite your student to use the Case Reflection form on the following page to guide these reflections);
- A shared reflection on the worship texts for the week (e.g., the lectionary or haftarah), or on a sermon/series topic – with an eye toward how the text/topic speaks to ministry at your site;
- Periodic reflection on your and your student's understandings of religious leadership, and how those understandings have been lived out, challenged, or even changed in your particular setting;
- Some discussion about the coursework your student has done at CTS – and how her/his work at your site has enhanced her/his classroom learning, and vice versa;
- Reflection on the week's current events and matters of local and global concern – and how they relate to the work of ministry at your site, how you each reflect on these matters theologically, etc.;
- Reflection on your personality types (e.g., MBTI, Enneagram, etc.), family background/family systems, or other such tools – and how they affect your understanding of and engagement in ministry.

All of the above are simply suggestions for ways to shape your supervisory meetings, if you need some ideas. You, as supervisor, are serving as a guide, a practical theologian, and a teacher – through your listening, you will find the most appropriate ways to engage in this pastoral relationship together. However, if you would like further assistance, feel free to connect with the Director of Theological Field Education for additional thoughts on shaping weekly supervision.

Field Placement Case Reflection

DESCRIPTION

Describe your observations of an encounter that you had in your field placement setting. What was the context? Who was present? What was *your* role in this situation? What occurred?

REFLECTION

1. *Personal:* Identify your feelings and thoughts – then and now – as they relate to your personal identity and relationships. Why did you respond/interact the way you did?
2. *Cultural:* Explore related issues and insights regarding gender, race, ethnicity, sexual orientation, age, socioeconomic level, educational background and/or any other dynamics that you perceived to be significant in this encounter.
3. *Theological:* Articulate key concepts or categories from your theological perspectives that relate to this situation. What guidance does this theological insight offer you?
4. *Vocational:* How has this encounter informed your understanding of your role and identity as a minister, and the vocation of ministry in general?
5. *Professional:* What areas for growth can you identify, via this encounter, that will be important for you to pay attention to as you continue to develop professionally?

APPENDIX A

M.A.R.L. Course of Study Interfaith Engagement Concentration

A “P” following a course listed on this **Course of Study** indicates a prerequisite.

	1 st Year	2 nd Year
Fall	Interpreting the Hebrew Bible History of Christian Thought I OR History of Jewish Thought Interpreting the Gospels OR Elective* Global Sensitivity in Ministry	Practice of Christian Ministry (1 st half) Field Education Concentration Elective** Elective Elective
Spring	Theories of Change Systematic Theology (P) Interpreting the Epistles OR Elective* Judaism, Christianity, and Islam: Introduction to Interfaith Studies	Practice of Christian Ministry (2 nd half) Field Education Project Seminar (P) Concentration Elective** Elective

* Either Interpreting the Gospels OR Interpreting the Epistles must be taken.

** May be taken any term.

M.A.R.L. Course of Study

Social Transformation Concentration

A “P” following a course listed on this **Course of Study** indicates a prerequisite.

	1st Year	2nd Year
Fall	Interpreting the Hebrew Bible History of Christian Thought I OR History of Jewish Thought Interpreting the Gospels OR Elective* Global Sensitivity in Ministry	Practice of Christian Ministry (1 st half) Field Education Concentration Elective** Elective Elective
Spring	Theories of Change Systematic Theology (P) Interpreting the Epistles OR Elective* Christian Ethics OR Dangerous Religious Ideas OR Explorations in Jewish Ethics	Practice of Christian Ministry (2 nd half) Field Education Project Seminar Concentration Elective** Elective

* Either Interpreting the Gospels OR Interpreting the Epistles must be taken.

** May be taken any term.

M.A.R.L. Course of Study

Spirituality and Pastoral Care Concentration

A “P” following a course listed on this **Course of Study** indicates a prerequisite.

	1st Year	2nd Year
Fall	Interpreting the Hebrew Bible History of Christian Thought I OR History of Jewish Thought Interpreting the Gospels OR Elective* Intro to Pastoral Care	Practice of Christian Ministry (1 st half) Field Education Elective Elective Concentration Elective**
Spring	Theories of Change Systematic Theology (P) Interpreting the Epistles OR Elective* Stories That Change Lives**	Practice of Christian Ministry (2 nd half) Field Education Project Seminar (P) Concentration Elective** Elective

* Either **Interpreting the Gospels** OR **Interpreting the Epistles** must be taken.

** May be taken any term.

M.A.R.L. Course of Study

Word and Worship Concentration

A "P" following a course listed on this Course of Study indicates a prerequisite

	1st Year	2nd Year
Fall	Interpreting the Hebrew Bible History of Christian Thought I OR History of Jewish Thought Interpreting the Gospels OR Elective Elective	Practice of Christian Ministry (1 st half) Field Education Concentration Elective** Elective** Elective**
Spring	Theories of Change Systematic Theology (P) Interpreting the Epistles OR Elective Leading Worship	Practice of Christian Ministry (2 nd half) Field Education Project Seminar Preaching Concentration Elective**

* Either Interpreting the Gospels OR Interpreting the Epistles must be taken.

** May be taken any term.

APPENDIX B

MARL Theological Field Education Checklist

Name: _____

First Semester at CTS: _____ Anticipated Graduation Date: _____

Prerequisites for Field Placement:

*** Students must complete one year of coursework (or 8 courses) before participating in Field Placement. Please list courses here, along with semester completed.*

*** Please note that FE 471: Concurrent Field Placement must be completed concurrently with the integrative seminar CM 400: The Practice of Christian Ministry, and CM 331: Introduction to Pastoral Care and TEC 307: Systematic Theology are mandatory prerequisites.*

Course #	Course Name	Semester completed
CM 331	Introduction to Pastoral Care	
TEC 307	Systematic Theology	

Parish and/or Community Site Placement

- Dates of Placement: _____
- Site: _____
- Supervisor: _____
- Learning Covenant completed and signed by all parties
- Enrolled in The Practice of Christian Ministry (CM 400)
- Mid-Year Evaluations Completed Date: _____
- Final Evaluations Completed Date: _____

APPENDIX C

MARL

Field Placement Learning Covenant

Chicago Theological Seminary

Part 1 – Site Information

Student _____

Phone and Email _____

Academic Advisor _____

Placement Site _____

Site Supervisor _____

Site Address _____

Site Phone Number _____ Site email _____

Site Web Address _____

You are strongly encouraged to use the following form on pages 2-3 as you identify your professional development goals; if you would like an additional Microsoft Word version that you can work with, the Director of Theological Field Education will be glad to provide it, or you can download it from the field education page on the CTS website. If you prefer to use a different written format, you are welcome to do so – but please be certain that it addresses all of the necessary elements: 1.) professional development goal; 2.) tasks/actions; 3.) resources; 4.) methods of assessment.

Part 2 – Professional Development Goals

The Goals and Competencies of the MARL degree are:

- Demonstrate the capacity for competent practice in and critical reflection on religious leadership in specific contexts.
- Demonstrate knowledge of, and the ability to engage for religious leadership, biblical, historical, and religious traditions.
- Demonstrate understanding of the dynamics of personal, social and organizational transformation and their relevance for the practices of religious leadership
- Demonstrate integration of theological and hermeneutical understanding with reflection on the practices of religious leadership.

Please name **a minimum of 3** professional development goals you would like to focus on during the year, connecting them to at least 3 of these areas of competency. Your goals are particular to **you**, and should connect to the issue that you are focusing on for your Capstone Project, so you might begin by asking yourself some questions – *what would help you to address this issue? how would you like to develop personally/professionally? are there things you must learn about, in preparation for a specific leadership role? what gifts do you have to offer? in what areas do you feel challenged?* And, your goals should make sense within the **context** of your field placement – *the specific tasks of ministry in your placement setting, the ways you'll be expected to contribute at your site, and the ways in which you'll have room to explore, imagine and grow as you serve there.* A parish placement will, of course, include professional development goals focused around pastoral responsibilities connected to your MARL concentration, such as worship/preaching, pastoral care, outreach and advocacy, religious education, spiritual formation, stewardship and governance, administration, etc.; while a community service or advocacy setting will involve goals that are connected to the commitments and activities of that particular organization.

The first column names the competency categories. In the second column please list your professional development goals, as they pertain to your specific field placement setting. In the third column, list the activities that will help you work toward each goal. In the fourth column, list resources that will inform your learning (books, workshops, mentors, denominational or agency resources, etc.) In the fifth column, indicate how you, your supervisor, and any other supporting bodies (e.g., a lay committee) will assess your progress towards your professional development.

It may be helpful to think of assessment in terms of how you are assessed for coursework at CTS, rather than how you are evaluated at a job. The responsible performance of the tasks of your specific ministry will of course be among the things evaluated – but in a *learning covenant*, this will necessarily be alongside such things as an overall increase in ministerial competency, openness to learning, personal/professional/vocational growth, etc. For any given goal your progress might thus be assessed through such methods as your supervisor's direct observation of your ministry (leading worship and preaching; facilitating classes and conversation; interpersonal relationships and pastoral care; initiating and following through on projects; etc.); written and spoken reflection that reflects depth/breadth of understanding and integration of theology/theory and the practice of ministry; feedback from parishioners/lay committee participants; etc.

See *Appendix D* for suggestions about creating professional development goals, and for sample learning objectives. As you consult with your supervisor to create learning objectives, please do not hesitate to consult with your faculty advisor and the Director of Theological Field Education, as well.

Describe the issue in religious leadership that will be the focus of your Capstone Project:

AREA of COMPETENCY	PROFESSIONAL DEVELOPMENT GOAL	TASKS/ACTIVITIES	RESOURCES	METHODS of ASSESSMENT
1.) Cultural Contexts				
2.) Biblical, Historical and Religious Traditions				
3.) Personal, Social, and Organizational Transformation				
4.) Theological and Hermeneutical Understanding				

Part 3 – Administrative Agreement

Title student holds at Placement _____

Description of Responsibilities _____

Total hours per week: _____ Stipend (if provided) \$ _____ per month

Terms of covenant: Start date _____ Ending date _____

**** N.B.: Students are expected to abide by the start and completion dates agreed upon between the site and the student; students may not expect to exit their field placement before the end date, even if the required 400 hours have already been completed. Any alterations to the Administrative Agreement must be mutually agreed upon by the supervisor, the student and the Director of Theological Field Education at CTS. ****

Other benefits _____ Vacations _____

SUPERVISION

Name of Supervisor _____

Title or Position _____

Address _____

Phone: _____ Email _____

Schedule for planned supervision

When _____ Where _____

Schedule for Evaluation Sessions with supervisor:

Date of Mid-Point Evaluation (at **200 hours**) _____

Date of Final Evaluation (at **400 hours**) _____

What reporting mechanisms will be used? (e.g., Supervisor, Lay Committee, Council/Board, etc.)

Expectations of the Seminary

- A. The Learning Covenant is a four-way covenant among student, supervisor, academic advisor, and the Director of Theological Field Education. It is to be worked out by the student in consultation with these persons. It is understood that the covenant is a point of departure and therefore may need to be redesigned as new goals and possibilities emerge. The learning covenant is not to be broken without consultation of the parties involved.
- B. The student is to be involved responsibly in the placement for 10-15 hours per week (including a reasonable amount of travel time) for a concurrent unit (or full-time for a summer or intern unit). The student is to engage in regular, weekly supervision to reflect on his or her experience in ministry.
- C. The supervisor will make available at least one hour of supervisory time each week where the student's learning, concerns or problems are the primary agenda item.
- D. The student and supervisor will complete evaluations of the student's experience in January and May (approximately). The evaluations are to be sent to the Director of Theological Field Education at CTS, where they may be used in faculty consultations with the student.
- E. The supervisor will share in programs of interpretation and training at the Chicago Theological Seminary in order to know the expectations of the seminary and to enhance supervisory skills.
- F. The Seminary will provide support and consultation for supervisors throughout the year in the form of conferences at the seminary and visits, as needed, with the student and/or supervisor at the placement sites.

Your signature below indicates your agreement with the goals and conditions of this learning covenant, and your understanding and acceptance of the CTS sexual harassment policy.

Student _____

Supervisor _____

Academic Advisor _____

Theological Field Ed. Director _____

The Director of Theological Field Education will not sign until all revisions and other signatures are obtained. Return the original copy of this document with those signatures to the Director of Theological Field Education (Room 141), Chicago Theological Seminary, 1407 E. 60th Street, Chicago, IL 60637; Phone: 773.896.2423. Upon final approval, one signed copy will be returned to your student mailbox.

APPENDIX D

Suggestions for Creating Professional Development Goals

Theological Field Education is an experiential learning opportunity that is focused on professional competency and personal growth, toward developing your identity and imagination – your sense of who you are as a religious leader . During your field placement, you will covenant to be in a learning/serving relationship with your supervisor and congregation/community, using an action-reflection model of learning together. Your placement year will be filled with *action* – practical, hands-on experience as you take on the tasks of religious leadership, wherever you may be serving. And your supervisor (and perhaps other members of the congregation/community) will join with you in *reflection* – offering guidance and companionship as you reflect theologically on your experiences and grow in knowledge, faith and vocation.

Your goals should thus identify your intentions for *how you wish to develop personally and professionally* during this placement. There will be tasks, readings, and feedback mechanisms that accompany them – but the goals themselves should be focused on your learning interests and development needs. As you name your goals, you may wish to use words such as, *develop, experience, learn, discern, explore*, etc. You may also wish to keep a few things in mind:

- To what vocation do you feel called? What knowledge and experiences will you need to have as you prepare for this work? You may not be able to do it all – but it will be helpful to incorporate enough of a variety to make your experience as well-rounded and fruitful as it can be...
 - e.g., within a parish context – worship & preaching; Christian education; Bible study; pastoral care/visitation; community service, justice/advocacy; church governance & stewardship, etc.;
 - e.g., for a community context – knowledge of the prison/justice system; knowledge of resources for hunger, homelessness, etc.; understanding of health and wellness resources and barriers; understanding of youth development; etc.
- Are there denominational requirements for endorsement that you must address (e.g., are you seeking to become a licensed minister, a deacon, etc.? And/or (for a specialized vocation, such as counseling) are there other requirements for certification that you must pay attention to?
 - If you need assistance finding any of these requirements, the Director of Theological Field Education can help you locate them

- Are there specific areas of academic learning that you especially wish to integrate into your practical ministry?
 - e.g., scriptural studies; particular theologians and/or philosophers; world religions; multicultural concerns and competencies (e.g., black faith and life, liberation theologies, LGBTQ theologies or ethics, etc.); psychotherapeutic and/or pastoral care theories/theologies and techniques, etc.
- How do the needs and interests of your site placement fit in with your own learning needs and interests? Are there any areas that are a natural fit for your tasks and learning needs and desires to come together – especially as your service and leadership at your site will help to shape your capstone project?
 - e.g., if you are especially interested in faith-based community service and the church you are serving has a soup kitchen, you may wish to create a goal such as *learning all of the aspects of running a church-based community service*, with accompanying tasks such as *volunteering at the soup kitchen twice a month, assisting the volunteer coordinator, learning about finances from the comptroller, etc.*
- What are your strengths and gifts for religious leadership? What are your growing edges and experiential gaps?

A note about gifts and growth... While it is sometimes quite natural to lean toward (or on!) our strengths and gifts, it is important to pay attention to our gaps and areas for growth. As you develop your learning covenant, you may wish to focus more on your growing edges, knowing that there will be plenty of opportunity for your strengths and gifts to shine through, during the course of the year. Or, you may wish to strike a balance with both. Your strengths may allow for an opportunity to learn how to help a congregation grow and develop – for example, someone who brings gifts in teaching and volunteer administration to a congregation that seeks to improve upon its adult Christian education offerings, you may wish to set a goal of “*developing my skills in program growth, as I help Grace Methodist Church develop its adult education programming.*”

Finally – your Site Supervisor, your Academic Advisor and the Director of Theological Field Education are all your partners in learning. Please connect with each of them, as you map out the goals that will help you make the most out of your field placement experience!

The following two pages offer sample learning objectives for both congregational and community field placement settings.

For example, a **parish** field placement might include professional development goals similar to the following:

Describe the issue in religious leadership that will be the focus of your Capstone Project:

With my concentration in Spirituality and Pastoral Care, I intend to focus my project on spiritual formation within a rural church context.

AREA of COMPETENCY	PROFESSIONAL DEVELOPMENT GOAL	TASKS/ACTIVITIES	RESOURCES	METHODS of ASSESSMENT
1.) Cultural Contexts	Develop an understanding of the pastoral care concerns that are typically highlighted within a rural church context.	Regular visitation with families, elders and those who are infirm Interviews with pastors from 10 other area churches	<i>Inside the Small Church</i> , by Anthony Pappas; <i>The Journal of Pastoral Care and Counseling</i> ; Site Supervisor and her local colleagues	Direct observation and feedback from senior pastor during weekly theological reflection; feedback from congregants and local clergy
2.) Biblical, Historical and Religious Traditions	Develop the capacity to “exegete” a congregation, to ascertain how they understand themselves	Interview pastor and 15 members of congregation to hear the congregation’s story; Lead weekly bible study – and listen for important themes that emerge throughout the year	<i>Studying Congregations</i> , by Ammerman, et al.; <i>Preaching as Local Theology and Folk Art</i> , by Nora Tubbs Tisdale; Members of congregation	Feedback from bible study group; weekly theological reflection with senior pastor
4.) Personal, Social, and Organizational Transformation	Develop leadership skills in equipping congregations to live out their mission and vision with grounding in faith commitments	Participate in congregation’s visioning retreats, as a “consultant;” Focus “consultation” on the spiritual resources that will help them shape and live their vision	<i>Tending to the Holy: The Practice of the Presence of God in Ministry</i> , Bruce G. & Katherine Gould Epperly Congregational Vitality resources at www.ucc.org	Weekly reflection with senior pastor; regular feedback from visioning team leadership
5.) Theological and Hermeneutical Understanding	Grow in my ability to help a congregation, when necessary, expand its understanding of the larger narrative of which it is a part	Participate in worship 3 Sundays/month; Preach at least four times during the year, with special attention to both the pastoral and prophetic elements within each sermon	<i>Deeply Woven Roots</i> , Gary Gunderson <i>Speak to me that I may Speak</i> , Dow Edgerton	Direct observation and feedback from senior pastor and lay leaders following each sermon; weekly theological reflection with senior pastor

Or, for a field placement at a faith-based or interfaith community-service organization:

Describe the issue in religious leadership that will be the focus of your Capstone Project:

With my concentration in Interfaith Engagement, and my internship with the local interfaith consortium, I intend to focus on the role of interfaith dialogue in interfaith community service and advocacy work.

AREA of COMPETENCY	PROFESSIONAL DEVELOPMENT GOAL	TASKS/ACTIVITIES	RESOURCES	METHODS of ASSESSMENT
1.) Cultural Contexts	Explore the ways interfaith service, advocacy and dialogue may look different, within different cultural settings	Participate in events and meetings sponsored by a variety of interfaith groups and organizations; Interview leaders of each organization regarding the roles of dialogue, service and action	Hyde Park & Kenwood Interfaith Council, Interfaith Youth Core, Council for a Parliament of the World's Religions Center for Faith and Community Health Transformation	Direct observation and weekly theological reflection with supervisor; Feedback from organizational leaders following interview
2.) Biblical, Historical and Religious Traditions	Gain a deeper knowledge of the scriptural themes and shared histories that bind people of different faiths together, as they work toward social change	Help to organize and lead interfaith dialogue events, such as film viewings/discussions and panel discussions on social issues with local faith leaders	* Community clergy and social justice/outreach teams * organizations such as the Jewish Council on Urban Affairs and the Inner-City Muslim Action Network	Direct observation and weekly theological reflection with supervisor, feedback from event participants
3.) Theological and Hermeneutical Understanding	Gain a deeper knowledge, as a Christian, of the nature of theological discourse within neighboring faith traditions	Regularly attend worship at a variety of local faith communities; Have an in depth conversation about theology once/month with a different faith leader Lead workshop for my home church, with site supervisor	CTS coursework: *Stories That Change Lives: Narrative and Religious Imagination in Judaism, Christianity, and Islam; *Christianity and Confucianism; *Topics in Interreligious Dialogue; *Worship in World Religions	Direct observation and weekly theological reflection with supervisor; feedback from event participants; Feedback from faith leaders following interview
4.) Personal, Social, and Organizational Transformation	Develop an understanding of "best practices," if any, in interfaith relationship building that accompanies and/or leads to communal action and advocacy	Through interviews and archival research, learn the history and current practices of my internship site and at least 5 other interfaith groups nationwide	Leaders and organizers from Interfaith Strategies for Advocacy and Action in the Community (ISAAC) in Kalamazoo, MI; The Interfaith Youth Core, etc.	Direct observation and weekly theological reflection with supervisor; Feedback from organizational leaders following interview

APPENDIX E

Clinical Pastoral Education (CPE)

Clinical Pastoral Education is a nationwide program which places students in supervised group settings where they explore and develop their own ministry practices, self-awareness and pastoral identity while caring for persons in need. CPE usually takes place in health care settings (hospitals/medical centers, nursing homes, hospice) but students may also experience CPE in street ministries and other ministries to the homeless, ministries with at-risk youth, prisons, community organizing agencies, and more. *M.A.R.L. students in the Spirituality and Pastoral Care concentration may wish to pursue CPE either as their field placement or as a concentration specific elective.*

CPE is a **400-hour placement** done at any one of the approved centers listed on the Association of Clinical Pastoral Education, Inc. (ACPE) website: <http://www.acpe.edu>. All arrangements for the CPE placement are *initiated by the student*, who applies directly to program sites accredited by the (ACPE). The Director of Theological Field Education is also available to help you locate further resources and consider CPE sites that will be of interest/benefit to you.

Prerequisites

- Completion of one year of coursework (8 courses)
- Completion of CM 331: Introduction to Pastoral Care

The basic unit can occur in an “intensive,” 10-13 week full-time session (usually during the summer, though some programs offer intensives during the academic year) or in an “extended,” part-time session stretching over a six-to-nine month period. Students who choose extended, part-time units usually participate in CPE concurrently with other classes at CTS.

EVALUATION:

See the ACPE website for more information about written self and supervisory evaluations (<http://www.acpe.edu>).

CPE – Finding a Program

1. Visit <http://www.acpe.edu> to identify potential CPE centers. If you would like further assistance, the Director of Theological Field Education is available to help you discern which sites might be a good match for you.
2. Contact the CPE sites in which you are interested in serving. Please be aware that each site has its own application deadlines and policies on application fees. However, here are some general guidelines regarding applications:
 - a. For **full-time summer CPE** you should usually apply by **November 30, during the fall semester prior to the placement.**
 - b. For **part-time CPE** beginning in the **fall semester**, you should usually apply no later than **the preceding February 1.**
 - c. For **part-time CPE** beginning in the **spring semester**, you should apply by **the preceding August 30.**
3. Complete an application (Available to download at <http://www.acpe.edu>). *CPE applications involve much reflection and writing, so be sure to give yourself the time you will need to complete the application.* You can submit this same standard application to ***all*** of the CPE sites you are interested in applying to. You will be contacted for an interview by the sites that are interested in your application.
 - Once you have been accepted at a CPE site, register at CTS for Clinical Pastoral Education (*FE 470: Clinical Pastoral Education*). You will pay your course tuition to CTS, and inform the Registrar of the cost of the CPE tuition at the site – the Registrar will then send payment to the CPE site, with the CPE tuition taken out of your tuition paid to CTS.

APPENDIX F

Chicago Theological Seminary Sexual Harassment Policy

- A. The definitions, policies and procedures of the Theological Field Education Sexual Harassment Policy are part of the Learning Covenant between Chicago Theological Seminary, student, and placement. The Theological Field Education Sexual Harassment Policy augments the currently approved Chicago Theological Seminary Sexual Harassment Policy, which is replicated in items B through I below.
- B. Sexual Harassment Definition
1. Chicago Theological Seminary is committed to fostering the full humanity of all its members. Sexual harassment impugns the full humanity of any human being and for this reason is not tolerated in this Seminary. Sexual harassment of employees may also be a violation of Title VII of the 1964 Civil Rights Act. Sexual harassment is defined as follows: unwelcome sexual advances, requests for sexual favors, and other derogatory or demeaning comments of a sexual nature about a woman or a man constitutes sexual harassment when:
 - a. submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or academic advancement;
 - b. submission to or rejection of such conduct by an individual is used as the basis of employment decisions or academic decisions affecting such individual or;
 - c. such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working or academic environment.
 2. Examples may include, but are not limited to: verbal abuse of a sexual nature; graphic commentary about an individual's body, sexual prowess, or sexual deficiencies; derogatory or demeaning comments of a sexual nature about a woman or a man; leering at, fondling, pinching, or brushing against another body; offensive sexual language; displaying objects or pictures without clear pedagogical context which are sexual in nature in ways that create hostile or offensive environments. When such conduct is coercive and threatening, it creates an atmosphere that is not conducive to teaching, learning or working. Sexual harassment may occur between persons in different Seminary status or between persons in the same Seminary status.
 4. The policy has been written with the express goal of protecting the rights and concerns of both complainant and respondent. The Seminary will make every effort to assure and protect these rights, and shall undertake no action that threatens or compromises them. Those entrusted with administering this policy are advised to look at the individual situation, the totality of the circumstances, and the nature of the acts involved and to use this policy as a guide on a case by case basis.

C. Consensual Relationships

1. All members of the community are cautioned against the possible costs of even an apparently consenting sexual relationship in which power differentials exist. For example, a faculty member who enters into a sexual relationship with a student (or a supervisor with an employee) where a professional power differential exists, should realize that if a charge of sexual harassment is subsequently lodged, it may be difficult to maintain innocence on grounds of mutual consent. Codes of ethics for most professional associations forbid professional-client sexual relationships. In the view of the Seminary, the professor-student relationship may often be comparable to the relationship of a professional and client.
2. The Seminary cautions its community for the following reasons:
 - a. The real power exercised by persons in supervisory positions (administration, professor, and staff) in regard to evaluations, recommendations, scholarships and awards, etc., greatly diminishes the supervisee's actual freedom in regard to consent, should sexual favors be included alongside legitimate demands.
 - b. As with a therapist or clergy person, the problem of transference or counter-transference can occur. In this example, the person in "authority" is an inappropriate object of sexual desire, advances or relationship.
 - c. Power differentials exist in many forms. The theological education community is composed of: administrators, professors, staff, students, therapists, case conference leaders, adjunct faculty, field education supervisors, judicatory officials, home church pastors, youth and children (while not inclusive, this list is meant to suggest that power differentials exist in many situations in which the Seminary shares or has responsibility). In each relationship, the individual in the position of greater power should be responsible for setting appropriate boundaries.

D. Structures for Handling Complaints of Sexual Harassment

1. Informal: A Mediation Team drawn from the senior members of the administration and faculty may be appointed at any time by the President to deal with the informal resolution of problems that may arise in this area in which the Seminary has all or some responsibility. Its main task is the informal resolution of problems before they become formal complaints. Their work is confidential and is not made a part of the Task Forces minutes unless an attempted resolution is not successful and the complainant decides to file a formal complaint. A written complaint triggers the formal structure. When a formal complaint is made, the President asks a member of the Mediation Team to bring a statement of what has taken place between the complainant and the Team.

Persons seeking such intervention as the Mediation Team might provide may initially approach any member of the Task Force; Task Force Members names are annually posted in public format in the Seminary community.

2. Formal: A Sexual Harassment Task Force will be established by the initiation of the President at the beginning of each calendar year. The Task Force has its portfolio from January to January to assure continuity over the course of the academic year. The Task Force will be reappointed by November 1 of each academic year and be trained and ready to function by January 1.

The Task Force consists of the following members:

- a. one of the administrators of the Seminary, selected for two years, by the President;
- b. the faculty member charged with the coordination of student life;
- c. one faculty member elected by the Academic Council for two years;
- d. one staff member nominated by staff and appointed by the President for two years;
- e. two students; the two students will each serve two years, but be appointed by the President on alternate years from among student representatives to Academic Council.

{If members of the Task Force are charged, the President will appoint a replacement to the Task Force; if the President is charged, the Chair of The Board of Trustees will take charge of this appointment process.}

The Core Task Force: In the case of a written complaint by either a complainant or a member of the Task Force who has knowledge of alleged misconduct, the President shall appoint a Core Task Force from among the members of the Task Force. Where the President is either charged or complainant, the Chair of the Board of Trustees will appoint the Core Task Force. The function of the Core Task Force is to gather information, make preliminary determination that harassment has or has not occurred, and if, in their judgment, sufficient evidence exists to move to disciplinary procedures, recommends to the appropriate Seminary disciplinary body (as described in the Seminary's manuals for students, faculty or employees) for adjudication and final determination.

Primary Functions: The two main functions of the whole Task Force are to be available to adjudicate formal charges (by appointment to the Core Task Force) and to develop an educational program for the community around these issues. The Sexual Harassment Task Force is not set up to deal with the informal resolution of problems.

E. Steps in Reporting and Inquiry: Each person wishing to report an instance of sexual harassment may move through the process differently, given the severity of the presenting incident. The following are recommended steps, but they are not lock-steps. An extremely severe incident may be reported first directly to a member of the Task Force.

If informal interventions of the Mediation Team are not successful, or are judged as inappropriate, written complaint must be delivered in timely manner (by the complainant or member of the Mediation Team) to a member of the Task Force or to the President.

- The President will appoint an appropriate 2-3 person Core Task Force and deliver to them the written complaint.

The Core Task Force will then institute formal proceedings. All parties are expected and required to cooperate. Failure to do so will be taken into consideration in the deliberations of the Core Task Force.

- Oral and written statements shall be gathered from the parties involved in the alleged harassment, and from others who may have pertinent information.
- Written complaint from the complainant (presented to the accused) and written response from the accused (presented to the complainant) are expected by the Core Task Force.
- In all instances, clear and timely deadlines should be observed by individuals and the Core Task Force.
- The Task Force may conclude that while the hearing is in process, suspension (with pay and benefits) from position is warranted until conclusion is reached by both the Core Task Force and the appropriate bodies/officers of the Seminary.

F. Referral: The Core Task Force must deliver written opinion to the appropriate Seminary body that:

- in their view no sexual harassment occurred or that the evidence is insufficient to determine whether or not it occurred;
 - in their view sexual harassment has occurred and that disciplinary procedures should be invoked.
1. The appropriate Seminary bodies are defined in the Community Handbook for students, in the Employee Manual for employees, and in the Faculty Manual for faculty and, where appropriate, judicatory officials of pastors or supervisors.
 2. These bodies will take action that may include, but is not limited to:
 - a. formal reprimand, with defined expectations for changed behavior;
 - b. recommending or requiring psychological assessment and/or counseling;
 - c. mandatory psychiatric assessment and/or treatment;
 - d. probationary standing, with the terms of such probation clearly defined;
 - e. dismissal from the Seminary.

G. Appeals: Normal appeals procedure as outlined in student, staff, administrative and faculty manuals and handbooks of Chicago Theological Seminary will be followed.

H. Retaliation Prohibited: The Seminary prohibits any form of retaliation against any person for bringing good faith complaint of sexual harassment or providing good faith information about harassment, even if evidence is not found to substantiate the complaint. Any person who is found to have engaged in retaliation in violation of this policy is subject to disciplinary action possibly including dismissal from the Seminary. Any act of retaliation should be reported in the same manner as acts of sexual harassment and will be investigated using the procedures described above.

I. Seminary Discretion: The Seminary reserves the right to interpret this policy and modify it as appropriate in the circumstances of particular case, in its discretion.

J. In addition to the above policy, the following is also be part of the Theological Field Education Sexual Harassment Policy:

1. Complaints concerning harassment by/of parishioners or clients will be handled in accordance with these same procedures.
2. For the protection of parties involved, the Director of the M. Div. Program may suspend the supervisory relationship and/or placement until the complaint is resolved.
3. Support may be offered for a compliant student to leave the site without prejudice should the student so choose.
4. The site may not be accepted for further student placement.

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