The Master of Divinity prepares and cultivates transformative religious leaders often with the goal of ordained ministry. This program combines critical reflection on history, Biblical studies, culture and theological perspective with real life applications.

The MDiv/Master of Social Service Administration is a dual degree program between Chicago Theological Seminary and University of Chicago School of Social Service Administration that allows students to complete the two degrees simultaneously.
We begin the 2020-21 academic year six months in the throes of a global pandemic. The COVID-19 coronavirus has changed our lives on all levels. The world will never be the same. This nation will never be the same. We will never be the same. As nothing has gone unscathed from this pandemic, our educational delivery as CTS has had to adjust. Although we have been offering online degree programs since 2013, the year 2020 has forced us to adjust our face-to-face presentation in light of the coronavirus context.

Out of concern for the health and safety of students, staff and faculty during this COVID-19 pandemic and in our efforts to deliver a stellar educational experience, CTS will employ a **hybrid course modality for Fall 2020**. This will be a very low-density reopening where at times some faculty and students will be in a physical classroom, and some will not. Thus, there will be opportunities for in-person and online course engagement. Professors teaching in-person courses will have the option to teach online and will communicate preference before August 31 – the day Canvas course modules open and a week prior to the beginning of the semester on September 8. Of note the class add/drop period runs from September 8 through September 18.

Students enrolled in in-person courses who are uncomfortable returning to campus will have the option to subscribe to online classes. A few courses will present as a flex model constituting online work with an optional in-person component. Specific scheduling for in-person opportunities will vary and be determined in respective courses. Particular details for all courses will be based upon the academic degree program and course content as well as faculty, staff and student concerns regarding underlying conditions or COVID-19 transmission. Our curriculum is such that students will be able to meet all given criteria in this hybrid format.

CTS will continue to monitor the recommendations of state and local government officials and will be prepared to adhere to any call to shift its hybrid modality for the sake of public safety. As of today, J-term 2021 courses will be in-person, and Spring 2021 courses will be offered online and in-person. However, the virus and a vaccine determine the timeline.

Thank you to all students, faculty and staff who completed surveys to assist in this decision-making process. Please know your safety and well-being are important to us. If you have questions about CTS’ response during the pandemic, please refer to the website, https://www.ctschicago.edu/coronavirus.

We hear you. We see you. Take care of yourself.
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Statement of Mission and Commitments

Chicago Theological Seminary, a seminary affiliated with the United Church of Christ, serves God, Christ’s Church, multiple faith communities, and the larger world by educating persons theologically and cultivating the intellectual, pastoral, and spiritual capacities of lay and ordained religious leaders, scholars, and activists who contribute to the increase of justice and mercy.

Inspired by the ministry of Jesus, guided by the Spirit of the Divine, and nurtured by faith and culture, we strive to create a sacred learning community that educates for public ministry, based upon the following interwoven commitments:

- We are committed to a life of mutual teaching and learning, to academic excellence, to open inquiry, and to critical engagement of texts, contexts, and practices in all of our educational programs;
- We are committed, in a world suffering from spiritual impoverishment, which is characterized by meaninglessness, lovelessness, and hopelessness, to proclaim a message of divine purpose, compassion, and promise;
- We are committed, in a society structured by white supremacy and racism, to challenge white privilege, to combat the forces of racial division and domination, and to equip leaders who embrace and celebrate racial, ethnic, and cultural diversity;
- We are committed, in a global context of religious conflicts and a society structured by Christian privilege, to joyous embrace of religious diversity, expanding our ground-breaking work in Jewish, Christian, and Islamic Studies to advance understanding and collaboration among the rich multiplicity of spiritual traditions and lifestances;
- We are committed, in a world governed by sex and gender binaries, to advocate gender justice, to nurture movements for women’s equality, and to liberate humanity from restrictive gender norms;
- We are committed, in world governed by the presumption of heterosexual expression, to challenge homophobia, to celebrate lesbian, gay, bisexual, transgender, and other individuals within the spectrum of human sex and sexuality, and to develop leadership to encourage faith communities to become more open and affirming;
- We are committed, in a world stratified by economic and social class, to challenge the structures that sustain poverty and economic disenfranchisement, and to join the struggle, as companions with the poor, for liberation of all from want, homelessness, hunger, and disease;
- We are committed, on a fragile planet threatened by pollution and exploitation, to interrogate ecological policies, theologies, and practices, and to challenge materialism and the devaluation of creation; and,
- We are committed, in recognition that social divisions are local, national, and global, to international collaboration among individuals and institutions with similar commitments to our own.

In all these ways, we embrace not only the rhetoric but the reality of diversity, and recognize the vital intersectionality of our commitments, working together to do justice, love mercy, and walk humbly with our God. We invite others to join us.
Overview of Program

The Master of Divinity (MDiv) is a three-year program designed to prepare women, men, and non-binary persons to serve as transformative religious leaders in church and society, often in an ordained capacity. This program combines critical reflection with real life application—emphasizing the idea of doing ministry and studying theology in the context of community—with consideration given to the wide and varied spectrums of historical, cultural, and theological perspectives. The Master of Divinity program culminates in a final writing project, the Constructive Theology Paper, in which students construct and defend central theological commitments. The emphasis placed upon self-awareness and the development of transferable leadership skills also makes this degree appropriate for those preparing to serve in non-church and non-traditional ministry settings such as: health care facilities, human service organizations, governmental agencies, not-for-profit agencies, business and academic environments, community organizations, advocacy organizations, and in the public square.

The CTS Master of Divinity program is grounded in clearly articulated commitments to a liberation understanding of the Christian Gospel, with an openness to other religious traditions. This is a Master of Divinity program that seeks, always, to provide students with the tools necessary to interpret history, Bible, and other religious texts, and doctrine in light of the claim that ministry is first and foremost about being good news for the poor, the marginalized, and the outcast.

Goals and Outcomes of the Program

Program Goals

At the conclusion of the CTS MDiv program, a student will be able:

I. to engage in **critical thinking** based in mastery of foundational theological disciplines and methods of interpretation while demonstrating an ability to apply such knowledge critically to new challenges in ways that foster the increase of justice and mercy.

II. to make **compassionate connection** with others, especially those who inhabit different cultural contexts and those who are suffering in a world stratified by social and economic class.

III. to embody **ethical-spiritual integrity** while promoting it in others, as one develops an authentic embodiment of faith in life through spiritual practices, liturgies, beliefs, and wisdom.

IV. to undertake **concrete strategic action** that is spiritually grounded to promote the increase of justice and mercy.
Learning Outcomes

I. Develop Critical Thinking

- Demonstrate knowledge of the Bible; knowledge of its history, tradition, and methods of interpretation; and the capacity to bring scriptural wisdom into critical engagement with current crises and opportunities.
- Demonstrate knowledge of historical, systematic, and constructive theology, and the capacity to bring theological insight into critical engagement with current crises and opportunities.
- Demonstrate knowledge of multiple cultural contexts and capacity for critical theological reflection that takes contextual issues seriously.
- Demonstrate knowledge of and ability to critically engage with at least one tradition other than Christianity.

II. Cultivate compassionate connection

- Engage and collaborate across lines of difference, privilege and power.
- Demonstrate ability to offer quality pastoral care and wise ethical guidance to individuals and communities.

III. Promote ethical-spiritual integrity

- Engage in sustained, critical, and effective theological and ethical reflection on the practice of ministry in the parish and other contexts.
- Seek greater coherence between one’s publicly stated beliefs and values and one’s personal and communal practices.

IV. Support concrete strategic action

- Communicate effectively, orally and in written form, both interpersonally and publicly.
- Demonstrate ability to identify and analyze social structures of oppression and to propose and implement strategies of change.
Admissions Requirements

Applicants must have successfully completed a bachelor’s degree from an accredited college or university. Though a variety of college programs provide adequate preparation, it is to the applicant’s advantage to have well developed written and oral communication skills, strong academic references, good critical thinking skills, and coursework in the area of humanities. GRE scores are not required. The MDiv application must include:

- Official transcripts from all academic institutions attended.
- Four letters of reference – at least two must be academic, one may come from a pastor or other ministry professional, and one may come from a supervisor or friend.
- Written materials, including an autobiographical statement, as directed for each degree program.
- TOEFL (Test of English as a Foreign Language) scores are required of applicants for whom English is not a first language. The exam must be completed no more than two years prior to application. The TOEFL may only be waived if the applicant has completed another degree, in English, in the US.

Program of Study

1. The MDiv program was initially designed to be completed over three academic years. Formerly the statute of limitations was ten years for courses and six years for the degree completion. As of June 2020 the Association of Theological Schools (ATS), one of the accrediting bodies of CTS, no longer provides guidelines on degree or course statute of limitations. The program includes 25 courses (75 course credits), including one unit of field placement (completed concurrently with the two-semester course Leadership and Ministry in Context) and one unit of Clinical Pastoral Education (CPE) (which may count towards elective course credit). See Appendix A for the recommended three-year course of study for the degree, and Appendix B for the degree audit worksheet. See pages 11-31 for more information about CPE and Field Placements, the Theological Field Education components of the MDiv program.

When a student who has previously earned a Master’s degree in theological or religious studies is accepted into the MDiv program, up to one year of coursework (or, 8 courses) applied to the previous degree may be transferred into the MDiv program. Normal transfer policies as described in the Student Handbook apply to such transfer of credits.

2. Advising

Students will meet with their faculty advisors regularly throughout the program for vocational conversations and for conversations about developing the students’ portfolio. Other conversations may be initiated by either the student or the faculty as necessary. Advisors to MDiv students will work with students to discern with the student what sort of pattern of advising conversations is most suitable.

If, at any point in the program, an MDiv student wishes to declare a concentration, the advisor should discuss this with the student, work to discern with the student whether a new advisor is appropriate, and consider feasibility of successful completion of a concentration (given course schedules, etc.). Those MDiv students pursuing a
concentration will, as much as possible, be assigned an advisor from the corresponding Center’s advisory committee or another faculty member with expertise in the area of concentration.

Advising questions around Field Placements and Clinical Pastoral Education (CPE) should be directed to the Director of Theological Field Education.

For course registration, students will consult with the Registrar about course selection to ensure appropriate progress toward completion of the MDiv. Students should contact the Registrar prior to the registration period for the following term. At the conclusion of this conversation, the Registrar will provide the student with an enrollment PIN. Students can then self-enroll in classes via the Student Web Portal.

3. Ongoing direct assessment of student learning takes place through coursework, Field Education, and through the Portfolio process. After a student has completed four courses toward the MDiv degree, the faculty meets to discuss her/his progress. Students will provide two artifacts for inclusion from first-year required courses in the Portfolio at the point of four-course review (see Appendix D, Master of Divinity Portfolio Assessment). In some cases, faculty will contact students following the four-course review with recommendations or requirements intended to support the student’s progress toward the degree. Students are to be in contact with their respective advisors about this process as well.

At the midpoint of the program, the student undertakes the candidacy process, also known as the Middler Review. This is a supportive and affirmative process, not simply evaluative. Although it is understandable that a student may feel anxiety at this important juncture, the Middler Review is an important decision made together by the full-time faculty, for each individual, for the seminary, and for the communities that look to the seminary to educate future leaders. This process is undertaken in a spirit of mutuality and care, in hopes of nurturing and celebrating each student’s unique vocation.

Middler Review/Candidacy Process:

1. Each student will prepare a degree proposal and an updated Portfolio during their second academic year, or after the student has completed approximately one-half of her or his coursework. The degree proposal is prepared in consultation with the Director of the MDiv program, the student’s faculty advisor, and the Registrar. In addition, each student prepares a self-assessment instrument which is shared with all faculty during a faculty meeting dedicated to Middler Review. The faculty comes to a common mind regarding each review. Once the degree proposal has been formally approved by the faculty, it becomes an educational contract between CTS and that student for the MDiv degree. No MDiv student may graduate without an approved degree proposal.

2. The Registrar will provide each student with a personalized electronic Degree Proposal form, which will list the remaining requirements the student must complete. Each student is responsible for completing the form provided to them by the Registrar in full, updating their Portfolio with the required documents (see Appendix D, Master of Divinity Portfolio Assessment), and making an appointment with his or her advisor to discuss the form and his or her vocational goals. The student’s Degree Proposal is the application for admission to MDiv candidacy. Individuals with special needs requiring some variance from this procedure may make request to the Academic Council through the Registrar. Students who neither complete applications nor request variance must wait until the following year to apply for candidacy and may be barred from registering for classes until that time.
3. For each student making application, the faculty will consider the person’s academic, professional, and personal promise for professional ministry as evidenced in the classroom, the seminary community, and field education. The faculty will also consider the student’s self-assessment and proposal for moving toward his or her goals. While it is not normally included, if a student feels that outside recommendations can supply important perspective and information, he or she is welcome to submit such material as part of the proposal. The faculty may also request, consider, and respond to ecclesiastical recommendations and concerns as part of its deliberation. In some instances, a student proposal will be accepted as presented and the student will be admitted to the final year of the program. In other instances, the faculty will recommend or require modifications of the proposal for admission. In other instances, the faculty will decide that the student will not be accepted into candidacy. Students will be notified in writing of the faculty’s decision and/or recommendations. A student may appeal the faculty decision and ask for a reconsideration; the final decision, however, rests with the faculty. The mutually agreed upon and accepted degree proposal will be returned to the student.

4. Constructive Theology Paper, Final Portfolio, and Portfolio Presentation

Beginning in Fall 2018, admitted students will produce the Final Portfolio/Portfolio Presentation as the MDiv capstone. Students who entered CTS prior to Fall 2018, but who have not matriculated through the Middler process have the option of selection the Constructive Theology Paper or the Final Portfolio Presentation for their MDiv capstone. Students who entered CTS prior to Fall 2018 and who have matriculated through the Middler process will produce a Constructive Theology Paper as the MDiv capstone.

For students on the Constructive Theology path, during the fall of students’ third or final year, they will enroll in the required course, Constructive Theology. During this course, they will write a Constructive Theology Paper. This paper is typically due to the professor assigned to the course in late January.

Students on the Final Portfolio Presentation path will collect a final set of documents for the Portfolio during their final year. While students should be attentive to the Portfolio requirements throughout their programs, they will have the opportunity to make final selections of appropriate documents and to prepare for the Portfolio Presentation at a required non-credit Portfolio Seminar during the Spring term of their final year. Portfolio Presentations will be conducted at the midpoint of the Spring term, and students must pass the Portfolio Presentation in order to graduate.

Student Portfolios will be electronically archived. These are kept for internal assessment purposes, and will not be made available publicly.

5. Course of Study

To be awarded the Master of Divinity degree at Chicago Theological Seminary, the student must successfully complete twenty-five courses (for 75 course credits).
Required Courses*

Religious Heritage (RH):

Interpreting the Hebrew Bible
Interpreting the Gospels
Two of the following three:
   Interpreting the Epistles
   Interpreting the Hebrew Bible II
   Bible Elective
History of Christian Thought
Religion in North America

Theology, Ethics and Culture (TEC):

Christian Ethics
Systematic Theology
Constructive Theology (includes an oral exam at conclusion of course)
Theology elective

Leadership and Ministry (LM):

Leadership and Ministry in Context (one full academic year – consecutive fall and spring terms – must be taken concurrent with Field Placement, or immediately following a summer placement; see p. 8 and p. 12)
Introduction to Pastoral Care or Introduction to Pastoral Theology or Theories & Practices of Spiritual Care
Living Into Our Commitments and Effecting Social Change
Global Sensitivity in Ministry
Preaching or Worship elective†
Ministry elective

Theological Field Education (FE):

Field Placement (400 hours – part-time during one full academic year, or a selective full-time summer placement; must be concurrent with (or, if a summer placement, immediately followed by) LM 400, Leadership and Ministry in Context; see p. 8 and p. 12)
Clinical Pastoral Education (students may receive one elective course credit for CPE, or opt to receive no course credit; see p. 10 for more information)

One additional elective in a religious tradition other than Christianity
Seven free electives

* Required courses for students with a concentration in Islamic Chaplaincy are listed below.
† Those students intending to pursue parish ministry are strongly encouraged to take at least one course in preaching and at least one course in worship.
Concentrations

MDiv concentrations in Interreligious Engagement, in LGBTQ Studies, in the Study of Black Faith and Life, in Chaplaincy Studies, in Muslim Studies, and in Islamic Chaplaincy are available.

Requirements:

**Interreligious Engagement:**

- TEC 395 – Introduction to Interfaith Engagement
- 3 additional electives in the area of Interreligious Engagement

**LGBTQ Studies:**

- 4 elective courses in the area of LGBTQ Studies

**The Study of Black Faith and Life:**

- TEC 390 - Introduction to the Study of Black Faith and Life
- 3 additional electives in the area of Black Faith and Life

**Chaplaincy Studies:**

- LM 395 – Introduction to Chaplaincy Studies
- 3 additional electives in the area of Chaplaincy

**Muslim Studies:**

- RH 483 – Introduction to Muslim Studies
- 3 additional electives in the area of Muslim Studies

**Islamic Chaplaincy:**

- CTS Course Requirements:

  - Introduction to Pastoral Theology or Introduction to Pastoral Care
  - (Bayan’s Theories and Practices of Spiritual Care may be substituted in consultation with the respective CTS course professor)
  - Living Into Our Commitments
  - Clinical Pastoral Education
  - Field Placement
  - Leadership and Ministry in Context (to accompany Field Placement)
  - Introduction to Chaplaincy Studies
  - 1 non-Muslim elective

- Bayan Course Requirements:

  - The Qu'ran: Collection, Composition, and Teachings
  - Islamic Law and Legal Theory
  - Islamic Theology and Philosophy
  - Islamic History
Islamic Ethics
Islamic Leadership and Spirituality
Facilitating Islamic Life Cycle Rituals
Theories and Practice of Spiritual Care (or CTS course options above)
2 courses in Arabic
1 interreligious studies course (Bayan or CTS)
Self-Development and Self-Care
4 Spiritual Care electives
RH Elective Course
TEC Elective course
Preaching/Worship Elective

Elective courses can be taken at CTS, at other ACTS schools, or through Bayan Chicago. See the Course Listing for information about which courses can serve as electives for each concentration. If the student’s Constructive Theology paper significantly engages the concentration, it can count as one of the electives for the concentration. For more information on these concentrations, contact the MDiv Program Director.
Theological Field Education

Introduction

Theological Field Education is a name for teaching and learning that centers on integrating the practical and the theoretical dimensions of doing and living theology – in real places, with real people, in a diversity of contexts. It is pedagogy, methodology, and epistemology rooted in the primacy of experience and context.

At Chicago Theological Seminary, we understand our entire curriculum as contextual education because we acknowledge that all theology is contextual. The entire Master of Divinity curriculum, from classroom instruction to site placements, nurtures the student’s exploration of religious 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 praxis within particular contexts for an extended period of time – an ongoing process of entering into the lives of 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 explore their particular calling to practices of ministry and service; develop personally, inter-personally and professionally; clarify their commitment to their vocation; refine skills and illuminate gifts; and articulate a theory of practice.

The MDiv Degree at CTS includes fulfilling two distinct Theological Field Education requirements:

- Clinical Pastoral Education (CPE) (FE 470: Clinical Pastoral Education)
- Field Placement (FE 471: Concurrent Field Placement)

Both CPE and field placement will provide an opportunity to experience the intersections of ministry in theory and ministry in context – or even a variety of different contexts. And, both CPE and field placement will involve a learning/serving relationship with your supervisor and congregation/community, during which you will engage an action-reflection-action or praxis model of learning together. Your CPE and 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. CTS honors contextual diversity.
# Theological Field Education Requirements

<table>
<thead>
<tr>
<th>Components</th>
<th>Clinical Pastoral Education (CPE)</th>
<th>Parish/Community Field Placements *</th>
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<tbody>
<tr>
<td></td>
<td>• 400 supervised hours at a site accredited by the <a href="http://www.acpe.edu">Association for Clinical Pastoral Education, Inc. (ACPE)</a></td>
<td>• 400 supervised hours at a site selected by the student in consultation with the Director of Theological Field Education</td>
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<td></td>
<td>• Apply to as many sites as you wish, according to the application procedures of the ACPE; the Director of Theological Field Education is available to consult with you about potential CPE sites</td>
<td>• Register for FE 471, Concurrent Field Placement AND</td>
</tr>
<tr>
<td></td>
<td>• Register for FE 470, Clinical Pastoral Education</td>
<td>• Register for LM 400: Leadership and Ministry in Context (Fall and Spring semesters) – to be taken concurrently with field placement during academic year, or directly following summer field placement</td>
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<tr>
<td></td>
<td>For more information and for application forms, visit the ACPE website at <a href="http://www.acpe.edu">www.acpe.edu</a></td>
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<tr>
<th>Prerequisites</th>
<th>Completion of one full semester of Coursework (4 courses)</th>
<th>Completion of one full year of Coursework (8 courses)</th>
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<td><strong>INCLUDING</strong></td>
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<td></td>
<td>• <strong>LM 331: Introduction to Pastoral Care or LM 332O: Introduction to Pastoral Theology or LMB 484O: Theories &amp; Practices of Spiritual Care</strong></td>
<td>• <strong>LM 331: Introduction to Pastoral Care or LM 332O: Introduction to Pastoral Theology or LMB 484O: Theories &amp; Practices of Spiritual Care</strong></td>
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<td></td>
<td>• TEC 307: Systematic Theology</td>
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<td>• (pre-requisite for LM 400: Leadership and Ministry in Context)</td>
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<tr>
<th>Required Written Materials and Evaluations</th>
<th>All are completed at the CPE site.</th>
<th>All are completed as part of LM 400: Leadership and Ministry in Context</th>
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<tr>
<td></td>
<td>• Verbatim reports and other clinical reflections</td>
<td>• Learning Covenant</td>
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<td>• Mid-point self-evaluation</td>
<td>• Mid-Year Evaluation (after 200 hours), self and supervisor</td>
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<td>• Final Evaluation (self and supervisor)</td>
<td>• Final Evaluation (after 400 hours), self and supervisor</td>
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<td><strong>When you complete your program, please provide a copy of your final evaluation to the Director of Theological Field Education, and a copy of your certificate to the Registrar.</strong></td>
<td>• Other assignments as determined by the course syllabus</td>
</tr>
</tbody>
</table>

* Students who are enrolled in the dual degree Social Work program must complete CPE, but may complete field placement primarily through the Social Work program rather than through CTS. If you are in a dual degree program, please speak with the Director of Theological Field Education to determine how LM 400 will fit your course of study.
Clinical Pastoral Education (CPE)

Overview

Clinical Pastoral Education is a nationwide program that 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. All students completing the MDiv degree must complete at least one unit of CPE.

All arrangements for the CPE placement are initiated by the student, who applies directly to program sites accredited by the Association of Clinical Pastoral Education, Inc. (ACPE). Information about CPE sites is available via the ACPE website: http://www.acpe.edu and CTS YouTube Field Education videos. 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 semester of coursework (4 courses including Introduction to Pastoral Care or Introduction to Pastoral Theology)

*including LM 331: Introduction to Pastoral Care*
*or LM 332O: Introduction to Pastoral Theology or LMB 484O: Theories & Practices of Spiritual Care*

CPE is a 400-hour placement completed at any one of the approved centers listed on the ACPE website http://www.acpe.edu. At some point after completing a minimum of one semester of coursework (including the prerequisites), all MDiv students must complete one basic unit of Clinical Pastoral Education (CPE) prior to receiving the MDiv degree.

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). Please note that the Director of Theological Field Education will require a copy of your final evaluations for your files in order for this requirement to be considered complete. Students must submit a copy of the CPE Certificate of Completion to the CTS Registrar.
CPE – Finding a Program

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.

1. Contact the CPE sites where you are interested in serving/learning. Please be aware that each site has its own start/end dates, requirements for when you must be on site, 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.**

2. Complete an application (available to download in Word or PDF format, 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. On average applications are twenty (20) pages in length. 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.

3. Once you have been accepted at a CPE site, register at CTS for Clinical Pastoral Education (FE 470: Clinical Pastoral Education)

4. When you complete your program, **please provide a copy of your final evaluations to the Director of Theological Field Education, and a copy of your certificate to the Registrar.**

**Course credit for CPE**

Students can elect to receive **no** course credit or **one** course credit for Clinical Pastoral Education:

1. If you elect to take CPE for **no** CTS course credit, there is no tuition due to CTS. You will simply pay your CPE tuition directly to your site. Tuition costs will vary from site to site, but they are generally anywhere from $500-$1000; online CPE costs are two to three times more. Once you have completed your unit, that information will be noted on your transcript.

2. If you elect to take CPE for **one** CTS course credit, 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.

3. Address any questions about registration for CPE to the Registrar.
Field Placement

Overview
All MDiv students must complete at least one unit of supervised, experiential learning – typically concurrent with other coursework during your second or third year – which can be satisfied through participation in a community-based context which both challenges and enhances your learning. Placements may include religious communities, mission-driven organizations, or other community-based settings whose commitments fit the CTS commitment and your vocational goals as a religious leader. Some examples include congregations, hospitals, prisons, higher education, social services, or advocacy.

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.

The Site Placement may be defined as one of the following:
1. 400 hours of supervised experiential concurrent with the academic year, typically involving 10-15 hours per week. Register for FE 471 A/B: Concurrent Field Placement, and for LM 400: Leadership and Ministry in Context, to be taken concurrently the fall and spring semesters with your placement. Students are not to begin field placement in the middle or towards the end of the academic year.
2. 400 supervised hours during the summer (typically 35-40 hours/week for 10-12 weeks). Register for FE 471: Summer Field Placement for the summer, and register for LM 400: Leadership and Ministry in Context for the following fall and spring semesters. Summer field placement is approved only for programs or opportunities that are solely offered during this said time i.e. selective resident camps or internships. Its purpose is not to jump start field placement hours that are to commence in the fall. Students are to complete field placement concurrently with LM 400: Leadership and Ministry during the fall and spring semesters.

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<th>Prerequisites &amp; Requirements</th>
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<td>- Completion of one year of coursework (8 courses)</td>
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<tr>
<td>- To be taken concurrent with placement: LM 400: Leadership and Ministry in Context and FE 471: Concurrent Field Placement</td>
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If your denomination requires a full-time, year-long internship for ordination or if you are pursuing a specialized ministry, such as chaplaincy, please consult with the ordaining or accrediting body and the Director of Theological Field Education to ensure appropriate placement and enrollment. Students in the dual degree Social Work program should speak with the Director of Theological Field Education regarding how best to fit LM 400 into your course of study.
During a 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 (see page 18 and Appendix F).
   a. Part 1 of the Learning Covenant is due May 1 prior to beginning the field placement experience. Students may submit the entire Learning Covenant at this time pending approval of their academic advisor, site supervisor and the Director of Theological Field Education.
   b. Parts 2 and 3 of the Learning Covenant will be due at the first face-to-face or online meeting of LM 400: Leadership and Ministry in Context. The final draft will be due mid-October.
   c. If a student is participating in a summer placement, the final, signed copy of your Learning Covenant will be due no later than May 31. The Learning Covenant must be approved and signed by the student's academic advisor, site supervisor and the Director of Theological Field Education. Failure to submit an approved Learning Covenant in a timely fashion results in an incomplete on the student’s transcript.

2. Complete a **Mid-Year Evaluation** after completion of 200 hours and a **Final Evaluation** after completion of 400 hours. (See pp. 19-21 and 27-28.) Failure to submit Mid-Year or Final Evaluations in a timely fashion results in an incomplete on the student’s transcript.

3. Enroll in **LM 400: Leadership and Ministry in Context** and **FE 471: Concurrent Field Placement**.

   LM 400 and FE 471 are required of and restricted to students who are in field placement. The classes will provide a venue for integration of theory and practice, wise discernment, and professionalization.

   Whereas the FE 471 course technically does not meet, it is an indication on the student’s transcript that s/he is completing field placement. Students in field placement must register for both FE 471 and LM 400 in the fall and spring semesters.

   The LM 400 course will meet online via Canvas during both the fall and spring semesters. Students will engage in weekly readings and class discussions. The course will include reflection activities, journaling, and group projects. Students are to participate in at least four Zoom sessions. Grades for both LM 400 and FE 471 are given in the spring semester. For students completing a summer field placement, the FE 471 grade is posted no later than the beginning of the immediate fall semester. The grade for LM 400 is given in the spring semester after the summer field placement is completed.

4. Students whose field placement sites involve regular work with minors will normally be required to complete a background check, whether initiated by their field placement site, their ordaining body, or the seminary.

**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. **Summer field placement is approved only for programs or opportunities that are solely offered**
during this said time i.e. selective resident camps or internships. Its purpose is not to jump start field placement hours that are to commence in the fall.

a. *Research the possibilities*. The Director of Theological Field Education will meet with you one-on-one (in person, over the phone, or via video conference) during your first semester at CTS to learn about your vocational interests and begin considering potential matches for you, and will provide as much assistance with this process as you may wish. See the CTS Field Education website link and database, and the CTS You-Tube Field Education videos. 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).

c. Forward the contact information of the prospective site supervisor to the Director of Theological Field Education. Sites are not approved until the Director of Theological Field Education has communicated in-person or electronically with the site supervisor(s). It is incumbent upon the student to forward the necessary information promptly and to encourage the supervisor(s) to respond.

- Supervisors are ministry mentors, and must be willing to commit to regular times of theological reflection and supervision. *Supervisors must have an MDiv degree or its equivalent, significant experience in ministry, demonstrated capacity to supervise interns, and capacity to foster student learning and work toward achievement of the MDiv competencies.*

- The Director of Theological Field Education must approve the site and supervisor prior to taking the next step.

Register for FE 471: Concurrent Field Placement and LM 400: Leadership and Ministry in Context. Students enrolled in field placement for the academic year are required to take both LM 400: Leadership and Ministry and FE 471: Concurrent Field Placement concurrently in both semesters of the said academic year. In the case where a student has approval to begin and/or complete field placement in the summer, students register for FE 471 in the summer and LM 400 in the fall and spring semesters immediately following the field placement experience. Grades for both LM 400 and FE 471 are given in the spring semester. For students completing a summer field placement, the FE 471 grade is posted no later than the beginning of the immediate fall semester. The grade for LM 400 is given in the spring semester after the summer field placement is completed.

6. 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 and approval by the Director of Theological Field Education. The completed Learning Covenant must be submitted to the Director of Theological Field Education. For students completing field placement during the academic year, Part 1 of the Learning Covenant is due May 1 preceding the fall field placement experience. Parts 2 and 3 are due mid-October. The completed, final Learning Covenant is due May 31 for students in a summer placement. Submit the Learning Covenant to the Director of Theological Field Education. 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 Confirmation, 2) Professional Development Goals and 3) the Administrative Agreement.

Developing a Learning Covenant

A Learning Covenant is crafted by the student, in close consultation with your site supervisor. The covenant expresses goals for professional development; suggests the means to reach those objectives; explains the methods of reporting; outlines resources for your work and learning; and indicates connections to the broader MDiv degree learning objectives. The learning covenant process is one in which the student, faculty advisor, supervisor, and the Director of Theological Field Education share expectations and reach a common agreement which is mutually productive for all. Because it involves conversations with multiple parties, it is therefore wise to begin this process early – e.g., during the summer, for a placement beginning in September. Please consult with your faculty advisor and/or the Director of Theological Field Education for assistance in formulating your goals and agreements, if needed. Failure to submit an approved Learning Covenant will result in an incomplete on the student’s transcript. All must be submitted by the due date for successful completion of FE 471 and LM 400.

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 4): What, specifically, do you want to learn about ministry during this year? Consider your own particular 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 ministry and/or service/advocacy.

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

LEARNING OUTCOMES: What MDiv program learning outcomes do you feel are addressed by these particular professional development goals? (See pp. 3-4 above).

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.). Your course instructors for Leadership and Ministry in Context will help you and your supervisor think about how to create rubrics to assist you in assessing your progress toward your learning goals.

**YOU ARE ENCOURAGED TO USE THE LEARNING COVENANT FORMAT, SEE APPENDIX F**
Student 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). Primarily the Mid-Year Evaluation is due mid-February, and the Final Evaluation is due mid-May; however, the dates vary depending on the academic calendar. 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. Failure to submit by the due date either the student or supervisor section of the Mid-Year Evaluation or Final Evaluation will result in an incomplete on the student’s transcript. All must be submitted by the due date for successful completion of FE 471 and LM 400.

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 LM 400 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 Reflections – Student

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 ministerial competency, personal vocational development, and depth of theological reflection on the experience. Please respond to the following questions (4-5 thoughtful, detailed sentences per question):

- In what ways have you been contributing to the ministry 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 your spend your time together?
- Where do you see your gifts shining through in your ministry 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 ministry?
- What do you think you’ll need to pay special attention to as you continue with your placement?
Final Evaluation Survey - Student

Master of Divinity students at CTS are expected to demonstrate particular learning objectives upon completion of the degree, as noted below. For your field placement experience, you have identified four specific learning objectives from the list below that directly relate to the professional development goals you defined for your field placement. You will address those specific objectives with greater depth, in the narrative portion of the evaluation.

Here, we ask that assess your current competency in each of the MDiv program learning objectives, as you have seen yourself develop throughout the course of your field placement. Please provide a numerical ranking that indicates how you identify your current level of competency with each goal, using the following scale:

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**Develop Critical Thinking**

*Demonstrate knowledge of the Bible; knowledge of its history, tradition, and methods of interpretation; and the capacity to bring scriptural wisdom into critical engagement with current crises and opportunities.*

1 2 3 4 5 6 7

*Demonstrate knowledge of historical, systematic, and constructive theology, and the capacity to bring theological insight into critical engagement with current crises and opportunities.*

1 2 3 4 5 6 7

*Demonstrate knowledge of multiple cultural contexts and capacity for critical theological reflection that takes contextual issues seriously.*

1 2 3 4 5 6 7

*Demonstrate knowledge of and ability to critically engage with at least one tradition other than Christianity.*

1 2 3 4 5 6 7
**Cultivate compassionate connection**

Engage and collaborate across lines of difference, privilege and power.

1 2 3 4 5 6 7

**Demonstrate ability to offer quality pastoral care and wise ethical guidance to individuals and communities.**

1 2 3 4 5 6 7

**Promote ethical-spiritual integrity.**

Engage in sustained, critical, and effective theological and ethical reflection on the practice of ministry in the parish and other contexts.

1 2 3 4 5 6 7

**Seek greater coherence between one’s publicly stated beliefs and values and one’s personal and communal practices.**

1 2 3 4 5 6 7

**Support concrete strategic action**

Communicate effectively, orally and in written form, both interpersonally and publicly.

1 2 3 4 5 6 7

**Demonstrate ability to identify and analyze social structures of oppression and to propose and implement strategies of change.**

1 2 3 4 5 6 7
Final Evaluation Reflections - Student

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.

Please respond to the following questions in 1-2 paragraphs each:

Self Evaluation

- Describe and evaluate the gifts or strengths you perceive yourself bringing to ministry, 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?
Roles of the Supervisor

The supervisory relationship is a pastoral mentoring relationship. It is intended to 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 that 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 in ministry, questions about adequacy for ministry, 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.

As CTS welcomes students of varying faith traditions and spiritualities, we honor the manner in which supervisors in these religious traditions help students reflect on vocation and their relationship with the Divine. Our commitment to understanding and collaborating among the rich multiplicity of religious traditions and lifestances extends to and includes field education and its supervisors and sites.

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. **Hold an MDiv or its academic equivalent.** If the immediate supervisor does not have this degree, another staff member, board member or someone affiliated with the site who has obtained an MDiv or its academic equivalent must assist with the student’s supervisory process. There may be an exception in cases where a student in serving in a social service agency or in a site where the religious tradition does not maintain such an equivalent. The Director of Theological Field Education must be consulted in such instances.

2. **Attend orientation.** Whether you are a “seasoned” ministry mentor or brand new to this role, this face-to-face and remote orientation will offer some shared foundations for entering into a supervisory role with our students. It will also give you a chance to introduce yourself to and meet your fellow supervisors.

3. **Complete a mutually agreed upon Learning Covenant** with the student (see p. 18 and Appendix F). 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.

4. **Provide regular supervisory time for the student,** usually one hour each week. This includes:
   - Mentoring the student through her/his growth in ministry;
   - Engaging in theological/ministerial reflection;
   - Discussing readings included in the Learning Covenant;
   - Reviewing progress toward stated learning objectives;
   - Offering regular, constructive feedback.

   *Pages 29-30 offer suggestions for how you might focus your theological/ministerial reflections with students.*

5. **Complete Mid-Year and Final evaluations** of the student’s growth, including appropriate discussion with the student about these evaluations (pp. 19-21 & pp. 29-30).

6. **Participate in online support meetings and training sessions** as you are able. Dates for such opportunities will be provided at the beginning of the fall semester, by the Director of Theological Field Education.

7. **Read and accept the definitions, policies, and procedures of the Chicago Theological Seminary Policy Against Discrimination and Harassment.** (See Appendix H.)
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 in our mission – to serve Christ, the churches, and the wider faith community by preparing women, men, and non-binary persons 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 seminary is available to you for support and consultation throughout the year. You are also warmly welcome to audit a course, attend our community events, join us in some of our formal learning opportunities, and 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 CTS Dining Room (4th floor, 1407 E. 60th Street). Please let the Director of Theological Field Education know in advance, if you plan to join us.

CTS Course Audits

During your year as a Site Supervisor, you may audit one CTS course (face-to-face or online) free of charge – **with permission of the instructor and contingent on 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. Questions may also be directed to the Academic Dean or the Director of Theological Field Education.

Library Privileges

All local clergy and site supervisors are welcome to make use of the resources at the CTS Library (the Lapp Learning Commons). Our library staff is available to help you find resources to use yourself or share with your students. For information regarding hours and borrowing privileges, please see https://commons.ctschicago.edu, or call 773.896.2450.
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). Primarily the Mid-Year Evaluation is due February 1 and the Final Evaluation is due May 1; however, the dates vary depending on the academic calendar. 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; failure to submit by the due date either the student or supervisor section of the Mid-Year or Final Evaluations may result in a grade of “F” on the student’s transcript. All must be submitted by the due date for successful completion of FE 471 and LM 400.

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 LM 400 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 Reflections - Supervisor

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 ministerial competency, personal vocational development, and depth of theological reflection on the experience. Please respond to the following questions (4-5 thoughtful, detailed sentences per question):

- In what ways has your student been contributing to the ministry at your site?
- How is your student progressing towards the 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 your spend your time together?
- Where do you see your student’s gifts shining through in ministry 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 the call to ministry?
- What will need additional attention as your student continues this placement?
Final Evaluation Survey – Supervisor

Master of Divinity students at CTS are expected to demonstrate particular learning objectives upon completion of the degree, as noted below. For the field placement experience, your student has identified four specific learning objectives from the list below that directly relate to the professional development goals defined for this field placement. You will address those specific objectives with greater depth, in the narrative portion of the evaluation.

Here, we ask that you assess your student’s current competency in each of the MDiv program learning objectives, as you have seen development throughout the course of this field placement. Please provide a numerical ranking that indicates how you identify your student’s current level of competency with each goal, using the following scale:

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**Develop Critical Thinking**

Demonstrate knowledge of the Bible; knowledge of its history, tradition, and methods of interpretation; and the capacity to bring scriptural wisdom into critical engagement with current crises and opportunities.

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Demonstrate knowledge of historical, systematic, and constructive theology, and the capacity to bring theological insight into critical engagement with current crises and opportunities.

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Demonstrate knowledge of multiple cultural contexts and capacity for critical theological reflection that takes contextual issues seriously.

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Demonstrate knowledge of and ability to critically engage with at least one tradition other than Christianity.

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Cultivate compassionate connection

Engage and collaborate across lines of difference, privilege and power.

Demonstrate ability to offer quality pastoral care and wise ethical guidance to individuals and communities.

Promote ethical-spiritual integrity.

Engage in sustained, critical, and effective theological and ethical reflection on the practice of ministry in the parish and other contexts.

Seek greater coherence between one’s publicly stated beliefs and values and one’s personal and communal practices.

Support concrete strategic action

Communicate effectively, orally and in written form, both interpersonally and publicly.

Demonstrate ability to identify and analyze social structures of oppression and to propose and implement strategies of change.
Final Evaluation Reflections - Supervisor

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, understanding of the broader mission and challenges of the Church, and your sense of how this person can facilitate future personal and professional development.

Please respond to the following questions in 1-2 paragraphs each:

**Student Evaluation**

- Describe and evaluate the gifts or strengths you perceive your student bringing to ministry, 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 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 efforts 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 the student’s 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; personal spiritual/devotional life; and 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’s vocational path?
Suggestions for Theological/Ministerial 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 ministerial 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 ministry 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 MDiv 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. (A format to guide these reflections is available on p. 28, if you wish to use it);
- A shared reflection on the lectionary texts for the week, 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 ministry, 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 theory, 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. You may also feel free to contact the Academic Dean.
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 religious leadership 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?
APPENDICES
## Appendix A – Master of Divinity Course of Study

25 courses total

A (P) following a course listed on this Course of Study indicates a **prerequisite**.

<table>
<thead>
<tr>
<th></th>
<th>1st Year</th>
<th>2nd Year</th>
<th>3rd Year</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fall</strong></td>
<td>Interpreting the Hebrew Bible</td>
<td>Interpreting the Gospels (P)</td>
<td>Constructive Theology (P)</td>
</tr>
<tr>
<td></td>
<td>Intro to Pastoral Care (or Intro to Pastoral Theology-online)</td>
<td>Leadership and Ministry in Context* (P)</td>
<td>Ministry Elective**</td>
</tr>
<tr>
<td></td>
<td>History of Christian Thought</td>
<td>Global Sensitivity in Ministry</td>
<td>Non-Christian Elective**</td>
</tr>
<tr>
<td></td>
<td>Elective</td>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td></td>
<td>Elective</td>
<td>Field Placement (P)</td>
<td>Elective</td>
</tr>
<tr>
<td><strong>Spring</strong></td>
<td>Interpreting the Hebrew Bible II*** (P)</td>
<td>Introduction to the Epistles*** (P)</td>
<td>Preaching/Worship**</td>
</tr>
<tr>
<td></td>
<td>Living Into Our Commitments</td>
<td>Religion in America</td>
<td>Theology Elective**</td>
</tr>
<tr>
<td></td>
<td>Systematic Theology (P)</td>
<td>Christian Ethics (P)</td>
<td>Elective</td>
</tr>
<tr>
<td></td>
<td>Elective</td>
<td>Leadership and Ministry in Context* (P)</td>
<td>Elective</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Field Placement (P)</td>
<td>Elective</td>
</tr>
</tbody>
</table>

* In addition to the requirement that students complete a field placement concurrent with Leadership and Ministry in Context, students must also complete a unit of Clinical Pastoral Education (CPE). Students may receive 1 elective course credit for CPE; see p. 11 for more information.

** May be taken any term.

***A Bible elective may be taken in place of one of these.
# Appendix B – Master of Divinity Worksheet – Semester System

(25 required Courses or 75 credit hours)

<table>
<thead>
<tr>
<th>NAME</th>
<th>Date Admitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer information (if any)</td>
<td></td>
</tr>
<tr>
<td>Degree proposal Submitted</td>
<td>Accepted</td>
</tr>
</tbody>
</table>

(Fill in Dates & Courses Taken)

## Requirements (9)

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Requirement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpreting the Hebrew Bible</td>
<td>Non Christian Elective</td>
</tr>
<tr>
<td>Interpreting the Hebrew Bible II**</td>
<td>1)</td>
</tr>
<tr>
<td>Interpreting the Gospels</td>
<td>2)</td>
</tr>
<tr>
<td>Interpreting the Epistles**</td>
<td>3)</td>
</tr>
<tr>
<td>History of Christian Thought</td>
<td>4)</td>
</tr>
<tr>
<td>Religion in America</td>
<td>5)</td>
</tr>
<tr>
<td>Christian Ethics</td>
<td>6)</td>
</tr>
<tr>
<td>Systematic Theology</td>
<td>7)</td>
</tr>
<tr>
<td>Theology Elective</td>
<td></td>
</tr>
</tbody>
</table>

## Electives (8)

<table>
<thead>
<tr>
<th>Elective</th>
<th>Elective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministry Requirements (6)</td>
<td>3rd Year Requirement (1)</td>
</tr>
<tr>
<td>Global Sensitivity in Ministry</td>
<td>Constructive Theology</td>
</tr>
<tr>
<td>Leadership and Ministry in Context (2 terms, concurrent with Field Placement)</td>
<td>Field Education (minimum of 2 including a basis unit of CPE)</td>
</tr>
<tr>
<td>Intro to Pastoral Care/Intro to Pastoral Theology-online</td>
<td>1) FE 470 CPE</td>
</tr>
<tr>
<td>Preaching/Worship Elective</td>
<td>Where?</td>
</tr>
<tr>
<td>Living Into Our Commitments</td>
<td>2) Field Education Placement</td>
</tr>
<tr>
<td>Ministry Elective</td>
<td>Where?</td>
</tr>
</tbody>
</table>

**a Bible Elective may be taken in place of one of these courses**
# Appendix C – Master of Divinity Course Prerequisites

<table>
<thead>
<tr>
<th>Course</th>
<th>Prerequisite</th>
</tr>
</thead>
<tbody>
<tr>
<td>TEC 307 Systematic Theology</td>
<td>RH 344 History of Christian Thought</td>
</tr>
<tr>
<td>RH 302 Interpreting the Hebrew Bible II</td>
<td>RH 301 Interpreting the Hebrew Bible</td>
</tr>
<tr>
<td>(or upper level Hebrew Bible elective)</td>
<td></td>
</tr>
<tr>
<td>RH 325 Interpreting the Epistles</td>
<td>RH 321 Interpreting the Gospels* (*MARL students may take Epistles without taking Gospels)</td>
</tr>
<tr>
<td>(or upper level New Testament elective)</td>
<td></td>
</tr>
</tbody>
</table>
| LM 400 Leadership & Ministry in Context/Field Ed Placement | TEC 307 Systematic Theology  
|                                             | TEC 355 Living Into Our Commitments or TEC 351 Theories of Change (**strongly recommended**) |
| FE 470 Clinical Pastoral Education (CPE)    | LM 331 Intro to Pastoral Care or LM 332 Intro to Pastoral Theology          |
| TEC 321 Intro to Christian Ethics           | RH 344 History of Christian Thought  
|                                             | TEC 307 Systematic Theology (**strongly recommended**)                      |
| RH 485 Religion in America                  | RH 344 History of Christian Thought                                         |
| TEC 400 Constructive Theology               | RH 301 Interpreting the Hebrew Bible  
|                                             | RH 321 Interpreting the Gospels  
|                                             | RH 344 History of Christian Thought  
|                                             | TEC 307 Systematic Theology  
|                                             | LM 331 Intro to Pastoral Care or LM 332 Intro to Pastoral Theology          |
|                                             | LM 400 Leadership & Ministry in Context/ FE 471 Field Placement             |
|                                             | TEC 321 Intro to Christian Ethics                                           |
|                                             | LM 365 Global Sensitivity in Ministry (**strongly recommended**)            |
Appendix D – CTS Master of Divinity Portfolio Assessment

All students matriculating in Fall 2018 or later will complete the Portfolio process as above. Students who have completed the Middler Review process as of Fall 2018 will not complete the Portfolio process, and will instead use the Constructive Theology paper as their capstone project. Those students will need to review a grade of at least B- on their Constructive Theology papers and successfully complete an oral examination on the Constructive Theology paper in order to graduate.

Students who matriculated prior to Fall 2018 but did not complete the Middler Review process prior to Fall 2018 will have the opportunity to either finish the program using the Constructive Capstone process or to follow the Portfolio Model. Students must formally select their path at the point of Middler Review, and are encouraged to consult with their advisors as they make that choice.

Stages in Portfolio Development

Four Course Review

This stage is designed to assess a student’s self-understanding of their social formation prior to entering CTS (e.g., politics, family, geography, education, gender/sex identity, faith/religious tradition, embodiment). The artifacts gathered during this stage would be available to the M.Div. director in preparation for the 4-course review.

Middler

The stage is designed to assess a student’s integration of the curriculum with their self-understanding, thinking and practice. This is an opportunity for the student to reflect on their change and growth since matriculating into program. This stage should evidence the ability to engage religious texts through historical and interpretive competencies in the practice of ministry. The portfolio will serve a critical role for advisors in evaluation of rubrics for Middler review and preparation for faculty discussion.

Capstone

The stage is designed to assess a student’s vocational self-understanding, contextual theological reflection as well as identifying gifts and competencies for religious leadership. This includes evidence of substantial engagement in another religious/spiritual tradition, public leadership and areas of concentration. This is an opportunity for the student articulate how they have been informed, changed and challenged by the mission and values of CTS. This transformation stage of the portfolio is completed during final year.
<table>
<thead>
<tr>
<th>Stage 1-Four Course Review</th>
<th>Artifact</th>
<th>Assessed Learning Outcomes/Process</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stage 2-Middler</td>
<td>Assessed at Middler</td>
<td>Advisor reviews portfolio, meets, completes rubric. Faculty discussion</td>
</tr>
<tr>
<td>Stage 3-Capstone</td>
<td>Assessed as Capstone</td>
<td>Reviewed by 2 members of faculty, presented orally by student to examiners and peer group; rubric</td>
</tr>
</tbody>
</table>

| 1 | Pre-vocational Statement: Application essay to CTS Master of Divinity program | 3.1, 3.2 |
| 2 | Living Into Our Commitments course artifact | 2.1 |
| 3 | Pastoral Care/Theology course artifact, e.g. verbatim | 2.2 |
| 4-5 | Demonstration of core knowledge with 2 artifacts from Bible, history and/or theology courses | 1.1, 1.2, 1.3 (knowledge) |
| 6 | Practical Application: sermon, grant proposal, teaching curriculum, worship planning | 4.1, 4.2 |
| 7 | Field Ed: Learning Covenant, evaluations from student and supervisor (mid-year and final, if available) | Field Ed would supply the rubrics. |
| 8 | Non-Christian Elective | 1.4 |
| 9 | CPE Supervisor and Student Evaluation | 2.1, 2.2 |
| 10 | Theology in Context Paper (re-design of Constructive theology) | 1.2, 1.3, 4.1, 4.2 |
| 11 | Sacred Text in Context, e.g. sermon, op-ed, lesson plan | 1.1, 1.3, 4.1 |
| 12 | Vocational Statement: Professional goals and leadership philosophy (document or video) | 3.1, 3.2 |
| Optional | Concentration artifact | |
Appendix E – Theological Field Education Checklist
(not required – available to use for assistance with planning your course of study)

Name: ____________________________

First Semester at CTS: _______________  Anticipated Graduation Date: _____________

**Prerequisites for CPE and Parish/Community Field Placement:**

Students must complete 4 courses before participating in CPE and 8 before participating in Field Placement. Please note that Introduction to Pastoral Care (LM 331) or Introduction to Pastoral Theology (LM 332O) is a prerequisite for CPE. Introduction to Pastoral Care (LM 331) or Introduction to Pastoral Theology (LM 332O) and Systematic Theology (TEC 307) are prerequisites for LM 400: Leadership and Ministry in Context, which must be taken concurrently with Field Placement.

<table>
<thead>
<tr>
<th>Course #</th>
<th>Course Name</th>
<th>Semester completed</th>
</tr>
</thead>
<tbody>
<tr>
<td>LM 331 or LM 332O or LMB 484O</td>
<td>Introduction to Pastoral Care or Introduction to Pastoral Theology or Theories &amp; Practices of Spiritual Care</td>
<td></td>
</tr>
<tr>
<td>TEC 307</td>
<td>Systematic Theology</td>
<td></td>
</tr>
</tbody>
</table>

**Clinical Pastoral Education**

- Application(s) sent
- Enrolled FE 470: Clinical Pastoral Education
- Site: ________________________________
- Supervisor: __________________________
- Dates of Program: _____________________
- Final Evaluations Completed □ Date: _____________

**Parish and/or Community Site Placement**

- Dates of Placement: _____________________
- Site: _________________________________
- Supervisor: ____________________________
- Learning Covenant completed and signed by all parties
- Enrolled in Leadership and Ministry in Context (LM 400) and Concurrent Field Placement (FE 471)
- Mid-Year Evaluations Completed □ Date: _____________
- Final Evaluations Completed □ Date: _____________
Appendix F – MDiv Field Placement Learning Covenant

Part 1 – Site Confirmation
This page must be submitted to the Director of Theological Field Placement by the last day of Spring semester prior to commencement of your field placement.

Student ____________________________________________________________

Phone and Email ____________________________________________________

Academic Advisor ___________________________________________________

Placement Site ______________________________________________________

Site Supervisor _____________________________________________________

Site Address _________________________________________________________

Site Phone Number ___________________ Site email _____________________

Site Web Address ___________________________________________________

Student Signature __________________________________________________

Supervisor Signature ________________________________________________

You are strongly encouraged to use the form on pages 39-40 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 MDiv Degree reflect the following 4 ways in which a student is expected to demonstrate competency:

1. engage in critical thinking based in mastery of foundational theological disciplines and methods of interpretation while demonstrating an ability to apply such knowledge critically to new challenges in ways that foster the increase of justice and mercy.

2. make compassionate connection with others, especially those who inhabit different cultural contexts and those who are suffering in a world stratified by social and economic class.

3. embody ethical-spiritual integrity in self while promoting it in others, as one develops an authentic embodiment of faith in life through spiritual practices, liturgies, beliefs and wisdom.

4. undertake concrete strategic action that is spiritually grounded and value-rich to promote the increase of justice and mercy.

As you name 4 professional development goals you would like to focus on during the year, you are asked to connect your goals to each of these areas of competency. Your goals are particular to you, so you might begin by asking yourself some questions – what would you especially like to learn and/or experience? what would help you with vocational discernment? in what areas do you feel challenged? are there things you must learn about, in preparation for ordination/endorsement? 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 include goals focused around pastoral responsibilities such as worship/preaching, pastoral care, outreach and advocacy, religious education, spiritual formation, stewardship and governance, administration, etc.; while a community setting will involve goals that are connected to the commitments and activities of that particular organization.

The first column names the MDiv program goals, or competency categories. In the second column please list your own professional development goals, as they pertain to your specific field placement setting. In the third column, list the strategies that will help you work toward each objective – specific tasks/activities, and helpful resources. In the fourth column, name a specific learning outcome from the MDiv program goals and outcomes (on page 2-3 of the MDiv handbook) that you feel is addressed by your learning goal. And 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 come 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 be assessed through your supervisor’s direct observation of your various ministry activities; 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. You will also be given an assessment chart that you and your supervisor can use together as a “rubric” – a place to name some concrete, observable criteria that will help both of you see how you are progressing on each of your goals. See Appendix I for suggestions about creating professional development goals, and sample learning objectives for parish and community settings.
<table>
<thead>
<tr>
<th>AREA of COMPETENCY</th>
<th>PROFESSIONAL DEVELOPMENT GOAL</th>
<th>STRATEGIES (tasks/activities and helpful resources)</th>
<th>What specific MDiv LEARNING OUTCOME will this goal address?*</th>
<th>METHODS of ASSESSMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Develop Critical Thinking</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultivate Compassionate Connection</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promote Ethical-Spiritual Integrity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Support Concrete Strategic Action</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

* See MDiv Program Goals and Learning Outcomes, on pages 3-4 of the MDiv Handbook
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

Director of Theological Field Ed.
Appendix G – 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. All students completing the MDiv degree must complete at least one unit of CPE.

All arrangements for the CPE placement are initiated by the student, who applies directly to program sites accredited by the Association of Clinical Pastoral Education, Inc. (ACPE). Information about CPE sites is available via the ACPE website: http://www.acpe.edu. 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.

<table>
<thead>
<tr>
<th>Prerequisites</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Completion of one semester of coursework (4 courses)</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

CPE is a 400-hour placement done at any one of the approved centers listed on the ACPE website http://www.acpe.edu. At some point after completing a minimum of one semester of coursework (including the prerequisite LM 331: Introduction to Pastoral Care or LM 332O: Introduction to Pastoral Theology, online), all MDiv students must complete one basic unit of Clinical Pastoral Education (CPE) prior to receiving the MDiv degree.

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). Please note that the Director of Theological Field Education will require a copy of your final evaluations for your files in order for this requirement to be considered complete.
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 where you are interested in serving/learning. Please be aware that each site has its own start/end dates, requirements for when you must be on site, 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.
   d. For part-time CPE beginning in the spring semester, you should apply by the preceding August 30.

3. Complete an application (Available to download in Word or PDF format, 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.

   e. Once you have been accepted at a CPE site, register at CTS for Clinical Pastoral Education (FE 470: Clinical Pastoral Education)

   ** Course credit for CPE **

   Students can elect to receive no course credit or one course credit for Clinical Pastoral Education:

   - If you elect to take CPE for no CTS course credit, there is no tuition due to CTS. You will simply pay your CPE tuition directly to your site (tuition costs will vary from site to site, but they are generally anywhere from $500-$1000). Once you have completed your unit, that information will be noted on your transcript.

   - If you elect to take CPE for one CTS course credit, 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.

   - Address any questions about registration for CPE to the Registrar.
Appendix H

Chicago Theological Seminary
Policy Against Discrimination and Harassment

General Policy Statement and Notice of Non-Discrimination and Non-Harassment

Chicago Theological Seminary is committed to fostering the full humanity of all its members. All forms of discrimination and harassment impugn the full humanity of any human being and for this reason are not tolerated in this seminary. Chicago Theological Seminary does not discriminate, or tolerate discrimination or harassment, against any member of its community on the basis of race, color, national origin, ancestry, sex/gender, age, religion, disability, pregnancy, veteran status, marital status, sexual orientation, or any other status protected by applicable federal, state or local law in matters of employment or admissions or in any aspect of the educational programs or activities it offers.

In furtherance of Chicago Theological Seminary’s commitment to the principles of equality and equal opportunity for students, staff, and faculty this policy and the associated procedures are established to provide a means to address complaints of discrimination or harassment based on the protected categories described herein.

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.

Overview of Prohibited Acts

Discrimination

No Chicago Theological Seminary student, faculty, or staff member shall be excluded from participation in, be denied the benefits of, or be subjected to discrimination in connection with any Chicago Theological Seminary service, program or activity on the basis of any of the following projected categories: race, color, national origin, ancestry, sex/gender, age, religion, disability, pregnancy, veteran status, marital status, sexual orientation, or any other status protected by applicable federal, state or local law.

Note on Title IX: This policy also addresses the requirements of Title IX of the Education Amendments of 1972 (“Title IX”). Title IX is a federal law that prohibits sex discrimination in federally funded education programs and activities. Title IX states as follows:

   No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance.

Discrimination on the basis of sex (i.e., sex discrimination) includes sexual harassment, sexual assault, and sexual violence. Sexual harassment of employees or other types of sex discrimination in employment may also be a violation of Title VII of the Civil Rights Act of 1964.
Harassment

Harassment, including sexual harassment, is a form of discrimination. Chicago Theological Seminary does not tolerate any form of harassment and considers such behavior – whether physical or verbal – to be a breach of standards of conduct. Harassment is unwelcome conduct that is based on: race, color, national origin, ancestry, sex/gender, age, religion, disability, pregnancy, veteran status, marital status, sexual orientation, or any other status protected by applicable federal, state or local law. Harassment becomes unlawful when the conduct is severe or pervasive enough to create a work or learning environment that a reasonable person would consider intimidating, hostile, or abusive.

Sexual Harassment

Prohibited conduct includes all forms of sex discrimination and sexual harassment, as well as sexual assault and sexual violence. Sexual harassment, which includes sexual assault and sexual violence, may take many forms. Sexual harassment includes, but is not limited to unwelcome sexual advances, requests for sexual favors, and other written or verbal abuse of a sexual nature when:

- submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment or academic advancement;
- 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
- 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, academic, or social environment.

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.

Sexual assault/sexual violence is a particular type of sexual harassment that includes physical sexual acts perpetrated against a person’s will or where a person is incapable of giving consent due to the victim’s use of drugs or alcohol. This includes, but is not necessarily limited to inappropriate touching, sexual intercourse of any kind without consent, rape, and attempted rape.
CONSSENSUAL RELATIONSHIPS

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.

The seminary cautions its community for the following reasons:

i. 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.

ii. 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.

iii. 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.

Retaliation

The seminary prohibits any form of retaliation against any person for bringing good faith complaint of discrimination or harassment or providing good faith information about discrimination or harassment, even if evidence is not found to substantiate the complaint. Retaliation exists when action is taken against a complainant or participant in the complaint process that (i) adversely affects the individual’s opportunity to benefit from the seminary’s programs or activities; and (ii) is motivated in whole or in part by the individual’s participation in the complaint resolution process. 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 discrimination or harassment and will be investigated using the procedures described below.

Procedures for Addressing Discrimination and Harassment

Steps in Reporting and Inquiry

1. Any person wishing to report an instance of suspected or alleged discrimination or harassment should do so by contacting any Title IX Coordinator, any member of the Anti-Discrimination/Anti-Harassment Task Force, the Academic Dean, or the President, in person, by telephone, by email, or in writing.

Although there is no specific time limit for reporting a suspected violation of this policy, an individual who believes that he or she has been subjected to conduct that violates this policy is encouraged to contact an appropriate official as soon as possible after the alleged act of discrimination, harassment, or retaliation to discuss the available options for proceeding.
2. The seminary will promptly and equitably investigate and resolve all suspected or alleged violations of this policy. Alledged or suspected violations of this policy will be investigated by either an Informal Resolution process, or by a Formal Resolution process as outlined below.

3. The seminary will attempt to complete investigations within 60 days of the filing of a complaint or the date on which the seminary becomes aware of a suspected violation of this policy, unless the seminary determines in its discretion that more time is required to complete the investigation.

Chicago Theological Seminary is committed to the prompt and equitable resolution of all alleged or suspected violations of this policy, regardless of whether a complaint alleging a violation of this policy has been filed and regardless of where the conduct at issue occurred.

The seminary’s ability to investigate in a particular situation, or the extent of the investigation in any given situation, may be affected by any number of factors, including whether the complainant is willing to file a complaint or to consent to an investigation, the location where the alleged conduct occurred, and the seminary’s access to information relevant to the alleged or suspected violation of this policy. The seminary is nonetheless committed to investigating all alleged and suspected violations of this policy to the fullest extent possible under the circumstances.

4. To the extent permitted by law, the confidentiality of all parties involved in the resolution of alleged or suspected violations of this policy will be observed, provided that it does not interfere with the seminary’s ability to conduct an investigation and take any corrective action deemed appropriate by the seminary.

Persons should be aware that, under certain circumstances, once an instance of suspected or alleged discrimination or harassment is reported to any of the persons listed above, the seminary may choose to initiate an investigation, even if the person making the report does not wish to proceed with an investigation.

5. The seminary reserves the right to suspend any member of the seminary community suspected or accused of violating this policy or to take any other interim measures the seminary deems appropriate, pending the outcome of the investigation or grievance. Such interim measures can include, but are not limited to, modifying course schedules and issuing a “no contact” order.

6. The seminary also reserves the right to take steps to protect the complainant as deemed necessary during the pendency of the investigation and resolution process (e.g., allowing for a change in academic or work situation, issuing a “no contact” order to the accused, etc.). Any such interim steps will be taken in a manner that minimizes the burden on the complainant to the extent possible.

Informal Resolution

An informal resolution is a confidential intervention that does not trigger the formal complaint process and does not become part of official record. In cases in which an informal resolution is desired by the complainant and the accused and deemed appropriate by the Title IX Coordinator(s), in consultation with the President, the Title IX Coordinator(s) will name an impartial Informal Resolution Facilitator or Informal Resolution Facilitation Team. This Informal Resolution Facilitator or Informal Resolution Facilitation Team will seek informal resolution of the issues that implicate this policy.
The informal resolution process is as follows:

1. The Title IX Coordinator(s), in consultation with the President, will appoint an Informal Resolution Facilitator or Informal Resolution Facilitation Team.

2. The Informal Resolution Facilitator/Informal Resolution Facilitation Team will speak with the involved parties, first separately, to gather pertinent information about the situation needing resolution.

3. The Informal Resolution Facilitator/Informal Resolution Facilitation Team may then contact both the complainant and the accused, to arrange a time for both to meet together with the Informal Resolution Facilitator/Informal Resolution Facilitation Team, for the purpose of seeking informal resolution to the complaint.

4. If informal resolution is met, to the satisfaction of the complainant and the accused, the Informal Resolution Facilitator/Informal Resolution Facilitation Team will report back to the Title IX Coordinator(s), and no further action will be necessary.

5. If resolution is not achieved, the formal resolution process may be invoked, via written complaint by the complainant or the Title IX Coordinator(s) on her/his behalf. Informal resolution is considered not to have been achieved if:
   
a. The complainant reports that her/his complaint has not successfully been resolved via mediation; or
b. The accused is dissatisfied with the proposed resolution.

N.B.: Allegations of physical assault or violence may not be resolved using the informal resolution process. An allegation of physical assault or violence will automatically invoke the formal investigation process outlined below.

**Formal Resolution**

The formal resolution process applies (i) to all matters involving alleged or suspected assault or violence; (ii) when any party so requests in writing; or (iii) when the seminary elects to use the formal resolution process in any matter when the seminary deems doing so appropriate.

When the formal resolution process is invoked, the President shall appoint an Investigation Team from among the members of the Anti-Discrimination / Anti-Harassment Task Force. If members of the Task Force are accused of a violation of this policy, the President will appoint a replacement to the Task Force; if the President is the accused or the complainant, the Chair of The Board of Trustees will take charge of this appointment process.

The function of the Investigation Team is to gather information, make a preliminary determination regarding whether a violation of this policy has or has not occurred, and if, in their judgment, sufficient evidence exists to move to disciplinary procedures, recommend to the appropriate seminary disciplinary body (as described below) for adjudication and final determination of appropriate sanctions or other corrective action.

The following procedures shall apply in all cases in which the formal resolution process is used.

1. The seminary shall provide any individual suspected or accused of violating this policy with a written explanation of the suspected or alleged violations of this policy. Complainants and
accused parties shall both be provided with the following in connection with the resolution of suspected or alleged violations of this policy.

- The opportunity to speak on their own behalf.
- The opportunity to identify witnesses who can provide information about the alleged conduct at issue.
- The opportunity to submit other evidence on their behalf.
- The opportunity to review any information that will be offered by the other party in support of the other party’s position (to the greatest extent possible and consistent with FERPA or other applicable law).
- The right to be informed of the outcome of the process (to the greatest extent possible and consistent with FERPA or other applicable law).
- The opportunity to appeal the outcome of the process.

2. To help ensure a prompt and thorough investigation, complainants are asked to provide as much information as possible, such as:

- A description of any relevant incident(s), including the date(s), location(s), and the presence of any witnesses.
- The alleged effect of the incident(s) on the complainant’s opportunity to benefit from the Seminary’s programs or activities.
- The names of other individuals who might have been subject to the same or similar acts of discrimination, harassment, or retaliation.
- Although it is not required, any steps the complainant has taken to try to stop the discrimination, harassment, or retaliation.
- Any other information the complainant believes to be relevant to the alleged discrimination, harassment, or retaliation.

3. Oral and written statements shall be gathered from the parties involved in the alleged policy violation, and from others who may have pertinent information.

4. The standard used to determine whether the policy has been violated is whether it is more likely than not that the accused violated this policy. This is often referred to as a “preponderance of the evidence” standard.

5. In a timely manner, both the complaining and the accused party will be informed in writing of the outcome of the investigation, including whether there has been a determination that this policy has been violated. This written notice will be issued concurrently to the complaining and accused parties unless the seminary determines in its discretion that concurrent notification would not be appropriate. If there is a finding that this policy has been violated, the seminary will take such action as it deems necessary to eliminate the policy violation, prevent the recurrence of the violation, and address the effects of the violation.

6. The Investigation Team must deliver written opinion to the appropriate seminary body (see description below) that:

- in their view no violation of this policy occurred or that the evidence is insufficient to determine whether or not it occurred;
- in their view a violation of this policy occurred and that disciplinary procedures should be invoked.

The standard used to determine whether the policy has been violated is whether it is more likely than not that the accused violated this policy. This is often referred to as a “preponderance of the evidence” standard.
If there is a finding that this policy has been violated, the seminary shall take such action as it deems necessary to eliminate the policy violation, prevent the recurrence of the violation, and address the effects of the violation. In addition to its written opinion to the appropriate seminary body, the Investigation Team shall make a recommendation to the President as to what actions the seminary should take to eliminate the policy violation, prevent the recurrence of the violation, and address the effects of the violation.

a. The appropriate seminary bodies are defined as follows:
   I. Reports regarding students are submitted to the Vice President for Academic Affairs and are addressed according to the Non-Academic Disciplinary Policy as found in the Student Handbook;
   II. Reports regarding staff members are submitted to the Vice President for Finance and Administration and are addressed according to the Disciplinary Policy as found in the Staff Manual;
   III. Reports regarding faculty members are submitted to the Vice President for Academic Affairs and are addressed according to the Faculty Disciplinary Policy as found in the Faculty Manual;
   IV. As the seminary deems appropriate, any of these reports may go to judicatory officials and/or supervisors.

b. If there is a finding that this policy has been violated, these bodies will take action that may include, but is not limited to:
   I. Formal reprimand, with defined expectations for changed behavior;
   II. Recommending or requiring psychological assessment and/or counseling;
   III. Mandatory psychiatric assessment and/or treatment;
   IV. Probationary standing, with the terms of such probation clearly defined;
   V. Dismissal from the seminary.

7. Appeals: Normal appeals procedure as outlined in student, staff, administrative and faculty manuals and handbooks of Chicago Theological Seminary will be followed. In matters involving allegations of discrimination or harassment (including sexual assault and sexual violence), both the complaining party and the accused party will be afforded the right to appeal as provided in the applicable manual or handbook.

**Title IX Coordinators**

The Title IX Coordinators are responsible for implementing and monitoring Title IX compliance on behalf of the seminary. This includes coordination of training, education, communications, and administration of the complaint and grievance procedures for the handling of suspected or alleged violations of Title IX.

<table>
<thead>
<tr>
<th>Title IX Coordinator</th>
<th>Title IX Deputy Coordinator</th>
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<tbody>
<tr>
<td>Michele Carr</td>
<td>Deneen Collins</td>
</tr>
<tr>
<td>Controller</td>
<td>Recruitment Coordinator</td>
</tr>
<tr>
<td>Office #153</td>
<td>Office #149</td>
</tr>
<tr>
<td>773-896-2442</td>
<td>773-896-2510</td>
</tr>
<tr>
<td><a href="mailto:mcarr@ctschicago.edu">mcarr@ctschicago.edu</a></td>
<td><a href="mailto:deneen.collins@ctschicago.edu">deneen.collins@ctschicago.edu</a></td>
</tr>
</tbody>
</table>

Please review information posted throughout the school for details on other Title IX Coordinators.
**Anti-Discrimination / Anti-Harassment Task Force**

An Anti-Discrimination/Anti-Harassment Task Force will be established by the initiation of the President at the beginning of each calendar year. This 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:

- Title IX Coordinators
- One member of the Leadership Team of the seminary, selected for two years, by the President;
- Director of Community Life;
- One faculty member, nominated by the President and approved by majority vote of the Academic Council for two years;
- One staff member nominated by staff and appointed by the President for two years;
- 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.

The two main functions of the Task Force are to be available to adjudicate formal charges (by appointment to the Investigation Team) and to develop an educational program for the community around these issues in conjunction with the Title IX Coordinators.

The names of the members of the Anti-Discrimination / Anti-Harassment Task Force will be made available publicly as of January 1st each year.

**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.
Appendix I – 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 pastoral identity and imagination – your sense of who you are as a minister. 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 ministry, 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/ministry do you feel called? What knowledge and experiences will you need to have as you prepare for this ministry? 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., for parish ministry – worship & preaching; Christian education; Bible study; pastoral care/visitation; community service, justice/advocacy; church governance & stewardship, etc.;
  - e.g., for a non-parish ministry – 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 ordination and/or endorsement that you must address? And/or (for a specialized vocation, such as chaplaincy or 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 areas of academic learning that you especially wish to integrate into your practical ministry?
  
  o 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?
  
  o 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 ministry? 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!

Please see pages 55 and 56 for sample learning objectives for both congregational and community field placement settings.
For example, a parish field placement might include professional development goals such as the following:

<table>
<thead>
<tr>
<th>AREA of COMPETENCY</th>
<th>PROFESSIONAL DEVELOPMENT GOAL</th>
<th>STRATEGIES (tasks/activities and helpful resources)</th>
<th>What specific MDiv LEARNING OUTCOME will this goal address?</th>
<th>METHODS of ASSESSMENT</th>
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<tbody>
<tr>
<td>Develop Critical Thinking</td>
<td>Develop skill in preaching from the lectionary, in a way that is connected to both congregational life and current events.</td>
<td>Preach 2x/semester and participate in worship 3 Sundays/month Write weekly lectionary reflections, to share with supervisor Read The Preaching Life by Barbara Brown Taylor and discuss with supervisor</td>
<td>I.1 – demonstrate knowledge of the Bible, its history, tradition and methods of interpretation, and the capacity to bring scriptural wisdom into critical engagement with current crises and opportunities</td>
<td>Weekly supervisory conversations with supervisor Feedback from lay committee after each sermon</td>
</tr>
<tr>
<td>Cultivate Compassionate Connection</td>
<td>Develop confidence and competence in providing pastoral care to individuals and congregational community.</td>
<td>Shadow supervisor on pastoral visits during first 2 months Do solo pastoral visits, for crisis care and sustained pastoral care Incorporate pastoral focus into sermons Look at family systems theory resources with supervisor</td>
<td>II.2 – demonstrate ability to offer quality pastoral care and wise ethical guidance to individuals and communities</td>
<td>Weekly supervisory conversations with supervisor Feedback from lay committee after each sermon Direct feedback from parishioners I’ve provided care for (if they are comfortable providing it)</td>
</tr>
<tr>
<td>Promote Ethical-Spiritual Integrity</td>
<td>Identify and develop congregational leadership style that mirrors my spiritual and social commitments.</td>
<td>Attend staff meetings, council meetings, and relevant committees Practice facilitation skills that are sensitive to different styles of engagement Participate in congregational anti-racism training</td>
<td>III.2 – seek greater and greater coherence between one’s publicly stated beliefs and values and one’s personal and communal practices.</td>
<td>Weekly supervisory conversations with supervisor Periodic direct feedback from appropriate committee leaders</td>
</tr>
<tr>
<td>Support Concrete Strategic Action</td>
<td>Develop capacity for engaging a congregation in faith-based organizing that is focused on the needs of the surrounding community.</td>
<td>Attend local CAPS meetings at neighboring church Participate in outreach committee activities Attend organizing training with supervisor and congregational leaders</td>
<td>IV.2 – demonstrate ability to identify and analyze social structures of oppression and to propose and implement strategies of change</td>
<td>Weekly supervisory conversations with supervisor Periodic direct feedback from outreach committee leaders</td>
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Or, for a field placement at a faith-based or interfaith community-service organization (e.g., an agency focusing on homelessness):

<table>
<thead>
<tr>
<th>AREA of COMPETENCY</th>
<th>PROFESSIONAL DEVELOPMENT GOAL</th>
<th>STRATEGIES (tasks/activities and helpful resources)</th>
<th>What specific MDiv LEARNING OUTCOME will this goal address?</th>
<th>METHODS of ASSESSMENT</th>
</tr>
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<tr>
<td>Develop Critical Thinking</td>
<td>Gain deeper understanding of Christian and neighboring faiths’ responses to homelessness</td>
<td>Participate in interfaith dialogue series, which will culminate in a shared community service project</td>
<td>I.4 – demonstrate knowledge of and ability to critically engage with at least one tradition other than Christianity</td>
<td>Direct observation and weekly theological reflection with supervisor and agency peer group</td>
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<tr>
<td>Cultivate Compassionate Connection</td>
<td>Gain understanding of and experience with sensitive and effective pastoral care with people who are homeless, and across the spectrum of agency clients served (teens, seniors, women, men, families, LGBTQ, African American, Latino/a, white, etc.)</td>
<td>Provide pastoral care and outreach services to clients, through regular participation in ongoing agency services and activities Read A Recipe for Hope, by Karen Skalitzky</td>
<td>II.2 – demonstrate ability to offer quality pastoral care and wise ethical guidance to individuals and communities</td>
<td>Direct observation and weekly theological reflection with supervisor and agency peer group</td>
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<tr>
<td>Promote Ethical-Spiritual Integrity</td>
<td>Develop ways to bring the compassionate care and advocacy needs of the homeless community into congregational ministry</td>
<td>Preach twice/year at in-care congregation, incorporating stories from outreach ministry Develop draft of curriculum about homelessness to share with in-care congregation</td>
<td>III.1 – engage in sustained, critical and effective theological and ethical reflection on the practice of ministry in the parish and other contexts</td>
<td>Weekly theological reflection with supervisor, feedback from church pastor, Christian Education committee and in-care committee after each sermon</td>
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<tr>
<td>Support Concrete Strategic Action</td>
<td>Learn about &amp; demonstrate capacity with faith-based advocacy</td>
<td>Attend faith-rooted organizing training Participate in community action council meetings Work with agency advocacy team on educational event for aldermen and other local leaders</td>
<td>IV.2 – demonstrate ability to identify and analyze social structures of oppression and to propose and implement strategies of change</td>
<td>Direct observation and weekly theological reflection with supervisor and agency peer group; feedback from faith-rooted organizing trainers after actions and events</td>
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Appendix J – Field Placement Assessment Rubric
How do I know I’m making progress on my goals?

You and your supervisor can fill out this chart together, to identify specific ways that both of you can track how you are making progress on your professional development goals. Write each goal and its accompanying learning outcome into the first two columns. In the remaining columns, name observable criteria that will help you and your supervisor determine how you are demonstrating your ability in each of these areas. The Director of Theological Field Education will be glad to provide guidance for this exercise.

<table>
<thead>
<tr>
<th>Goal</th>
<th>Learning Outcome</th>
<th>Demonstrates Strong Progress</th>
<th>Demonstrates Adequate Progress</th>
<th>Demonstrates Inadequate Progress</th>
<th>Fails to Demonstrate Progress</th>
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Appendix L: Academic Accommodations Policy

Overview

Chicago Theological Seminary provides equal access to its programs of graduate professional education for all qualified students with learning, physical, medical, or psychological conditions. Section 504 of the Rehabilitation Act of 1973 (https://www.disability.gov/rehabilitation-act-1973) and the Americans with Disabilities Act of 1990 (http://www.dol.gov/dol/topic/disability/ada.htm) prohibit discrimination against individuals with disabilities. Accordingly, the seminary aims to provide reasonable accommodation(s) to ensure access to and participation in seminary programs.

There are three steps to apply for accommodations: 1) review the policy and fill out the application; 2) meet with Amy Aschliman, Assistant Director of Student Formation & Community Engagement, and 3) submit current, relevant documentation about the condition/disability from a qualified health professional3 to the Registrar.

General Policies

1. Eligibility is determined on an individual basis based upon documented need.

2. Current students should petition as early as possible. Late submission of documentation may result in a delay in implementing accommodation.

3. Self-disclosure and the submission of documentation can be initiated any time during the year. However, reasonable time must be allowed before the student can expect accommodation(s) to be in place.

4. Registrar staff members will not disclose the condition or disability without the student’s permission. They will only share the nature of the accommodations to professors. It is up to the student to decide if they want to self-disclose their condition to their professors.

5. All completed forms will be returned to the Registrar’s office.

6. Medical documentation must be reviewed and updated as needed.

7. Accommodation(s) cannot be retroactive. Accommodation(s) begins only after documentation is received and reasonable time for accommodation is development has been allowed.

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3 These materials may be forwarded to an education consultant with special training in disabilities who will suggest appropriate action to the seminary.
Confidentiality is extremely important to the Registrar’s staff. In accordance with The Family Educational Rights and Privacy Act (FERPA) guidelines, information regarding a student’s condition is only shared with other seminary personnel if there is a legitimate reason to do so and with the student’s written permission. For more information on FERPA see, http://www2.ed.gov/policy/gen/guid/fpco/ferpa/index.html.

Faculty members are not told the specific nature of a student’s condition, unless the student provides the Registrar with written permission to do so. Faculty may not identify students as having a disability or disclose their accommodation(s) without the student’s written permission. Students are encouraged to communicate openly with faculty regarding their accommodation(s).

Medical Testing and Documentation

The seminary reserves the right to request additional documentation, if needed. All costs for testing, assessment, and implementation are the responsibility of the student, although testing costs may be reimbursed by health insurance companies. After receiving all documentation, the Registrar, will recommend specific accommodations.

Implementation expenses associated with the accommodation(s), if any, are the responsibility of the student.

Appropriate documentation should include:
1. A description of the disability, including duration and severity.
2. Assessment of limitations and how they relate to the educational environment.
3. Test scores and interpretation, where relevant.
4. Recommendations concerning specific educational accommodation(s).
5. Information concerning prescribed medications and their potential side effects.

Temporary (Short-term) Disability/Illness

Students with temporary disabilities are encouraged to contact the Registrar for information regarding services are available to them. Examples of temporary disabilities include: a broken arm/leg, recent surgery, an illness, or an injury.

Confidentiality

1. Identify and establish essential functions, abilities, skills, knowledge, standards, and criteria for courses, programs, services, and activities.
2. Request and receive current documentation from an appropriate licensed professional source that supports accommodation(s) requests.
3. Deny a request for accommodation(s), academic adjustment and/or auxiliary aid and services in consultation with a student with a documented disability if:
   a. Documentation does not meet the seminary’s guidelines and demonstrate that the request is warranted.
   b. The student fails to provide appropriate documentation.
4. Refuse to provide an accommodation, adjustment and/or auxiliary aid or service that is ineffective or unreasonable, including any that:
   a. Pose a direct threat to the health and safety of others.
   b. Fundamentally alter courses, programs, services, or activities.
   c. Pose undue financial or administrative burden.

5. Provide information regarding policies and procedures to faculty, staff, students, and guests with disabilities and assure this information is available in accessible formats upon request.

6. Ensure that courses, programs, services, and activities, when viewed in their entirety, are available and usable in the most integrated and appropriate settings.

7. Evaluate students and applicants on their abilities and potentials, not their disabilities.

8. Provide or arrange for effective, appropriate and reasonable accommodation(s), academic adjustments, and/or auxiliary aids and services for students with identified disabilities in courses, programs, services, and activities.

9. Maintain appropriate confidentiality of records.

10. No waivers will be made of admissions policies or regulations regarding acceptable behavior or course objectives and requirements, including the attendance policy.

**Student Rights and Responsibilities**

1. All initial requests must be made through the Assistant Director of Student Formation and Community Engagement. This office will collaborate with the Registrar’s Office.

2. The student must request accommodation(s) and provide appropriate written documentation of the disability.

3. For any semester that the student requests accommodation(s), the student must request accommodation before the semester begins, or the student should expect delays.

4. The student must request accommodation(s) in a timely manner, allowing for sufficient time to make appropriate arrangements.

5. The Registrar’s office is not responsible for problems in accommodation(s) which are not brought to the Registrar in a timely manner.

6. The student must abide by all seminary rules and academic standards in the Student Handbook.
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