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DUKE DIVINITY SCHOOL THEOLOGICAL FIELD EDUCATION Handbook



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DUKE
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SCHOOL

— *A letter from the Office*

Field Education is the crosswalk connecting classroom and context.



Theological Field Education forms students for embodied, imaginative, and reflective Christian leadership through contextual engagement and practice.

Field Education fosters a mutually encouraging relationship between classroom and context, where students grow as resourceful and grounded lifelong learners and practitioners. We are grateful for the opportunity to form students in the practices of ministry and Christian leadership through meaningful and sacred partnerships.

In this handbook, you'll learn more about what field education is and why it matters, the policies and procedures that govern its operations at Duke, and best practices for settings, supervisor-mentors, and students as they explore and discern their vocations as ministers of the Gospel.

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1. THEOLOGICAL FIELD EDUCATION AT DUKE DIVINITY SCHOOL

A. What is Field Education?

Field Education forms students for embodied, imaginative, and reflective Christian leadership through contextual engagement and practice. It is a cornerstone of Duke Divinity School's Master of Divinity (MDIV) program. Field Education is also a collaborative, communal program, relying on the partnership of houses of study, certificate programs, supervisor-mentors, lay and community leaders, churches, non-profits, denominations, institutions, faculty, staff, alumni, and friends. The anchoring partner of The Office of Field Education at Duke Divinity School for a century has been [The Duke Endowment](#). Their extraordinary support has brought this program to where it is today. To all our partners, please accept our gratitude for your partnership with us in this important work, as together we invest in the formation of Christian leaders for a world being transformed through Jesus Christ.

How to use this handbook

This handbook outlines the Field Education program at Duke Divinity School: its policies, structures, curricular requirements, processes, and theological and ministerial foundations. Part II of this Handbook includes more resources on best practices in theological field education and other supplemental guidance.

Anyone with questions about any of the contents therein are encouraged to contact the Office of Field Education:

Phone: [\(919\) 660-3440](tel:9196603440)

Email: fielddeduction@div.duke.edu

Website: <https://divinity.duke.edu/formation/field-education>

B. History of Field Education at Duke Divinity School

Founding

As early as 1915 James B. Duke wrote to a friend about supporting a “summer preacher’s program” at Trinity College in Durham. Nine years later, he gave a \$6 million gift that transformed Trinity College into Duke University. In the “Indenture of Trust” establishing Duke University in 1924, Mr. Duke wrote the following:

I have selected Duke University as one of the principal objects of this trust because I recognize that education, when conducted along sane and practical, as opposed to dogmatic and theoretical, lines is, next to religion, the greatest civilizing influence...And I advise that the courses at this institution be arranged, first, with special reference to the training of preachers, teachers, lawyers, and physicians, because these are most in the public eye, and by precept and example can do most to uplift mankind.

The “training of preachers” stands at the heart of Duke University’s charter. James B. Duke, a devout Methodist, founded Duke University as a Methodist institution, and it is believed that Duke’s motto—*Eruditio et Religio*—is drawn from a well-known Charles Wesley hymn: “unite the pair so long disjoin’d, knowledge, and vital piety” (*A Prayer for Children*).

This desire of James B. Duke led to the organization of Duke Divinity School and its field education program. Based on that “summer preacher’s program” of 1915, field education is believed to be the longest, continuously running program of Duke University.

From Field Work to Field Education

For most of our storied history, the Divinity School’s contextual ministry was “field work,” in which Divinity students would serve as ministers in rural North Carolina Methodist (and later, United Methodist) churches. Toward the end of the 20th century, the emphasis shifted from supplying pastors to local congregations to emphasizing students’ formation in ministerial contexts for lifelong ministry and the educational and mentoring process that prepares students for leadership in the church.

Expanding Our Settings

The other significant shift from our earliest years has been an expansion of field education settings. For the first 70 or so years of the field education program at Duke, all of the placement opportunities were in Duke Endowment-eligible United Methodist churches in rural North Carolina communities. Along with our philosophical shift toward “field education,” we also broadened our portfolio of settings. In the summer of 2001, we sent the first students to serve internationally, beginning in South Africa and then expanding into Central and South America and to other parts of Africa – including Uganda, Kenya, and South Sudan. During the same year that international field education began, we received a Lilly Grant that established the Teaching Congregations program, drawing on large, often urban and suburban churches that offer a complementary type of church setting to our rural church placements. We began forging partnerships with agency and non-profit

placement settings. We have also expanded the number congregations beyond United Methodism, including Baptist, Presbyterian, AME, AMEZ, Anglican, Episcopal, Lutheran, and UCC churches, as well as occasional placements in Mennonite, Nazarene, non-denominational, Catholic, and other church traditions. We are grateful that many of these churches have committed to fully-funding an intern's stipend as an investment in future church leadership. Even as our program has expanded, rural United Methodist congregations have remained our anchor through the Duke Endowment's faithful support. Offering students a wide variety of learning contexts expands their arenas for learning and serving, and teaches them new and creative ways to be in ministry. This also allows them to be in mentoring relationships with local church pastors as well as leaders in non-profit and agency settings, crossing cultural and even language barriers. As we become more and more a global society, we are also becoming a global church, and our students need opportunities, not only to learn and serve domestically, but abroad as well.

The Advent of Hybrid Learning

The most recent shift in our program has emerged with the creation of the Hybrid Master of Divinity program. Though our domestic and international expansion of programs provided opportunities for students to engage church and agency settings outside of North Carolina, with hybrid learning, significantly more students live outside of North Carolina. With the majority of Hybrid MDiv students already serving in full-time professional ministry, hybrid education affords them the opportunity to leverage their ministerial context as a learning laboratory to deepen their practice of ministry through intentional education within the context in which they are already invested.

Conclusion

Field education at Duke Divinity is a transformative experience and a fount that students, supervisor-mentors, and communities draw from beyond the term of any given field education internship. We are thankful for the ways God has used this program over the past century and we are excited to discover where our program moves in response to God's ongoing work in our changing world.

C. Definitions

Academic Year Placement: The approximately 30-week part-time placement period for Residential MDiv (MDIV-R) students running from September to April.

Appointment-Style Program: Program facilitated by the Office of Field Education that receives applications from MDIV-R students and parishes/agencies and places students in these settings.

Clinical Pastoral Education (CPE): Clinical Pastoral Education are [accredited chaplaincy programs](#) that students can use to help complete their Field Education requirements.

Field Education/Spiritual Formation Committee: A committee of Divinity School faculty, staff, and students who advise the Office of Field Education and Office of Spiritual Formation and adjudicate student appeals, disciplinary actions, and other concerns.

International Placement: Placements taking place outside of the United States. International

placements may be appointment-style or student-initiated.

Learning-Serving Covenant (LSC): An official document co-created among the student intern, supervisor-mentor, and placement site outlining the students' learning goals, scope of work, and weekly rhythms (Sabbath, theological reflection group, theological reflection with mentor-supervisor, etc.)

MDIV-R: The Residential Master of Divinity degree program.

MDIV-H: The Hybrid Master of Divinity degree program.

Mentoring Team: A placement setting support team who takes a greater role in shaping the internship experience, including ongoing reflection and evaluation. For congregational settings, these are lay members who bring a variety of gifts and experiences to enhance the student's learning. For non-profit settings, these are staff, community, and board members who likewise brings gifts, experience, and wisdom to enlighten the learning of the student.

Ministry/Ministerial (as in “Ministerial identity” or “Ministerial vocation”): The ministry of all Christians is “to love God and the neighbor” (Matt 22:36-40). “Ministerial” is understood in this document to include all vocational trajectories of Christian discipleship including ordained and lay ministries.

Supervisor-Mentor: The intern's designated mentor and supervisor during their contextual learning experience and Duke Divinity School's primary point of contact for site-specific questions and issues.

Student-Initiated Placement (SIP): Placements initiated and set-up by the student, supervisor-mentor, and placement site. SIPs must be vetted and approved by the Office of Field Education.

Student Pastor: A special designation for students who are pastors appointed by their Annual Conference to rural United Methodist churches in North Carolina or serve as lead pastors in another denomination. For MDIV-R students, being designated as a Student Pastor allows them to extend a length of their degree program in order to accommodate their pastoral responsibilities. For MDIV-H students, though they may serve as pastors while they are students, they are not designated as “Student Pastors” within their degree program, which carries implications for their course of study. The MDIV-H program is designed for persons in full-time settings.

Summer Placement: The 10-week full-time placement period for Residential MDiv (MDIV-R) students running from May to August.

Term of Field Education Placement: The 10-week placement period for Hybrid MDiv (MDIV-H) students spanning from August-November, January-April, or May-July.

D. Formation

Formation is at the Heart of Field Education

The relationship woven between students, supervisor-mentors, mentoring teams, the setting, and Duke Divinity School is the heart of the formation of students. As The Office of Field Education, our role is to cultivate the spaces where these formative relationships can happen.

For students, every interaction and opportunity to lead that they have in a field setting teaches them something. By allowing students to experience the fullness of ministry (rather than in a narrowly-defined role), placements can empower students to develop their ministerial identity and hone skills and practices that will help sustain them for a life of ministry.

The central rhythm for Field Education can be summarized as “action-reflection-action.” Along with modeling and including students in the “actions” of ministry, as outlined in each student’s learning-serving covenant and inherent in ministerial leadership (conflict resolution, communication, accountability, etc.), supervisor-mentors and mentoring teams also engage students in theological and pastoral reflection, allowing them to become integrative leaders.

We have facilitated thousands of placements over the years, and have witnessed the ways many congregations and agencies have been changed through their short- or long-term interactions with Duke Divinity School interns. Field education often prompts vocational discernment. In exploring what it means to creatively and expansively live out their vocations as Christians *with* other Christians, we have seen how individuals and communities have been prompted to reexamine their own vocational identities.

In the sections that follow, we outline the particular shape and form that formation takes at Duke Divinity School. In all things, we hope this program forms Christians to the glory of God.

Association of Theological Schools Standards for Accreditation

Standard 3, Student Learning and Formation: Theological schools are communities of faith and learning centered on student learning and formation. Consistent with their missions and religious identities, theological schools give appropriate attention to the intellectual, human, spiritual, and vocational dimensions of student learning and formation. Schools pursue those dimensions with attention to academic rigor, intercultural competency, global awareness and engagement, and lifelong learning. Schools support student learning and formation through appropriate educational modalities and policies.

Standard 4.4, The Master of Divinity degree requires supervised practical experiences (e.g., practicum or internship) in areas related to the student’s vocational calling in order to achieve the learning outcomes of the degree program. These experiences are in settings that are appropriately chosen, well suited to the experience needed, and of sufficient duration. These experiences are also supervised by those who are appropriately qualified, professionally developed, and regularly evaluated.

Goals of the Master of Divinity degree (see the [Divinity Bulletin](#))

- Read scripture and the great texts of Christian traditions with attentiveness, nuanced understanding, humility, and a lively imagination;
- Think theologically, in a way that is both faithful to these traditions and responsive to the

- challenges of our time;
- Think critically, both about the practices of the church and about the world in which the church finds itself—and to be agents of transformation in both;
- Think ecumenically and globally, with sensitivity to insights that churches in the wider world can share with churches in North America;
- Teach and preach the gospel with clarity, power, and reverence;
- Minister in context—to act with compassion and effectiveness in order to provide leadership for the church’s ministry of worship, service, and transformation in the world; and
- Sustain a commitment to living a life ordered toward holiness, justice, peace, and reconciliation.

Goals of the Field Education Program

For some students, these settings will be the introduction to, and only exercise of, ministerial leadership prior to assuming their first appointment, call, or ministerial position. Contextual learning contributes directly to students’ understanding and practice of ministry within the community of faith. Through their participation in Field Education, students will experience formation in their:

- Discernment of ministerial vocation;
- Development of ministerial identity and imagination;
- Development of basic skills and competencies for ministry;
- Capacity to think and act theologically; and
- Ability to lead faithfully and effectively in diverse and changing contexts.

2. PROGRAM OVERVIEW

A. The Process for Receiving Field Education Credit

In order to receive credit for Field Education, the student must*:

1. Be eligible for Field Education (see Section 3.a.)
2. Apply for field education (see Section 5.a. or 6.a.) and participate in discernment conversation with the Office of Field Education. All field education placements must be approved prior to the placement period; retroactive credit will not be granted.
3. Enroll in the appropriate Field Education course, a Pass/Fail (P/F) course for a quarter (.25) academic course credit.
4. Attend Orientation for Field Education.
5. Complete all requisite paperwork: Learning-Serving Covenant, evaluations and assessments, case studies, and any other paperwork outlined in the Syllabus.
6. Participate fully in setting for duration of term (including weekly Theological Reflection/Formation for Ministry Groups and any other requirements outlined on the Syllabus).

For academic year and extended placements, students will receive a grade for each term. In order to receive a Pass (“P”) for the Fall term, students must have completed all Fall term assignments as outlined by the course syllabus. Students who do not complete these assignments by the close of the term will receive a Fail (“F”) and their placements may be terminated.

If the supervisor, Field Education staff, or Associate Dean for Vocational Formation recommend the student complete additional work before receiving credit after completion of a Field Education unit, the Divinity School reserves the right to withhold credit until all remedial work is satisfactorily completed.

It is our strong recommendation students complete their Field Education credits while completing their coursework. For whatever reason, if a student needs to satisfy Field Education after completing all of their coursework, the student must notify Academics and the Office of Field Education to discuss their particular situation. Please note that no Divinity School funding is available for placements after a student has completed all of their coursework.

*Students participating in CPE have a separate process, as outlined in Section 8.

i. Settings for Field Education

Field settings are teaching arenas for contextual learning. The Divinity School seeks field settings that are “called” and willing to participate in the formation of Christian leaders for a world being transformed through Christ. Supervisor-mentors and their constituencies who

are excited about ministry, eager to share it with others, and willing to take time and energy to teach and learn from students about the nature and meaning of ministry, prove to be outstanding field settings.

A good field education setting allows students to integrate classroom learning into contextual ministry and mentors them along the way, helping students find or refine their identity as ministers and Christian leaders. Congregations and agencies are often places where students discern their emerging visions for ministry, becoming a resource upon which students draw for classwork and for a lifetime of ministry.

We find that working with interns can also be a gift for a church or agency. An intern can provide additional support for preaching, the care of youth and children, pastoral care, or other forms of ministry, but they also provide opportunities for individuals or groups to reflect on their own questions of Christian vocation, Scripture, and discerning God's work in the world—what it means to be faithful witnesses to God's call and coming kingdom.

Most of our settings are:

- Rural United Methodist placements throughout North Carolina supported by The Duke Endowment.(see Section 5.c.)
- Other church settings representing a diversity of denominations (often in partnership with [Houses of Study](#)), community contexts (urban, suburban, rural), and geographical location (across the United States and world)
- Farms, environmental justice, and creation care ministries
- College ministry and spiritual life
- Children's homes and literacy organizations
- Camp ministries and retreat centers
- International placements (see Section 7)
- Nonprofit agencies addressing affordable housing, food security, restorative justice, refugee resettlement, community organizing and advocacy organizations, and other social services
- Clinical Pastoral Education (CPE; see Section 8)

Through Theological Field Education, Duke Divinity School seeks to form Christian leaders for reflective, imaginative, and embodied ministry. Though Duke Divinity is a launching pad and convener for this kind of formation, Duke Divinity is not an appropriate setting for theological field education placements. Alongside rigorous academic work, Field Education necessitates serving outside of Duke Divinity School to holistically form students for effective ministry in the Church, the Academy, and the Word.

ii. Areas of Ministry Appropriate to Field Education Experience

Within a given placement, students are given opportunities to develop or enhance skills within a range of ministerial tasks. Students and settings partner in creating a Learning-Serving Covenant that outlines the scope of responsibilities based on the student's learning goals, vocational trajectory, and the setting's gifts and opportunities for ministry.

Examples of common ministerial tasks include:

Pastoral Ministry: Preaching and assisting in the sacraments and worship of the church, which may

include rituals/ceremonies of the church such as baptism, holy communion, marriage, funerals, and other services of worship, with appropriate concern for liturgy and church music. *Note: students are not to perform baptisms or celebrate Holy Communion unless they are licensed, or ordained, or otherwise approved to do so by a denominational body and/or state.*

Pastoral Care: Caring for persons through seasons or moments of discernment, grief, pain, and/or suffering with compassion as ambassadors of Christ. This often takes the form of, but is not limited to personal visitation and other forms of sustained contact with persons in hospitals, nursing homes, prisons, or those confined to their own residences

Administration and Stewardship: Shadowing church staff, attending weekly staff meetings, interviewing board members, supporting hiring processes, observing budgeting meetings, or attending judicatory events (e.g., Annual Conference).

Education Ministries and Discipleship/Spiritual Formation:

- **Children and Youth Education:** Oversight and development of educational experiences for youth, with attention to teacher training, curriculum review, resource development, lay empowerment, and special programs.
- **Adult Education:** Creation of varied opportunities for adults to reflect on the Christian life and its relation to the world in which they live, often set in Bible study contexts. Students may also help to facilitate the ministry of small groups such as book studies, Class Meetings, Life Groups, etc.
- **Youth Fellowship:** Fostering formational environments that enable youth to explore and grow in the Christian life and practice individually and communally.
- **Special Programs:** Identification of special needs and issues of the congregation and ways of meeting them through special programming.

Mission and Outreach:

- **Evangelism:** Provision for the variety of ways in which the church witnesses to the gospel of Jesus Christ in the community.
- **Social Transformation and Advocacy:** Corporate actions on specific community and world issues, designed to get at the social roots of problems and create more equitable opportunities for human flourishing.
- **Community Development and/or Organizing:** Relationship-building with allied agencies and professionals as an organizing and generative force in community life.

Intercultural Learning, Relationship-Building, and Service:

- Engage diverse cultures and perspective, with humility, to cultivate empathy, understanding, and a celebration of our shared humanity that undergirds our pursuit of God's justice in the world.
- Grow in cultural humility and intercultural competency through new or deepened connection and collaboration in ministry.
- Provide a fresh lens for students' social location as well as a greater understanding of God and how God is at work in the world.

iii. Learning-Serving Covenant

The Learning-Serving Covenant (LSC) is a central agreement created between the student intern and field education placement, which articulates the particular learning goals of the student and names their community of support, including the supervisor-mentor and mentoring team. The LSC outlines the intern's scope of work, identifies the ministerial arts in which the student hopes to grow, and the schedule for theological reflection. A [Learning-Serving Covenant](#) template is available on the Office of Field Education website.

All LSCs are due either during the application process (for MDIV-H students) or in the early weeks of a given placement cycle (for MDIV-R students). For specific due dates, students can consult the Office of Field Education or course syllabus.

The Office of Field Education will use the LSC as one of our guiding documents for helping to mediate any challenges or conflict between the student and placement setting, if the need arises. The document is also critical for measuring student learning, as articulated in each student's final evaluations.

iv. Evaluations

At the end of each term of field education, student interns and settings need to complete a set of evaluations intended to measure learning outcomes and the overall internship experience. These evaluations include:

- Student Threefold Evaluation
- Supervisor Final Evaluation (available in Narrative and Likert-Scale formats)
- Mentoring Team Final Evaluation

We hope evaluations offer final opportunities for reflection and connection between and among the student, supervisor-mentor, and mentoring team. Completion of these evaluations are required for students to receive credit for the placement.

The Office of Field Education uses evaluations in making future decisions about a student's field education placement (if applicable) and for any references or letters of recommendation we provide to denominational bodies or employers.

Students and supervisor-mentors will receive updated templates during the placement period. Additional details about completing and submitting evaluations can be found on the syllabus. Copies of the final evaluations will be held securely by the Office of Field Education and will not be released without the written consent of the student.

Students, supervisor-mentors, or field education settings can request updated versions of evaluations by emailing fielddeduction@div.duke.edu. During a field education internship, evaluations will be made available through the Divinity School's learning management system.

B. Governance

Duke Divinity School's Office of Field Education oversees the programmatic and curricular requirements of field education, working with internal and external partners such as the Field Education/Spiritual Formation Committee, The Duke Endowment, our partners in ministry across North Carolina and the world.

Staff: Office of Field Education staff oversee the overall administration of field education, including curriculum development, program management, legal and accreditation compliance, financial oversight, capacity building, and more. For an updated list of the Office of Field Education staff and their areas of responsibility, please review the [Office of Field Education](#) website.

Field Education/Spiritual Formation Committee: A committee of Divinity School faculty, staff, and students formulate, review, and evaluation field education policies; as well as adjudicate student appeals, disciplinary actions, requests for exemptions, and other concerns.

The Duke Endowment: The Duke Endowment awards the Office of Field Education grant funding that helps support the field education program.

C. Appeals and Early Withdrawal

It is the hope for the Office of Field Education that all students are able to finish their field education placements as intended, but situations may arise that jeopardize this possibility. All incidents or situations are treated on a case-by-case basis.

Appeals

Whenever possible, concerns about the field education program, staff, or other stakeholders should be addressed directly with the office or the staff person. If the concern is not or cannot be resolved by addressing it or the staff person directly, the Associate Dean for Vocational Formation should be contacted to address the concern. Any concern not resolved by the Associate Dean for Vocational Formation should be submitted in writing via email to the Chair of the Field Education/Spiritual Formation Committee. (Contact the Office of Field Education for the contact information of the current committee chairperson.) Student representatives to this committee will be excused from meetings if the meeting is about a concern with a DDS employee.

Early Withdrawal from a Placement (Voluntary or Involuntary) and Conflict Resolution

The Office of Field Education reserves the right to terminate assignments, withhold Divinity School-directed funds and/or placement credit if a student fails to comply with the stated policies and procedures or if the student is not diligent in their service to the setting.

Conflict and disagreement can arise in ministry settings. Except in cases where a student reports harassment (see Section 2.e-f) the following pastoral process for students and/or supervisors (based on Matthew 18) should be followed:

1. The student and supervisor should meet in person for a conversation related to the issues of concern to see if a positive way forward can be achieved. It may also be helpful at this point in the process to add to the conversation one key person from the Mentoring Team. If this

meeting is successful, then the student or supervisor may contact the Office of Field Education to brief the staff on the outcome of the meeting.*

2. If there is desire to end the placement after this conversation, the student or supervisor must put in writing (via email) to the Office of Field Education a statement regarding their desire to end the placement prematurely and outlining the reasons for the desired termination.
3. A meeting with the Field Education staff, student, and supervisor will be set up.
4. If a funded placement is prematurely terminated, the Office of Field Education will determine the status of the student's funding and the nature of placement completion, after consultation with the student and supervisor.
5. If a funded placement is prematurely terminated and the source of the funding is the parish/agency, with the funding being dispersed through Duke, the parish/agency will not be reimbursed any funding paid for time served.
6. It is important for students to remember that appropriate and professional closure to a placement is expected, and to be mindful that the Office of Field Education is routinely asked to provide references for any student seeking employment and/or ordination upon graduation from Duke Divinity School.
7. No Field Education credit will be granted for placements that are terminated early.

*A positive outcome from this meeting and continuance of the placement is the aim of this process. The Office of Field Education discourages the early termination of placements for two primary reasons: first, because students and supervisors gain significant learning from situations of struggle and disagreement, and secondly, because field education is intended to provide preparation for full-time ministry upon graduation. Students will not easily be able to remove themselves from difficult situations in their future ministry, so they need to work as students to develop practices of active listening, interpretive charity, faithfulness to commitments made, and forgiveness and reconciliation.

D. Mid-Term Supervisor Transitions

The Office of Field Education program generally will not consider assigning students to parishes anticipating a change of supervisors unless: (1) the congregation has cumulative experience in working with students and (2) the congregation commits to the establishment of a Mentoring Team to serve as a bridge between supervisors. However, there are times when the bishop (or equivalent body) makes adjustments after placements have either been announced or in some cases begun. In those cases, while the Office of Field Education anticipates that all will endeavor to make the internship work, the school reserves the right to re-assign the student.

In case of a move of a residential field education supervisor, the exiting supervisor should:

- Establish the Mentoring Team, its chairperson, and its meeting schedule, and then give this information to the Office of Field Education as soon as possible or before May 1st
- Attend the May Field Education Orientation at Duke unless an arrangement is made for the incoming supervisor to attend.

In case of a move of a hybrid field education supervisor, the exiting supervisor should notify the Office of Field Education as soon as possible.

Student interns placed in such a church should:

- Be aware (and not take personally) the fact that exiting supervisor-mentors may be emotionally and physically withdrawing from their present assignment and are in transition to their new assignment.
- Be sensitive to the fact that congregations and organizations grieve the loss of a pastor/leader and that the intern may be the recipient of individuals' anger over that loss. Staff persons and other leaders could be particularly anxious until the new pastor/leader arrives and new relationships are built.
- Work before the arrival of the new supervisor to strengthen their rapport with the community, being sure not to triangulate in the midst of parishioners' mixed feelings of being "mad, sad or glad."
- Remember that the new supervisor is in transition and possibly carrying some anxiety about the relationship they may have with the student.

The incoming supervisor should:

- Meet with the Office of Field Education to learn about the program and expectations and to gain access to any necessary documents or systems.
- Initiate a full, frank conversation with the student-intern as early as possible after they arrive to offer assistance, express needs and clarify expectations.
- Remember that interns can give helpful insight about the church and the community.

The period of uncertainty in the parish around the exiting and entering of supervisors requires goodwill and trust by all.

E. Compliance

The Office of Field Education, students, supervisor-mentors, mentoring teams, and placement sites must comply with all state, federal, and university policies and laws. Any questions or concerns about compliance can be directed to Director of Field Education & Career Development, who will include appropriate resources and authorities to address the issue. If the compliance issue is believed to involve the Office of Field Education, concerns and questions may be brought to the Associate Dean for Vocational Formation.

Public laws, ecclesiastical ordinances, Association of Theological Schools' policies, the [Divinity School Bulletin](#), and the Duke Office for Institutional Equity may also be resources in addressing matters of sexual harassment in the context of theological education.

FERPA

Duke University adheres to a policy of compliance with the [Family Educational Rights and Privacy Act](#). The policy (1) permits students to inspect their education records, (2) limits disclosure to others of personally-identifiable information from education records without students' prior written consent, and (3) provides students the opportunity to seek correction of their education records where appropriate.

Non-Discrimination, Sexual Misconduct, & Harassment

Duke is committed to encouraging and sustaining a learning and work community that is free from prohibited discrimination and harassment. The institution prohibits discrimination on the basis of age, color, disability, gender, gender identity, gender expression, genetic information, national origin, race, religion, sex, sexual orientation, or veteran status, in the administration of its educational policies, admission policies, financial aid, employment, or any other institution program or activity. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students.

Sexual harassment and sexual misconduct are forms of sex discrimination and prohibited by the institution. Duke has designated the Vice President for Institutional Equity and Chief Diversity Officer as the individual responsible for the coordination and administration of its nondiscrimination and harassment policies.

Harassment of any individual for any reason is not acceptable. Harassment is a form of prohibited discrimination and may arise in situations unique to a given interpersonal relationship or in actions rooted in an attitude toward a group. Sexual harassment is perhaps the most commonly understood form of harassment, but it is important to note that harassment on any demographic basis also occurs and is unacceptable. In all cases, harassment undermines our commitment to excellence in ministry and to respect for the dignity and worth of all individuals.

Harassment may take two forms:

The first form of harassment is unwelcome verbal or physical conduct – which may or may not be sexual in nature – that, because of its severity and/or persistence, interferes significantly with an individual's work or education, or adversely affects an individual's living conditions. The seriousness of the conduct will be evaluated from the perspective of a reasonable person similarly situated to the student and in consideration of the context of the behavior.

The second form of harassment occurs if a person uses a position of authority to engage in unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature when:

- Submission to such conduct is explicitly or implicitly made a term or condition of an individual's employment or education; and/or
- Submission to or rejection of such conduct is used as a basis for decisions affecting an individual's education or employment.

Harassment must be distinguished from behavior that, even though unpleasant or disconcerting, is appropriate to the carrying out of certain instructional, advisory, or supervisory responsibilities.

Examples of conduct that may constitute harassment include:

- Continued unwelcomed questioning about intimate or personal matters outside the scope of work or learning;
- Unwelcome touching or physical acts outside the scope of work or learning;
- Unwelcome comments or jokes of a sexual or explicit nature;

- Unwelcome comments or conduct regarding an individual's race, color, religion, sexual orientation, gender identity, age, disability, etc.;
- Sending emails that contain unwelcome, extreme or persistent messages, images, or language;
- Persistently joking about an individual's age, disability, country of national origin, color, sexual orientation, religion, gender identity, etc.

F. Resources

Policy & Procedures Resources

[*The Policy on Prohibited Discrimination, Harassment, and Related Misconduct*](#) applies to both Duke University and Duke Health and is maintained and revised by Duke's Office for Institutional Equity.

[*The Procedures for Responding to Discrimination and Harassment Reports Involving Student Respondents*](#) applies to sexual harassment of a Duke student by another Duke student.

[*The Procedures for Responding to Discrimination and Harassment Reports Involving Duke Faculty and Non-Faculty \(Staff\) Respondents*](#) apply to harassment of a Duke University student by a third party such as a Field Education supervisor, congregant, community member, or other person not directly affiliated with the University (or by a Duke employee).

Each document sets out the procedures for evaluating and resolving a claim of harassment. Note that the policies also prohibit retaliation against anyone who reports harassment or who participates in an investigation of or follow-up to a complaint of harassment.

Additional information can be found on the [Office for Institutional Equity](#) website.

Reporting Misconduct & Resources for Support

Duke Divinity School and the Office of Field Education takes allegations of harassment, gender violence, sexual misconduct, bias, and other abuses of power seriously. Not only are these violations of law, they have no place in the Christian community. It is the responsibility of the Office of Field Education to uphold the requirements of basic human justice. As members of the community of Christ we are called to treat one another as brothers and sisters. Our actions are to reflect our commitment to justice and love. Harassment breaks the wholeness of our commitment to one another; therefore, the Office of Field Education seeks to offer safety, help, and guidance.

If you believe you have been subjected to harassment in your Field Education placement, or to retaliation for reporting harassment, you should write down what happened. Include the date, time, and location of the incident; and the names of the person(s) involved and of any witness(es) to the incident. You may give this report to the Director of Field Education and to your Field Education supervisor (unless your supervisor is the alleged perpetrator). The Director will help you obtain any appropriate counseling, change in placement, or other immediate support measures.

Where the individual who harassed you was another Duke University student, the Director will explain your options for filing a formal complaint under the Student Sexual Misconduct Policy; you may also contact the [Office of Student Conduct and Community Standards](#) directly.

Where the individual who harassed you was a Duke employee or a third party (such as a Field Education supervisor, congregant, community member, or other person not directly affiliated with the University), the Director will explain your options for informal resolution and/or filing an informal complaint; you may also contact the [Office for Institutional Equity](#) directly. Options available for informal resolution under section III.D.1 of the Harassment Procedures include:

- One-on-one meetings;
- Appropriate investigation and follow-up;
- Supervisory intervention;
- Mediation; and/or
- Education and training.

A Framework for Support and Accountability

When allegations of misconduct arise, there are three sets of questions to consider in determining the best course of action:

- Who is involved?
- What kind of support is needed?
- What does accountability look like?

Who is Involved?

Due to the nature of field education, allegations of misconduct may involve students, faculty/staff, minors or other dependents, or other non-Duke-affiliated persons. Students, supervisor-mentors, and anyone working with an intern should be aware of and consider the power dynamics at play in the relationship. For example, in an intern-supervisor relationship, it is always first the supervisor's responsibility to maintain appropriate boundaries in their relationship with the student; or, within a student-parishioner/client relationship, it is never appropriate for a student to have sexual contact with a parishioner/client, even if it is consensual. Such conduct will result in the termination of the placement.

What kind of support is needed?

Duke University provides confidential and non-confidential support for students who have experienced harassment or sexual misconduct. Please see the list of resources below to see what your options are. Support for students or affected individuals may also include relocation to another placement setting, reassignment of reflection group, and ensuring persons are connecting with other resources of care and support.

What does accountability look like?

There may be multiple answers to the question of accountability. Accountability may include termination of placement and forfeited monies; investigation by or administrative hearing by the Office of Institutional Equity, the Office of Student Conduct and Community Standards, or another

entity; legal consequences; etc.

If you have questions and concerns that arise during a unit of field education, please contact the Office of Field Education.

Confidential Resources

A list of confidential resources is available on the [Office of Institutional Equity website](#). Resources include:

- [Student Ombudsperson](#): Provides resources, support, and reporting options in situations involving student sexual misconduct. **The university's sole confidential resource for sexual misconduct situations occurring in Duke programs taking place outside of North Carolina, including study abroad programs.** The ombudsperson will not provide mediation in situations involving sexual violence and does not provide professional counseling; a student needing such counseling will be referred to one of the other confidential resources or may contact them directly.
- Gender Violence Intervention: Staff with the Gender Violence Intervention team are available for consultations for students who have or are experiencing gender violence and/or sexual misconduct.
- [Counseling & Psychological Services](#): provides counseling and resources including brief individual counseling/psychotherapy, consultation, couples and group counseling, assistance with referrals, and more.
- [Student Health](#): offers a wide range of healthcare services for all Duke students, many of which are covered by the student health fee.
- Clergy acting as such in their professional capacity at Duke. *Note: Though many faculty, staff, and instructors at Duke Divinity School are professional clergy, for the purposes of report, the [Duke Divinity School Chaplain](#) is the only confidential resource at Duke Divinity School.*

Non-confidential Resources

- Harassment Prevention Advisors (HPAs) are Duke Administrators designated to assist students with harassment concerns or complaints, including those involving Title IX. Duke Divinity's Harassment Prevention Advisors are Dr. Jung Choi and Dr. Alma Tinoco Ruiz.
- [Center for Sexual and Gender Diversity](#)
- [DukeReach](#)
- The Office of Field Education staff, or any other faculty, staff, academic advisor, or dean.

3. FOR STUDENTS

A. Eligibility

In order to be eligible for field education, *all* students must:

- Be a full-time MDIV student as defined by the Divinity School at the time of application and throughout the placement period. The only exception to this policy is the Pre-Enrollment Ministry Discernment Program for incoming MDIV-R students (see Section 5.d.)
- Have completed at least six courses within the MDIV degree program. Students who wish to participate in a Field Education placement prior to completing six courses may make a written appeal to the Field Education/Spiritual Formation Committee (see Section 2.b). This does not apply to the pre-enrollment Ministry Discernment Program for incoming MDIV-R students.
- Be in good academic standing (2.0 cumulative grade point average and no more than one incomplete) at the time of application and discernment conversation and remain in good academic standing through the duration of the placement period. Failure to maintain good academic standing will result in the loss of eligibility for a Field Education placement. If a student is carrying more than one incomplete, students are not eligible for field education and must work out a plan of action with the Office of Field Education to resolve any additional incompletes in order to be eligible. If a MDIV-R student has more than one incomplete going into a summer placement period, the student must have all assignments submitted and the grade(s) posted, bringing them into good academic standing, by the Monday following Baccalaureate.
- Complete an application and have a discernment conversation with the Office of Field Education during the time frames set by the Office of Field Education. If an application is submitted after the posted deadline or a student does not have a discernment conversation, the Office of Field Education cannot guarantee that the student will be able to participate in field education during that placement period.
- Receive approval by the Office of Field Education for placement (using the considerations listed above).
- Have access to reliable transportation, i.e., an automobile.
- *Note:* Students must complete all required paperwork for one field education placement before they are eligible for another placement.

Other qualifications and prerequisites include:

- If a student is a dual-degree student (e.g., MDIV/MSW), then the student must complete the required units of Field Education while a full-time Duke Divinity student.
- If the student is considering transferring within Duke Divinity School to the MDIV program (from the MTS, MA, or other degree or certificate program), this transfer must be completed by the time of application.
- Students intending to complete the entire MDIV degree on a part-time basis are still required to complete their program's field education requirements in order to graduate. How these requirements are met will be determined on a case-by-case in

consultation with the student, the Office of Field Education, and the Associate Dean for Vocational Formation.

- Students participating in field education during an academic year (MDIV-R) or academic term (MDIV-H) are not allowed to overload for course credit without permission of both the Director of Field Education and the Associate Dean of Academic Programs.
- Students with assistance animals approved through the Student Disability Access Office should contact the Office of Field Education to notify them of intentions about bringing an assistance animal to a field education setting, especially if the placement includes housing.

B. Requirements

i. Paperwork and Forms

Students and placements participating in the Field Education program are responsible for completing all paperwork and forms required. All forms are reviewed and updated annually, and they can be found on the [Office of Field Education website](#).

The due dates and submission processes for each form will be shared by the Office of Field Education. Students, supervisor-mentors, or placements with questions can email fieldeducation@div.duke.edu.

The most common forms are available on the [Duke Divinity Intranet](#) and include:

- *Application for students*. Students must apply for field education. Note that the application and process differs between MDIV-R and MDIV-H students.
- *Application for field education placements* (MDIV-R “Appointment-Style Program” only): Potential field education placement settings may request an intern.:
- *Evaluations: Student Threefold Evaluation, Supervisor-Mentor Evaluation, and Mentoring Team Evaluation*.

ii. Orientation

All students are required to participate in Field Education Orientation prior to beginning their field education placement. Students who do not attend Orientation and/or complete the required asynchronous Orientation sessions without an excused absence will be withdrawn from their placement and invited to reapply the following period.

More information about Orientation will be shared by the Office of Field Education at the time of placement announcement. Note that there may be additional or different requirements for students who are entering their first field education placement.

Students may request an excused absence from Field Education Orientation by emailing fieldeducation@div.duke.edu. Note that excused absences will only be given for unavoidable events, and students who are excused will receive an assignment to makeup the missed time and preparation.

iii. Time Off

Students should not interrupt Field Education placements (including for weddings, vacations, or other events), except for denominational requirements (e.g., Annual Conference Session) or personal needs such as illness or family emergencies. If a week (including a Sunday for church placements) is missed for these purposes, then the placement should either start a week earlier or end a week later. If more time than this is missed, the Office of Field Education may not grant credit for the Field Education term; these decisions will be made on a case-by-case basis in consultation with the student, setting, Field Education/Spiritual Formation Committee, and other Divinity School administrators, as needed.

C. Timelines

Important dates for field education are annually set by the Office of Field Education. While the specific dates will differ year to year, the rhythms are consistent. Students and settings may agree to alter the beginning and ending dates by one week without consulting the Office of Field Education. Unless agreed to by the Office of Field Education, all published dates for submission of evaluative materials apply.

MDIV-R

Summer Placements: Applications open and are due in January. Placements begin in late May.

Academic Year Placements: Applications open in July and are due in August. Placements begin in September.

MDIV-H

Applications are due in the April, July, or December prior to the anticipated starting term of Field Education.

D. Code of Conduct

Students enrolled in or participating in Field Education, including CPE, must continue to adhere to conduct policies and procedures as defined by Duke University, Duke Divinity School, and the church, agency, or institution at which the student is an intern. [The Divinity School Conduct Covenant can be found on the Divinity School website.](#)

Field Education-specific Requirements for Student Behavior

Fundraising / Financial Solicitation in Placement Settings

Students must receive permission from their supervisor-mentor prior to fundraising (or soliciting financial support for any purpose – personal or otherwise) in their placement setting. Additionally, fundraising for any purpose in prior Field Education settings is not allowed without the permission of the senior minister of the previous placement.

Sexual Ethics

Sexual harassment is a violation of Title VII of the 1964 Civil Rights Act. It has no place in the Christian Community. Supervisors and students must remember that it is never appropriate to have sexual contact with parishioners/clients. Such conduct will result in the termination of the placement.

Living in Placement Setting-provided Housing

All interns who are living in host-homes or housing provided by a placement setting are responsible for abiding by standards outlined in Section 4.d. This includes:

- The use of alcohol and other drugs is strongly discouraged or, if an intern is underage, prohibited. Students should always abide by the codes and statutes of any jurisdiction(s) in which they are living and working.
- Students keep their living environment tidy and clean and not alter their living space (e.g., hanging items on wall or moving furniture) without permission.
- Students with assistance animals approved by the Student Disability and Access Office are strongly encouraged to notify the Office of Field Education, your supervisor, and host-home early to ensure the planned housing is a good fit for the intern.
- Students are strongly encouraged to communicate openly with the host and supervisor about any guests, concerns, or expectations.

Please review Part 2 of this handbook for additional best practices for students and field education placements.

E. MDIV-R Specific Requirements

Unit Requirements for Field Education Placements

MDIV-R students must complete at least two units of Theological Field Education during their degree program.

For MDIV-R students, a “Field Education unit” is defined by one 400 hour term placement.

The two placement terms are:

- *Summer*: Full-time (40 hours per week) for 10 weeks/11 Sundays (400 hours total). This term customarily begins in May and ends in August.
- *Academic Year*: Part-time (13-15 hours per week) for 30 weeks/31 Sundays (400 hours total). This term typically lasts September to April. The weekly time requirements (13-15 hours per week), which includes participation in theological reflection groups but does not include any commuting to and from the placement.

Note: if the placement is a Student-Initiated Placement (SIP) without full funding, then the student may complete the placement with a total of 300 hours in preparation and presence over the placement term (as described above).

Students *must* complete one of their placements in a local church/parish setting. No matter where a student sees themselves vocationally, the local church is the springboard and a critical partner for all

our ministry.

To satisfy the degree requirement students *must* complete Field Education in at least two different placement settings.

Note: Students may request to stay in their same placement for a second term (e.g., continuing at a site from a Summer term into the following Academic Year), but such continuation is not considered automatic or even the norm. Students under assignment by the Office of Field Education may ordinarily not remain longer than 12 months in a single setting. Students may continue a second term only by request of the parish/agency where they are assigned and with the approval of the Director of Field Education. A new application is required for each placement period from both students and field education settings.

There are four opportunities during the MDIV-R program to complete the two required Field Education placements:

- Summer I
- Academic Year II
- Summer II
- Academic Year III

*Pre-Enrollment Ministry Discernment Placements do not count towards the field education requirements.

Theological Reflection Groups

Students in field education placements participate in regular peer theological reflection groups, facilitated by a clergy person and/or Duke Divinity School staff member. The purpose of peer theological reflection groups is to offer a supportive place for students to process and theologically reflect on their contextual learning experiences as they grow in clarity and competency for their vocations. Students and facilitators should approach this time with great intention. These gatherings should help to foster a greater integration between coursework and the practice of ministry.

Students will attend theological reflection group meetings as outlined in the course syllabus. Most groups will meet in person, however, in cases where student placements are located too far away for in-person gatherings groups will take place online. The decision to meet in-person or online, is set by the Office of Field Education and Theological Reflection facilitator.

Non-Field Education Work

MDIV-R students completing Field Education are allowed to hold employment beyond the Field Education expectations at a maximum of 5 hours per week, and only if outside employment will not interfere with the time and energy expected of the placement.

Portfolios

During the second (“Middler”) academic year, students are required to complete a Middler Portfolio with their academic advisor as part of the graduation requirements for the MDIV-R degree program.

Students must submit copies of their Field Education evaluation(s) as a part of this portfolio, as well as a reflective statement on their field education experience, with insights and implications for future ministry. Students who have yet to complete a field education placement at the time of the Middler Portfolio will need to submit a one-page summary of their plan to complete the field education requirements and what they hope to accomplish/learn in their field education settings as a part of their portfolio. Students will also need to submit copies of their Field Education evaluations to their academic advisor as part of their Senior Portfolio (in the third year of the MDIV-R program). More details about these portfolios can be obtained through the [Divinity School's Registrar's Office](#).

Instructions on how to submit materials to the Portfolios can be found here: [Student Portfolios | Intranet \(duke.edu\)](#)

Time Off

Summer Placements: Students serving summer placements may not also participate in non-field education related opportunities that take students away from their placement sites for a week or longer (such as the Northeast Asia Reconciliation Initiative, Summer Institute for Reconciliation, FASPE, and other travel seminars that take place in the midst of the placement). Students discerning these opportunities must inform the Office of Field Education of their intent to participate in these other programs by March 1st as to not impact the placement process. Students who are serving summer Field Education assignments and wish to take courses for academic credit are only permitted to take one course, which may not be a summer language intensive because of the extensive hours of the course which interfere with your full time placement.

Academic Year Placements: Students should be granted two weekends off for rest. If the student and supervisor agree to more than two weekends off, then the student must extend their presence for the appropriate time missed. Fall and Spring Reading Weeks and Winter Break are *not* breaks from field education, unless the student counts a weekend during one of these weeks as one of their two weekends off.

Funding

The availability and level of funding available through field education is based on multiple factors, including placement setting, denominational affiliation, resources of the church, and whether a student initiates their own placement.

Placements through the Office of Field Education are awarded a full stipend. Students initiating their own placements, must be willing to do so for whatever funding is available from the intended site. The Office of Field Education has limited funding availability for MDIV-R students pursuing a Student-Initiated Placement (SIP) if the church or agency does not have the resources to fully fund a placement. **These supplemental funds are limited and are not guaranteed;** coordination and consultation with the Office of Field Education is required prior to the start of the placement.

MDIV-R students must complete at least one Field Education placement BEFORE being eligible to request supplemental funds. Supplemental funds are limited to church placements, one-time per student, IF such a placement is not available through the Office of Field Education and:

- It fulfills a required field education component of a certificate program offered by Duke

- Divinity School; or
- It fulfills a judicatory requirement for a non-United Methodist student seeking ordination in a mainline Christian denomination.

Once again, students initiating their own placements must be willing to do so for whatever funding is available from the intended placement site.

For more information on funding, please see Sections 4.d., 5.c. or 6.b.

Other Considerations

- A student intending to receive a summer placement developed and/or funded by the Divinity School must be registered as a full-time student for the previous spring term and subsequent fall term. However, this policy can be waived if a student must attend another seminary due to judicatory requirements, and the student intends to return to Duke Divinity School as a full-time student following the completion of the required judicatory term(s) at another seminary.
- If a student is planning to take a leave of absence or is planning to withdraw from the MDIV program in the upcoming academic year, then that student cannot receive a funded summer Field Education placement. (Should an enrolled student encounter unforeseen circumstances requiring academic leave the tuition portion of the summer field education stipend will be held until the student's return. If the student withdraws from the program, the tuition portion of the summer field education stipend will be forfeited.)
- If a student is a dual-degree student (e.g., MDIV/MSW), then the student must complete the two required units of Field Education while in residence as a full-time Duke student. In the standard four-year MDIV/MSW dual degree paradigm (which begins with two years in residence at Duke Divinity), placement opportunities would include Summer I, Academic Year II or Summer II. Dual-degree students applying for a field education placement during Summer II are not eligible to receive a work study-funded placement. Dual degree students will be allowed to participate in Duke Endowment-funded field education placements between years 3 and 4 of their program (in order to receive a third funded placement opportunity); this gives dual degree program students four possible placement periods for field education, the same as other MDIV-R students.
- Students do not qualify to receive a funded Field Education placement once they have finished all their coursework. However, if they need Field Education credit to graduate, they may take a unit of CPE for Field Education credit after completing their coursework (See Section 8 for more details on CPE).

Student Pastor Program

The Student Pastor Program was created for MDIV-R students who serve as solo pastors in order to better balance the academic load by extending the length of their academic program.

“Student Pastors” are those students who are pastors appointed by their Annual Conference to United Methodist Churches in North Carolina or who serve as lead pastors in another denomination (serving at least 20 hours per week) within a local church context while completing their theological education at Duke Divinity School. This service may suffice for fulfillment of all Field Education requirements. These appointments or calls are arranged by the appropriate denominational official

or body and not the Office of Field Education. The Divinity School recognizes this arrangement and recommends that the student consult with the Office of Field Education before accepting an appointment as pastor.

Student Pastors are full-time students and may enroll in no more than three courses per term, requiring eight terms to complete the MDIV-R program. Student Pastors are not permitted to enroll in summer study of any kind. Relaxation of Student Pastor limitations on enrollment requires the permission (on the appropriate form) of the supervising church official, the pastor-parish or other personnel committee, Field Education staff, and the Associate Dean for Vocational Formation.

Student Pastors are strongly and actively discouraged from attempting to commute more than 50 miles one-way on a daily basis. Extensive commuting jeopardizes the student's academic program, health, ministry, and family/social life.

In keeping with the goal of the school to develop competence in ministry, Student-Pastors should use their appointments as learning contexts. Student-Pastor mentoring groups, comprised of other Student-Pastor peers and a learned pastor, meet regularly for counsel, direction, and critical theological reflection. Evaluations are required from the Student Pastor's parish (and, if United Methodist, the District Superintendent) at the completion of the first and third years of the student pastorate. If all of the conditions outlined for credit are met, and all evaluations are completed and filed at the appropriate time, Field Education credit may be extended.

If the parish setting proves inadequate for the student's needs for ministerial growth and development, the Field Education staff will convene a review committee consisting of the student's academic advisor, a member of the Field Education/Spiritual Formation Committee, and one of the Field Education staff to review the student's needs and take appropriate action to assist the student in growth. Examples of such action may include: requiring an alternative field experience, a basic unit of clinical pastoral education, and spiritual direction.

For student pastors to receive credit for their call or appointment, they must:

- Apply with the Office of Field Education (the "Registration for a Student Pastorate" form is available on the Office of Field Education website);
- Register for the Student Pastor course with the appropriate code through DukeHub;
- Participate in an assigned mentoring group; and
- Submit requisite evaluation materials for two separate years of service (first and third years). United Methodist students seeking credit for their local church appointment must be certified candidates for ministry.

F. MDIV-H Specific Requirements

Unit Requirements for Field Education Placements

All MDIV-H field education placements are Student-Initiated Placements.

MDIV-H students must complete 400 hours of Field Education during their degree program. Students may engage in Field Education during any term in which they are eligible, in one of these increments: 100 hours, 200 hours, 300 hours, or 400 hours. Increments must total at least 400 hours

across degree program in order to graduate.

Students may complete their field education placement in their place of employment (see Settings for Field Education to learn whether your place of employment would qualify for field education). Students are strongly encouraged to pursue field education in settings that align with their longer-term vocational goals. For example, if a student is discerning a call to ordained ministry, at least 200 hours of field education should take place in a parish setting. Students may complete each term of field education in the same context or in different contexts. The goals for each term are distinct.

Masters level students may not serve as the supervisor-mentor to another Masters level student in a field education placement. This represents a conflict of interest similar to if a Masters level student were to serve as the course instructor for their classmates.

Students may participate in Clinical Pastoral Education (CPE) as half of their program requirement. For more information on CPE, see Section 8.

Formation for Ministry

Students participating in field education will engage in peer theological reflection in their Formation for Ministry groups, alongside MDIV-H students not currently participating in field education but who are pursuing growth in other spiritual and/or vocational-ministerial practices during the term. These groups are facilitated by a clergy person and/or Duke Divinity School staff member. The purpose of peer reflection groups is to offer a supportive place for students to process and theologically reflect on their contextual learning experiences as they grow in clarity and competency for their vocations. Students and facilitators should approach this time with great intention. These gatherings should help to foster a greater integration between coursework and the practice of ministry.

Non-Field Education Work or Volunteering

MDIV-H students completing Field Education are encouraged to minimize as much as possible any non-essential work or volunteering, recognizing that the addition of field education onto a full academic load, paid work, and family/social life will be a significant commitment.

Portfolios

At the midpoint of their academic program, MDIV-H students are required to complete a Middler Portfolio with their academic advisor as part of the graduation requirements for the MDIV degree program. Students must submit copies of their Field Education evaluation(s) as a part of this portfolio, as well as a reflective statement on their field education experience, with insights and implications for future ministry. Students who have yet to complete a field education placement at the time of the Middler Portfolio will need to submit a one-page summary of their plan to complete the field education requirements and what they hope to accomplish/learn in their field education settings as a part of their portfolio. Students will also need to submit copies of their Field Education evaluations to their academic advisor as part of their Senior Portfolio (in the final term of their degree program). More details about these portfolios can be obtained through the [Divinity School Registrar's Office](#).

Summary of Requirements and Expectations

Field education can occur in churches, non-profits, and other ministry-related settings that allow students the space and opportunity to engage in formational, contextual ministry.

The field setting must allow the student opportunities to explore their ministerial identity and role and provide distinct ministerial tasks (see Section 1.f. for examples of these ministerial tasks). A student entering a new setting, who is not employed there, should not be expected to fill the role of a regular full or part-time employee, without recognition of their being a student. Even if they are employed by the setting, the period of field education is a time set aside for intentional learning and formation.

The setting must provide qualified supervision with regular student/supervisor-mentor theological and vocational reflection, must engage the student in preparation and practice of a Learning-Serving Covenant (see Section 2.a.ii), and must provide effective evaluation. Supervisor-mentors are expected to complete the required online orientation and training. Supervisor-mentors may also be invited to further opportunities for skill building and training. To discern whether your setting might be a good fit, see Section 4.

4. FOR SETTINGS

And now I appeal to the elders of your community, as a fellow-elder and a witness of Christ's suffering, and also a partaker in the splendor that is to be revealed. Tend that flock of God whose shepherds you are, and do it, not for gain but out of sheer devotion; not tyrannizing over those who are allotted to your care, but setting an example to the flock. - I Peter 5:1-3

A. Supervision & Supervisor-Mentors

The Broader Context of Supervision

While this section is primarily focused upon the supervisor-mentor and the supervisory conversation, it is important to remember that a student is also under supervision from several other sources aside from their supervisor-mentor:

- The Office of Field Education is monitoring a student's progress anytime they are in the field.
- The Office of Field Education provides a concurrent (peer theological reflection groups) and post-internship opportunities for coaching and mentorship (e.g., further discernment conversations for future placements and follow-up conversations).
- Most students are remotely supervised by their own denomination, at least as they relate to a diocese, presbytery, synod, annual conference, etc.
- The local church or agency to which the student is assigned exercises supervision through the Mentoring Team, which are selected and trained for the specific purpose of student supervision (see Section 4.b).

All these relationships are designed to provide an important network of nurture, support, guidance, and direction towards faithful ministry.

The Role of the Supervisor-Mentor

Supervisor-mentors assume a critical role in the shaping of the next generation of Christian leaders. Mentoring a student requires careful planning, focused attention, and sustained, intentional supervision. Student presence does not relieve supervisors of responsibilities and obligations, but can actually increase them, due to the intentionality which supervision requires.

Supervisors should possess personal security, confidence, and strong skills in communication. Supervision requires commitment to disciplined theological reflection with the student, exploration of meaning in ministry, and an ability to incarnate that meaning. Potential supervisors should examine their continuing call, their willingness, and their ability to enter into this special ministry before assuming this important role.

Prerequisites to Supervising a Field Education Student

We ask that, at a minimum:

- Pastors/supervisors in congregational settings should have completed their denomination's requirement for full ordination prior to assuming responsibility in supervision. If the focus of the field education placement is narrower (e.g., a focus on Christian Education) and a denomination does not require ordination for a person in such a role, this requirement can be waived.
- Supervisors should possess a Master of Divinity or equivalent degree, or other specialized degree that has prepared them to offer expertise. In traditions where a theological degree is not requisite for ordination and/or call/appointment, supervisors in church settings will have at least the minimum educational qualifications required by the denomination. In non-parish/agency placements, persons without formal theological education, who are authorized by their agency or institution to direct the operation of the setting, may serve as supervisors. When the primary supervisor does not possess the Master of Divinity or equivalent degree, a theologically trained person, familiar with the setting, may support the placement through regular theological reflection.
- Supervisors should have served their present ministry setting long enough (recommended one year) to have sufficient acquaintance with the setting so that adequate student orientation/security in the setting is assured.

Staff and faculty currently employed at Duke Divinity School are encouraged to support students in ways that do not include assuming the position of a supervisor mentor. While DDS faculty and staff may serve in settings outside of the Divinity School, we ask that all parties consider the complexities of dual relationships and establish healthy boundaries.

Masters level students may not serve as the supervisor-mentor to another Masters level student in a field education placement. This represents a conflict of interest similar to if a Masters level student were to serve as the course instructor for their classmates

Responsibilities of the Supervisor-Mentor

- To be familiar with the Field Education program requirements of Duke Divinity School.
- To interpret the program to the constituency of the setting. The Office of Field Education is happy to assist in interpreting the program.
- To guide the setting's planning process for incorporating the student into the setting's ministry.
- To ensure that appropriate financial and housing arrangements are made (see Sections 3.d and 3.e).
- To participate in supervisor orientation.
- To ensure that the setting conducts an appropriate welcoming of the student intern (see Part 2 for ideas and suggestions).
- To complete required documents and/or supervisor-mentor sections of documents in the time frames set by the Office of Field Education. This paperwork includes the setting application, learning-serving covenant, and final evaluation.
- To render intentional, theologically-focused reflection with the student, for a minimum of one hour weekly.
- To guide the student in working with the Mentoring Team.

B. Mentoring Team

The Mentoring Team is a group of persons committed to working with a ministerial intern and supervisor in order to enrich the intern's learning and service on site. Mentors are required in all congregational settings and strongly encouraged for agencies.

Who and How Many?

No fewer than two and no more than five persons should take on the role of Mentor. The Mentoring Team should consist of persons within or connected to the congregation or organization that are gifted in competencies required for church or community leadership, and who have responded to a call to participate in the formation of an emerging minister.

Frequency of Meetings of Mentoring Team

During the first week the student's field education placement, the Mentoring Team should gather with the student, focusing on building relationships and sharing each other's stories. This time will also include going over the Learning-Serving Covenant and hearing more about the learning goals of the student and how the team might support these goals. Individual members of the Mentoring Team may find it helpful to schedule individual mentoring meetings with the intern.

For Summer or single-term placements of field education, the Mentoring Team should meet at least three times throughout the placement. An initial meeting as outlined above, a meeting halfway through to check in on growth and progress, and a final meeting focused on evaluation and completion of the appropriate evaluation form. The student should be present for all of these meetings. The supervisor-mentor may choose to be present for the first part of the first meeting to get things on the right track, if necessary, but should not serve on the Mentoring Team.

In an Academic Year or multi-term placement, the Mentoring Team should meet with the student approximately every six weeks throughout the placement, following the outline above with meetings in between the first and final gatherings focusing on student growth and development.

When thinking about the content and agenda for the meetings, the Mentoring Team may find it helpful to ask the student how they can best support their learning and growth in these times, in addition to bringing their own plans

C. Funding an Intern

Field Education is one of the ways that many students receive financial support to pay for their theological education. We are so grateful to our generous partners who make this program possible including The Duke Endowment, partner churches and agencies, as well as gifts made to the

Divinity School to support field education.

The level of compensation of a “fully-funded placement” is set each year, but the level is usually around \$25/hr (or \$10,000 over a 400-hour placement).

Funding opportunities for students differ between the “Appointment-Style Program” and “Student-Initiated Placements” (see sections 4 and 5). If a church or setting has questions about their eligibility for certain kinds of funding, contact fieldeducation@div.duke.edu.

Transportation Expenses

Transportation expenses broadly fall into three categories: commuting, travel to do the work of ministry, and transitioning to and from the placement.

Commuting

Settings within 25 miles of Duke Divinity School or a student’s current residence are not expected to provide commuting expenses. Students commuting more than 25 miles from the student’s current residence normally receive travel reimbursement from the ministry setting after the 25th mile, at the IRS reimbursement rate for travel. For example, a student who commutes 30 miles each way to their field education placement would be expected to absorb the first 25 miles of the commute (covered by their stipend), and the additional 5 miles of the commute would be covered by the parish or agency. Applying an IRS rate of 65.5¢/mile would create a travel reimbursement to the student of \$3.28 one-way or \$6.55 round-trip.

Travel to do the work of ministry

Many field education placements involve travel around the community or across the region in which they are located. Placement settings should reimburse students for travel, unless a vehicle for the ministry site is provided for such travel.

Transitioning to and from the placement

Summer field settings outside the Triangle area requiring students to move to the community for the placement are asked to provide one round trip mileage reimbursement or airfare from Durham or the student’s residence to the setting. This is most frequently the case regarding the MDIV-R program. International Field Education Placements do not apply.

D. Housing an Intern

Placements beyond a one-hour commute from Duke and/or the student’s current residence should be prepared to offer no-cost housing to the student for the time the student is present in the community. Hosting a ministry intern is a tremendous expression of hospitality and support, and a sign of the church’s or agency’s partnership in ministry.

This commitment requires the emotional and relational preparation of anyone connected to the student's housing, and it may involve physical preparation of the living environment. Hosting a student in a home is not the same as having a family member or friend stay for a short visit. An invitation is extended to an unfamiliar person to live in your midst. Communication between the host and the student is crucial. From the beginning of the relationship to the end, it is important for everyone in the living environment to respectfully discuss needs and expectations.

Each living environment is unique. Each student has a distinct personality. Some students enjoy being treated as a part of the family and join family gatherings. Other students will feel a strong need for privacy and personal space and may not be as involved in family activities. It is best for hosts to understand their role as that of offering a housing arrangement. In this arrangement, hosts and students both have the right to courtesy, respect, and communication. Friendships that may develop beyond mutual respect and good will are added blessings of the host's offering.

Housing Guidelines for Home-Stay

To help us ensure that we have adequate and secure housing for our students, we ask that the supervisor-mentor and host (if applicable) comply to and complete the checklist of housing guidelines below. The Office of Field Education will request a signed version of this checklist prior to the beginning of the placement.

- The student intern is being housed in a safe and secure environment for the duration of the internship. If in a host home, the student is living with a host who the supervisor-mentor believes is of strong moral character and integrity and does not pose any threat to the student.
- The door to the room provided to the student opens and closes properly and is able to lock from the inside of the room. If housed independently, the entry doors to the home or apartment open and close properly and are able to lock securely.
- The room graciously provided to the student is (or will be) removed of highly personal or oft-used objects in order to avoid entering in the student's space through the duration of their stay.
- If housed independently, all keys to the property are accounted for and either controlled by the owner of the home or, if in the case of it being a church-owned space, by the supervisor-mentor. For security reasons, we request that supervisor-mentors control all keys to church owned property for the duration of the internship.
- If entry into the space provided to the student is required for maintenance, a time will be scheduled and agreed upon with the student. If in a church-owned property, the supervisor-mentor will be notified of this appointment.
- The supervisor-mentor and host conduct a shared on-site review of the student residence and gone over the expectations for hosting a student.
- The address of the student housing should be sent to the Office of Field Education for security purposes.

Personalities and Roles

People have different ideas of the personhood of ministers. Often these ideas are derived from experiences with other ministers. However, no two people are exactly alike. The student may be nothing like any minister the host has ever known. Further, it is inappropriate to expect the student to be a “live-in-minister.” Ministers need the opportunity to rest and relax. The host home should be a refuge for the student. (Pastors and congregations are particularly cautioned *not* to house students with the recently bereaved who may be tempted to rely too much upon the intern during a difficult time of transition). Students may not be housed with the supervisor. Students should reside in one place or at most, two residences, during the term of their placement.

Privacy

Everyone should respect private spaces (i.e., bedrooms, studies, etc.). The host should identify those spaces to the student. These spaces should be entered by others only after permission is given by the person who is afforded the space as their private space.

- The door(s) to the intern’s room should open and close properly. When the student is absent and the door is closed the room should remain undisturbed (e.g., bed made or unmade, the blinds opened or closed). Allow the student to claim the room as their own for the time they are hosted, while also setting appropriate expectations for cleanliness and upkeep. If issues about housekeeping standards arise, they should be discussed before the host does something about them. Students should not alter living space (e.g., hang items or move furniture) without permission. Alternatively, the host house should be clean and comfortable at the student’s arrival.
- Privacy also involves the ability for the host(s) and the student to freely come and go (as pastors have odd hours of work-load). The host should refrain from asking the student to explain where they may be going, although courtesy requires that both parties inform the other about when they may be expected to return or if they will be away for the night.
- Student ministers are encouraged to make all calls from their own phones.

Children and Family

If children live in the host home, the host should: relate and talk to the intern as an adult; help children to respect the intern’s personal space and property; and avoid placing the intern in childcare situations.

Food, Alcohol, and Tobacco

If the host welcomes the student to share in host mealtimes, then the host should invite the student to do so. The intern will most likely be grateful. If a student is expected at particular meals in the host home, then courtesy dictates that the student inform the host in advance of their absence at mealtime. The host should not automatically expect the student to eat regularly with them. Likewise, the student should not expect the host to provide them meals.

Hosts routinely provide students space in the refrigerator for the student’s personal food

and access to the kitchen for light food preparation. Please communicate preferences and expectations that are particular to kitchen use and food preparation. Students should clean up after themselves.

The use of alcohol by a student while in a Field Education placement is strongly discouraged. For under-age students, the use of alcohol is prohibited.

Students are likewise strongly discouraged from using tobacco products, including vaping. Students who use tobacco and who are of legal age are not allowed to use such products inside the host home. Additionally, due to health concerns, homes where second-hand smoke is common are not suitable host residences.

Pets and Assistance Animals

Students may not take pets to a field setting that requires residential status. The Office of Field Education ordinarily does not accommodate student requests that are based on the needs of pets.

Students with assistance animals, which should be registered with Duke, are encouraged to contact the placement host to notify the supervisor and host of the animal ahead of time.

If a potential host home has a pet or assistance animal or if anyone in the home is allergic to animals, we strongly encourage the supervisor to contact the Office of Field Education to notify them.

Other General Housing Guidelines

- If a student is housed independent of other persons, for security reasons, telephone access should be provided if the student does not have a cell phone.
- Students are asked to be mindful of the gracious hospitality offered by the placements as well as their Christian witness when thinking about inviting overnight guests. Students may not have overnight guests in placement housing without the permission of their supervisor-mentor and/or host.
- Upon final departure from the assignment, the student should leave the provided living space in a state of cleanliness *equal to or exceeding* what was found upon arrival.

E. Forms & Paperwork

Common forms and paperwork related to the settings of field education include:

Application:

- *Appointment-Style Program:* settings apply to receive an MDIV-R intern. This form is completed without an intern's partnership.
- *Student-Initiated Placement:* student-interns are responsible for submitting a Student-Initiated Placement application, but it is important that they have consulted with their potential setting in order to confirm plans for supervision, compensation, and other considerations.
- *NetID Request:* Supervisors-mentors may need to complete a NetID request as

communicated by the Office of Field Education to receive access to any asynchronous orientation materials.

Learning-Serving Covenant: for more information on the learning-serving covenant, see Section 2.a.iii.

Final Evaluations: for more information on final evaluations, see Section 2.a.iv
The Office of Field Education sets due dates for each form and requirement and communicates those dates throughout the year, as well as the process for form submission.

F. Discerning Field Education Settings

When discerning whether a church or agency may be a good Field Education setting, we encourage church or agency leadership to read Section 1.a. to get an overview of what Field Education at Duke Divinity School involves and its role in the formation of ministers and community leaders.

It is important for possible settings to discern whether it is a good setting for student formation, as well as whether there is a particular placement period that is more suitable than others. It may also be the case that a setting may not be a good fit now, but it could be a good placement in the future. We encourage placement partners to keep the Office of Field Education in mind in the future.

Possible placement settings are strongly encouraged to review the questions outlined below. Any additional questions can be directed to the Office of Field Education at fielddeduction@div.duke.edu.

Discernment Questions to Ask:

How far are we located from Duke Divinity School or the student's current residence?

During the academic year, students enrolled in the MDIV-R program are normally placed in assignments located within a one-hour or 60-mile radius of Duke's campus and/or the student's home. Placements during the summer do not have this mileage stipulation.

Most placement settings are asked to reimburse for transportation expenses related to the work of ministry and placements beyond a one-hour commute from DDS or the student's home are asked to provide housing for the student.

What sort of ministry opportunities will the student be given? Is this a good setting for learning and formation?

Consider wide-ranging exploration of the areas of ministry the setting may be willing to share with a student, and what sort of support will be available to students as they engage these areas? What are ministries or gifts that your congregation or agency may be uniquely able to provide an intern, based on your context and the people?

What opportunities might our denominational affiliation or geographic context offer Duke Divinity and their

students?

While the Divinity School offers a rich diversity of settings for personal and ministerial formation, the majority of settings are local United Methodist churches in rural communities across North Carolina.

The Divinity School strives to provide denomination-specific placements for students who are seeking ordination in their respective mainline traditions. Placement partners who are represented by Duke Divinity's Houses of Study are encouraged to reach out to share their interest in joining the portfolio of settings offered through the Office of Field Education in collaboration with the houses of study.

Are we open to any intern, regardless of their age, race, nationality, denomination, ordination status, (dis)abilities, gender-identity, sexual orientation, or other factors?

We recognize that different traditions and churches have different stances on who is or is not fit for pastoral ministry. The Divinity School is a community comprised of a diversity of students, and by participating in our Appointment-Style Program, a setting is agreeing to accept and welcome any student(s) the Divinity School sends to that setting based on their application.

Are there community mentors who can speak into the students' lives and contextual learning?

It is important that students engage multiple mentors who can offer their wisdom, experience, and gifts to a student to shape their field education experience, beyond the supervisor-mentor. The Mentoring Team should meet with the intern at least three times (for summer placements) or six times (for academic year or extended placements).

Do we have funds available for a stipend and travel reimbursement?

Are we a rural United Methodist Church in North Carolina that is eligible for The Duke Endowment funds? Are we a 501(c)3 non-profit eligible for federal work-study funds? Would we be dependent on the student to raise funds or for Duke Divinity School to contribute funds? More information on funding streams can be found in Section 5.c.

Will there be a leadership transition during the summer?

Leadership transitions are hard on everyone for a multitude of reasons. We have found that leadership transitions in a placement make it difficult for the church or agency to provide adequate work and support for an intern. If there is a known leadership transition during the placement period, agencies or congregations are encouraged to wait for another placement period to apply for an intern.

Do we have the capacity to participate in supervisor orientation, to communicate with the Office of Field Education, and to complete forms and other paperwork?

Do we have the staffing, time, and community involvement to complete and punctually submit all paperwork to the Office of Field Education, including the application and evaluations? Do we commit to communicate with the Office of Field Education around processes and paperwork, if conflict arises, or as otherwise requested? Is the supervisor able to attend

orientation as required by the Divinity School?

Are we able to accommodate weekly rhythms required by the Office of Field Education?

Students and supervisor-mentors meet weekly for theological reflection, and interns' peer theological reflection groups (facilitated by Duke Divinity School-appointed clergy) meet Monday afternoons.

We are considering hosting a residential M.Div. student. Does it make sense to host a student during the summer (40-hrs per week) or during the academic year (13-15 hours per week)? Or both?

The summer and academic year provide different opportunities in working with a student intern. Based on your organization's annual rhythms (e.g., liturgical practice, membership, community volunteer availability, etc.) it may be that one of the terms is a better fit for the needs of your organization and the formation of a student intern. If you are in the Triangle area, we welcome your year-round participation.

5. APPOINTMENT-STYLE PROGRAM

MDIV-R students and placement settings may apply to participate in the Divinity School's appointment-style program, in which the Office of Field Education matches students with churches or nonprofit partners who have applied to receive a field education intern. Placements are prayerfully discerned based on the application of both the setting and the student, carefully aligning student learning goals and gifts, with a setting's opportunities, gifts, and needs. The Office of Field Education will collaborate with Houses of Study and other offices in the school, and sometimes make a visit to the field site or consult a supervisor in the discernment process.

A. Student Application Process

STEP 1: Read Sections 1-3 of this handbook.

STEP 2: Complete the Appointment-Style application online. This will include sharing a brief narrative of faith, information about denominational or certificate program requirements, vocational planning, financial considerations, and personal information necessary for field education.

The application for field education is accessed through the [Office of Field Education website](#). The application due dates are published each year by the Office of Field Education. They are customarily in January (for a Summer Placement) and August (for an Academic-Year Placement).

STEP 3: Schedule and have discernment conversation with Office of Field Education staff. Information on how to schedule a discernment conversation will be shared during each application cycle, as well as the date by which all conversations must take place.

STEP 4: Register for the appropriate FieldEdu course in DukeHub.

STEP 5 (as-needed): Update the Office of Field Education on any changes in plans.

If a student has a question about the application process, please email fieldeducation@div.duke.edu and we would be happy to talk with you more.

B. The Assignment Process

The Office of Field Education conducts a prayerful discernment process in making each field education assignment carefully aligning student learning goals and gifts with a setting's opportunities, gifts, and needs.

Considerations for Student Placement in a Field Education Setting

The approval of a student by the Office of Field Education for placement will take into consideration such things as the student's:

- Vocational plans and clarity;

- Relationship to a denominational ordination or certifying process (for more information, see below);
- Educational needs and requirements (including certificate program requirements);
- Use of Divinity School resources for ministerial preparation;
- Previous church and other experience;
- Evidence of promise to make good use of the learning opportunities provided by the placement;
- Personal and spiritual readiness to lead in a community of faith as an intern (for more information, see below); and/or
- Goals and needs of congregations or agencies that have applied for an intern

Denominational and Specialized Ministry Considerations

The Divinity School will assist every student seeking ordination in a mainline Christian tradition in finding at least one placement in their own denomination. Some students are ill-advised to take a field placement outside their own denominational tradition, as such placement may jeopardize prospects for ordination. Students are cautioned against solving short-range financial problems by creating long-range tension with their ordaining body.

Specialized ministries in non-profit settings offered through the Divinity School Field Education program usually do not raise the same denominational questions as those presented by the congregational setting outside one's own denomination. In most instances, students will be considered for such non-profit placements after they have already completed their required church placement.

Student Readiness

Students undergoing major life transitions should wait until a future placement period to apply for field education. If the Field Education staff has reservations about a student's readiness for field placement, the staff will specify requirements necessary prior to assignment. If the student disagrees with this assessment, the student may appeal to the Field Education/Spiritual Formation Committee (see Section 2.b.) The committee will review applicable materials such as Duke Divinity School admissions documents, prior placement evaluations, and additional professional evaluations. The committee may solicit interviews of involved persons, faculty perceptions, and evaluation by Field Education staff. The committee will approve the field placement or refer the student to remedial avenues of personal and professional development, including, if necessary, a leave of absence or withdrawal from school. Such action will be referred to the Academic Policies Committee for inclusion in assessment of that student's progress toward graduation.

Other considerations

Please note that the Office of Field Education will rarely permit students to be placed in the following settings:

- The congregation in which a student is a member or constituent, particularly if the setting is the student's "home" church.

- A placement under a supervisor who is the student's present pastor or a relative of the student.
- Furthermore, the Office of Field Education will generally not assign students to parishes anticipating a change of supervision. (For more details, see Section 2.d.)

Assignment Notifications

The student is notified of the Office of Field Education's placement decision via email (in late March for summer placements or mid-September for academic year placements). The student is responsible to make the initial contact with their supervisor within 3 days of notification of their placement.

C. Funding

Appointment-Style Program placements are funded opportunities for contextual learning.

The Office of Field Education guarantees three fully-funded placements. Students are encouraged to apply for up to four, with priority given to students in placements 1-3.

Funded placements are dependent upon the availability of funding, the restrictions of funding sources, the interests of parishes and agencies in cooperating with the Field Education program, the openness of settings to work with students of diverse faith traditions, students' willingness and abilities to meet the expectations of settings, and student completion of all requirements of the Field Education program.

Funding Sources

The Duke Endowment (TDE)

Funding for the majority of placements are provided through the generosity of The Duke Endowment (TDE), a private charitable trust administered by its own Board of Trustees and a legally separate entity from Duke University. The Rural Church Division of TDE is authorized by its 1924 Indenture to work with North Carolina United Methodist Churches, in communities under 1,500 persons according to the most recent federal census. TDE funds constitute the largest portion of funding for the Office of Field Education. Placement of students in TDE-eligible settings will depend upon the availability of placements.

Partner Churches and Agencies

The Office of Field Education relies on the generous support of partner churches and agencies who faithfully build into their operating budget the cost of supporting students from Duke Divinity School.

Gifts & Donations

The Office of Field Education works with Houses of Study and other individual donors to provide supplemental funding for funded placements.

Federal Work-Study

Federal work-study helps fund many field education placements in non-profit agencies.

Other Divinity School Funding

Occasionally, the Divinity School is able to provide supplemental funding to support student placements. Priority is given to students who must complete an internship for a certificate program, ordination requirement (in a tradition where there is not a fully-funded placement already available), when such placements are not readily available within the existing portfolio of placement opportunities for that placement period.

Student Guidelines Regarding Remunerated Placements

Students awarded Divinity School-directed funds greater than \$5,000 will receive a portion of the funds as a stipend (paid directly to the student through the Duke Payroll Office) and a portion of the award as a tuition grant (paid to the student's Bursar Account). Students awarded Divinity School-directed funds equal to or less than \$5,000 will receive the entire amount as a stipend.

Students must sign up for Duke Payroll with the General Administration and Finance (GAF) Office before they can receive any Divinity School-directed funding and follow GAF Office procedures for payroll enrollment.

If a student applies for a field education placement and is given a placement by the Office of Field Education Office and then chooses to withdraw before the placement begins, that placement will count as one of the 3 fully funded placements guaranteed by the office, even though no funding will be given and no credit will be awarded. Exceptions to this policy may be made for unforeseeable personal/family crises.

D. Pre-Enrollment Ministry Discernment Program

The Divinity School offers a limited number of entering MDIV-R students who are exploring ordination an opportunity to serve in a local United Methodist church for the summer before they matriculate at Duke Divinity School. During these ten weeks, students will explore the nature of the church, the role of ministry, personal gifts for ministry and how these gifts relate to the office of ministry, and the implications of these experiences for students' emerging Christian vocation.

Anticipating the first year of theological education and future Field Education placement opportunities, this program provides students with a close-range introduction to the nature and dynamics of the practice of ministry under trained and committed pastoral supervisors and lay persons. Orientation and theological reflection experiences with current Divinity students provide critical support and learning opportunities which enhance the process of spiritual, vocational, and personal discernment. Honest perspective from pastors and laity on the students' use of this opportunity gives students an early understanding of their potential for leadership in the community of faith.

These experiences are offered in Duke Endowment-eligible United Methodist congregations in the state of North Carolina, primarily in rural settings. Pre-enrollment placements offer a stipend, partial scholarship, housing and travel expenses for the 10-week term, and are subject to all Field Education policies and procedures. Pre-enrollment students are required

to participate in Field Education Orientation and theological reflection groups and submit all assignments as outlined in the syllabus. Students must have access to personal transportation and be available to serve anywhere in North Carolina.

Since the Pre-Enrollment Ministry Discernment Program occurs prior to enrollment at Duke Divinity School, such placements will not receive Field Education placement credit. The pre-enrollment placement also does not count as one of the three fully-funded placements allowed by each student. Additionally, due to visa restrictions, international students do not qualify to receive a pre-enrollment placement.

E. Placement Models

The Office of Field Education regularly reviews its field education models based on student learning, as well as emerging research and data on field education. Models currently being utilized include:

Traditional Model

One (or sometimes two) intern(s) is assigned to one congregation or agency. This is the longest-standing field education approach at Duke Divinity.

Communities of Learning

A cohort of students is assigned to a particular community or geographic area where they serve across and among a variety of settings in connection with one another. In most cases, this cohort model is anchored by a local United Methodist Church. This model understands that community thriving often occurs through partnerships and in the interconnectivity of a community. Students share time between their assigned placement and across the cohort's respective settings to discover the ways that God is at work in the community, and how churches and agencies can be partners for the mutual thriving of their communities.

Rural Church as Anchor Institution

Our newest model roots a cluster of interns (3-6) in a rural United Methodist Church, with secondary appointments in partner churches or organizations. This model looks to the rural church as an anchor institution in the community, and offers students opportunities for shared learning and practice as they explore and engage their context.

F. Application Process for Congregations and Agencies

Before applying for a field education intern, please read “What is Field Education” (Section 1.a.) and “For Settings” (Section 4) to ensure that the appointment-style program or term (summer or academic-year) is the right fit for your setting.

The setting application for a field education intern is available on the [Office of Field Education website](#). The application due dates are published each year by the Office of Field Education. They are customarily in February (for a summer intern) and August (for an academic-year intern).

At this point, it may be helpful to consult with or even invite a member of the Field Education staff to visit the setting in order to interpret the program and its goals. Congregations and agencies should create a Mentoring Team to assist in drafting the application. This team should stay with the program throughout the term (summer and/or academic year) in order to complement the supervisor's work with the student. (See Section 4.b. for further details on the Mentoring Team.)

It is the responsibility of the Office of Field Education to evaluate field settings and assign students (except for Student-Initiated Placements). For assignment, the Field Education staff is principally guided by the Holy Spirit, the student's educational needs, gifts, and promise for ministry (discerned through the student's application and discernment conversation process), as well as the goals and needs of the congregation or other ministry setting.

The congregation/agency is notified of the Office of Field Education's placement decision via email (usually in late March for summer placements or early-September for academic year placements). Churches receiving pre-enrollment placement students for summer assignments will be notified approximately the first week of April. The student is responsible to make the initial contact with the supervisor within three (3) days of notification.

The supervisor-mentor completes the required orientation and training, and the follows all other aspects of the program as outlined in Section 4.

If a setting has a question about the application process, please email fielddeduction@div.duke.edu and we would be happy to talk with you more.

6. STUDENT-INITIATED PLACEMENTS (SIP)

Student-Initiated Placements (SIP) are contextual learning opportunities initiated by a student and placement setting and approved through the Office of Field Education. SIPs allow students to explore a wide diversity of placement settings. Historically, students may initiate a placement if they need to fulfill a certificate requirement, an ordination requirement, and/or desire experience in a setting not offered through our Appointment-Style Placement program.

All MDIV-H field education sites are Student-Initiated Placements (with the exception of CPE, see Section 8) and MDIV-R students may opt-in to SIP.

Approval of an SIP setting is not guaranteed, and all students must complete the application and required paperwork by the dates established by the Office of Field Education.

Students participating in SIPs agree to the funding levels set by the placement setting. Students are encouraged to discuss compensation while setting up the placement, especially if the setting is not already paying the student.

A. Setting up a Student-Initiated Placement

Due to the nature of an SIP, students are encouraged to reach out to possible placement sites and/or potential supervisor-mentors ahead of the application process.

Many students will have a placement setting in mind before pursuing a SIP. Students are also welcome to access the [Duke Alumni Directory](#) or [Duke Alumni LinkedIn](#) page to explore possible setting options.

B. Funding

Student-Initiated Placements may be funded or unfunded, and students are encouraged to work with the church or agency to discuss what funding options may be available.

For many students, Field Education helps financially support their education, and we encourage placement sites to consider offering funding for students. A “fully-funded” placement receives a stipend equivalent to \$25/hr. If a SIP parish or agency is providing funding, it should be paid directly to the student.

Note for MDIV-R students: If the placement is funded at more than half of the current Duke Endowment funding level, then a minimum commitment of 400 hours is required. If the placement is unfunded or funded at half or less than half of The Duke Endowment funding level, the student must invest a minimum of 300 hours in preparation and presence for a minimum of 10 weeks/11 Sundays (in a Summer Placement), and a minimum of 30 weeks/31 weekends (in an Academic Year Placement).

The Office of Field Education is happy to support students as they navigate questions around funding SIPs, and students can reach out to fieldeducation@div.duke.edu for questions or more

information.

C. Application Process

Students must apply for a SIP by the dates established by the Office of Field Education.

STEP 1: Complete the Student-Initiated Placement application online. This will include sharing a brief narrative of faith, the rationale for this field education site (e.g., learning goals, vocational plans, employment site, geographic considerations), information about any denominational or certificate program requirements, funding sources (if applicable), supervisor-mentor information, and other personal information necessary for field education.

STEP 1.5 (MDIV-H Only): Submit draft Learning-Serving Covenant (available on the [Divinity School Intranet](#).)

STEP 2: Schedule and have discernment conversation with Office of Field Education staff. Information on how to schedule a discernment conversation will be shared during each application cycle, as well as the date by which all conversations must take place.

STEP 3: Register for the appropriate FieldEdu course in DukeHub.

STEP 4 (as-needed): Update the Office of Field Education on any changes in plans.

If a student has a question about the application process, please email fielddeduction@div.duke.edu and we would be happy to talk with you more.

7. INTERNATIONAL FIELD EDUCATION

Duke Divinity School is committed to the pursuit of Global and Intercultural Formation. One of the ways we do this at Duke Divinity School is through International Field Education. The Divinity School coordinates international field education with Duke's [Office of Global Administrative and Travel Support](#).

Duke Divinity School is gifted with faculty, staff, and alumni who are committed to coordinating international field education opportunities. The coordinating faculty/staff/alumni determine the location of each setting and ensure supervision of the student at each location. The Office of Field Education consults with the coordinating faculty/staff/alumni in determining the student application and interview process for placement. Important dates related to International Field Education opportunities are listed on the Field Education calendar at divinity.duke.edu

Students completing international field education are not permitted to participate in other summer programs offered by the Divinity School due to conflicts in schedule.

International Placements Coordinated by the Office of Field Education (MDIV-R Only)

Because of the high level of commitment of these faculty, staff, and alumni, the Divinity School is able to offer funding for selected International Field Education placements.

The procedures for how to apply and, if selected, prepare for international field education are:

Applying

- The process for applying typically begins in the Fall term the year before the summer placement. The student will submit an application for international placement on the appropriate form(s) to the Office of Field Education, with particular attention to use of forms and dates unique to international placements. Applications and interviews for international placements are distinct from applications and interviews for domestic placements. If a student is not selected for an international placement and desires to do a domestic Field Education placement instead (for the same term), the student will need to submit a domestic placement application and sign up for an interview by the domestic summer application due date. Because of the timeline of International Field Education interviews, students will have plenty of time to make this switch.
- Some placements require that the student be fluent in a local language and therefore may be subject to examination for fluency by the coordinating faculty/staff/alumni.
- The Office of Field Education will notify the student of the time, date, and place of the student interviews, usually at the end of the fall term of each academic year.

If Selected

- If selected for international placement, the student will meet with the appropriate coordinating faculty/staff/alumni for pertinent information and schedules as dictated by the coordinator. The student will also participate in International Orientation – a series of

workshops across the Spring term designed to prepare you for this unique experience (date will be determined by the Office of Field Education). This international orientation session does not count for the orientation requirement for future domestic field education placements that take place in May and September.

- The student will review and sign an [International Travel Liability Release Form](#).
- The student will complete payroll information with the General Administration and Finance Office (GAF) on an accelerated schedule set by the Office of Field Education.
- The Office of Field Education will determine the stipend/grant amounts that the student will receive for their placement. The stipend portion of this funding will be issued to the student before departure for the placement. This stipend amount should cover the airfare, local transportation, food, and accommodation expenses of the placement. If the stipend is not sufficient to cover these expenses, the student is responsible for any additional costs.
- The student should be prepared to purchase airfare before the stipend has been issued. No additional money will be given to students who have to change their flight schedules.
- Students may raise funds to offset any and all expenses. Any monies raised by the student should be paid directly to the student and should not be sent to the Divinity School or Duke University.
- If the student receives the stipend and subsequently does not participate in the placement, then the stipend is to be repaid to the Divinity School and the tuition grant is forfeited.
- The student is responsible for procuring a passport, visa, and any other necessary travel documents. The coordinating faculty/staff/alumni and the Office of Field Education may assist in these processes by providing procedural information. For detailed information concerning international travel, travel insurance, State Department advice, etc., see the [Duke Travel Risk Management website](#) to view “Student Travel Outside the U.S.,” “Centers for Disease Control,” and “State Department Travel Warnings,” along with other applicable information.
- Students traveling internationally are advised to contact the Duke Student Health Travel Clinic and schedule to receive all necessary immunizations. Students are responsible for any costs associated with the immunizations and/or medication deemed necessary by the travel clinic staff.

While Abroad

- The student will complete all required assignments as determined by the Office of Field Education.
- International placements may be ended early, either voluntarily or involuntarily. In the event an early termination to the placement is considered, procedures in Section 2.c should be followed. If the placement is terminated by the Office of Field Education, either at the student or supervisor’s request, the student must leave the field education setting and is responsible for all costs and travel arrangements for their return to the United States. No credit will be given for placements which are terminated early – except in rare and emergent cases where at least 8 weeks of the placement has been completed and the student is required to return home due to circumstances beyond their own control. Placements ended early for non-emergency reasons forfeit the grant portion of the student stipend which is normally posted to their Bursar’s account and split between the Fall and Spring terms following the placement period.
- The student will participate in worship services or other Divinity School events that highlight international opportunities during the fall term following their international experience.

Student-Initiated International Placements (MDIV-R or MDIV-H students)

Students may also self-initiate an international placement setting. Applications for student-initiated international placements will follow the time frames set by the Office of Field Education for domestic Appointment-Style and SIP field education terms.

Things to consider for self-initiated international placements:

- Is the student willing to make all financial, travel, and accommodation arrangements, including the procurement of a passport, visa, and other travel documents?
- Is the student willing to raise money in order to fund the experience, understanding that the Divinity School will not assist the student with any expenses nor with a stipend or grant?
- Will the setting offer appropriate supervision for the pursuit of the student's vocational identity? Is the supervisor committed to practicing regular theological reflection with the student? Is the supervisor willing to complete the evaluative processes required for Field Education credit? Is the supervisor open to participating and/or attending required orientation trainings?
- Will the student complete all Field Education requirements as outlined in the course syllabus?

Supervision in an International Field Education Setting

Supervisor-mentors assume a critical role in the shaping of the next generation of Christian leaders. Hosting a student requires careful planning, focused attention, and sustained, close supervision. Student presence does not relieve supervisors-mentors of responsibilities and obligations, but can actually increase them, due to the intentionality which supervision requires.

For more information on the Divinity School's expectations for supervisor-mentors, see Section 4.a.

8. CLINICAL PASTORAL EDUCATION (CPE)

Clinical Pastoral Education (CPE) is supervised contextual learning and theological reflection around pastoral care with people in need, often in a health care setting.

Key Terms

- **Basic Unit:** Usually 1-term (400-hrs) internship (Fall/Spring/Summer).
- **Residency:** Usually year-long program; residents must have completed 1 basic unit of CPE. Students interested in vocational chaplaincy are encouraged to pursue a CPE residency following graduation.
- **Extended Unit (or Parish-Based):** An extended basic unit.

Students participate in CPE for different reasons. Most commonly, these include:

- **Vocational discernment:** Students discerning careers in hospital or military chaplaincy are strongly encouraged to complete CPE while at Divinity School
- **Credentialing:** Many adjudicatory bodies and/or denominations require CPE for ordination. Students should check with their ordaining body to learn whether CPE is a requirement.
- **Formation:** CPE is a transformative experience that will ground students' studies, build care and listening skills, and connect them with human suffering and need.

Applying for CPE

Students apply directly to CPE programs and must be accepted by that program to participate in CPE (For a listing of ACPE-accredited locations, see www.acpe.edu). Most CPE programs have rolling application cycles, and students are encouraged to apply four months in advance of the start date.

When a student would best enroll in a basic unit of CPE will depend upon the student's curricular needs, personal circumstances, and judicatory requirements. CPE is not recommended for the first year of study because students need a year of basic foundational work in theology prior to the CPE unit. Students considering vocations in chaplaincy (hospital, prison, higher education, etc.) should take CPE earlier in their curriculum in order to engage vocational testing in an institutional setting. The personal discovery that often occurs in CPE can prove beneficial in shaping later curriculum choices while in Divinity School.

Completing a Basic Unit

CPE units may ordinarily be taken during the summer, fall, or spring terms. These units of CPE can count as a unit of Field Education toward a student's graduation requirements. Students may also elect to receive academic course credit for CPE (as up to 2 general electives). Select hospitals offer stipends to participating students.

CPE is a significant time, emotional, and spiritual commitment. Students who are also employed are advised to give close attention to workload.

Note for MDIV-H students: if you plan to participate in a basic unit of CPE during a single summer, fall, or spring term should contact fieldeducation@div.duke.edu to inquire about enrolling in the CPE-specific section of Formation for Ministry.

Completing Parish-Based CPE

In addition to the standard CPE model described above, students also have the option to participate in an extended Parish-Based CPE Program.

The Parish-Based CPE Program is designed for students who are interested in:

- Taking CPE but are unable to work the traditional basic unit into their schedule;
- Exploring their attitudes and theological assumptions about dying and death;
- Learning about the practice of ministry to persons at the end of life;
- Developing Advance Care Planning tools for the parish; and/or
- Engaging in research looking at the implications and outcomes of a CPE program topically focused and based within the parish.

How to Receive Field Education Credit for CPE (MDIV only)

MDIV students may use a unit of Clinical Pastoral Education (CPE) from an accredited CPE site to meet part of their Field Education placement requirement (200 hours for MDIV-H students or 1 placement for MDIV-R students). Students are strongly encouraged to notify the Office of Field Education that they are interested in or have been accepted into a CPE program.

The Divinity School will pay for CPE tuition (up to \$450) for currently enrolled MDIV students. Application fees to CPE programs are the responsibility of the student. Students automatically receive field education credit upon The Office of Field Education's receipt of a signed final evaluation. Students may also elect to receive academic credit (up to 2 course credits).

Students may not be simultaneously enrolled in CPE and assigned to a different Field Education placement for credit.

Student Pastors (MDIV-R only) may enroll in a Parish-Based CPE program during the academic year. Special permission must be sought and granted by the Office of Field Education for a student-pastor to enroll in CPE during the summer.

The timing for CPE should be decided in consultation with the Office of Field Education, academic advisors, and/or other mentors.

In order to receive field education credit, a student must send a copy of the final CPE evaluation to the Office of Field Education at fieldeducation@div.duke.edu.

Note for MDIV-R students: the Parish-Based CPE program also counts toward part of the field education requirements, but it does not count as the church-related Field Education placement requirement.

How to Receive Academic Credit for CPE

Students can elect whether to seek academic credit for their CPE unit. If a student completing a CPE unit does request academic credit:

- The student must register for CPE as an academic course during the Divinity School course registration period, and can receive up to two course credits (general electives) upon successful completion of the CPE unit. The student should gain acceptance to the CPE program before registering for CPE. The student will need to receive a permission number from the Office of Field Education to register.
- The student will be responsible for the Divinity School tuition costs related to the CPE unit's two course credit equivalency. The Divinity School tuition charge for these two course credits will be at the current Divinity School tuition rate at the time the academic credit is officially recorded on the student's record.
- The student is also responsible for having the CPE center mail to the Office of Field Education the original or certified copy of the supervisor's final evaluation indicating the unit was successfully completed and a full unit of CPE credit was extended. The student may also deliver a copy of this final evaluation. The Office of Field Education will then notify the Divinity School Registrar to this effect, and academic credit for up to two courses will be recorded.
- The Divinity School will consider academic credit for CPE units completed in prior terms. In these cases, the student will pay the current Divinity School tuition rate at the time the academic credit is officially recorded on the student's record. Approval of the academic credit for a CPE unit from an ACPE accredited agency will be determined by The Office of Field Education and the Academic Dean.
- CPE completed prior to matriculation to DDS can be transferred for academic credit with the permission of the Academic Dean. CPE completed prior to matriculation cannot be counted as a field education credit.

PART 2: BEST PRACTICES

What follows contains best practices and suggestions for students, supervisor-mentors, mentoring team members, and other placement partners for creating excellent formational experiences in the field education program at Duke Divinity School.

This guide can be used as good pre-reading before a field education placement begins, or as a go-to resource during a term of field education. Though there is often great learning in failure and in overcoming challenges, we believe that proactively integrating these lessons and practices can help provide the context where students, supervisor-mentors, and communities can mutually engage in one another's flourishing.

If you have any questions, concerns, or reflections about these practices, we encourage you to reach out to fieldeducation@div.duke.edu and we will be happy to discuss this with you further.

Habits and Virtues of a “Teaching Congregation”

To empower student ministers, it is essential to provide them with full ministry experiences, granting them an identity and significant role. This involves setting clear goals, effective communication, and careful supervision with honest feedback and strong support.

Hallmarks of a “teaching congregation” include:

- **Theologically Grounded:** The congregation is guided by sacramental living and understands its identity and mission through the life, death and resurrection of Jesus Christ. The congregation practices theological discernment in making decisions and dealing with change.
- **Missionally Focused:** The congregation focuses its energy on mission, not on its own survival. The congregation engages ministries of social justice including issues surrounding racial justice and equity, poverty, agricultural/environmental awareness, homelessness and housing issues, worker justice challenges, etc. The congregation sees its assets, including facilities and funds, as resources for the mission of God.
- **Worship-centered:** The congregation affirms that worship of the Triune God and life in the Spirit is central to its sense of purpose and identity.
- **Contextually Savvy:** The congregation is immersed with a working knowledge of its local and world context.
- **Publicly Engaged:** The congregation seeks to promote the welfare of its community context and imagines/implements creative economic development.
- **Cooperatively Linked:** The congregation promotes active partnerships with other agencies and faith communities to achieve common goals.
- **Shared Leadership:** The congregation embraces the value of lay leadership and empowers both clergy and laity for ministry. The pastor makes a commitment to the church for an extended period of time. The pastor exhibits strong supervisory-mentoring skills.
- **Personally Hospitable:** The congregation readily welcomes visitors and assimilates new members.
- **Grace-fully Managed:** The congregation makes decisions and deals with conflicts in ways that are open, fair and healthy.
- **Programmatically Balanced:** The congregation is intentional about balancing

worship, education, and fellowship (*kerygma*, *didache*, and *koinonia*) with efforts in mission (*diakonia*). The church is willing to take risks in mission while also caring for the parishioners.

- **Highly Participatory:** The congregation expects and receives a high level of personal commitment and participation by members.
- **Spiritually Nurturing:** The congregation highly values its role in helping members grow in Christian faith & life.
- **Future Oriented:** The congregation knows and appreciates its history but looks forward with hope to the future.

The Learning-Serving Covenant

What is it?

- A covenant - it assumes a call to ministry, mission, mutual accountability, a network of relationships centered upon Christ;
- A service plan that outlines specific tasks that are found in scripture and are part of the ordained ministry; and
- A learning plan.

Why Have a Learning-Serving Covenant?

- To make field learning and service more intentional;
- To spell out the various roles and responsibilities in field learning and service;
- To ensure as much as possible, the quality and quantity of learning and service;
- To make implicit goals, objectives, expectations and tasks explicit;
- To provide a basis on which supervision can occur;
- To provide foundation for a final review and summary of the experience; and
- To identify who is participating as a student's supervisor-mentor and mentoring team members.

Executing the Covenant & Timetables

For All Students

- The final covenant should represent a creative interweaving of student goals, parish service objectives and specific tasks to be accomplished for the term.
- The student should approach covenanting with learning goals and objectives in mind.
- Covenanting should occur in a comfortable and congenial atmosphere where all parties will be encouraged to share their expectations and goals for the intern experience.
- The final document should be shared between the student, the supervisor, the mentoring team and the Office of Field Education.
- Supervisors should know something of their strengths and weaknesses in ministry, what they might have to teach a student and what they cannot teach and what they might have to learn as well.

MDIV-R Students Only

- Parishes should already know multiple ways a student can be helpfully involved in

their ministry. They should also know in broad strokes what a student might learn from and with them.

- A final covenanting session should include the student, the supervisor and any other mentors, which will work with the student during the term.
- The covenanting process should last one to two hours.
- A significant part of the covenanting process should be spent in sharpening, focusing and identifying student goals, objectives, and parish/agency expectations.
- Completion of the covenant usually takes place within the first three weeks of the placement term, but after a student has an opportunity to be introduced to the placement context.
- Final draft of covenants should be uploaded into Sakai by any due dates outlined on the syllabus.

MDIV-H Students Only

- Draft learning-serving covenants are due as a part of the field education application process. Students may need to resubmit their learning-serving covenant following the meeting with the Office of Field Education.
- The learning goals and ministerial-vocational focus areas identified in the covenant become the source for the completion of the Formation for Ministry learning plan.

The Role of Covenants in Supervision and Evaluation

Covenanting is the overall design for an internship, and students and supervisor-mentors use the covenant as a resource for reflection throughout the field education term(s).

Students and supervisor-mentors may initiate updates or changes to the covenant mid-placement based on the needs of the student, supervisor-mentor, and congregation. Updates or changes to the plan should be mutually agreed upon by the student and placement partner.

Evaluation compares the final “product” or result of the internship against the initial goals and objectives which launched it, insofar as these are “visible” and “observable”

A good covenant:

- Reflects good advance preparation
- Includes all important goals, expectations and arrangements
- Raises and considers most appropriate concerns
- Is clear and precise
- Amends unrealistic expectations by students, supervisor-mentors, field setting
- Includes all appropriate parties in covenanting process
- Is used regularly in supervision

Sample Student Learning Goals

- To explore by observation and participation pastoral care in the parish setting
- To explore by observation and participation liturgy and preaching in the parish setting
- To explore the priestly dimensions of parish life through direct observation and

participation

- To identify and develop skills for programming in the local church
- To identify and develop skills for programming in a non-profit setting
- To discover and explore those aspects of parish life peculiar to the small, medium, and large membership church
- To learn (by observation and participation) those characteristics which impede and those which inhibit the ministry of the multiple point charge
- To explore ministerial identity and myself in relation to it
- To develop an integration of the theology and practice of ministry
- To explore the limitations and possibilities for ministry in the rural or urban setting or non-profit setting
- To identify and develop the skills required for effective leadership
- To identify the needs of homebound parishioners and explore, develop, and where possible, implement effective ways of incorporating them into the worshipping community
- To explore systemic and intersectional issues such as poverty, affordable housing, food insecurity, childhood literacy, and race.
- To observe and participate in ministry to the community highlighting non-violence, hope, redemption, and reconciliation
- To explore ministries of racial equity, justice, and reconciliation
- To support aging persons through ministries of help and service
- To observe and engage multicultural ministry
- To observe and engage in community organizing and advocacy

Welcoming the Student-Intern

Before They Arrive

- **Pray for the student-intern before they arrive.** Situate this relationship in the light of God as you pray daily, as you pray with others at meetings, prayer circles and covenant groups, and as you gather for worship.
- **Intentionally communicate the purpose of a student internship to other staff, lay leadership, and community partners before the student-intern arrives.** Use all available venues to share information about the intern and about your personal commitment: pulpit announcements, newsletters, bulletins, electronic messages, etc.
- **Be sure the intern's host family is aware both of the responsibilities and the opportunities.** If possible, find a special way to honor this host/guest relationship: lift up the relationship in worship; write a note to the host and to the intern sharing information about the other; offer to host a meal thanking the host family. Lasting friendships often are created in this relationship but on the rare occasion when a host/guest relationship doesn't work out, you are crucial to leading everyone through the conflict.

The First Week

- **Introduce and welcome your student intern on the first day,** even if the student is not participating in any visible leadership (e.g., participating in Sunday worship). Frequently and

publicly remind the congregation/constituents how the fresh eyes and recent theological training of a student-intern can enliven the ministry of the placement setting.

- **Provide the student with an orientation to the church/agency and community during the first two days.** Ask a Mentoring Team member to show the student around the community and urge all Mentors to share special gifts and activities that may be of interest to the student. Orient the student to congregational/agency expectations: attire, work hours, phone etiquette, local customs, email accounts, etc. (Recall what your first week in ministry was like: what would you want the student to learn from your experiences?)
- **Plan to spend lots of time together as supervisor-mentor and student-intern during your first week.** Invite the student to be alongside you in planning, meeting, and visiting. There is no better way for the student to understand the culture of the community than to be present with you and to have the opportunity to ask questions. Get to know one another.
- Plan your weekly supervisory conversations during the first week **and stick to them.** There will be weeks you'll be tempted to cut short the time or cancel altogether. Don't! We have a covenant with one another; your ministry and the ministry of the student will thrive as a result of these reflection times.

Plan Ahead

- In addition to the learning-serving covenant, be sure to **plan ahead for special events.** Prepare a calendar of special congregational/agency and community events that either are required of the student or might be of interest. Share any community information (print or websites) that may be available to visitors.
- **If you are going to be away for an extended time while the student is with you, plan ahead.** Don't leave without a plan in place for what the student is doing and to whom they can turn for support and reflection. In case of your unforeseen absence, make sure that you have staff or support team members in place to support the student.
- Just as you need a **Sabbath** each week, so does the student. If you set aside one day a week for Sabbath, extend the same gift to the intern. If you don't set aside one day a week for Sabbath, allow the student to do so anyway. Learn together!

Adapted from a workshop for new field education supervisors led by Rev. Kevin R. Armstrong at Duke Divinity School Field Education Orientation on May 5, 2009.

Skills of Supervision-Mentorship

Good supervision and mentoring are critical to a fruitful internship. It can make or break an experience and significantly impact a student's vocational trajectory. Certain abilities, dispositions, and behaviors prove to be more effective in supervision and mentorship than others. Some may come more naturally than others, but all people can grow in these skills through practice, reflection, and modeling. The hallmarks of a good mentor include:

- The ability to listen well, especially through a life of prayer – and to truly “hear” what the other person is saying; communicates effectively;
- Guiding by role modeling;
- Being adept at building and maintaining relationships;
- Recognizing and having ownership of one's own feelings and an ability to enter into

- the feelings of other persons;
- The ability to ask the right questions;
- Sensitivity to “where the student is” (ability to deal with reality as perceived and not just as stated);
- Being skilled at connecting the student to others in the placement setting;
- Being skilled in assisting the student in clarifying and setting realistic goals;
- “Coaching” the student by filling a particular knowledge gap in order for the student to learn how to do things more effectively;
- Encouraging the student through confidence building, gently challenging at the right time;
- Facilitating learning by creating a hospitable climate and involves the student in on-going learning and evaluation;
- The ability to wait for the student’s growth, to resist the temptation to manage the student’s life;
- Engaging the student in the solution of problems, providing assistance in the problem-solving process rather than providing the answer;
- Providing constructive feedback and requesting feedback from the student;
- Being skilled at the process of reflection with the ability to step back, evaluate, process, assess and articulate learning; and
- Having a strong “pastoral imagination” in their present ministry setting.
- The willingness to take agreed-upon risks with the student for their formation, as appropriate (i.e, large event planning, multi-week sermon series, etc.)

The Supervisory Conversation: Theological, Ministerial, and Vocational Reflection Between Supervisor-Mentor and Student

The supervisory conversation is the scheduled time for the student and supervisor to sit down together to discover, explore, and interpret the various aspects of ministry happening during the placement period. This meeting should take place for at least one hour, at least once per week.

This intentional time between supervisor-mentor and student should be a natural conversation. It is not a time for the supervisor to interrogate the supervisee, nor is it a time for the supervisor to simply “pour out” their life experience. While some of these “war stories” may help, oftentimes they do not. Good supervision is a dialogue. The supervisor (and other supervisees if there is a group) helps by listening, making observations, and raising questions as a way of enabling the supervisee to see the problem or event more clearly. Supervision provides a mirror for the supervisee to reflect on the situation and see it in all of its dimensions from a new perspective.

Although questioning as interrogation should be avoided, the conversation can be facilitated if certain key questions guide it. They are not to be considered an “agenda” but are rather suggestive of the flow and progression appropriate to the process. The goal is to enable the student-intern to think in these terms so that eventually, the conversation will unfold without the necessity of the questions being raised.

Supervisor-mentors should be intentional as to the time and setting of the supervisory

conversation. Intentionality includes:

- Maintaining a consistent, regular time that is long enough to allow productive reflection (generally one to two hours).
- Ensuring that you are uninterrupted by distractions (other than emergencies).
- Acknowledging that a good mentoring relationship is a significant personal investment by the student-intern and supervisor-mentor, which creates opportunity for forthright and candid conversation, while being sensitive to the feelings of all parties involved.
- Implicitly or explicitly working with the Learning-Serving Covenant.
- Attention to the places and spaces in which reflection happen. An office may be a suitable location for reflection, but consider diversifying your settings based on the focus areas or experiences of the student-intern (e.g., hold a reflection meeting in the church columbarium the week after an interment; reflect as you walk through a under-served neighborhood to analyze and process the social, political, and geographical dynamics of the context, etc.).

One model for the supervisory conversation might begin with the student describing a situation of ministry that occurred that week (the information stage). The conference then moves to the evaluation stage, which involves drawing out from the student's description of the ministry situation the central issue(s) needing attention. There follows the problem resolution stage – a discussion of alternative ways of viewing and dealing with those issues, drawing upon the supervisor's or group's experience, but especially upon the resources of the supervisee (experience, scriptural insights, imagination, etc.). "Theologizing" is the next stage, which is an attempt to understand what all of this means for Christian ministry. Finally, the conversation might result in the student-intern's making a responsible decision in terms of a faith/action response (the commitment stage). The task of the supervisor is to help the student-intern tell their story, and to reflect upon it.

Questions that can be raised in each of these stages include:

Information Stage – The focus is on getting an accurate picture of the event or situation:

- What took place? Or, what is the situation?
- What was your role? As a person? As a minister? As a leader?
- How did you respond?
- Who were the other participants? How did you interact with them?
- How is this related to other events or situations?
- How typical is it? Is it part of a pattern?
- How does the situation stand now? Is there unfinished business?

Evaluation Stage – The focus is on the core issue(s) so as to sort out what the real problem is and/or what needs attention first:

- What emotions did you experience?
- What are your feelings about it now?
- How do you feel about the other people involved?
- How do you feel about your place of ministry? About what you are doing?
- In what ways are your expectations being fulfilled (or not being fulfilled)?
- How does this event or situation correspond with others in your life?

- What would you do differently if you could?
- How does all this affect your ability to minister?
- What are the key issues for you? What is most important?

Problem Resolution Stage – The focus is on removing the obstacles and finding among alternative possibilities the one that seems most viable for continued ministry in the situation:

- What do you want to happen? In supervision? In the situation?
- What is your interpretation of the situation now?
- What would you change? What would that require?
- What do you see as alternatives?
- What would happen if ...?
- What is your role as a result of the experience?

Theologizing Stage – The focus is on meanings so as to draw from this experience and prior or new knowledge those elements that now become “truth” in light of the gospel:

- What have you learned from this experience?
- What new insights do you have about self, human nature, church, world, God?
- At what points does your experience intersect with the Christian gospel? In what ways?
- What does this have to say to you about ministry?
- What are the implications for you as a minister?
- How do you feel about ministry? About yourself in ministry?
- What emerges as ultimate concern for you?

Commitment Stage – The focus is on decision in terms of choosing a ministering response:

- How is this situation like those you anticipate in the future?
- How do you anticipate responding to them?
- What are you going to do about the situation brought for supervision?
- What is your next step?
- What resources do you need?
- What faith response/action must and will you make as a Christian?

How to Select a Mentoring Team

Diverse, intentionally-selected mentoring teams can add incredible value to the experience and formation of a student-intern. Mentors can bring professional expertise (e.g., budget management, the craft of teaching or curriculum design, community organizing, etc.), life experience and wisdom (e.g., resilience through trauma, grief and loss, struggles with doubt and the life of faith, etc.), and deep knowledge of a context (e.g., the church or agency, the neighborhood, city/town, or region).

When discerning who might join the Mentoring Team, supervisor-mentors might consider the strengths and ministerial foci of the parish or agency; the student’s background, identities, learning goals, and vocational trajectories; and/or persons who have gifts in relationship-building and mentorship.

Note: the supervisor is not encouraged to participate in the Mentoring Team beyond ensuring that the team forms and meets with the intern. If Mentors are drawn from the Staff-Parish Relations Committee (or its equivalent body), it is important that the work of that committee be conducted at a separate meeting, as students should not become participants or observers of the confidential work of the Staff-Parish Relations Committee.

Best practices for Mentoring Teams

- Be intentional about communication and about your time with the student. Set several specific dates to meet with the student throughout the placement, making those appointments a priority, and spending the time with care and grace. Always include the student in all Mentoring Team gatherings and in the times of evaluation. Share honestly with the student, affirming strengths and offering guidance when needed.
- Pray together with the student. Model with the student how it is that Christians relate to one another. Our lives are to be lived in an attitude of prayer, so praying together should be a natural part of what we do when we meet and as we journey together in faith.
- Build healthy relationships. Mentoring and coaching is an important part of this work. Students learn by watching how church members treat each other. Good relationships among the pastor, the student, and church members are integral to a healthy church and a successful internship.
- Think theologically alongside the student. Ask questions of one another, for instance: Where might God be working in this place? Where is suffering taking place here, and outside our doors? Is there hope? How is that hope being shared? How might that hope be lived, incarnated, fleshed out in new ways? Where are signs of God's kingdom? How is Christ's life, death, and resurrection being proclaimed and embodied?
- Minister with those on the margins of your communities. Jesus spent much of his time with the sick, the poor, the unloved, and the least of these. Students should begin conversations with laity and clergy about ministering more faithfully with those who live untouched by the church, apart from life-giving relationships that the church provides. We are not asking students to program these conversations. We are asking that students and supervisor-mentors, along with others from your ministry, talk together honestly about those who have not yet been welcomed by the church. How can we become a more hospitable community in patterning our lives after the ministry of Jesus?
- Help the student to discern vocational goals. Many students are called to Divinity School without a full understanding of how that call will be lived out after the educational experience. Prayerfully consider the student's gifts, offer them a place to struggle and ask important questions regarding vocation.
- Give the student opportunity to practice skills of ministry. In each setting, different skills are required, so we invite you to place the student in pastoral situations. Help them claim their pastoral identity by developing and discovering skills through visitation, administration, worship planning and leadership, preaching, teaching and service. Affirm the gifts you see in the student. With love and grace, offer support in areas needing growth in all aspects of ministry, whether in the parish or agencies.
- Celebrate God's good work among you during these formative weeks. Give thanks

for all the good that is taking place, reflect on areas for growth and offer support and encouragement to one another. In all things, rejoice and give thanks!

Use of Technology in Placement Settings

During times of ministerial engagement in a placement setting (meetings, visitations, supervisory conversations, worship services, etc.), students are advised not to use personal electronic devices (cell phones, tablets, etc.) in a manner that detracts from their ministry at their field education placement. The use of such technology for personal leisure should be confined to “off” hours.

All uses of technology, including social media, should adhere to the standards of the Divinity School Conduct Covenant and Wesley’s three simple rules: do no harm, do good, and grow in love with God.

Any guidelines about appropriate use of technology created by a field education placement should be shared with and respected by the student. This includes any guidelines about social media and all Safe Sanctuary policies.

ADDITIONAL RESOURCES

Becoming the Pastor You Hope To Be: Four Practices for Improving Ministry, Barbara J Blodgett. Rowman & Littlefield, Boulder, CO. 2011.

Engage: A Theological Field Education Toolkit. Edited by Matthew Floding. Rowman & Littlefield, Boulder, CO. 2017

Enlighten: Formational Learning in Theological Field Education. Edited by Sung Hee Chang and Matthew Floding. Rowman & Littlefield, Boulder, CO. 2020.

Empower: A Guide for Supervisor-Mentors in Theological Field Education. Edited by John Senior and Matthew Floding. Rowman & Littlefield, Boulder, CO. 2020.

Welcome to Theological Field Education. Edited by Matthew Floding. Rowman & Littlefield, Boulder, CO. 2011.