

NEW BRUNSWICK THEOLOGICAL SEMINARY

FIELD EDUCATION

STUDENT HANDBOOK

The Reverend Willard W. C. Ashley, Sr., DMin, DH
Director of Field Education
New Brunswick Theological Seminary
17 Seminary Place
New Brunswick, NJ 08901
732-247-5241 Extension 109
washley@nbts.edu
Fax 732-249-5412

TABLE OF CONTENTS

	Introduction
1	NBTS Mission Statement
	The Purpose of Field Education
2	OVERVIEW OF FIELD EDUCATION
	General Expectations
	Registration
3	Placements
4	Remuneration
	Field Education Requirements
5	How Field Education Units are Earned
	Texts
6	Learning/Serving Covenants
7	Evaluations
	Documentation Responsibility
8	Billing Procedures and Course Credit
	Other Policies
	Faculty Access to Field Education Reports Policy
	Request for Confidentiality
9	GETTING STARTED
	Selecting a Field Education Site-Things to Consider
11	Selecting a Field Education Site-The Steps
12	Site Selection Summary
13	THE LEARNING/SERVING COVENANT
14	"What we look for in a Good Learning/Serving Covenant"
15	The General Goal
16	The Learning Objectives
18	Tasks
19	Resources
	Oversight and Feedback
	Covenant Arrangements
20	Comments on the learning/Serving Covenant

	Final Steps
	Final Words
21	Learning/Serving Covenant Summary
22	Learning/Serving Covenant (Sample)
23	THE SUPERVISORY SESSION
	Overview
	Your Role in Field Education
24	Inappropriate Roles for the Student
	Your Supervisor
25	Inappropriate Roles for your Supervisor
26	Getting Started
	The Supervisory Conference
27	Ministry Reflections
29	Skills
	Theological Reflection
30	Ministerial Identity
32	Odds and Ends
	Summary of the Supervisory Session
33	Sample Ministry Reflections
35	EPILOGUE
	Appendix A: The Learning/Serving Covenant
	Appendix B: Evaluations
	Student's Mid-Year
	Student's Yearend
	Supervisor's Yearend
	Appendix C: NBTs Sexual Misconduct Policy

Field Education

It was 1978. Jimmy Carter was the president of the United States of America. Harvard University introduced a new curriculum under their president Derek Bok. “The Greatest,” 36-year-old Muhammad Ali beat a younger Leon Spinks to become the heavyweight boxing champ of the world for the third time. We were glued to the television to watch the wealthy J. R. in the hit series, Dallas. We gasped at the power of a cult leader when 900 souls committed suicide in Jonestown, Guyana. The Supreme Court of the United States ruled in Bakke vs. University of California Medical School at Davis, that fixed racial quotas are unconstitutional. Against this backdrop, I sat across from my pastor, the Rev. William McKinley Freeman and declared my reluctant willingness to accept God’s call to the ministry.

After an intense question and answer period, Rev. Freeman informed me that if God called me to the ministry, then I must go to seminary. Period. It was in seminary that God revealed to me “to study to show yourself approved,” one must combine the rigors of academic study with the wisdom of practical theology. We call that process Field Education.

We release new electronic devices almost everyday. We have made new discoveries in medicine, archeology and the sciences. However, Field Education is not new. It is as old as the Bible. Jethro supervised his son-in-law Moses. Jesus explained to his disciples why a certain demon was too strong for his new seminarians to cast out. We place a high value on Field Education at New Brunswick Theological Seminary. Field Education is the process that helps persons who are new to pastoral ministry gain hands on practical experience under the guidance and support of a seasoned clergy person. It is also the process whereby those who are not new to pastoral ministry can reflect on their work with trusted colleagues.

It is my prayer that you find your Field Education experience to be loving and supportive. Such was the case of my first year in Field Education at The First Baptist Church of Tewksbury, Massachusetts. The pastor and lay committee allowed me to make mistakes and to grow at my own pace. The skilled supervisor along with his congregation taught me how to be a clergyperson, who embraces visitation as incarnational ministry, exhibits empathy, seeks justice, promotes fairness and preaches prophetically. After my first year of seminary, God called me to be the pastor of the only Black congregation in New Hampshire at that time. God sent me a wonderful supervisor during that two-year period. We met every week after our respective services. At first I thought this was some kind of formula to gain the seal of approval from the supervisor and the seminary. Twenty-six years and three churches later, I realize the Field Education experience prepared me for my calling from God.

Our goal is to be of help to you in your preparation for ministry. We strongly believe that in addition to excellent classroom preparation, being fit for ministry also entails how one integrates one’s newly found knowledge into servant leadership and how one creates a safe environment for the people of God to live in a world of daily challenges.

Joy comes when we understand that it is not about us; instead, it is about faithfully serving God and the people of God. Field Education is one vehicle to help you come to that realization.

Blessings, joy and peace,
The Reverend Dr. Willard W C Ashley, Sr.
Director of Field Education
Associate Professor of Practical Theology

MISSION STATEMENT

Called in Jesus Christ, empowered by the Holy Spirit, New Brunswick Theological Seminary participates in God's own laboring to fulfill God's reign on earth.

Rooted in the Reformed tradition and centered in its trust of God's sovereignty and grace, the Seminary is an inter-cultural, ecumenical school of Christian faith, learning, and scholarship committed to its metro-urban and global contexts.

Our mission is to educate persons and strengthen communities for transformational, public ministries in church and society. We fulfill this mission through creative, contextual, and critical engagement with texts, traditions, and practices.

THE PURPOSE OF FIELD EDUCATION

Field Education is one of the ways that New Brunswick Theological Seminary carries out its mission statement. Our curriculum provides a solid foundation in the classical theological disciplines and offers a wealth of practical courses that enable students to strengthen their pastoral skills. Field Education offers students an opportunity to integrate what they learn in the classroom with hands-on experiences in actual ministry settings under the guidance of trained colleagues. Field Education also affords students the opportunity to reflect theologically on their ministry and evaluate how new insights fit into their practice of ministry.

Field Education has three major goals.

- ❖ *To help students increase their effectiveness,*
- ❖ *To teach the art of theological reflection, and*
- ❖ *To enable students to enhance their pastoral identity and practices.*

For those new to ministry, Field Education helps students **discern God's particular call to a specific ministry**. By experiencing service in the pastorate, students continue to weigh the pastorate as their particular calling. When students experience ministry in a college or hospital setting, when they work in a social service agency or with local law enforcement, when they minister in a hospice or in an interfaith, ecumenical ministry, they can more clearly listen to God's call in their life.

Finally, Field Education enables students to **learn about other denominations, other expressions of faith, as well as "secular" ministries**. Students are encouraged to engage in settings that go beyond their particular religious background or cultural comfort level.

FIELD EDUCATION OVERVIEW

General Expectations

All students enrolled in the Master of Divinity degree must participate in Field Education. This is a partnership between the seminary and actual ministry sites. Persons who are already in full time ministry will be required to find a colleague who can help you reflect on your work. Generally, Field Education tends to happen in a church setting, but is not limited only to congregational ministry. Growth in ministry happens wherever a caring supervisor can be found. We expect those who are new to pastoral ministry to enter the Field Education setting with an enthusiasm to do actual hands-on ministry and open to learn about the subtleties of being a servant leader. We expect those who enter the Master of Divinity program who are already seasoned in the pastoral ministry to be willing to examine their ministry in light of the new insights gained in the classroom. Supervisors have the dual role of mentor and cheerleader. We encourage our students to expect to be paid as part of their service (See "Remuneration"). However, we know some of the best teaching sites and supervisors are unable to offer our students remuneration. The Field Education site must accept the calling to be a teaching church. Such a site is a setting in which one who is called by God can be shaped by God's people into a worthy servant leader.

Registration

To receive credit for Field Education registration is a two-step process that includes a signed Learning Serving Covenant.

- ❖ First, with the registrar, the student must register for Field Education. (SM-00301 and SM-00302. For the convenience of the students, the registrar has listed Field Education on the registration blank and, to register, the student needs to simply check the appropriate box.)

- ❖ Second, each student must submit a completed Learning/Serving Covenant to the Director of Field Education. The office of Field Education will note the date that the covenant has been submitted. Because of this two-step process, the due dates for the covenant are extended beyond the normal registration process but these dates are vitally important. They are:
 - **May 15th** for summer Field Education.
 - **August 15th** for covenants that begin in the fall. (This includes those covenants that will cover one unit, from September through December, and those that cover two, from September through May of the following year.)
 - **October 15th** for new students registering in the fall.
 - **December 15th** for those doing Field Education during the spring semester.

Once the student has submitted the Learning/Serving Covenant, the Director of Field Education may require revisions.

Placement

Placements in Field Education settings generally begin in one of three ways. First, students who are new to ministry may know of a potential Field Education site. If so, the student will discuss the site with the Director of Field Education and together they will determine if this is an appropriate setting for the student. Second, if the student cannot find a Field Education site on his or her own, the Director of Field Education will suggest a placement. Third, the student is already serving as a pastor and will secure a colleague who is trained in supervision to help the student reflect on their work at the church.

It is strongly suggested that a student not do Field Education in his or her home church, unless you are the pastor. Roles, responsibilities and expectations can easily become blurred when a student does Field Education in his or her home congregation and learning can be limited. **It is also recommended that a student's pastor NOT serve as the student's supervisor.** Boundaries are better kept between the student's pastor and the student if he or she is not called upon to serve as your Field Education supervisor.

Remuneration

The suggested rate of remuneration for a student is as follows:

- ❖ For a junior student (from 0-32 hours of academic credit) \$100/week
- ❖ For a middler student (from 33-64 hours) \$125/week
- ❖ For a senior student (from 65-96 hours) \$150/week

Reimbursement for mileage and expenses incurred as a result of service required in the Learning/Serving Covenant is also recommended. The mileage is to be at the rate established by the IRS for business travel.

The above rates are a suggestion. If your budget allows you are free to offer more. If you are able to offer remuneration please discuss with the Director of Field Education. While Field Education is certainly a learning situation for the student who is new to pastoral ministry, it is also an arena in which the student will perform significant ministry and issues of justice require some recognition of this ministry.

Field Education Assignments Require:

- ❖ Registering for Field Education (SM-00301) on the student's registration form.
- ❖ A **supervisor** who is both engaged in some kind of ministry and has a theological degree. A Supervisor must also have three years experience in the ministry. Supervisors are recognized by the seminary as Teachers in the Field and are so listed in the seminary's catalogue.
- ❖ A **setting** (church, institution or an agency) where a student can practice ministry in its many forms and functions and a setting in which the student and the supervisor can negotiate a Field Education covenant. Congregations that assume this calling are recognized as Teaching Churches.
- ❖ A **Learning/Serving Covenant** that outlines the goals and objectives of the student. The Learning/Serving Covenant is the student's final step in the registration process in order to receive credit for the unit.
- ❖ **Approval** from the Director of Field Education.
- ❖ **Evaluations** from the student and supervisor.

How Do You Earn Field Education Units?

- ❖ A unit of Field Education carries no academic credit toward the completion of the Masters of Divinity Degree but six units are required for graduation.
- ❖ A Field Education unit is 120-180 hours of involvement per semester. This equates to about 8-12 hours per week at a Field Education site.
- ❖ Generally, Learning/Serving Covenants are submitted that cover either the two units of the academic year or the one summer unit.
- ❖ Two units of Field Education can be earned for over 36 hours per week at a site. This option is generally restricted to those working full-time in a ministry setting.
- ❖ Two units of Field Education are granted for participation in an accredited Clinical Pastoral Education (CPE) program. The student registers with the CPE site and simply submits the supervisor's final evaluation to the Director of Field Education to be awarded credit. The Director will notify the registrar and the registrar will grant the student credit for Field Education and will assess advanced standing fees. **You do not need to submit a LSC for CPE.**
- ❖ Four units of Field Education are given for completing a nine to twelve month internship during which the intern is involved full time (a minimum of 40 hours per week) in the work of a parish or site.
- ❖ A student can receive credit for only one Field Education assignment at a time.

Texts for Field Education

- ❖ The Student is required to read:
Knowles, Malcolm, S., Elwood Holton III and Richard Swanson. Eds. *The Adult Learner, 6th Edition*. Burlington: Elsevier, 2005.
Oswald, Roy M. *Clergy Self-Care*. New York: The Alban Institute, 1991.
Pohly, Kenneth. *Transforming the Rough Places: The Ministry of Supervision*. Franklin: Providence House Publishers, 2001.
- ❖ The Supervisor is required to read:
Esterline, David V and Ogbu U Kalu. Eds. *Shaping the Beloved Community: Multicultural Theological Education*. Louisville: Westminster John Knox Press, 2006
Pohly, Kenneth. *Transforming the Rough Places: The Ministry of Supervision*. Franklin: Providence House Publishers, 2001.
Steinke, Peter. *Congregational Leadership in Anxious Times*. Herndon: The Alban Institute, 2006.

Learning/Serving Covenants

In many ways, Field Education is like an independent study. The supervisor is appropriately known as the Teacher in the Field. The Learning/Serving Covenant becomes the curriculum for the course. In the Learning/Serving Covenant, the student and the supervisor formulate learning goals and objectives. (See "Learning/Serving Covenants") These goals and objectives are based on the areas of learning needed by the student and the areas of service available in the Field Education setting. The Director of Field Education must approve all Field Education covenants. You do not need to submit a covenant for CPE.

Students will receive the greatest benefit from Field Education, if they first take Introduction to Ministry Studies (MS-00301). This is a foundational course that helps students develop skills of theological reflection for the practice of ministry. Further, an approved Field Education site and Learning/Serving Covenant is a requirement to be enrolled in Ministerium (IN-00401 & IN-00402). This course meets once a week for an entire academic year, which starts with the Fall Semester. You must complete at least 30 credits as a prerequisite for Ministerium.

Learning/Serving Covenants must be completed, signed by the student and the supervisor. Generally, Learning/Serving Covenants will cover the academic year from the Fall (September) through Spring (May). These covenants are for two units. Covenants must be returned to the Office of the Field Education according to the following schedule:

- ❖ For the **Academic Year**:
 - By **August 15th** for all students except new students.
 - By **October 15th** for new students matriculating in the fall semester.
 - By **December 15th** for the second semester for those who have not submitted a covenant in the fall.
- ❖ For **Summer Assignments**: by **May 15th** prior to the summer of service. Summer covenants generally cover one unit of Field Education.

Please note that Field Education units will not be granted for any field education experience without a signed Learning/Serving Covenant.

(The Director of Field Education can provide instructions for nine-month and year long internships and the policies that cover internships.)

Evaluations

Evaluations enable the Director of Field Education to maintain written contact with each student throughout the Field Education placement. These evaluations also help the Director of Field Education monitor the fulfillment of the goals and objectives included in the Learning/Serving Covenant. As such, evaluations are a critically important component of Field Education. All evaluations are included in this manual, (See Appendix B). Any change in the Evaluation Form will be available online for students, and supervisors at the appropriate time.

- ❖ **Mid-year evaluations** will be available online to supervisors and students the Monday following Thanksgiving. These mid-year evaluations will be due in the Office of the Director of Field Education *the last day of classes of the First Semester.*
- ❖ **End-of-the-year evaluations** will be available to supervisors and students the last Monday of April. These end-of-the year evaluations are due in the Office of the Director of Field Education *the last day of classes of the Second Semester.*
- ❖ **End-of-the-summer evaluations** will be available online to the supervisors and students during the first week of August. These end-of-the-summer evaluations are due in the Office of the Director of Field Education by *August 15th.*

Documentation Responsibility

EACH STUDENT IS RESPONSIBLE FOR ALL DOCUMENTATION

It is ultimately the student's responsibility to see that Learning/Serving Covenants, self-evaluations, supervisor's evaluations and lay evaluations are completed and submitted on time. Each student and supervisor should retain a copy of all these documents. The Office of Field Education will conduct an annual review of each student's file and will inform the student if any necessary documentation is missing.

Billing Procedures and Course Credit

Students are billed for Field Education assignments at the beginning of each semester, in the same manner as they are billed for academic/classroom credit. ***Students receive credit for the Field Education units only after the Office of Field Education receives all the required documentation.*** The Director of Field Education is responsible to give each Field Education student a grade of pass or fail for each unit. Much of this determination comes from the written Learning/Serving Covenant and evaluations the director receives. Therefore, failure to submit a Learning/Serving Covenant and/or evaluations is the equivalent of failing a course. It is imperative, then, that students and supervisors return their evaluations to the Office of Field Education by their due dates.

Other Policies

- ❖ In rare cases will Field Education units will be awarded for ministry that a student does with a relative.
- ❖ Students are required to engage in Field Education assignments in at least two different settings with two different supervisors unless you are a pastor.
- ❖ A student who fails to maintain the Field Education responsibilities as set forth in an approved Learning/Serving Covenant will receive no credit for that Field Education unit. This determination will be made at the discretion of the Director of Field Education, the student, and the student's supervisor. Such action usually includes the termination of the relationship between the student, the supervisor and the ministry setting.
- ❖ A student's Field Education files are confidential. Information from them may not be released without the written consent of the student. All such files are in the custody of the Director of Field Education. (See the policy entitled "Faculty Access to Field Education Reports.")
- ❖ Persons supervising New Brunswick Theological Seminary students are subject to the Seminary Sexual Misconduct Policy.

Faculty Access to Field Education Reports Policy

Field Education evaluations will be available to the faculty for the purpose of assessing a student's development in preparation for pastoral ministry and determining overall suitability for the pastoral office with the signed permission from the student.

GETTING STARTED

You have decided to engage in Field Education. You found a good site in which to do Field Education. Now get ready for some of the hardest and most exciting learning you will experience during your seminary years. Be prepared to be challenged because you may want to spend all your time at the Field Education site and simply give a passing nod to your studies. Do not yield to temptation. Your studies are the backbone of your seminary work. Give your studies your best effort. However, know that Field Education will push you into areas you never imagined you would go. Get used to it. Ministry, whatever the setting, seldom has a clear, concise job description and even if it does, it usually changes. Learn to be flexible! So what do you need to do to get started?

Selecting a Field Education Site: Things to Consider

In looking for a Field Education site, you'll need to think about a number of things. For instance:

- ❖ ***Will this Field Education site help me test my calling to ministry?*** It's generally in the doing of ministry that we affirm God's call to us. Your Field Education site should also help you to discern God's particular call to a particular ministry. Are you called to pastor a congregation? Are you called to chaplaincy in a prison, or a university, or in the armed services? Are you called to an urban setting or a rural congregation or a suburban church? Do you best serve the Kingdom of God as a solo pastor, a senior pastor or an associate pastor? If it's a good Field Education site, it will help you ask all these questions. On occasion, it may also help you answer one or two.
- ❖ ***Is this place too familiar?*** Your home church is likely not the best place for you to do Field Education. (See "Placements")
- ❖ ***Is this a place where I will have the freedom to learn all that I hope to learn?***

As you proceed through Field Education, you will need experience in six basic areas of ministry. You will be expected to include one learning goal on self-care in all six units. What will you do in each unit to be physically, emotionally and spiritually healthy? Over the course of your six units you will need to cover:

- Worship and Preaching (Hands on experience to include: preaching, weddings, funerals, the sacraments and activities that are relevant to your ecclesiology)
- Administration - Pastoral; Not for Profit; or Secular Ministry
- Christian Education - Multigenerational
- Pastoral Care and Counseling
- Outreach and Evangelism
- Cross-Cultural Ministry - Crossing theological or geographic borders

Churches, particularly, think of seminary students as youth workers and children education specialists. That's okay for a beginning but the church or Field Education site needs to recognize that you'll need a much broader exposure to ministry than simply youth work and education.

❖ ***Does this Field Education site see itself as a teaching site?***

Each site fairly expects you to lead programs and participate in that site's ministry. Do they also see themselves as helping you to learn the ropes of ministry? Do they see helping you to discern and develop your particular call as a part of their mission and calling from God? These are important questions.

❖ ***Is this a strong supervisor?*** The quality of your learning hinges on the strength of your supervisor. Your supervisor must be willing to give you enough rope to stretch your limits but not enough to hang yourself. Your supervisor must be willing to spend a significant amount of time with you; at least an hour a week in supervision and most often much more in simple mentoring. Your supervisor must push you to think beyond the skills of ministry to the art of theological reflection. Your supervisor must enable you to see what it means to put on the mantle of a minister of God. Your supervisor is the key person to your learning in Field Education.

❖ ***Will this site push you to grow theologically and spiritually?*** If so GRAB IT!

❖ ***Does this Field Education site fit?*** Is there enough safety at this site for you to reach out into the unknown?

It's unlikely that you'll answer all these questions before you sign on the dotted line, but you should ask these questions about any Field Education site you consider.

Selecting a Field Education Site

The Steps

We suggest that you begin to look for a site at least three months in advance of your start date. As noted earlier ("Placements") there are generally three ways that you can set up a Field Education site.

First, you may have a possible site in mind. If so, please do the following:

1. **Talk to the Office of Field Education** about your Field Education site. Make an appointment and we will explore the possibility.
2. Once we have given our approval, **talk with your supervisor**. Be sure that your supervisor knows what is expected of him or her. Take a *Field Education Manual for Supervisors* along on your interview. If your supervisor has not supervised before, your supervisor will need to agree to enroll in Foundations in Supervision. We teach it here at the seminary. The course meets once all day in the fall and once all day during J term.
3. When the basic questions are answered and it seems like a good placement for you in Field Education, **talk with your advisor**. Your academic advisor will help you make sure that you've got all the academic bases covered. As was noted earlier, try to have taken Introduction to Ministry Studies before you begin your Field Education. It is a suggestion, but not a requirement.
4. **Register for the course**. It is SM-00301 for the first semester and SM-00302 for the second semester. (If you are taking a Ministerium as well, you will need to register separately for that course.)
5. With your supervisor, **put together a Learning/Serving Covenant**. (See "Learning/Serving Covenants") Be sure to pay particular attention to deadlines.

6. **Submit your Learning/Serving Covenant** and wait with for approval.

Second, if you **do not have a Field Education in mind** you will need to:

1. **Talk to The Office of Field Education.** We consistently have more sites asking for student ministers than we have students to fill those requests.

2. **Do steps 1 through 6, above!**

If this is a new site to the New Brunswick Theological Seminary Field Education program, please arrange a time for me to visit you at the site. That gives us a chance to get to know where you will be doing your Field Education and also a chance to meet with your supervisor.

Third, if you are the pastor of a congregation:

1. **Come see the Director of Field Education immediately.**

2. **Find a colleague who is trained in supervision** to work with you.

3. **Do steps 4 through 6, above.**

Site Selection Summary

- ❑ Identify a site
- ❑ Clear the site with the Director of Field Education
- ❑ Meet with the supervisor
- ❑ Meet with your advisor
- ❑ Register for Field Education
- ❑ Develop a Learning/Serving Covenant
- ❑ Submit the Learning/Serving Covenant to the Director of Field Education

THE LEARNING/SERVING COVENANT

The Name

We call it a Learning/Serving Covenant. In times past at New Brunswick Theological Seminary, we have called it a Learning Agreement. At other seminaries, it is called everything from a Work/Learning Agreement to a Covenant of Agreement to a Learning Contract. All these names are appropriate and helpful in their own way. We have chosen Learning/Serving Covenant because it captures what we hope will happen in your Field Education setting.

In a healthy setting, you will *learn*. In fact, the Learning/Serving Covenant form asks you to plan for learning and it asks you to give some shape and direction to what you hope to learn. This is the formal part of the Field Education assignment. It is the curriculum of your Field Education. It is also the basis for evaluations and the grist for much of what you will do in your Ministerium.

In a healthy Field Education setting, you will also *serve*. In many ways, this is the most satisfying part of Field Education. You are in seminary because you are called by God to serve God's people in a unique way. Your work at a Field Education site is a major part of your present ministry. You are learning how to do what God has called you to do.

Finally, because together we are the People of God, you have entered into a *covenant* with the seminary, your supervisor, the people at your Field Education site and with God. It is a relationship that reaches beyond formal written contracts. It is a representation of what it means to be the Body of Christ and is a sign of the Kingdom of God.

What we look for in a Good Learning/Serving Covenant

- ❖ Since one of the purposes of Field Education is to enable you to translate your calling and gifts into faithful Christian ministry, we expect that, over your total of six Field Education units, you will have had **experience in all the major areas of ministry**. These were listed in "Selecting a Field Education Site," but let me repeat them: (*A good preparation for ministry. Learn to repeat often.*)

- Worship and Preaching
- Administration - Pastoral; Not for Profit; or Secular Ministry
- Christian Education - Multigenerational
- Pastoral Care and Counseling
- Outreach and Evangelism
- Cross-Cultural Ministry - Crossing theological or geographic borders

You will be expected to list one learning goal on self-care in all six units. Otherwise we said, "Experience in all six." You are not expected to learn all there is to know about all six areas. That takes a lifetime. However, it is important to have experience in all six areas so that you have a taste of what ministry is like and how your classroom learning can apply. It should also help you to identify your passion in ministry and those rough areas that need some additional work. Field Education is in some ways like a medical school residency. You rotate to various placements to help you identify your areas of passion and concentration.

Notice also that there are six areas of ministry and you need six units of Field Education to graduate with a Masters of Divinity Degree. In your General Goal, there should be one of the six areas for each of your units of Field Education. If you're doing one unit of Field Education in the summer, you'll cover one area. Because most Learning/Serving Covenants cover two semesters, for the fall and spring, these Learning/Serving Covenants will include two of these areas in the General Goal. (But more of that later.) As each new Learning/Serving Covenant is submitted, we will be looking to see that it's General Goal contains new areas of learning until all six are covered.

- ❖ Now let's get down to specifics. Appendix A has a sample of the Learning/Serving Covenant. Make two copies of this form. The first will be your rough draft. This is what you and your supervisor will work on. The second will be the final copy that you will sign and will be signed by your supervisor and the Director of the Office of Field Education.

- ❖ **Part I** asks for contact information and the details of your Field Education setting. Please take special attention to be sure that we have the proper information to contact you and your supervisor on the telephone, e-mail and snail mail. We want to know the exact day of the week and the time that you will meet with your supervisor each week. We also want to know how many hours you expect to serve each week.
- ❖ Once you've finished Part I, move on to **Part II**. Part II deals with the game plan of your Field Education assignment. It focuses on what you hope to learn and it attempts to give some order and shape to that learning. Read chapter 15 of the *Adult Learner*, in order to help you with your learning goals.

The General Goal

The order and shape begins with your **General Goal**. Your *General Goal* should be broadly stated but also give a focus to your Field Education experience. We will reject a *General Goal* that says,

"I would like to use this Field Education experience to learn what it means to be a pastor of a church."

This goal is too broad to be of any use.

We would happily accept a *General Goal* that says,

"From serving as a student minister in this congregation, I will participate in worship, and will develop my understanding of and practice in pastoral care and counseling."

As was noted above, if your Learning/Serving Covenant covers two units of Field Education (as most do), your *General Goal* should include two of the six areas of ministry. This one gives you experience in Worship and Preaching and Pastoral Care. Move then to your **Learning Objectives**.

The Learning Objectives

- ❖ If your **Goal** and **Learning Objectives** make up the "curriculum" for the course of Field Education, the primary question you need to answer is, "Specifically, how will my supervisor, my lay committee, and the Director of Field Education know if I've accomplished my plans?" If your *General Goal* is the broad focus of your Field Education, your *Learning Objectives* are the steps you will need to take to accomplish your goal. As such, they narrow the focus and make the scope of your learning concrete. You will have one *General Goal* (with, perhaps, two foci). Your objectives should flow out of your *General Goal*.
- ❖ Good objectives have a number of **specific characteristics**. Objectives are:
 - *Achievable* (You're not going to remake a congregation in two semesters. Be realistic in what you hope to do.)
 - *Specific* (Steer clear of emotions in your objectives. It is exceedingly difficult to prove that you "feel more confident preaching" after a year of Field Education.)
 - *Measurable* (While it's difficult to prove that you "feel more confident preaching," it is possible to count the number of times that you've preached in a year's time. It's also possible to use sermon feedback questionnaires after each sermon to measure the congregation's perception of your growth and development. After all, confidence tends to be a by-product of preaching that speaks to God's People. "By the first of January, I will have preached two sermons and led worship twelve times and will have gotten organized feedback from twelve congregation members.")
 - *Time-bound* (Make ample use of the perfect tense. That's the "By the first of January..." part of the objective.)

- ❖ Finally, We'd like you to develop three specific objectives for each of you foci in your General Goal. These objectives coincide with the three major goals for Field Education noted at the beginning of this handbook.
 - **Objective A: Skills for Ministry.** What skills will you learn in this setting? Please note. We are asking what you will learn vs. what you will do. Frankly, in many ways, the skills for ministry are the easiest objectives to define, however, don't define "skills" too narrowly. One of the most important challenges in preparation for ministry is to grow in your understanding of diverse cultures and your ability to serve a variety of people in the name of Christ. Such diversity spans ethnic backgrounds, age, and sexual preference. There is room within this area for learning strategies for resolving personal conflict, listening skills, trust development, and appropriate leadership styles within such a wide variety of people. If your Field Education site is a challenging one, you will not only learn specific ministry skills, you will also learn to analyze the context of ministry within the congregation or site and within a wider society. Finally, you will be challenged to think systemically about ministry and to act ethically as a representative of the Gospel.
 - **Objective B: Theological Reflection.** What theological themes are present in this Field Education setting? What issues with God or the church or yourself will you confront in this experience? Where will you be challenged in your journey of faith? These are the broad questions that need to be addressed in this objective. Obviously, you can't predict all the ways that God's Spirit will impact you in this unit of Field Education. But you can take some time in the shaping of this covenant to look at yourself, at your own pilgrimage in the Christian faith, at the uniqueness of the setting in which you will be doing Field Education and to anticipate where you will be stretched theologically. You might even identify an area where you want to be stretched. (One of our students sought out a prison setting because he wanted to explore the meaning of forgiveness in his own theological journey.) For more concrete direction in theological reflection, read, *Transforming the Rough Places*.

- **Objective C: Ministerial Identity.** One of the miracles of God's continuing work of salvation is that God uses humans to continue the work of Jesus. As you step into ministry, you will need to identify and celebrate how God uses your own uniqueness to do God's work. You will need to define your identity, as a person, as a Christian, and as a minister and you will need to ask how all that fits together in what is uniquely you. You will need to explore areas of clergy authority; that which is given to you because of your position and that which you must earn as a servant of God's people. You will identify areas of personal and spiritual growth. This is part of the constellation of issues surrounding Pastoral Identity. This is also where you will include at least one goal on self-care.

At this point, in your *General Goal*, you have identified one of the six areas of ministry for each unit in your covenant, and you have fashioned three objectives for each of these areas. That means that, if your covenant covers two units (i.e. fall and spring), you will have six objectives.

Tasks

While we do not want to seem glib about it, if you write a well-crafted objective, the **tasks** essentially write themselves. The tasks are simply the steps you will need to take to accomplish your objective. Having said that let me ask you to keep a few things in mind.

- ❖ The tasks you include should be a *complete and logical progression* of activities from start to finish. We should be able to see with clarity what you will be doing and how you will do it. There should be no gaps in the activities you propose to carry out your objective. You may want to read Chapter 15 of, *The Adult Learner*.
- ❖ We do not need to know everything you propose to do, down to the last detail. If, for instance, you plan to preach two sermons, it would be helpful to know how you will schedule them and how you will develop the themes (lectionary based, seasonal, continuing series, etc.) but we do not need to know every step you take in sermon preparation.

- ❖ Your list of tasks *does not need to be absolutely complete*. One of your tasks in planning to preach twice in a semester could be, "In consultation with the pastor and the worship committee, identify two Sundays in which I will preach."
- ❖ Once you have your list of tasks, it would be wise for you to assign *due dates* for each activity. WE DO NOT need these in your learning agreement. It is simply a good way to plan and it will impress the daylights out of your supervisor.

Resources

Life gets simpler. Next you will need to develop a list of **Resources** growing out of each step in your list of tasks. Each step along the way you will need to ask, "What will I need to accomplish this task." Once again, we do not need every minute detail. We need enough of a list of resources to show us that you've thoroughly thought through your steps and if you don't have what you need to do the job, you know where to get it.

Oversight and Feedback

The final step in developing your Learning/Serving Covenant is to identify those people who can help give you **Oversight and Feedback** in the process. This is simply a reminder that we never do ministry alone. There are always people who can help us hone our abilities and refine our understanding of any situation. That list can include any your supervisor, the Ministerium, your pastor, your mentor, your classmates, your friends, your spiritual director, your pastoral relations committee, your spouse, your parents, your children, lay leaders, local service providers and your extended family. It is the family systems model at work.

Covenant Arrangements

Page 3 of the covenant is labeled "Covenant Arrangements." The *beginning date* and *ending date* is self-explanatory. Looking at your *weekly schedule*, use your best judgment. We have included this to give you, your supervisor a general idea of how you will be spending your time. It is not written in stone. You have a great deal of flexibility in your weekly schedule, but we want you to think about how you spend your time so that you can set some appropriate boundaries around your Field Education. If you find that you are putting in many more hours than

you've agreed to, you need to reassess your responsibilities. Likewise, if you find yourself bored and twiddling your thumbs, talk with your supervisor. You need to do more.

Let us say a word about what we have labeled *Vacation periods*. First, you may have three periods specified or you may have none. It's for you and the ministry site to determine. However, it is our recommendation that you work with your site to free you from Field Education responsibilities during those times when you have final exams here at the seminary. We believe that this is good stewardship of your time and emphasizes the cooperation between the seminary and your site.

It's under *Compensation*, that you list whatever arrangements you've made for "Remuneration."

Comments on the Learning/Serving Covenant

This is our miscellaneous page. It's essentially included to give all of you involved a chance to say anything else you'd like to say but haven't had a space to say it. The final page is included for information and need not be included when the Learning/Serving Covenant is submitted. Read, *The Adult Learner*.

Final Steps

When you have finished the final touches to your covenant and after all who need to have signed Part I, you should make copies for yourself and for your supervisor, then turn a signed copy to me. We are happy to receive these by fax or email, but if you email the covenant to us, make sure we get a hard copy of Part I with the signatures for our official records.

One More Word

Here's one final word about the Learning/Serving Covenant. It is certainly a tool for learning and measuring that learning in the seminary setting, but it also functions as a tool to instill healthy practices for pastors and ministers in ministry. I played on my college basketball team. Our coach made us repeat certain movements. He said by repeating certain movements in practice (Mr. Iverson) you have imprinted the pattern in your body and your muscles will automatically respond. That means what you practice in field education can become the

foundation for how you will respond in your ministry. Practice, practice, and practice some more.

The Learning/Serving Covenant in Field Education hopes to teach that same kind of imprinting. It offers a systematic approach to ministry. The Learning/Serving Covenant can become a way of approaching projects and problems that are a part of ministry. The more seriously you take the Learning/Serving Covenant, the more likely that this particular pattern of planning ministry will be second nature to you. The more planning you put into your ministry, the more likely you will find it blessed by the Holy Spirit and enriching for your own spirit.

Learning/Serving Covenant Summary

- ❑ Develop a broad, **General Goal** that still has one focus for each unit of Field Education. (Two foci for the academic year and one for the summer.)
- ❑ Identify three **Learning Objectives** for each foci, that are achievable, specific, measurable, and time-bound for each Ministry Area in your General Goal. These objectives should focus on areas of skills for ministry, theological/reflection and ministerial identity. (Three for one unit; six for two units)
- ❑ List the **Tasks** necessary to accomplish each learning objective.
- ❑ List the **Resources** necessary to accomplish each task.
- ❑ List those people who will give you **Oversight and Feedback** along the way.

On the following page, you will see an example of a part of a Learning/Serving Covenant. It states a General Goal, a Learning Objective for Area A, and the supporting Tasks, Resources, and Oversight and Feedback. You will note that it only scratches the surface of pastoral care but it does so from the area of personal growth and faith development. It focuses on an important issue in the life of the student; one that must be grappled with because it will (does) have a major impact on how the student deals with people who are dying. This Learning Objective offers the student a growing experience in the area of pastoral care and counseling.

LEARNING/SERVING COVENANT (Sample)

General Goal

Through this year of Field Education, I will develop my understanding of and practice in pastoral care.

Learning Objective B: Theological Reflection

By the end of the year in my Field Education, I will have researched and articulated my understanding of death and life after death.

Tasks:

1. Research social science and theological writings concerning death and life after death.
2. Conduct a biblical study of death and life after death.
3. Discuss eschatology with my theology professor.
4. Interview three older people from the congregation concerning their understanding of death and life after death.
5. Write a detailed outline of my understanding of death and life after death.
6. Make my report the focus of at least two supervisory sessions.
7. Share one of my interviews with my Ministerium.

Resources:

1. Consultation with my biblical professors concerning the relevant passages about death and after life in the Old and New Testaments.
2. Find passages in The Bible that address this topic.
3. Review *Grief, Dying and Death: Clinical Interventions for Caregivers* by Therese A. Rando.
4. Review theological views concerning the issues of death and the after life.
5. Review *Living Beyond Loss*, edited by Froma Walsh & Monica McGoldrick.

Oversight and Feedback:

1. My Supervisor
2. My Ministerium
3. The older interviewees from the congregation and local Hospice

THE SUPERVISORY SESSION

Overview

You have found the right setting to do Field Education. You have immediately bonded with your supervisor and have found your supervisor to be insightful, caring, and theologically deep. You feel welcome and at home in your site. You have put together dynamite Learning/Serving Covenant that challenges you but also helps you to offer your greatest gifts to the ministry. How do you get started?

Your Role in Field Education

It is important to be clear about what you can and should expect from Field Education. In your ministry setting, you will enter into a Learning/Serving Covenant. That means that you can and should expect to:

- ❖ Learn. That's how your covenant begins. As an adult learner, you will learn from every aspect of your experience. Specifically, you will learn from:
 - Your supervisor,
 - The lay leaders in your setting,
 - Colleagues on staff
 - Those you serve (living texts).
- ❖ Serve. You are a skilled person in ministry. You come into your ministry setting with gifts for ministry therefore you will contribute to the total ministry of your Field Education site.
- ❖ You are not a staff member but in many ways, you fill this role. You do not have the longevity of a staff member and, ironically, you are evaluated more closely.
- ❖ You are not a consultant but in many ways, you fill this role as well. You come with a set of skills and expertise that can contribute to the total ministry of your site but you certainly are not paid like a consultant and you aren't given the authority of a consultant either.

Inappropriate Roles for the Student

Having said something about what you are in a Field Education setting, it might be wise to say a thing or two (or seven) about what you are not. You are not:

- ❖ **A Messiah.** You are not going to save the church, the pastor or both.
- ❖ **A Rebel with a cause.** You can't champion one particular issue or crusade.
- ❖ **A Rebel without a cause.** It is not appropriate to be defensive, hostile, suspicious, or to express anger at something or everything. If you look in a mirror some day and see that this is what you've become, talk with your supervisor and immediately with me.
- ❖ **A Missionary to the pagans.** If you see yourself as the only one who is preserving orthodoxy, once again, you better talk with your supervisor and me.
- ❖ **A Gofer.** If you are simply running errands for the pastor or anyone else in the ministry setting, say something. It is not good for you. It is called service not serve us.
- ❖ **An Empty Servant.** If you believe that all you can offer to a ministry setting is service, empty of skills and leadership, you need to reassess your calling.
- ❖ **A Rescuer.** Look at yourself closely. If you find that you need to be needed, check your motives in going into ministry. Check yourself before you wreck yourself and a few ministries along the way!

Your Supervisor

Please view your supervisor as a colleague in ministry and as a skilled practitioner. In your weekly supervisory session, you can expect to receive helpful criticism on how well you are carrying out your tasks in ministry. This is someone who has done it and has good handles on how to do it better. You can expect to deepen your theology as you draw your theology out of your experience; as you grow to see more clearly how God acts in your particular life and in the Church. You can also expect to explore what it means to be a minister; and to put on the mantle of one who has been set apart by God to Minister to the People of God. These are high expectations but they are absolutely realistic. We pray your supervisory sessions will be one of the most enjoyable ways of learning and will help you have fun along the way.

In this process, your supervisor must be willing to:

- ❖ Spend at least **an hour each week** (more likely, an hour and a half) with you in the process of supervision and take whatever time necessary to prepare for this session.
- ❖ If your supervisor has not had supervisory training for ministry students,¹ your supervisor must be willing to participate in the *Foundations in Supervision* course that we offer each fall. This course runs all day one Saturday in the fall and all day one Saturday during J term. Participants can receive Continuing Education Credits for this course. There is no charge for the course, but each participant must attend both sessions to get credit for the course. Ministers who have been trained in supervision by other seminaries need only to attend in J term.
- ❖ Help you **put together your Learning/Serving Covenant**.
- ❖ **Recruit Lay Leaders to offer support and feedback**.
- ❖ **Observe** you in your ministry and, taking into consideration your Learning/Serving Covenant, provide your mid-year and year-end **evaluations**.
- ❖ If any severe difficulties arise, your supervisor must be willing to **consult with me** to work on dealing with the issues.
- ❖ Be sure to provide you with **a variety of ministerial experiences**. (Remember the six areas of ministry experience we expect from you.)

It is important that you are aware of these requirements so that you can make sure that a prospective supervisor is willing to accept these conditions before you and your supervisor sign on the dotted line.

Inappropriate Roles for your Supervisor

Just as it is important for you to understand what you are and what you are not in Field Education, so it's important to know what not to expect from your supervisor. Your supervisor should not be:

- ❖ **A Dictator**. You need a colleague not an authoritarian.
- ❖ **A Counselor/Therapist**. Your supervisor can be a listening ear from time to time but if you need therapy, you'll need to see someone else.

¹Training for supervision in ministry settings is different from supervision in other fields. In addition to overseeing the development of skills in the helping professions (social work, counseling, etc.) the theological field supervisor must be skilled in helping the student to do theological reflection and ministerial identity.

- ❖ **A Pal.** While it is likely that you'll form a friendship with your supervisor and will enjoy being with your supervisor, your supervisor is not one to chum around with.
- ❖ **A Peer.** One of the reasons that your supervisor is your supervisor is because your supervisor has something to teach you and some where to lead you.
- ❖ **A Father or Mother.** We all need nurturing and occasionally protection, but it is inappropriate to expect that or to find it from a supervisor.
- ❖ **A Rescuer.** Just as it is not a healthy relationship if you look to rescue the ministry or the supervisor, it is inappropriate to look for rescue from your supervisor.
- ❖ **A User or Abuser.** This is vitally important. If you sense that your supervisor is taking advantage of by you or if you are being abused psychologically or sexually, **I NEED TO KNOW IMMEDIATELY.**
- ❖ **A Supervisor who is AWOL.** If you are getting supervision and/or expected to do more than your covenant says, talk with me. We need to talk with your supervisor.
- ❖ **An Archetype.** This is a supervisor who expects you to do everything exactly as the supervisor would do it. You are an individual and unique. God made you that way, therefore your ministry will be unique. Your supervisor must respect that.

Getting Started

The first agenda that you and your supervisor have is getting to know one another. Take the first two or three sessions together to explore:

- ❖ What's your sense of **call to ministry**?
- ❖ What's your **spiritual and intellectual journey** been like?
- ❖ What's your **family** like? (Remember to use a broad definition of "family.")
- ❖ What **courses** are you taking?
- ❖ What do you **hope to be** when you grow up? (Okay, what do you hope to do when you graduate? Is that better?)

After the "getting to know you," phase, you need to move into a more formal method of reviewing your skills in ministry, growing in theological reflection, and exploring the meaning of ordained ministry and how you fit into it.

The Supervisory Conference

The weekly Supervisory Conference is the heart of Field Education. It is here that ministry is examined. It is here that the learning proposed in the Learning/Serving Covenant is most intentionally pursued. It is here that you and your supervisor will delve more deeply into the theological heart of the Ministry. It is here that you'll talk about what it means to be an ordained Minister of the Word and a change agent.

With such high expectations on the Supervisory Conference, it is important that they are scheduled weekly and that there be some structure to them.

- ❖ Your Supervisory Conferences should be **routinely scheduled** so that both you and your supervisor know exactly when they will happen. In this way, both of you can put the conference on your calendar and very little will get in the way.
- ❖ This time should be **dedicated exclusively to Field Education**, not for staff planning, or informal, friendly chats.
- ❖ Having said that, if you have not done so before, I believe it's a good thing to take a little time at the beginning to **check in**; to ask, "How are you doing?" and "What's happened in your life over the past few days?"
- ❖ The bulk of your time will focus on your **Ministry Reflection**. (See below.)
- ❖ I also believe that it can be helpful to take some time during your session or at the end to **pray** for each other and your mutual ministry.

Ministry Reflections

One of the cornerstones of your Supervisory Conference is theological reflection. Theological reflection begins with your experience. Therefore, to write a Ministry Reflection, you will need to:

1. Choose an experience that grows out of your ministry. For this to be a substantial learning experience, focus on something of importance to you. It should have **significance** in your life and it should be **related to your Learning Objectives**. Most often, this experience will grow out of your Field Education setting. There are times, however, when the experience for your theological reflection comes through an experience you have had at work, or in the seminary setting, or within your family or simply in the ordinary "stuff" of your living. While such experiences should be significant, they do not have to be earthshaking.

2. When you have fixed on an experience from your life (ministry) that somehow pushes you to the growing edge of your Learning Objectives, you will need to write a **brief, (two or three paragraph) "Ministry Reflection."** This Ministry Reflection becomes the grist for each week's Field Education session, therefore, to be perfectly clear, *you are expected to write a Ministry Reflection each week that you are doing Field Education.* As you write your reflection, make sure you give adequate room for your supervisor to write comments.
3. While the style and use of language should be **clear and concise** and your thoughts should reach below surface issues, the emphasis is on your reflection and not literary immortality.
4. Occasionally you may choose to write a longer reflection but generally your Ministry Reflection will be **one to two pages at most.**
5. The format suggested here is a suggestion. From time to time you may want to take the freedom to change how you report. Your supervisor may also wish to have a reflection in a different form. **Do what works well for you.**
6. Use audio recordings when appropriate. Preaching, counseling sessions (with permission) and Bible studies are a few instances whereby hearing a recording of your work may be of help.
7. In addition to becoming the agenda for your weekly supervisory session, your Ministry Reflection will help you **develop an analytical lens through which you will view your total ministry** for years to come. It is a little like the discipline of journaling. Through your Ministry Reflections, you are forced to stop what you're doing and to look at what's happening around you. That's not an easy thing to do when you're in the middle of meaningful ministry. You often get so caught up in the doing, that you don't take time to ask "How am I doing?" or more importantly, "Why am I doing what I'm doing?" Ministry Reflections also force you to identify experiences in ministry that are significant to you and then to begin to ask questions about why they are significant and if they are as significant to God and the Kingdom as they are to you.
8. Your Ministry Reflections should help you find **intersections** between your seminary classes, your life in the Christian Community, your experience in the world around you, and your service in your Field Education setting. This is integration and it is one of the most important aspects of your seminary education. You are being trained to do ministry and to do ministry well, (as God deserves) all that you're learning should point toward the continuous building of God's Kingdom.

9. A couple of days before your Supervisory Session, **give a copy to your supervisor**. This will give your supervisor a chance to read it, digest its wisdom, marvel at its eloquence, and identify the most important theological issues raised in your writing. While it is not always possible, it is often helpful if your supervisor can return your report to you with a written commentary. This gives you both time to prepare for your session.
10. Finally, your weekly supervisory session can lead to a **pattern of regularly consulting with a trusted colleague** in ministry for mutual evaluation, support, and encouragement. As ministry becomes more and more complex, it is clearer and clearer how much those of us doing ministry need each other. The pattern developed in weekly supervision is a healthy pattern for every Minister of Word and Sacrament. Through this kind of pattern, we become accountable to each other and better learn to share one another's joys and sorrows.

Skills

You and your supervisor will take time to examine the skills you are developing in your ministry setting. As a reminder, the skills you examine should reflect the skills you've listed in your Learning/Serving Covenant. Your supervisor is a source for the actual, hands-on work of ministry, from the mechanics of a baptism to the running of a board meeting.

Let me offer one word of caution, however. Do not let the area of skills development dominate your supervisory session. Looking at how well you are performing the tasks of ministry is the easiest part of Field Education (although listening to "constructive criticism" may not be). Remember the three purposes of Field Education and save time for the other two.

Theological Reflection

In its simplest form, theological reflection asks you to:

1. stop what you are doing,
2. describe what's happening,
3. Ask, in the context of faith in God, why you are doing what you are doing,
4. finally, you need to ask what you need to do differently to be faithful to what God expects.

We believe that you can write this kind of disciplined reflection in a relatively brief two or three paragraph Ministry Reflection. Obviously it takes some thinking and even praying about the experience. But this is the essence of growing in theological reflection.

Having said that, let me offer you a more in depth method of doing theological reflection that can inform your Ministry Reflection or, can give structure to your reflection, if you choose to write a longer essay.

Robert Kinast offers a model for theological reflection based on the acronym NAME. In it, he identifies four relatively understandable steps we offer to you as a pattern for theological reflection in your Ministry Reflections.

1. **Narrate** the experience. Your narration should be factual and, as much as possible, value-less. Deal with basic information questions. ("Who?" "When?" "What?" "When?" "How?" Save the "Why?" for later.) In your narration, deal with "Just the facts, Ma'am. Just the facts."
2. **Analyze** your story. Look for the "Why?" of it all. Look at the story from different angles and from the perspective of those involved. Sociologically and psychologically, what's going on? There may be a lot of reasons for the events to unfold the way they did. Where do the issues of faith intersect with your narration?
3. **Look for the heart of the Matter.** What's the primary issue, theologically and relationally? It's in this step that you will incorporate all that you've learned from your Christian tradition, including the Bible, Christian history, your particular tradition, and the thinking of the world's greatest theologians.
4. Finally, **Enactment.** Now that you have identified the heart of the matter and you have consulted the depths of faith and have heard God call anew, what are you going to do about it? What new steps do you need to take?

Ministerial Identity

The third major goal for Field Education is helping you develop and grow in Ministerial Identity. What does it mean to step from the front pew as a faithful parishioner to stand behind the pulpit as the pastor? What's the difference between doing ministry and being the minister? Why should people listen to you even if you put on the robes and stand in the pulpit? These are all questions of ministerial identity.

You and your supervisor will need to talk about issues such as:

- ❖ **Role Expectations.** What do boards of congregations or ministry organizations expect of you when you come in as an ordained Minister of Word and Sacrament? Which expectations are fair? Which are not? Which are realistic and which are not? It would be good to take time from time to time to talk about the expectations placed on your supervisor and to see how she or he deals with them.
- ❖ **Boundaries.** Role expectations naturally lead to an examination of boundary issues. As you will discover (if you haven't already), most places of ministry can fill up a minister's life with expectations. It can be a 24/7 kind of responsibility. Most ministers also have family privileges and responsibilities. Finally, ministers are real people with real needs, so being responsible for your own health and wellbeing is a part of the equation. All of this needs to be discussed with your supervisor. Once again, it would be wise to hear how your supervisor juggles all these responsibilities and still maintains healthy boundaries.
- ❖ **Calling.** Expectations and boundary issues theologically relate to calling. What does it mean to be called by God to be a Minister of Word and Sacrament? How does this calling fit with the calling to be a spouse, a parent, or a child responsible for a parent's wellbeing? If these are all callings from God, which takes precedence? On another level, it's wise for you and your supervisor to periodically look at your calling to ministry. It's a part of continuously testing the Spirit.
- ❖ **Authority.** Seriously, folks, why should anyone listen to you when you say, "Thus says the Lord..." How is your calling to ministry verified by the community to which you are called? What can you do with the authority that comes when you don the collar and robes? What authority do you need to earn? What are the ethical exercises of that authority and what are misuses of it? All these authority issues need to be addressed through your ministry experiences with your supervisor.

All these and many more topics are the bases of pastoral identity. One of the primary values of doing Field Education with a Teacher in the Field is that this supervisor has had experience in all these areas. Your supervisor may not have thought about all these issues (The busy-ness of ministry can get in the way.) but, I found that my experience as a supervisor of students brought these issues to the surface and it made me a stronger pastor in the process. Like theological reflection, I hope that looking at issues of pastoral identity becomes a life-long, ministry-long discipline for you.

Odds and Ends

- ❖ Obviously, the Ministry Reflection is the primary focus for the session but it may move out of the spotlight if deeper issues arise. Often Ministry Reflections act as springboards to other topics.
- ❖ You and your supervisor should keep copies of all your reports and the written commentaries. By looking back over these reports, you will get a chance to see patterns emerge, themes reoccur, and you'll be able to get a longer perspective on your Field Education. Your weekly reports also become important when it comes time to do your semester's end evaluations.

Summary of the Supervisory Session

- Meet with your supervisor for one or two **getting to know you** sessions.
- Weekly, **write** a one-to-two page Ministry Reflection.
- Submit your reflection to your supervisor a **day or two before your session**.
- Your supervisor will **write comments on your reflection** and return it to you.
- Your weekly session will **focus on these issues** and whichever ones grow out of your discussion.
- You will **save all reflections and comments** as tools for identifying patterns and reoccurring issues and for evaluations.
- Through the course of the Field Education, your reflections should cover issues of **skills development, theological reflection and ministerial identity**.
- Your Ministry Reflections should focus on the **learning goals and objectives** you identified in your Learning/Serving Covenant.

On the following page, you will find three samples of weekly Ministry Reflections with the format that we found helpful.

Sample Ministry Reflections²

#1 "I don't understand myself."

Student's Report

I don't understand myself. Sometimes I really want to be super minister, dynamic ministerial leader, pastoring the most spiritual (sic) alive church in the East, and sometimes I feel so weak and passive and want someone to take care of me and not to expect anything out of me. I am so reluctant to accept what I really am, which is somewhere in the middle. Is it that way for everybody? I guess what I'm really afraid of is waking up in 10 or 20 years and realizing that my ministry has been shallow, lukewarm, for reasons I can't even discern.

Supervisor's Response

#2 "Ministry of Presence"

Report

Thursday began when you showed me the set-up for the bazaar. You will recall that we chatted with some of the women who had come in to set up and decorate, and you introduced me to a few of them. As we headed for the office to work on planning a program together, I commented that it was time to end our playing and get to work, and you responded that what we had been doing was our work-it was ministry. I'm not quite sure how it was ministry...you keep talking about a 'ministry of presence,' but I'm never sure when my presence is a ministry and when it is just presence.

Response

² Permission to use the following samples is granted by Andover-Newton Theological Seminary Field Education Department. These are actually portions of students' weekly reports. They have been disguised and are used with the students' permissions.

#3 "God doesn't want me!"

Report

I started my weekend with a visit to the nursing home where I called on several of the parishioners. One of them was a lady whom I've seen several times and who seemed very lonely. She has had the flue and didn't feel very well. We chatted about this and that for a few minutes, and then she began to tell me about her granddaughter who had just come from England with her three children. She became very animated and pointed to her pictures and told me about them. Suddenly she started to cry and said that God didn't want her. She didn't know why. The people at the next bed stopped and frankly stared. I was dumbfounded and totally unable to respond verbally. I took her hand and held it but felt inadequate and clumsy. Later I thought of all sorts of things I could have said but at the time, I was speechless and very aware of the fact that the room was so crowded that the people nearest us were only a bed width away.

Response

Entry

Ask your supervision how best to help you enter into this new ministry setting. This should include:

- ❖ Announcing to the congregation or the ministry site that you will be coming on board and explaining to them why.
- ❖ Explaining to the congregation or those served in your site what they can expect from you.
- ❖ Interpreting to the congregation or ministry site their role as a "Teaching Congregation" or a "Teaching Site."
- ❖ Introducing you (and your family, if your family will be involved) to:
 - Staff members other than your supervisor
 - The congregation or clientele of the ministry setting
 - Persons within the ministry setting you'll be working with
 - The community in which the ministry setting is set
 - The board of the congregation or ministry
- ❖ Inviting lay leaders to offer a lay perspective and discuss with you:
 - The purpose and scope of your work
 - The mission and goals of the church or institution
 - Your roles and expectations
 - How you fit into the mission of the church or ministry site
- ❖ Orient you to the structures and systems of your setting, including:
 - The layout of the facility
 - Various committees, organizations, and key lay people with whom you'll work
 - Community people you will encounter and share the work

EPILOGUE

Field Education can change lives. It changed mine. That is part of the privilege and miracle of this process. With planning, that life-changing experience can become a pattern through which such life-changing experiences continue through out your ministry. I pray that God will use your experience in Field Education to confirm your calling and lead you to the fulfillment that comes with building God's Kingdom.

Grace and Peace,

The Reverend Willard Ashley, D. Min., D. H.

Appendix A: Evaluations

LEARNING/SERVING COVENANT CHECKLIST

The following checklist is provided to help you ensure that all the steps you need to take to sign up for Field Education are completed. It is also provided to help you see what I need to approve your covenant. Therefore, it is the wise and prudent student that attends to these details.

- I've **registered with the registrar for Supervised Ministry**. For your convenience, the registrar has listed Supervised Ministry on the registration blank and you simply need to check the appropriate box. Having said that, please be aware that **your registration is not yet complete**. Like an independent study, you need a learning plan in place before registration is complete. That's the Learning/Serving Covenant. So registration is a two step process; first the signing up for the course with the registrar and then submitting the covenant by the due date.
- **This covenant is turned in before due date:**
 - **May 15th** for summer Field Education.
 - **August 15th** for covenants that begin in the fall.
 - **October 15th** for new students registering in the fall.
 - **December 15th** for those doing Field Education during the spring semester.
- **Part I, "Identifying Data"** is included.
- **Part II**, identifies **one ministry area for each unit** in my covenant and that area is clearly articulated.
- I've included **three objectives** for each ministry area. (In other words, if your covenant is for one unit, you'll have three objectives, one in Skills for Ministry, one in Theological Reflection, and one in Ministerial Identity. If it covers two units, you'll have six; two for each of these topics.)
- I've provided a list of **tasks, resources, and oversight and feedback** for each objective.
- I've included "Covenantal Arrangements" in my covenant
- I've included any "Comments on the Learning/Serving Covenant that were made.
- I've made copies of this covenant for myself, for my supervisor and one to turn in to the Director of Field Education.

Learning/Serving Covenant
New Brunswick Theological Seminary

Date Received: _____ Term of Covenant: _____

PART I: Identifying Data
(Please type or print clearly)

Student

Name: _____

Address: _____

City: _____

State: _____ ZIP _____

Telephone:

- Home: _____

- Work: _____

E-mail: _____

Supervisor

Name: _____

Address: _____

City: _____

State: _____ ZIP _____

Telephone: _____

E-mail: _____

Supervised Ministry Site

Field Education Site: _____

Address: _____

City: _____

State: _____ ZIP _____

Telephone: _____

Fax: _____

E-mail: _____

Supervisor's Continuing Education (Please Check One)

NBTS Foundations in Supervision

Other Foundations Course

(Seminary: _____)

SUPERVISORY CONFERENCE

(The Conference shall be at least one hour per week)

Day: _____ Time: _____ to: _____

Location: _____

This covenant is accepted by:

Student:* _____ Date: _____

Supervisor:** _____ Date: _____

Lay Representative: _____ Date: _____

For seminary use only

Director of Supervised Ministry: _____ Date: _____

Dean of the Seminary: _____ Date: _____

PART II: The Learning Plan

I. General Goal: (Broadly state the area(s) of ministry you hope to address through the duration of this field education assignment.)

II. Learning Objectives: Growing out of your General Goal for each area of ministry in your goals, please fashion a Learning Objective for each of the following categories:

- A. Your Skills for Ministry.
- B. An area of concentrated Theological Reflection.
- C. How you hope to grow in Ministerial Identity.
- D. Examine the problems and opportunities present in non-parish, occasionally secular social organizations. (This objective fits for those in non-parish settings. Occasionally someone in a parish will make this an area of exploration as well.)

(Please note: For one unit, you will have three objectives. For two units, you will have six.)

III. Procedures: As a reminder, each objective should meet four criteria. Learning objectives should be Achievable, Specific, Measurable, and Time-bound.. On additional sheets of paper, one for each learning objective, please follow the following procedure:

- A. On the top of the paper, state your objective. If you have fashioned a good objective, the next steps will flow naturally.
- B. Under that, list the specific tasks you'll need to perform to accomplish your objective. The clearer the list of tasks, the easier it will be for you to know what you need to do in Supervised Ministry.
- C. Under your tasks, list the resources you'll need to carry out your tasks. This will include courses, research, reading and any other experience that will help you along the way.
- D. Finally, identify those who will give you oversight and feedback in the process. As is noted in the Handbook, this can be formal or informal and can include anyone who will help you reflect upon and assess your ministry.

Part III: Covenant Arrangements

Beginning Date: _____ Ending Date _____

WEEKLY SCHEDULE: APPROXIMATE HOURS SPENT

Event	Hours
Weekly tasks	_____
Supervision	_____
Lay Committee (Show monthly average.)	_____
Staff Meetings	_____
Preparation	_____
On the job travel (Not commuting)	_____
Other Responsibilities	_____
Total hours per week (8-12 total hours).	_____

Vacation Periods:

1. From _____ to _____.
(day/date) (day/date)
2. From _____ to _____.
(day/date) (day/date)
3. From _____ to _____.
(day/date) (day/date)

**In signing this Supervised Ministry Learning/Serving Covenant, the supervisor becomes subject to the New Brunswick Theological Seminary Policies, including the sexual misconduct policy.

Appendix B: Evaluations

STUDENT FIELD EDUCATION EVALUATION

Student feedback is very important to the faculty in our maintaining excellent sites for field education and in helping our supervisors in the field to increase their effectiveness. Please give us your honest feedback. Be sure to include your name, contact information, the name of the field education site and the supervisor's name on each sheet. Thank you.

Indicate the extent of your agreement or disagreement with each statement.

1. Overall my field placement was excellent.
2. I am increasing my competence a clergy person.
3. I was given meaningful tasks as outlined in my learning-serving covenant.
4. I had the proper workspace, equipment, supplies and support.
5. I was able to work in a safe and healthy work environment.
6. The assignments at my field education site supported my educational goals.
7. This unit helped me to increase my competence as a cross-cultural clergy person.
8. The staff and leadership understood my role and helped to facilitate my work.
9. I was given sufficient orientation and introduction.
10. I was able to apply classroom learning at the site.
11. I was encouraged to think theologically and explore my thoughts with my supervisor.
12. My supervisor provided regular supervision.
13. My supervisor demonstrated skills and knowledge in my focus area for this unit and helped me to apply classroom learning to my field education.
14. My supervisor reviewed my work with me and gave me appropriate professional feedback.
15. My supervisor helped me to grow as a professional.
16. My supervisor was available for emergencies.
17. My supervisor helped me to maintain my self-care goals.
18. My supervisor helped me to re-think my models of ministry.
19. My supervisor gave me regular feedback.
20. My supervisor was available when I needed her/him.
21. My supervisor was an advocate for my education.
22. I would recommend this placement and supervisor to another student.

If you disagree with any of the statements listed above, please explain on a separate sheet of paper typed with your name, e-mail address, telephone number and the site name.

On a separate sheet of paper, please type your answers to the following questions:

1. What did you learn about ministry during this unit of field education?
2. What did you learn about yourself during this unit of field education?
3. What did you learn about God during this unit of field education?
4. What was not asked that is important for us to know about this unit or site?
5. How can NBTS further prepare you for a lifetime of effective ministry?

*Remember to include your full name, contact information and the name of the site.

SUPERVISOR'S EVALUATION

Supervisor feedback is very important to the faculty in our maintaining excellent sites for field education and in helping our students to increase their pastoral identity. Please give us your honest feedback. Be sure to include your name, contact information, the name of the field education site and the student's name on each sheet. Thank you.

Indicate the extent of your agreement or disagreement with each statement.

1. Overall the student showed promise as a clergy person.
2. The student increased their competence a clergy person.
3. The student completed the tasks listed in their learning-serving covenant.
4. The student had the proper workspace, equipment, supplies and support.
5. The student found your site to be safe and a healthy work environment.
6. The student's assignments supported their educational goals.
7. You helped the student increase their competence as a cross-cultural clergy person.
8. The congregation or agency understood their ministry as a teaching institution.
9. The student was given sufficient orientation and introduction.
10. The student was able to apply their classroom learning at your site.
11. The student was able to share a range of appropriate emotions.
12. You provided regular supervision to the student.
13. The student was able to think theologically.
14. The student was able to work as part of a team.
15. The student grew as a professional.
16. The student was a help to you and your congregation or agency.
17. The student maintained their stated self-care goals.
18. The student interacted with others effectively.
19. The student was able to receive appropriate feedback.
20. The student demonstrated appropriate boundaries.
21. The student demonstrated appropriate pastoral identity.
22. The student is on the road to becoming an effective clergy person.

If you disagree with any of the statements listed above, please explain on a separate sheet of paper with your name, e-mail address, telephone number, the site name and the student's name. We will respond immediately.

On a separate sheet of paper, please supply your answers to the following questions:

1. What strengths and growing edges did the student demonstrate during this unit?
2. What can the seminary do to help this student increase their effectiveness?
3. What can the student do to grow as a person and professional in ministry?
4. What information was not asked that you think is important for us to know?

WE THANK YOU SO MUCH FOR THE VALUABLE MINISTRY YOU PROVIDE FOR OUR STUDENTS. PLEASE LET US KNOW HOW WE CAN BE OF HELP TO YOU IN YOUR WORK.

Appendix C: NBTS Sexual Misconduct Policies

POLICY CONCERNING SEXUAL MISCONDUCT [Adopted November, 1993; Revised June, 1995]

New Brunswick Theological Seminary serves the sovereign God who in Christ, by the power of the Spirit, is redeeming the creation, reconciling a divided humanity, and establishing righteousness on earth. God calls the church of Jesus Christ to discipleship: to proclaim the gospel, to provide ministries of compassion, and to pursue justice and peace. The Seminary's mission is to prepare men and women for educated and faithful leadership in the church, particularly in congregations, and also in specialized ministries serving church and society. -- from the Seminary's Mission Statement

As Christians, we affirm and give thanks for the goodness of God's creation, including specifically the created goodness of our human sexuality. God has made us male and female, clothed us with bodies, and given us to one another to live in love even as God in Christ loves us. Our sexuality is as vital to our identities as human beings and Christians as is every other aspect of our personalities. We believe that God has created us to live in intimate relationships, and that our intimate relationships--as much as our professional lives--are contexts for proclamation of the gospel, ministries of compassion, and the pursuit of peace and justice.

We believe that healthy, creative, and responsible intimate relationships are marked by mutual nurture and tender regard for one another, respect for individual integrity, shared power, faithfulness, and interdependence. In theological terms, that interdependence is what the Apostle Paul describes as the willing restraint of freedom for the brother or sister for whom Christ died (see 1 Corinthians 8:1-11:1). In order for an intimate sexual relationship to seek and maintain these qualities, there must exist within it a relative balance of personal and social power that ensures each individual equal freedom to make choices and to maintain personal integrity.

Particular professional relationships of trust--between employers and employees, between teachers and students, between pastors and parishioners, between supervisors and seminarians, between therapists and clients, and so on--are *by definition* relationships in which such social and personal power is not in balance. In such relationships one person willingly relinquishes personal and social power to another for the sake of a particular goal: employment, education, spiritual nurture, healing. Because of this dynamic of unbalanced power, itself a potentially healthy and even life-giving dynamic, behaviors which normally belong in intimate sexual relationships cannot be healthy in such contexts and are rather potentially destructive in the extreme.

Even in relationships between peers--in the Seminary community, those between students, between faculty members, between administrators, and so on--in which social and personal power is theoretically balanced, individuals can also sometimes use sexuality and sexual behaviors to exert power, manipulate, or coerce one another, thus encroaching on one another's personal integrity. These, too, are situations, which are potentially destructive.

This policy statement seeks to address both sorts of situations in the Seminary community and to create a context within which right relationships between individuals are nurtured and protected. Its goals are (1) to delineate professional sexual ethics for members of the New Brunswick Theological Seminary community, (2) to describe the Seminary's institutional commitment to nurture development of those ethics in individuals, and (3) to provide for a just and compassionate process for addressing situations in which those ethics may have been transgressed. This policy applies to behavior in relationships created by virtue of persons' participation in the life, work and programs of New Brunswick Theological Seminary.

I. DEFINITIONS

Sexual misconduct includes the following:

1. Sexual transgression is defined as behavior, which transgresses or crosses the proper boundaries established by professional relationships of trust. Thus, sexual transgression entails engagement, in the context of a ministerial or professional relationship of trust, in behaviors which normally belong in intimate sexual relationships, with the result that trust is broken.
2. Sexual harassment is defined as any unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature, when:
 - i. submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment, faculty or administrative status, or academic status;
 - ii. submission to or rejection of such conduct is used as the basis for decisions affecting an individual's employment, faculty or administrative status, or academic status; and/or
 - iii. such conduct has the purpose or effect of unreasonably interfering with an individual's performance as an employee, administrator, faculty member, or student, or with an individual's educational experience; or creates an intimidating, hostile, or offensive work or educational environment.
3. Child sexual abuse is defined as any adult sexual contact whatsoever with any person under 18 years of age, where the difference in age is more than two years, and as provided for in the New Jersey Code of Criminal Justice 2C:24-4, Endangering the Welfare of Children; or 2C:24-7, Endangering the Welfare of an Incompetent Person, or in the New York Penal Code 130.55, 130.60, 130.65, Sexual Abuse of a Child; or 130.67, 130.70, Aggravated Sexual Abuse of a Child; or 260.10, 260.25, Endangering the Welfare of a Child or Incompetent Person.
4. Rape or sexual contact by force or coercion is defined as provided for in the New Jersey Code of Criminal Justice 2C:12-10 (Stalking) and 2C:14-2, 3, 4 (Sexual Assault, Criminal Sexual Contact, Lewdness), or in the New York Penal Code 130.20 (Sexual Misconduct); or 130.25, 130.30, 130.35 (Rape); or 240.25, 240.26, 240.30, 240.31, 120.13, 120.14,

120.15 (Harassment and Menacing (“stalking”)); or 245.00, 245.01 (Public Lewdness and Exposure).

II. THE SEMINARY'S COMMITMENT

New Brunswick Theological Seminary, through this policy of the Board of Trustees, commits itself institutionally to provide an environment, which nurtures and protects individuals and their right relationships with one another. To that end:

1. The Seminary will publish this policy in the Student, Faculty and Administration, Staff, and Field Education Handbooks.
2. The Seminary will provide biennial educational experiences for faculty, administrators, staff, and supervisors, which raise the issues of sexual misconduct and offer constructive and theologically informed ways to discuss them.
3. The Seminary will make participation in an educational experience concerning professional sexual ethics a requirement of its degree programs, beginning with students admitted in the 1994-95 academic year.
4. Because language can either create an environment in which all persons are valued equally, or undermine such an environment, with important consequences for a climate that inhibits or supports sexual misconduct, the Seminary's inclusive language policy is an important part of this commitment. It is published regularly in the Seminary's Student, Faculty and Administration, Staff and Field Education Handbooks.
 - a. New Brunswick Theological Seminary is a Christian community of men and women marked by racial, ethnic, and ecumenical diversity. The way we communicate in written and spoken language expresses our conviction that in Christ "there is neither Jew nor Greek...slave nor free...male and female" (Galatians 3:28). It is, therefore, the policy of the Faculty of New Brunswick Theological Seminary that in our written and spoken language--in course work, worship leadership, and public and internal communication--the full diversity of the people of God be reflected. When speaking or writing about human beings, we do not use gender-specific, racist, or culturally exclusive language; when speaking or writing about God, we employ the full spectrum of biblical and theological imagery for God that includes and goes beyond gender-specific anthropomorphism (action #88-04, adopted February, 1988).
5. The Seminary will provide procedures for resolving complaints of sexual misconduct as defined in section I., "Definitions."

III. PROCEDURES FOR RESOLVING COMPLAINTS OF SEXUAL MISCONDUCT

A. APPLICABILITY

1. The following procedures and standards are to be followed in cases of complaints concerning behaviors defined as sexual misconduct in section I, "Definitions."
2. The following procedures and standards apply to the behavior of trustees, faculty (permanent and adjunct), supervisors and members of lay committees in seminary-affiliated field education settings, administration, staff and students of New Brunswick Theological Seminary.
3. The following persons have standing to bring a complaint under this policy: trustees, faculty (permanent and adjunct), supervisors in seminary-affiliated field education settings, administration, staff, and students of New Brunswick Theological Seminary for themselves and on behalf of their minor children, and the spouses and adult children of students, alumni/ae and other former members of the Seminary community, and members of congregations in which Seminary students are engaged in field education approved by the Seminary.
4. Where the Dean of the Seminary is the object of a complaint, the designated grievance officer (see below) shall take the Dean's role as provided in the policy.
5. Where the President is the object of a complaint, the President's role in these procedures shall be taken by the Moderator of the Board of Trustees.
6. Where a trustee or field education supervisor is the object of a complaint under this policy, the President shall appoint a trustee or supervisor (respectively) to the Hearing Board in addition to its regularly appointed members.

B. COMPLAINT RESOLUTION PROCEDURES

1. INFORMAL RESOLUTION OF A COMPLAINT

The complainant may seek informal resolution of her/his complaint by confronting directly, and discussing with, the alleged harasser her/his feelings about the unacceptable behavior, with the object of ending the misconduct informally and privately. If the complainant finds it desirable, she/he can request the Dean of the Seminary, or the designated grievance officer (see Note below), to assist in the informal resolution of the complaint, by naming a competent advocate to accompany the complainant in confronting the alleged harasser. This advocate should be appointed within three working days of the complainant first notifying the Dean of the Seminary or grievance officer. At the time that the complainant requests this action of the Dean of the Seminary or grievance officer, that individual shall inform the complainant of his/her options under this policy. The fact that a complainant claims this option for informal resolution of the complaint in no way restricts his/her right to pursue the formal complaint process outlined in the rest of this policy.

[NOTE: The President, with the approval of the faculty, shall designate each academic year from among the faculty, administrators, or staff members holding Administrator IV status a grievance officer who is of the other gender from the Dean.]

2. PROCESS FOR FORMAL RESOLUTION OF A COMPLAINT

a. Initiation of the Process

The complainant may initiate a formal hearing process by submitting a signed complaint in writing to the Dean of the Seminary or the grievance officer. Ordinarily the complainant should present the complaint as promptly as possible after the alleged harassment or misconduct occurs; however, in cases when circumstances clearly prevented prompt action, the complaint will be received. Upon receipt of such a signed, written complaint the Dean of the Seminary or grievance officer is obliged without exception to forward the complaint to the Chairperson of the Hearing Board within three working days. At the same time the recipient of the formal complaint (whether Dean of the Seminary or grievance officer) shall inform the complainant of their options under this policy, and will provide a copy of the complaint to the charged party immediately.

b. Appointment of Advocates

Within one week of receiving the written complaint, the recipient (Dean of Seminary or grievance officer) shall appoint an advocate of the complainant's choosing for the complainant and an advocate of the charged party's choosing for the charged party. These advocates shall assist the complainant and charged party in representing themselves in the hearing process. The advocates shall be members of New Brunswick Seminary's faculty, administrators, staff, students, trustees, supervising pastors and their spouses. Although the charged party may consult with an attorney, in no case shall attorneys be permitted to appear as advocates.

c. The Hearing Board

The Hearing Board is a standing committee of the Seminary. It consists of one faculty member (and an alternate) elected by the faculty, one administrative staff member (and an alternate) elected by the Administrative Council, one support staff member (and an alternate) elected by the support staff, and one student member (and an alternate) elected by the Student Society. The term of office is one case. Members will be elected in the spring for the following academic year. The Board will elect its own chairperson after being composed in the spring. If no member of the Hearing Board is a counseling professional, the Hearing Board shall have the benefit of such a professional as a consultant. Likewise, the Hearing Board shall have the benefit of the seminary's legal advisor as a consultant.

d. Procedures to be Followed by the Hearing Board:

- (i) The Hearing Board will begin meeting within twenty-one days of receiving the complaint, and report its finding and recommendation for action to the President within ninety days of the submission of the complaint. A copy of its finding and recommendation will be supplied to both the complainant and the charged party.
- (ii) The charged party will be called upon in writing to appear and defend him/herself.
- (iii) The complainant and the person charged with misconduct shall both have an opportunity to present whatever evidence and witnesses they deem relevant to the charge and to re-

spond to evidence and witnesses presented by the other party, including cross-examination.

- (iv) The burden of proof (by the preponderance, i.e., the greater weight, of the evidence) shall rest upon the person(s) bringing the charges.
- (v) At any point during the process, the Hearing Board may recommend psychological counseling for either of the parties involved.
- (vi) Either party shall have the right to challenge the presence of any two members of the Hearing Board on a peremptory basis, or any member for cause. Those persons shall then be replaced by their alternates.
- (vii) Any person involved in adjudicating a case under this policy who believes that they may not be able to decide the case impartially, or believes that it would appear to others that they are unable to decide the case impartially, may request that the President excuse them from their duties. In the event that the President judges that the person's request for excuse should be granted, he or she shall be replaced by their alternate.
- (viii) A record of the evidence presented and considered by the Hearing Board must be established and kept. This record shall include a written summary of the evidence and arguments presented to the Hearing Board, audio tapes of all oral argument and evidence presented to the Board, and all written submissions of argument and evidence. This entire record shall remain confidential.
- (ix) Confidentiality will be respected in all these procedures. The procedures will be private.
- (x) After hearing the evidence, the Hearing Board will render a finding. The finding is to be based only on the evidence in the record. On the basis of this finding a recommendation for action will be made as well. Prior to determining its recommendation for action the Hearing Board shall consult with the aggrieved party.
- (xi) The finding and recommendation of the Hearing Board shall be approved by three quarter vote and shall be final, subject only to review by the President to assure that proper procedures were followed. If the President finds material procedural errors, the entire matter is to be referred back to the Hearing Board for rehearing
- (xii) The President may not change the finding of fact of the Hearing Board, but she/he may modify the recommendation for action. When the recommendation for action proposes steps that require the action of the faculty or trustees, the President, in collaboration with the report writer, shall present the recommendation to those bodies.
- (xiii) If new evidence comes to the President, she/he must refer the case back to the current Hearing Board for a new finding and recommendation. The President must make her/his decision within two weeks of receiving the finding.

C. DISCIPLINARY PROCEDURE

1. A FINDING OF UNSUBSTANTIATED CHARGES

If the finding is that sexual misconduct did not take place, the President, in consultation with the person falsely charged, shall take steps to remove or alleviate adverse consequences resulting from an accusation, in ways appropriate to the particular case.

2. A FINDING OF SUBSTANTIATED CHARGES

- a. Disciplinary action can be recommended through these penalties or others deemed appropriate. When reporting to the President, the Hearing Board, based on their knowledge of the facts and findings of the case, and in consultation with the victim, shall make a recommendation concerning an appropriate course of disciplinary action, which may include one or more of the options listed below. In addition, the Hearing Board shall make a recommendation concerning the placement of an open notation in the charged party's personnel file, or in the case of a student, on the transcript, to the effect that confidential disciplinary action was taken under this policy, and that the charged party's permission is required for detailed disclosure. Further, the Hearing Board may recommend that for a specific time period (e.g. one year, two years, indefinitely) prospective employers be informed of such a notation.
- (i) **ADMONITION:** An oral statement by a representative of the Seminary to the offender that explains what about his/her conduct was wrongful, and that reflects the nature of the offense. This statement should also name expectations for changed behavior. Where the finding in the case concludes that the misconduct arose because the parties involved operated from different cultural assumptions the President may elect, in recording the substantiated charges as provided below, to append a statement in both the open and the sealed record that this was judged due to cultural differences.
- (ii) **WARNING:** A notice to the offender in writing that failure to discontinue objectionable conduct forthwith will result in penalties under options (3)-(7) below.
- (iii) **PROBATION:** The offender will report to a supervisor within the seminary on a regular basis for a specified period of time. During this time a program of psychological counseling may be either recommended or required, at the offender's own expense.
- (iv) **RESTITUTION:** The offender will be required to pay the costs of needed psychological counseling for the complainant for a period of up to two years, but not to exceed a total of \$10,000. This option is not intended for use as a sole sanction, but is intended for use in combination with other sanctions listed here.
- (v) **SUSPENSION:** Exclusion from classes or employment or other participation in seminary activities for a definite period of time. The conditions for readmission shall be stated in the order of suspension, including possible psychological counseling for the complainant and/or offender, at the offender's expense.
- (vi) **EXPULSION:** Termination of status or employment. This may also involve the withholding of a degree or certificate in the case of students.
- (vii) **REFERRAL TO LAW ENFORCEMENT AUTHORITIES:** Any substantiated complaint that involves behavior which appears to violate the criminal laws of the State of

New Jersey or New York shall be reported to the appropriate law enforcement authorities by the Seminary.

- The President will receive the finding and recommendation from the Hearing Board, make a determination on procedural correctness, and impose a penalty within two weeks of receiving the finding and recommendation, and under the restrictions noted above.
- Where the offender, by virtue of ordination or participation in a formal process of ministerial preparation, has accountabilities to denominational authorities and/or a governing body, or is officially engaged by the Seminary to serve on a lay committee in a seminary-affiliated field education setting, the President shall inform the appropriate denominational authorities and/or the appropriate governing body (ies) that charges have been sustained against the individual in question. The President shall also discuss with the victim and offender the possibility that denominational and/or other policies and disciplinary procedures may apply in addition to the Seminary's policy.
- If the finding is that the charges are substantiated, and no appeal is filed, a sealed record of the charges and their disposition shall be placed in the charged party's file. Upon the recommendation of the Hearing Board and concurrence of the President, an open notation may be made in the charged party's personnel file, or in the case of a student, on the transcript, to the effect that confidential disciplinary action was taken under this policy, and that the charged party's permission is required for disclosure. The Dean of the Seminary or other personnel officer will inform prospective employers of such a notation according to the terms specified by the President as part of the penalty imposed.

D. APPEAL PROCEDURE

1. After the President has reviewed the procedural correctness of the hearing process and imposed a penalty where the charges have been substantiated, either party may appeal a decision of the Hearing Board to the Trustees of New Brunswick Theological Seminary. Written intent of appeal must be submitted to the Moderator of the Board of Trustees within two weeks of the President's decision, stating the grounds of appeal. The written submissions for or against the appeal itself must be filed within 30 days of the President's decision. These are to be filed with the Moderator of the Board of Trustees.
2. The Moderator of the Board shall appoint and convene a committee of the Trustees to review the finding and the records of the original hearing procedure, as well as the written submissions for and against the appeal. The Trustee Committee may either sustain the finding without a hearing or grant a hearing. This Committee will meet within 30 days of the Moderator of the Board of Trustees having received the written submissions for and against the appeal, and shall decide whether to sustain the finding or grant a hearing within two weeks of this meeting
3. If a hearing is granted, the Moderator of the Board of Trustees shall notify the parties in writing of the date and place of the appeal hearing, which shall be at least two weeks, but no longer than four weeks, from the date of the written notification concerning the hearing. The purpose of this hearing is to receive from both parties oral arguments concerning the appeal.

4. The appeal is to be based on the record developed before the Hearing Board. The Trustee Committee may review the matter for material procedural errors, may substantively review the finding of the Hearing Board on the merits, and may review the appropriateness of the penalty imposed by the President. The Trustee Committee shall have discretion to remand the matter to the Hearing Board with instructions, or to modify or reverse the decision of the Hearing Board as well as the penalty imposed, if any. If, on appeal to the Trustee Committee, the appellant claims to have come across newly discovered evidence, and if the Trustee Committee is satisfied that the newly discovered evidence is material and could have affected the outcome, the matter shall be remanded back to the Hearing Board for presentation of the newly discovered evidence.
5. A record of the arguments presented and considered by the Trustee Committee must be established and kept. This record shall include a written summary of the arguments presented to the Committee, audio tapes of all oral argument presented to the Committee, and all written submissions of argument. This entire record shall remain confidential.
6. Confidentiality will be respected in all these procedures. The procedures will be private.
7. The Moderator of the Trustees shall send written notice of the Trustee Committee's decision to the parties within three working days of the hearing of the appeal.
8. The decision of the Trustee Committee is final, subject only to review by the Board of Trustees to assure that proper procedures were followed. Such review will be conducted by the Board only upon the request of the complaining or accused party, providing such request is filed with the Moderator of the Board of Trustees within three weeks of the Trustee Committee rendering its decision on the initial appeal. If the Board finds material procedural errors that could have affected the outcome of the proceedings, the entire matter is to be referred back for a new hearing procedure at the lowest level of the process at which the errors were found.
9. In the case where charges have been substantiated against a General Synod Professor of Theology, and a penalty of dismissal has been imposed, once the appeals provided for in this policy have been exhausted, the professor retains his/her right of appeal to the General Synod of the Reformed Church in America (*Book of Church Order*, Part IV., Article 8., Section 5.).
10. If no appeal from the decision of the Trustee Committee is made, the Trustee Committee will report to the full Board only that they have heard the case and reached a conclusion.

After all appeals have been exhausted, if the finding is that the charges are substantiated, a sealed record of the charges and their disposition shall be placed in the charged party's file. Upon the recommendation of the Hearing Board and the concurrence of the President, an open notation may be made in the charged party's personnel file, or in the case of a student, on the transcript, to the effect that confidential disciplinary action was taken under this policy, and that the charged party's permission is required for disclosure. The Dean of the Seminary or other personnel officer will inform prospective employers of such a notation according to the terms specified by the President as part of the penalty imposed.