



**DUKE  
DIVINITY  
SCHOOL**

## Office of Field Education Policies and Procedures



### **DUKE DIVINITY SCHOOL**

105 Westbrook, Box 90968 Durham, NC 27708-0968

Phone: (919) 660-3440 | Fax: (919) 660-3406

Email: [fieldeducation@div.duke.edu](mailto:fieldeducation@div.duke.edu)

Additional information available at: [www.divinity.duke.edu](http://www.divinity.duke.edu)

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## Introduction

### Field Education: A Program for Ministerial Formation

Contextual theological education is designed to answer the question: “They taught you that in seminary, didn’t they?” The goal of the Field Education program at Duke Divinity School is for students to incorporate what they learn in the classroom into the ministry settings where they serve, and to incorporate what they learn in these settings into the classroom and beyond.

The primary focus of this program is the formation of Master of Divinity (M.Div.) students for faithful and effective pastoral ministry. This is achieved as students practice the skills of ministry, spend time discerning God’s call upon their life and future vocation, and reflect theologically with an experienced supervisor. Contextual education is most effective when the student is allowed to share in the experience and wisdom of an able supervisor who functions as a mentor to the student. In summary, Field Education is a reflective practice with purposeful mentoring that takes place in a community of learners. It offers the student important ministry opportunities and strengthens leadership capacities in faithful service to Christ and His Church.

This manual consists of the general policies and procedures of the Field Education program at Duke Divinity School for all students and supervisors. The appendices at the end of this manual offer more detailed content related to these policies. Because supervision is such an integral part of this program, a significant portion of this manual is devoted to the art of supervision. There is no standardized method of supervision, though we hope that every supervisory relationship in our program will include: availability, collegiality, goal setting and achieving, personal self-awareness, theological reflection, and intentionality in establishing and maintaining the relationship. Even scripture invites us into the supervisory relationship, as 1 Peter 5:1-3 reminds us: “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.”

Please accept our gratitude for your partnership with us in this important work, as together we invest in the development of new leadership for the Church of Jesus Christ today and into the future.

For more information or to download an application, we invite you to contact us via phone at (919) 660-3440, email at [fieldeducation@div.duke.edu](mailto:fieldeducation@div.duke.edu), or visit our website at <http://www.divinity.duke.edu/academics/fielded>.

# I. The Field Education Assignment Process & Credit Requirements

## A. The Assignment Process

The Office of Field Education conducts a prayerful discernment process in making each field education assignment. The Field Education staff is principally guided in this process by the student's educational needs, perceived gifts for ministry, and calling (discerned through the student's application and interview process). The goals and needs of the congregation or other ministry setting, as expressed on that setting's application, are also thoroughly considered.

The Field Education staff evaluates the student for placement through the application and interview process, explores the various ministerial settings available that term, and makes the assignment decision by matching the student applications for each particular placement period with the congregation or agency applications for that same placement period. Sometimes a visit to the field site will be made or a supervisor will be consulted. The Office of Field Education notifies the student and supervisor of the placement decision through email.

## B. Credit Requirements

Two units (credits) of approved Field Education are required for graduation in the Master of Divinity (M.Div.) degree program. In addition, the two required placements must be served in two distinct/different settings. Each student is required to complete at least one unit in a church (congregation/parish-based) setting, unless permitted by the Office of Field Education to do otherwise. International placements do NOT fulfill the parish-based Field Education requirement.

Even though degree program requirements do not exceed two units, if requested, the Office of Field Education will allow students to complete up to three Divinity School-funded placements. If desired, students may also complete their Field Education requirements through a self-initiated placement (funded or unfunded), as well as through a unit of approved Clinical Pastoral Education (CPE), for a total of up to five Field Education placements.

There are five opportunities during the M.Div. degree program to complete the two required Field Education placements (see III.F for information on Pre-Enrollment Ministry Discernment Placements):

Academic Year I

Summer I

Academic Year II (middler year)\*

Summer II

Academic Year III

\*During the second (or "middler") academic year, students are required to complete a Middler Evaluation with a faculty evaluator as part of the graduation requirements for the M.Div. degree program. Students must submit copies of their Field Education evaluation(s) to their faculty evaluator, as well as an evaluative statement of 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 Evaluation 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 (and submit a copy to BOTH their faculty evaluator and the Office of Field Education). Students will also need to submit copies of their Field Education evaluations to their faculty evaluator as part of their Senior Evaluation (in the third year of the M.Div. program). More details about these evaluations can be obtained through the Divinity School's Registrar's Office.

## C. Unit Requirements for Field Education Placements

A Field Education unit is defined by one term placement, either a full-time summer term (40 hours per week in preparation and presence for a minimum of 10 weeks/11 Sundays for a total of 400 hours) or an academic term (13 to 15 hours per week in preparation and presence for a minimum of 30 weeks/31 Sundays for a total of 400 hours).

If the placement is completed on a volunteer basis or self-initiated without full funding, then the student may complete the placement with a total of 300 hours in preparation and presence. In the summer term, this would be 30 hours per week for a minimum of 10 weeks/11 Sundays; in the academic term, it would be 10 hours per week for a minimum of 30 weeks/31 Sundays. (Students are allowed to hold employment beyond the Field Education expectations of only 5 hours per week.)

Dates for placements are set by the Office of Field Education. 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.

Students should not interrupt Field Education placements except for denominational requirements (e.g. Annual Conference Session) or personal needs such as illness or family emergencies. If a week (including a Sunday) is missed for these purposes, then the placement should either start a week earlier or end a week later. Students serving summer placements who also want to participate in non-Field Education related opportunities during the summer (such as the METS travel seminar or Pilgrimages of Pain and Hope), must inform the Office of Field Education of anticipated participation in these other programs by March 1st. Start dates for Field Education placements must be modified for students who participate in such programs so that the full 10 week/11 Sunday commitment can be fulfilled. Students are not allowed to participate in METS or a Summer Pilgrimage and do an International Field Education placement. In addition, students serving summer Field Education assignments are not allowed to take any courses for academic credit during the summer term.

During academic year placements, students should be granted two weekends off (the week-end between Christmas and New Year's Day is considered one of these two). If the student and supervisor agree to more than two weekends off, then the student must extend his/her presence for the appropriate time missed. The student is expected to average between thirteen to fifteen hours per week total for preparation and presence in funded academic year placements. Commuting time is not computed in this average. Additionally, Fall and Spring Reading Weeks are not breaks from field education, unless the student counts a weekend during one of these weeks as one of their two weekends off.

While students may continue in the same placement for a second term, 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, and except for certain missional settings, may not return a second summer to the same setting. Students may continue a second term only by request of the parish/agency where she/he is assigned and with the approval of the Director of Field Education. (Be mindful that each student is required to serve in two distinct settings in order to satisfy the Field Education requirements of the Divinity School.) A new application is required for each placement period from both students and field education settings.

#### **D. The Process for Receiving Field Education Credit**

In order to receive a field education placement, a student must be eligible to apply (see section II.B) and apply on time for a placement. The due date for applications for each placement period will be posted and shared with students. Applications for the academic year placement period are generally due the last Friday in August. Applications for the summer placement period are generally due the last Friday in January.

Field Education is a P/F course for no academic course credit. In order to receive a grade of "P" a student must:

- a) Complete and sign a Learning-Serving Covenant, uploaded in Sakai, by the third week of their placement.
- b) Submit two theological reflections that demonstrate engaged, intentional reflection, uploaded into Sakai. Intentional, engaged reflection is determined by the group facilitator. In the academic year, these are due in early November and early February. In the summer, they are due in June and July.
- c) Attend and actively participate in two peer reflection groups. The groups gather in November and February for academic year placements and in June and July for summer placements.
- d) Attend a New Student Field Education Orientation event before their first placement. This half-day orientation takes place in September for academic year placements and May for summer placements.
- e) For academic year placements, students attend 6 Mentoring for Ministry events (3 per semester). For summer placements, students attend a full day orientation in May.
- f) Student and supervisor evaluations must be completed and uploaded in Sakai within 2 weeks of the close of the placement.

All field education placements must be approved prior to the placement period; retroactive credit will not be granted.

If the supervisor, Field Education staff, or Senior Director of Ministerial Formation and Student Life recommend that 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.

#### **E. Reflection Group Meetings**

Mandatory peer reflection groups will be held twice during the placement period. Students are assigned to a specific reflection group by the Office of Field Education at the beginning of the placement period. These gatherings will be led by the faculty, ordained staff, or alumni of Duke Divinity School. The student is expected to write and present a theological reflection paper or case study for each of these gatherings. (See Appendix G for a suggested format for these reflection papers.)

For summer placements, students who are placed within three hours of a reflection group meeting location are required to attend that meeting, even if they are serving in a self-initiated or volunteer placement. Those students serving internationally or beyond a three-hour range of a group meeting location must submit their reflection papers (one in June and one in July) to the Office of Field Education, usually by email.

The purpose of peer reflection groups is to offer a safe place for students to process and reflect on their contextual learning experiences. Students and leaders should approach this time apart with great intention. These gatherings should help to connect coursework with the practice of ministry.

#### **F. Orientation**

All students are required to participate in Field Education Orientation and Mentoring for Ministry Events. Prior to the first unit of field education, students must participate in a half-day new student orientation. Prior to a summer placement, students participate in a full day orientation. During an academic year placement, students participate in 6 Mentoring for Ministry workshops.

Students who receive excused absences from Field Education Orientation (which are only given for unavoidable events) will receive an assignment to makeup the missed time and preparation. Student who miss Field Education Orientation events without an excused absence will be withdrawn from their placement and invited to reapply the following placement period.

## II. Student Qualifications and Guidelines for Behavior

### A. Considerations for Student Placement During 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 clarity
- Relationship to a denominational ordaining or certifying process
- 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\*

**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, he/she may appeal to the Field Education Committee (see Section VIII). 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.

### B. Qualifications and Prerequisites for Student Placement

To qualify for a placement through the Office of Field Education, a student must:

- Complete her/his application and interview during the time frame set by the Office of Field Education. As stated in Section I.D, if an application is submitted after the posted deadline, the Office of Field Education cannot guarantee that the student will receive a placement for that placement period.
- Be approved by the Office of Field Education for placement (using the considerations listed above).
- Be a full-time M.Div. 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. (See Section III.F for information on that program.)
- Have access to transportation, i.e., an automobile.
- Complete and pass a background check (for both funded and unfunded placements).
- Be in good academic standing, i.e., have at least a 2.0 cumulative grade point average.
- Have his/her application reviewed by the Field Education staff before being considered for a placement if he/she has more than one incomplete. The standard expectation is that all coursework from the previous semester(s) will be successfully completed before being placed in a Field Education setting.
- All required paperwork for one field education placement must be completed and turned in before a student is eligible for another placement.

Other qualifications and prerequisites for student placement include:

- If the student is considering transferring within Duke Divinity School to the M.Div. program (from the MTS or other degree program), this transfer must be completed by the time of application.
- 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 semester and subsequent fall semester. 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 semester(s) at another seminary.
- If a student is planning to take a leave of absence or is planning to withdraw from the M.Div. 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 or withdrawal following a summer Field Education experience, the tuition portion of the summer Field Education stipend will be forfeited.)
- If a student is a dual degree student (M.Div. and Masters of Social Work, for example), 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 M.Div./MSW dual degree paradigm (which begins with two years in residence at Duke), placement opportunities would include Academic Year I, 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 year 3 and year 4 of their program (in order to receive a third funded placement opportunity); this gives dual degree program students 5 possible placement periods for field education, the same as traditional MDiv students.
- Students intending to complete the entire M.Div. degree on a part-time basis (due to a documented disability or some other reason) are still required to complete two Field Education placements in order to graduate. How these requirements are met will be determined on a case by case basis, in consultation with the student, the Office of Field Education, and the Senior Director of Ministerial Formation and Student Life. Because placements take into consideration the needs of the field settings, having a documented disability and receiving a part-time course load accommodation for that disability does not guarantee that a student will receive a funded Field Education assignment.
- Students participating in academic year field education are not allowed to overload (take a fifth class) for course credit without permission of both the Director of Field Education and the Associate Dean of Academic Programs.

## C. Guidelines for Student Behavior During a Field Education Placement

- **Student Weddings During a Field Education Assignment**

Students may not marry during a summer Field Education assignment. Special consideration may be given for a wedding during an academic year Field Education placement if the student begins the placement period early and/or stays beyond the required placement period.

- **Use of Technology in Placement Settings**

During times of ministerial engagement in a placement setting (meetings, visitations, supervisory conversations, worship services, etc.), students are not to use personal electronic devices (cell phones, tablets, etc.) to send text messages or access on-line accounts (Facebook, Twitter, Instagram, etc.) in a manner that is not for the communication of ministry at your field education placement. The use of such technology for personal leisure should be confined to "off" hours.

All uses of technology 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.

- **Fundraising / Financial Solicitation in Placement Settings**

Students must receive permission from their supervisors 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. Please read Appendix E carefully for further details on sexual ethics related to field education placements.

- **Living in Host Home Settings**

When families invite students to live with them in the Field Education setting, there are certain expectations of the host family as well as the student that are important to follow. Please read carefully Section VI of this Policies and Procedures Manual to become familiar with the expectations set forth by the Office of Field Education.

### III. Field Settings for Ministerial Formation

Settings for Field Education opportunities range from local churches (in rural, urban, and suburban settings), to camps, college campuses, prisons, hospices, children's homes, HIV/AIDS ministries, and other agency settings (both domestic and international). To be approved, the field setting must allow the student opportunities to explore her/his ministerial identity and role and provide distinct ministerial tasks (see Section III.B for examples of these ministerial tasks). The student is not expected to fill the role of a regular full- or part-time employee. The student's function is to augment the on-going pastoral/professional staff members' roles, not to take the place of one of them. The setting must provide qualified on-site supervision with regular student/supervisor theological reflection, must engage the student in preparation and practice of a Learning-Serving Covenant (see Appendix C), and must provide effective evaluation. Attendance by the supervisor is expected at the Field Education Orientation event.

During the academic year, students are normally placed in assignments located within a 70-mile radius of Duke's campus. Placements during the summer do not have this mileage stipulation (other than placements for married students). Most placement settings are asked to reimburse for transportation expenses related to the work of ministry (see Section VII.C), and placements beyond a one-hour commute are asked to provide housing for the student (see Section VI). In addition, some churches may be requested to receive more than one student.

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.
- 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 Appendix F: When the Supervisor Moves – For Supervisors, Congregations, and Interns.)

#### A. The Field Education Process for Congregations and Agencies

In deliberating about entering the Field Education program at Duke Divinity School, as well as in making preparations for the student intern, we invite congregations and agencies to consider the following:

1. Review Appendix A: "Partners in Field Education: The Placement Setting, Duke Divinity School, and the Student Intern." This will give prospective partners a good introduction to the intended trajectory of the Field Education experience.
2. Determine which placement period is most appropriate for the setting, either:
  - a) Part-time academic year (13-15 hours weekly over a 30-week period), or
  - b) Full-time summer internship (40 hours weekly over a 10-week period) for a total placement period of 400 hours. Exceptions to this timeframe are for volunteer placements (300 hours required) or for partially funded self-initiated placements (300 hours required).
3. Review the financial and housing requirements of hosting a Field Education intern to plan financially for this experience (See Sections VI and VII).
4. Once a general overview of the program has been achieved and the congregation or agency leadership has committed to it, then proceed with the application itself. 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 Lay Mentoring Team to assist in drafting the application. This committee 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 V for further details on the Lay Mentoring Team.)
5. Submit the application to the Office of Field Education either by email, fax, or postal mail by the designated due date in February (for summer placements) or August (for academic year placements). 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 interview process), as well as the goals and needs of the congregation or other ministry setting.
6. The congregation/agency 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). Churches receiving pre-enrollment placement students for summer assignments will be notified during the first week of April. The student is responsible to make the initial contact with the supervisor and email his/her faith journey narrative to the supervisor within 3 days of notification.
7. The supervisor comes to Duke Divinity School for Orientation, a program requirement for every supervisor.
8. The student arrives on-site to begin the experience. (See Appendix B: Welcoming the Student Intern.) The supervisor, Lay Mentoring Team (if applicable), and student draft the Learning-Serving Covenant (see Appendix C). The covenant is a flexible instrument to guide the total Field Education experience. It can be amended as necessary. A copy is forwarded to the Office of Field Education within three weeks of the beginning of service.
9. If the student is asked to provide transportation for others on behalf of the ministry (i.e., drive a church van, use their personal car to transportation parishioners, or use a vehicle owned/operated by the church or agency), the Office of Field Education advises that the congregation or agency run their own driving record background check before permitting the student to drive a ministry vehicle or drive others on behalf of the ministry.
10. The supervisor and student meet weekly for guided theological reflection. This time is intentionally focused upon the student's growth and progress in the understanding and discharge of Christian ministry. Inevitably there may also be conversation about the supervisor's own continued growth and development.
11. The Lay Mentoring Team (LMT) is asked to meet with the student every three weeks during the summer and every six weeks during the academic year. The LMT is encouraged to submit a final evaluation, developed in conversation with the student, to the Office of Field Education. (See Section V for more details on the LMT.)
12. At the mid-point of the academic term, the supervisor and student shall conduct and submit a mid-term review of the experience to the Office of Field Education.
13. In both summer and academic term placements, a final evaluation is required from the student, supervisor, and Lay Mentoring Team, and should be submitted to the Office of Field Education by the student. These documents must be signed by the student and supervisor and become a part of the student's Field Education file.

#### B. Areas of Ministry Appropriate to Field Education Experience

Examples of ministerial tasks that allow the student opportunities to explore her/his ministerial identity and role in the field setting include:

- Pastoral Ministry
  - Preaching and assisting in the sacraments and rites of the church: Personal and public ceremonies of the church, including baptism, holy communion, marriage, funerals and services of worship, with appropriate concern for liturgy and church music. (However, students are not to perform baptisms unless they are licensed or ordained, and students are not to invoke the "words of institution" when assisting at the table, nor are students to be the sole person presiding at Holy Communion unless they are licensed or ordained.)

- Counseling: Individual and group counseling for diverse personal crises within the perspective of the Christian gospel
- Pastoral Care: 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: Gain a greater understanding of pastoral leadership and church administration by spending a day (or more) working with the custodial staff; attending weekly staff meetings, stewardship ministry and/or business administration meetings, in order to develop a general understanding of church and/or agency budgeting processes
- Education Ministries and Disciple 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. Students may assist in confirmation classes, but should not have sole responsibility for their leadership or oversight.
  - 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
  - Youth Fellowship: Religious and recreational activities enabling youth to experience personal and social relations in the exploration of the values and issues of the Christian life
  - Special Programs: Identification of special needs and issues of the congregation and ways of meeting them through special programming
- Missions and Outreach
  - Evangelism: Provision for ways in which the church witnesses to the gospel of Jesus Christ in the community
  - Social Action Ministries: Corporate actions on specific community and world issues, designed to get at the social roots of problems
  - Community Resources: Development of relationships with allied helping agencies and professionals as an integrating force in community life
  - Ecumenical and Denominational Relations: Cooperative Planning among various religious organizations; the creative use of denominational resources and cooperation with general church efforts
- International Service
  - Engage diverse cultures in light of the Gospel
  - Provides a fresh lens for students' social location

### C. Types of Placement Opportunities

Students may elect to meet their field education requirements through one or both of the following:

- Placements developed by the Divinity School: These settings have historically offered opportunities for ministerial service, supervision, discernment of pastoral identity, and evaluation; or they show promise for meeting these expectations. A variety of ministry settings are available for particular student goals: parish settings (rural, suburban, and urban), institutional or agency settings, and international settings. These settings normally require a minimum of 400 hours in preparation and presence – a minimum of 10 weeks/11 Sundays for a summer placement, and a minimum of 30 weeks/31 weekends for an academic year placement. Students are NOT guaranteed a funded Field Education placement.
- Student-Initiated Placements (SIP - volunteer/unfunded or funded by the congregation/ministry setting): Students may request credit for service at a congregation or agency where the student has initiated a supervised internship. Students self-initiate if they are required to have a certain placement by their judicatory and the Office of Field Education does not have such a placement within its Office available, or the placement is a special and unique experience a student wishes to have. These placements are volunteer/unfunded or funded by the congregation/ministry setting. If the placement is funded at more than half of The Duke Endowment funding level, then a minimum commitment of 400 hours is required. If the placement is funded at half or less than half of The Duke Endowment funding level (or is done on a volunteer basis), 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 student must comply with all requirements specified by the Office of Field Education (including completion of the Learning-Serving Covenant, evaluations, and attending reflection group meetings).

#### Placement Opportunities Include:

- The Duke Endowment-funded placements:
  - Rural United Methodist placements throughout North Carolina (see Section VII.A for more details).
  - Pre-Enrollment Ministry Discernment students typically complete their placement in a Duke Endowment-funded setting (see Section III.F below).
- Special Duke Endowment placements (strengthening the rural church in North Carolina):
  - Spanish Speaking Placements
  - Gardening, Ecology and Creation Care Ministries
  - Children's Homes
  - Camping Ministries
  - Disciple Bible Outreach Ministries in prison settings
- Divinity School Funded:
  - Center for Reconciliation (CFR)\*
  - International Placements (see Section X for more details)
  - Agencies/Non-profits: HIV/AIDS, prison settings, campus ministries, etc. (Students must be work study eligible.)
  - Houses of Study (see III.D below):
    - Anglican/Episcopal, Baptist, Presbyterian/Reformed
  - Non-Duke Endowment-eligible United Methodist placements
- Self-Initiated: Local church/agency funded or volunteer (see above)

- Clinical Pastoral Education (CPE): Students can meet one of their Field Education credit requirements through completing a basic unit of CPE at any site accredited through the ACPE. Most students complete CPE at such local sites as Duke, UNC, Rex, Wake Med, Alamance Regional, or the VA Hospital. Parish-based CPE is also available through Duke Hospital. (See Section IX for more details.)
- Student Pastorates: Students can meet some or all of their Field Education requirements if they are appointed as a pastor of a local church during their DDS education. These appointments are arranged by the appropriate denominational official or body, but students must register with the Office of Field Education and meet all of its requirements for graduation. (For more details, see Section III.E below.)

\*Limited placements are available in settings especially conducive to reconciliation ministries. Students interested in these opportunities must interview with both the Office of Field Education and with CFR (<http://www.divinity.duke.edu/reconciliation>)

#### D. Denominational/Specialized Ministry Considerations

While the Divinity School offers a rich diversity of settings for personal and ministerial formation, the majority of settings developed by the Divinity School are in local churches in small communities. Because of Duke Divinity School's ties with The United Methodist Church, most of these field placements occur in that tradition.

However, the Divinity School will assist every student seeking ordination in finding at least one placement in his or her own denominational tradition. 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.

#### E. Students Serving as Pastors

Student pastors are those students who serve as the sole pastor (or serve at least 20 hours per week in another pastoral role) in 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. The Divinity School recognizes this arrangement and recommends that the student consult with the Office of Field Education before accepting an appointment as pastor or associate pastor.

The Office of Field Education cannot arrange student pastor appointments or calls. These arrangements reside within the jurisdiction of denominational authorities, and students should initiate their own arrangements. However, the Office of Field Education requires that a student submit the "Registration for a Student Pastorate" form (found on the Field Education website) to apply for student pastor status upon acceptance of a student appointment or call.

The Office of Admissions and the Office of Field Education sponsor a "prospective student pastor day" early in the spring semester to assist those interested in learning more about becoming a student pastor. Upon request, these offices provide area church officials with recommendations of students seeking appointment or call.

Student pastors are full-time students and may enroll in no more than three courses per semester, requiring eight semesters to complete the Master of Divinity degree. 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, the Field Education staff, and the associate dean for academic 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 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 year** and **third year** 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 faculty advisor, a member of the Field Education 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 are: requiring an alternative field experience, a basic unit of clinical pastoral education, psychological evaluation, personal therapy, spiritual direction, or leave of absence from the school.

In summary, the process for student pastors to receive credit for their call or appointment is the following: apply with the Office of Field Education, register with the appropriate student pastor code through ACES, participate in an assigned mentoring group, and submit requisite evaluation materials for two separate years of service (first and third year). United Methodist students seeking credit for their local church appointment must be certified candidates for ministry.

#### F. Pre-Enrollment Ministry Discernment Program

The Divinity School offers a limited number of entering M.Div. students who are exploring United Methodist ordination an opportunity to serve in a local 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 typically are offered in Duke Endowment eligible United Methodist congregations in the state of North Carolina, primarily in rural or semi-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 attend the May Orientation event, the two summer area reflection group meetings and turn in all required paperwork. Students must have access to personal transportation and be available to serve anywhere in North Carolina.

- Since the 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.
- In addition, international students do not qualify to receive a pre-enrollment placement due to visa restrictions.

## IV. Supervision

### A. The Role of the Supervisor

Supervisors assume a critical role in the shaping of the next generation of Christian leaders. Hosting 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.

### B. Prerequisites to Supervising a Field Education Student

We ask that, at a minimum:

- Pastors/supervisors should have completed their denomination's requirement for full ordination prior to assuming responsibility in supervision.
- Supervisors will possess a Master of Divinity or equivalent degree. 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.

### C. Responsibilities of the Supervisor

- To be acquainted 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, housing, and meal arrangements are made. (For details on these requirements, see Sections VI and VII.)
- To participate in supervisor orientation (held each September for academic year placements and each May for summer placements)
- To ensure that the setting conducts an appropriate welcoming of the student intern (see Appendix B for helpful information in this process)
- To complete required documents: appropriate application, learning-serving covenant, mid-term review (academic term only), and final evaluation in the time frame set by the Office of Field Education
- To render intentional, theologically-focused supervision of the student, for a minimum of one hour weekly during the academic and summer terms
- To guide the student in working with the Lay Mentoring Team (see Section V.C)

### D. Skills of Supervision

It is as impossible to reduce supervision to a set of skills as it is to define it in the first place. Yet, practice has shown that there are certain abilities and behaviors that prove to be more effective in supervision than others. They are not automatic in the sense of being "available" upon reading; a few are native to some fortunate persons; all can be learned, though not everyone can develop them to the same extent. These supervisory abilities include, but are not limited to:

- 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 pushing at the right time, motivating, and inspiring
- Facilitating learning by creating a hospitable climate and involves the student in on-going learning and evaluation
- The ability to wait for the supervisee'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 asks for feedback
- Being skilled at the process of reflection with the ability to step back, evaluate, process, assess and articulate learning
- Having a strong "pastoral imagination" in her/his present ministry setting.

### E. The Supervisory Conversation

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. At a minimum, this meeting should take place for at least one hour, at least once per week.

An effective supervisory conversation will:

- Be part of a plan of supervision

- Occur during the time reserved for this purpose
- Last long enough to allow productive work (but preferably not longer than one to two hours)
- Be uninterrupted by distractions (other than emergencies)
- Represent significant personal investment by the student and supervisor, allowing for forthright and candid conversation, while being sensitive to the feelings of all parties involved
- Implicitly or explicitly work with the Learning-Serving Covenant

See Appendix D for further details on a suggested format for these student-supervisor meeting times.

## **F. Sexual Ethics**

Sexual harassment is a violation of Title VII of the 1964 Civil Rights Act. It has no place in the Christian Community. It is always the supervisor's responsibility to maintain appropriate boundaries in his/her relationship with the student. 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. Please read Appendix E carefully for further details on sexual ethics related to field education placements.

## **G. The Broader Context of Supervision**

While the material in this section has appropriately focused upon the supervisor and the supervisory conversation, it is important to remember that a student is also under supervision from several other sources:

- The Office of Field Education is monitoring a student's progress anytime he or she is in the field.
- The Office of Field Education provides a concurrent (two peer reflection groups) and a post-internship arena for student supervision (further interviews and follow up conversations).
- The reflection group provides a peer support supervisory mechanism, as well as supervision by the reflection group leader (who is either a Duke Divinity School faculty member, ordained staff member, or alumnus).
- 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 Lay Mentoring Team, which is selected and trained for the specific purpose of student supervision. (See Section V.)

Unfortunately, students sometimes perceive these various supervisory relationships as threatening or anxiety-producing. However, these relationships are designed to provide an important network of nurture, support, guidance and direction towards faithful ministry.

## V. Expectations of the Field Setting and Lay Leadership

### A. Expectations of the Field Setting

Field settings are teaching arenas for contextual learning. 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.

The Divinity School seeks field settings that are "called" to participate in ministerial formation. Supervisors and their constituencies who are excited about ministry, eager to share it with others, capable of welcoming and caring for a stranger in their midst, 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. (See Appendix B for more details on the process of welcoming the student intern.)

### B. Expectations of Lay Leadership

Lay leadership from the field setting should:

- Study the Field Education program's Policies and Procedures Manual (which can be found online at [www.divinity.duke.edu/academics/fielded](http://www.divinity.duke.edu/academics/fielded)) to become familiar with its expectations of students, supervisors, and settings
- Process through self-examination to discover what the setting might offer a seminarian in the way of formation for ministry, and what the setting might receive from a student.
- Consider wide-ranging exploration of the areas of ministry the setting may be willing to share with a student.
- Where applicable, make adequate financial commitment for the student's stipend, as well as provision for housing, food, and transportation reimbursement.
- In cooperation with the supervisor, complete and punctually submit to the Office of Field Education an application for a ministerial intern, learning-serving covenant, mid-term evaluation (academic year placement only), and final evaluation of the student. (Evaluations are to be filled out with the student present for conversation, feedback, and encouragement.)
- Support the supervisor in attending opportunities required by the Divinity School for orientation/training for supervision and introduction to the student.
- Engage in regular interaction with the student through a "Lay Mentoring Team" at recommended intervals: every three weeks over the summer and every six weeks during the academic year. (See below for more details.)

### C. The Lay Mentoring Team

The Lay Mentoring Team (LMT) 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. The LMT is required in all congregational settings and suggested for agencies.

#### • Size and Make-Up of the Lay Mentoring Team

No fewer than five persons and no more than nine persons should constitute the Lay Mentoring Team. The Lay Mentoring Team should be comprised of persons within the congregation that are gifted in competencies required for church leadership, and who have responded to a call to participate in the formation of an emerging minister. For example, a congregation member who is a master teacher in the local school system might put that competency to use mentoring the intern in the art of teaching. Another example might be a congregation member who is a skilled financial manager who mentors the student in fiscal wisdom for church administration. The persons who serve on the LMT and the competencies offered will vary by congregation and by placement period. What is important is that the church form a team of persons who are willing to offer mentoring relationships with the intern. Mentoring might be offered in a wide variety of fields: evangelism, pastoral care, preaching, teaching, liturgy/worship arts, administration, social justice, and

cross-cultural proficiency, as well as many others. The supervisor is not encouraged to participate in the Lay Mentoring Team beyond ensuring that the team forms and meets with the intern. If the Lay Mentoring Team is 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.

In an agency setting, the Lay Mentoring Team would be called the Mentoring Team and might include staff members and persons the ministry serves (as appropriate). Again, the supervisor may participate, but this is not encouraged. The members of the Mentoring Team should actively work with and/or observe the student's participation in the field setting.

#### • Frequency of Meetings of the Lay Mentoring Team

In a summer placement, during the first week that the student arrives, the LMT should gather with the student and take time to get to know one another. Individual members of the LMT will find it helpful to schedule individual mentoring meetings with the intern. The committee should meet at least two more times throughout the summer, with the final meeting focused on evaluation and completion of the appropriate evaluation form. The student should be present for all of these meetings.

In an academic year placement, during the first week the student arrives, the LMT should gather with the student and take time to get to know one another. Individual members of the LMT will find it helpful to schedule individual mentoring meetings with the intern. The LMT should meet every six weeks for the remainder of the academic year placement, with the final meeting focused on evaluation and completion of the appropriate evaluation form with the student present for all of these meetings.

#### • Role of the Lay Mentoring Team

- First, 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 LMT gatherings and in the times of evaluation. Share honestly with the student, affirming strengths and offering guidance when needed.

- o 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.
- o Build healthy relationships. Mentoring 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.
- o 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?
- o Minister with those on the margins of your communities. Jesus spent much of his time with the sick, the poor, the unloved, and those whose lives were caught in webs of sinfulness. 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 supervisors, 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?
- o 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.
- o 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.
- o Finally, 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!

## VI. Field Placement Settings and Student Housing

Placements beyond a one-hour commute from Duke 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 partnership in ministry.

This commitment requires the emotional and relational preparation of the entire household. 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.

### A. Housing Guidelines for Home-Stay

The setting should determine the details of the hosting arrangement before the student arrives and should not discuss whether the congregation can afford to feed/house the student in the student's presence. Please consider the following:

- **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 i.e., bed made or unmade, the blinds opened or closed. Allow the student to claim the room as his or hers for the time he or she is hosted. If issues about housekeeping standards arise, they should be discussed before the host does something about them. Students should not alter living space (hang items or move furniture) without permission. Alternatively, the host house should be clean and comfortable at the student's arrival.
- It may not be possible to remove all of the family's personal items from drawers, shelves and closets in a guest room prior to the student's arrival, but care should be taken to provide ample space for the intern. The host should remove highly personal or oft-used objects from the guest room provided to the student.
- 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 he or she 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 of a confidential nature from an office telephone. However, if the student must make or receive an unexpected call in the host home that is of a confidential nature, privacy should be afforded. Long-distance calling is best achieved by the student minister purchasing a calling card or using a personal cell phone.

- **Children and Family**

If children live in the host home, the host should:

- Relate and talk to the student minister as an adult.
- Help children to respect the intern's personal space and property.
- Avoid placing the intern in 'babysitting' situations.

- **Food, Drink, 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 his or her absence at mealtime. The host should not automatically expect the student to eat regularly with them, unless this is the arrangement negotiated between the host and the congregation.

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 obviously forbidden.

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

- **Pets**

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.

## B. 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 may not have overnight guests in placement housing without permission of their supervisor and 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.**

## VII. Boundary Setting for Healthy Ministry

The Office of Field Education strives to place students in healthy and safe settings for ministry where students can learn, serve, and grow in their God-given gifts and vocational clarity. One of the greatest assets to healthy ministry is an appropriate sense of boundaries. Rather than hindering or cutting-off ministry possibilities, boundaries create a framework for us and those we serve to thrive in ministry. Therefore, in order to create a safe environment for students as well as for those whom the student is serving, we strongly recommend the following best practices for setting boundaries in ministry, especially in the area of pastoral care and other forms of one-on-one ministry.

### A. Follow a Rule of Three

Just as Christ sent the disciples out in pairs, we strongly advocate that students follow a rule of three in their ministerial placement. A rule of three means that at least 3 persons (the student, the supervisor or a lay person, and the person being visited) participate in visitation/ministry when it occurs in private homes or non-public spaces. We advise students not to be alone with another person from their placement without their supervisor or other trusted lay person present. This is so there is a witness should there be any allegation of inappropriate behavior or language. Two persons serving together also allows for appropriate care of children, youth, or vulnerable adults should an injury occur. Finally, the rule of three is very helpful for engaging with persons as it connects them to persons in the congregation that will remain once the student's field education placement ends.

If a one-on-one meeting is necessary, schedule the meeting in a public place (coffee shop, restaurant, church office when staff is present, etc.) if possible.

### B. Calendar Sharing

Planned appointments and visits should be shared with a trusted colleague (the supervisor, church administrative assistant, another staff person, etc.). This way, a colleague can always give witness to where the student is and check-in to make sure all is well should the student be unusually late.

### C. Schedule All Visits in Advance

Scheduling visits in advance prevents those students/supervisors are serving from being caught off guard by a visit. It also keeps students/supervisors from walking into any unexpected situations that could be uncomfortable or potentially compromising. By planning ahead, students/supervisors can communicate the purpose for the visit/meeting and graciously set the expectation for what the time will hold. This also provides time to notify the supervisor, other staff, or a trusted lay leader of the visit.

### D. Leave A Mark

When the student makes a visit to someone, especially someone homebound or in the hospital, leave something marking the visit. This could be a card, a church bulletin with the student/supervisor's name on it and the date of the visit, or the student can reach out to one of the congregant's family members to inform them of the visit. This helps to indicate a purpose for the visit, remind the person should they be experiencing gaps in cognitive function, and inform the family the church is in contact with their loved-one.

Questions about boundary setting may be directed to The Office of Field Education.

## VIII. Financial Support

Through the generosity of The Duke Endowment and other funding sources, most students receive funding for their Field Education placements. If student applications for funded placements exceed the number of placements available, students who show promise for best meeting the expectations and opportunities offered by the field setting will be given priority for placement. The placement of married students in funded settings is contingent upon the availability of Triangle area placements and/or the willingness of settings to house a married couple.

### A. Funding Sources

- The Duke Endowment (TDE)

Funding for numerous placements is 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 1500 persons according to the most recent federal census.

Although the United Methodist Church is open and ecumenical in spirit, not every United Methodist pastor and/or congregation is willing to host students from non-Wesleyan traditions. Therefore, placement of students in TDE-eligible settings will depend upon the availability of placements.

- Other Funding Sources

The Divinity School pursues funding sources beyond The Duke Endowment in an effort to provide funded Field Education opportunities in a diversity of settings. However, the Divinity School is not obligated to provide students a funded Field Education placement.

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.

- Requesting Funds for Student-Initiated Placements

Students may request supplemental funds when student-initiating in a church that cannot fully fund a stipend. 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.

Students must complete at least one Field Education placement BEFORE being eligible to request matching funds. Matching stipends are limited to church placements, one-time per student, IF the placement: 1) fulfills a required Field Education component for either the Anglican/Episcopal House or the Baptist House certificate program, OR 2) the placement is for a non-United Methodist student who is currently in the ordination process within a mainline denomination and whose judicatory requires a placement in a particular denominational setting, OR 3) the placement is for a student of color who has not had a placement in a setting of that person's race/ethnic background and requests such a placement.

### B. Student Guidelines Regarding Remunerated Placements

Students serving remunerated self-initiated placements should be paid directly by the setting. Students awarded Divinity School-directed funds greater than \$5,000.00 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 \$5,000.00 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.

Summer placements for which students receive Divinity School-directed funds are considered "full-time" employment and expect a minimum of 40 hours per week in preparation and presence. Students engaged in full-time, non-Field Education employment are not eligible for placement in a Field Education setting.

Students may not engage in part-time employment at more than 5 hours per week during a funded field placement (during the summer or academic term) unless they: 1) Notify and receive permission from the Office of Field Education; and 2) Covenant that the outside employment will not interfere with the time and energy expected for the placement. Students receiving funded Field Education placements during the academic year are considered part-time Duke employees working 15 hours per week, and are eligible for no more than 4.9 hours per week of additional Duke University employment. Full-time students cannot be employed by Duke University for more than 19.9 hours per week.

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 IX for more details on CPE.)

### C. Transportation Expenses

Settings within 25 miles of Duke are not expected to provide commuting expenses. If the student is placed within 25 miles of his/her current residence, then the commuting expense may also be waived.

Students commuting more than 25 miles from Duke normally receive travel reimbursement from the ministry setting after the 25th mile, generally 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 church/agency. Applying an IRS rate of \$.56/mile would create a travel reimbursement to the student of \$ 2.80 one-way or \$5.60 round-trip. Non-profit agencies are not expected to provide travel reimbursement for commuting. All students should be reimbursed by the ministry setting for travel incurred to do the work of the ministry.

Summer field settings beyond the Triangle area (where housing is provided) are asked to provide one round trip mileage reimbursement from Durham to the setting. All eligible travel costs should be reimbursed at the level set by the church governing authority. (State institutions are an exception to this policy.)

Academic year settings requiring overnight presence will provide the student housing while the student is present. Full-time summer settings requiring residential status will provide housing to the student for the duration of the placement.

## IX. Appeals and Early Withdrawal

### A. Policy Appeals Process

The policy-making body of the Field Education program is the Field Education Committee - a group of faculty, students (two of the DSC Middler representatives become members of the Field Education Committee their senior year), and administrators who formulate, review, and evaluate policy. This committee also hears student appeals for exemption from existing policies or requests for special consideration. Students may bring to this committee any request which falls outside present policies. Students are invited to share with the members of this committee any concerns/opinions that they might have with these policies and their administration.

Whenever possible, concerns about the field education program or staff 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 Senior Director of Ministerial Formation and Student Life should be contacted to address the concern. Any concern not resolved by the Senior Director of Ministerial Formation and Student Life should be submitted in writing to the Chair of the Field Education Committee. Student representatives to this committee will be excused from meetings if the meeting is about a concern with a DDS employee.

Only the Divinity School can grant field placement credit. Placement credit is almost routinely granted upon completion of the appropriate length of time served in effective ministry in the field setting, the two reflection group assignments, and submission of the proper documents. If the field setting supervisor, Field Education staff, or faculty designee recommend additional study or experience because of improper or unacceptable work by the student, or because of gaps in the student's exercising of the ministerial role, the Divinity School reserves the right to withhold credit, tuition assistance, and/or stipend until all remedial work is satisfactorily completed. The Field Education staff and faculty designee will determine the remedial work and evaluate its satisfactory completion. The Senior Director of Ministerial Formation and Student Life may participate in all of the stated scenarios of the appeals process.

### B. Procedures for 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 his/her service to the setting.

If a student applies for a field education placement and is given a placement by the 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 our office, even though no funding will be given and no credit will be awarded. Exceptions to this policy will be made for students accepted to CPE, for academic issues, or for unforeseeable personal/family crises.

Conflict and disagreement can arise in ministry settings. Except in cases where a student reports harassment (see Appendix E), 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. The student and supervisor are encouraged to use the "Mid-term Review" evaluation as a guide for this process. It may also be helpful at this point in the process to add to the conversation one key person from the Lay 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 (may be via email) to the Office of Field Education a statement regarding his/her 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 if the site is within 70 miles of Duke. (If the site is beyond this range, a meeting is encouraged but not required.) This meeting may take place at Duke Divinity School or at the placement site.
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 local church/agency, the local church/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.*

## X. Clinical Pastoral Education (CPE)

### A. Basic Clinical Pastoral Education

Master of Divinity students may use a basic unit of Clinical Pastoral Education (CPE) to meet one Field Education placement requirement. CPE units may ordinarily be taken during the academic year or during the summer. Students may also elect to receive academic course credit for CPE. Usually, a unit of CPE does not include a stipend.

Students may not be simultaneously enrolled in CPE and assigned to a different Field Education placement for credit. However, exceptions to this rule include:

- Students selected for Parish-Based CPE, which counts as one Field Education placement. (See Section IX.B for further details.)
- Student Pastors may enroll in CPE 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.

Students employed by churches and/or agencies that are not part of a formal Field Education placement may enroll in CPE, but are cautioned to give close attention to work load.

The timing for CPE should be decided in consultation with The Office of Field Education. 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 seriously contemplating a career in pastoral counseling 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.

DDS covers 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. Students may also elect to receive academic credit (up to 2 course credits).

- **Field Education Credit Requirements for CPE**

In order to receive Field Education credit for CPE, the student must submit an application to a CPE program that is accredited by The Association for Clinical Pastoral Education, Inc. (ACPE). (For a listing of ACPE-accredited locations, see [www.acpe.edu](http://www.acpe.edu).) The student then arranges for an interview with the CPE staff. A copy of the final CPE evaluation is due to the Office of Field Education before Field Education credit will be granted.

- **CPE and Academic Credit**

Students can elect whether or not 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 upon successful completion of the CPE unit. The student should gain acceptance to the CPE program before registering for CPE.
- 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 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 semesters. 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.

- **Conference/Judicatory Requirement**

Many denominational conferences and judicatories require candidates for ordained ministry to complete a unit of clinical pastoral education in an accredited CPE center. To satisfy this requirement, a student may enroll in a CPE program of his/her choice that is accredited by ACPE. The student is responsible for having the CPE center mail directly 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. At the student's request, The Office of Field Education will notify the student's appropriate denominational/judicatory officials regarding successful completion of the required CPE unit.

- **Personal/Professional Growth**

Students may apply for and enroll in a unit of CPE for the sole purpose of personal growth and professional/pastoral skills development (particularly when no judicatory and/or Field Education or academic credits are needed).

### B. Parish-Based CPE through Duke University Medical Center

In addition to the standard CPE model described above, students also have the option to participate in an extended Parish-Based CPE Program through Duke University Medical Center. The program focuses on pastoral care of persons at the end of life, and is open to Field Education students, student pastors, and recent seminary graduates. It runs for a total of 30 weeks during the academic year, beginning with orientation in August, and it counts as 2 course credits, one per semester (and includes a 4 week break between semesters).

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

- Taking CPE but are unable to work it 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
- Engaging in research looking at the implications and outcomes of a CPE program topically focused and based within the parish

The Parish-Based CPE program also counts as one Field Education credit, but it does NOT count as a church-related Field Education placement.

For more information on the Parish-Based CPE program, visit: [http://www.divinity.duke.edu/academics/fielded/cpe/pbcpe/document\\_view](http://www.divinity.duke.edu/academics/fielded/cpe/pbcpe/document_view).

## XI. International Field Education Policies and Procedures

Duke Divinity School is committed to the pursuit of International Studies. In conjunction with the International Studies Committee of the Divinity School and the resulting sustained International Field Education opportunities, the following policies and procedures have been established.

Duke Divinity School is gifted with faculty, staff, and alumni who are committed to coordinating international Field Education opportunities. 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 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 [www.divinity.duke.edu](http://www.divinity.duke.edu)

### A. Procedures for International Placements coordinated by the Office of Field Education:

- 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. Students seeking summer placement in an international setting are not guaranteed that they will be selected.\*
- 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 semester of each academic year.
- 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 an International Orientation Session in the spring semester (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.
- International Field Education settings do not count as the required parish-based placement.
- 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 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 [http://www.treasury.duke.edu/corprisk/travel/travel\\_outside.html](http://www.treasury.duke.edu/corprisk/travel/travel_outside.html) 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.
- The student will complete a Learning-Serving Covenant, two reflection papers and a final evaluation of the placement. All written work should be submitted to the Office of Field Education and the coordinating faculty/staff at Duke Divinity School.
- International placements may be ended early, either voluntarily or involuntarily. In the event an early termination to the placement is considered, procedures in Section VIII.B 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 his/her return to the US. No credit will be given for placements which are terminated early. In addition, placements ended early forfeit the grant portion of the student stipend which is normally posted to their Bursar's account and split between the Fall and Spring semesters following the placement period.
- The student will participate in worship services or other Divinity School events that highlight international opportunities during the fall semester following their international experience.
- Students are NOT allowed to participate in the METS travel seminar and do an international Field Education placement

\* 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.

### B. Student-Initiated International Placements

Students may also self-initiate an international placement for the summer term. The Field Education calendar will indicate the deadlines for the application and interview process. Interviews for self-initiated placements will be conducted by the Office of Field Education with the student. Through the interview process, the Office of Field Education will ascertain the appropriateness of the placement for Field Education credit. The Office of Field Education may consult with other Divinity School staff and/or faculty in determining the suitability of the placement for Field Education credit.

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 may 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 practice 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 attending the May Orientation event held at Duke Divinity School?
- Will the student complete all Field Education requirements for international placements, including the Learning-Serving Covenant, reflection papers, final evaluations, and participation in international events at the Divinity School in the fall semester?

### C. Supervision in an International Field Education Setting

As noted in Section IV, supervisors 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 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 an International Field Education Student:

- Ordinarily pastor/supervisors should have completed their denomination's requirement for full ordination prior to assuming responsibility in supervision.
- Supervisors will possess a Master of Divinity or equivalent degree. 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.

Responsibilities of the Supervisor during an International Placement:

- To be acquainted with the program requirements of the Divinity School
- To interpret the program to the constituency of the setting (the Office of Field Education is eager 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, housing, on-site transportation and meal arrangements are clearly attended
- To complete required documents, including the Learning-Serving Covenant and final evaluation
- To render intentional, theologically-focused supervision of the student

### D. Housing in an International Field Education Setting

Hosting a ministry intern is a tremendous expression of hospitality and support, and a sign of the church's partnership in ministry. We are grateful for the steps our ministry partners take to ensure appropriate housing for students. As you prepare for hosting a student or serving in an international setting remember:

- The setting should determine the details of the hosting arrangement before the student arrives and should not discuss whether the congregation can afford to feed/house the student in the student's presence. 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.
- 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.***

## APPENDIX A: Partners in Field Education: The Placement Setting, Duke Divinity School, and the Student Intern

### A. Goals of the Divinity School Curriculum:

- A clear understanding of the basic Christian traditions
- Self-understanding as a ministering person in today's world
- The capacity to think theologically
- The ability to minister effectively in different contexts

For the Master of Divinity candidate these goals are realized through a 24-course, three-year period of study. Among the specified courses are Church History, Old and New Testament, Christian Ethics, Christian Theology, The Black Church, and Preaching. In addition, all students are required to participate in Spiritual Formation Groups (which include at least one overnight retreat). A minimum of two Field Education units is required.

### B. Goals of the Field Education Program

Field Education settings include local churches (from cooperative ministries to three point charges and "station" churches), campus ministries, retirement centers, social service agencies, prison units, and international placements. There are more local church placements in our Field Education program than any other type. The goals for students in all settings should include:

- The discernment of ministerial vocation
- Development of ministerial identity
- Development of basic skills for ministry
- Learning to think theologically

### C. How Congregations and Agencies Teach

- In everything they do and say
- By allowing a student to experience ministry fully (not partially as "youth supervisor," "choir director," or other limited role)
- By granting a student ministerial identity. Possible titles are: Student Minister, Student Intern, Ministerial Intern, Seminarian, and Student Associate
- By setting clear goals and priorities for ministry, communicating these effectively to the student, and giving the student a significant role in helping achieve those goals
- Through careful supervision of the student including honest and loving feedback, regular accountability, clear, free and candid communication with the student and strong support

### D. How Students Learn

- By observation (of how a congregation interprets and communicates the claims of the Gospel on them in their community)
- By participation in the significant ministry goals of the congregation
- By work with laity and supervisors in ministry teams
- By identification in the congregation of the student as one of those serving fully in the office of minister
- By setting clear, appropriate and realistic learning goals to be attained through the learning/serving covenant developed with supervisor and lay committee
- By close, careful and regular supervision by supervisor and lay committee where the student and congregation hold each other mutually accountable for learning and serving goals

### E. How the Setting benefits by participating in the Field Education Program:

- Shaping the ministry of the future
- Recruiting your future ministerial leadership
- Helping a student find a place in ministry
- Program enrichment
- Staff enrichment
- Fresh ideas and closer contact with Duke Divinity School and its many resources

### F. How Duke Divinity School benefits by partnering with congregations and agencies:

- Congregations and agencies provide students a place to discern their emerging visions for ministry.
- Contextual learning environments allow students to apply the knowledge and insights they are acquiring at Duke Divinity School.
- Congregations and agencies become a resource upon which students draw for class work and personal theological and spiritual maturation.
- A financial base for student support is offered.
- Students are exposed to various models of ministry among clergy and congregations.

### G. Habits and Virtues of a Teaching Congregation

- **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 race, poverty, Latino/ Hispanic concerns, 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 has 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. (See Section IV for further details on supervising a student intern.)
- **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 is not enslaved by it.

*Adapted from Leon Carroll's Generative Teaching Congregations: Colleagues in Theological Field Education*

## APPENDIX B: Welcoming the Student Intern: 10 Suggestions for Getting Started Together

1. Pray for the student intern before she or he arrives. 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.
2. Intentionally communicate the purpose of a student internship to other staff, lay leadership, and community partners **before** the intern arrives. Use all available venues to share information about the intern and about your personal commitment: pulpit announcements, newsletters, bulletins, electronic messages, etc.
3. Introduce and welcome your student intern on the first Sunday (or first day of work for agency settings) even if the student is not participating in worship leadership. Frequently and publicly remind the congregation/constituents how the fresh eyes and recent theological training of a student can enliven the ministry of the placement setting. Encourage student and congregation/agency to learn from one another. Your description of this important relationship will set the tone for the duration of the placement.
4. 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.
5. Provide the student with an orientation to the church/agency and community during the first two days. Ask a member of the Lay Mentoring Team to show the student around the community and urge all members of the Committee to share special gifts and activities that may be of interest to the student. Orient the student to congregational/agency expectations: Dress, 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?)
6. Plan to spend lots of time together as supervisor and 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.
7. 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.
8. In addition to the learning covenant you create that relates to the setting, 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.
9. 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 she or he 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.
10. 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!

*Based on a workshop for new field education supervisors led by Rev. Kevin R. Armstrong (of North United Methodist Church in Indianapolis, IN) at Duke Divinity School Field Education Orientation on May 5, 2009.*

## APPENDIX C: The Learning-Serving Covenant

### 1. 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
- A learning plan

### 2. 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 insure 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

### 3. Executing the Covenant

- The student should approach covenanting with learning goals and objectives in mind
- 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
- 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
- A final covenanting session should include the student, the supervisor and the lay committee, which will work with the student during the term
- The covenanting process should last one to two hours
- 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 covenant should represent a creative interweaving of student goals, parish service objectives and specific tasks to be accomplished for the term
- A significant part of the covenanting process should be spent in sharpening, focusing and identifying student goals, objectives, and parish/agency expectations
- The final document should be shared between the student, the supervisor, the lay committee and the Office of Field Education

### 4. Covenanting, Supervision and Evaluation

- Covenanting is the overall design for an internship
- Supervision oversees the implementation of the design, its incarnation
- 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"

### 5. 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, supervisors, field setting
- Includes all appropriate parties in covenanting process
- Is used regularly in supervision

### 6. Timetables

- Do not finalize a covenant until the student has been in the field long enough to know something of the setting
- Read and discuss with your student *What is Theological Field Education?* on the Duke Divinity School website under "Field Education Resources" on the Forms & Policies page prior to completing the Learning-Serving Covenant
- Forward a copy of the covenant to the Office of Field Education within three weeks of the student's arrival on site
- Covenants are meant to be flexible instruments. Feel free to change them when circumstances require change. Forward a revised copy to the Office of Field Education.

### 7. 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 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 of and interaction with the laity of a local church
- To observe and evaluate the youth ministry of this congregation
- 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 issues resulting in homelessness and poverty
- To learn about HIV/AIDS ministry and the church's role in providing care
- To observe and participate in ministry to the community highlighting non-violence, hope, redemption, and reconciliation
- To explore ministries of racial reconciliation
- To support aging persons through ministries of help and service
- To observe and engage Hispanic ministry

## APPENDIX D: The Supervisory Conversation

As stated in Section IV.E, 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 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” his/her 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 supervisee to think in these terms so that eventually, the conversation will unfold without the necessity of the questions being raised.

The supervisory conversation should 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 should result in the supervisee making a responsible decision in terms of a faith/action response (the commitment stage). The task of the supervisor is to help the supervisee tell his or her story, and to reflect upon it.

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

1. Information Stage – The focus is on getting an accurate picture of the event or situation:
  - a) What took place? Or, what is the situation?
  - b) What was your role? As a person? As a minister?
  - c) How did you respond?
  - d) Who were the other participants? How did you interact with them?
  - e) How is this related to other events or situations?
  - f) How typical is it? Is it part of a pattern?
  - g) How does the situation stand now? Is there unfinished business?
2. 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:
  - a) What emotions did you experience?
  - b) What are your feelings about it now?
  - c) How do you feel about the other people involved?
  - d) How do you feel about your place of ministry? About what you are doing?
  - e) In what ways are your expectations being fulfilled (or not being fulfilled)?
  - f) How does this event or situation correspond with others in your life?
  - g) What would you do differently if you could?
  - h) How does all this affect your ability to minister?
  - i) What are the key issues for you? What is most important?
3. 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:
  - a) What do you want to happen? In supervision? In the situation?
  - b) What is your interpretation of the situation now?
  - c) What would you change? What would that require?
  - d) What do you see as alternatives?
  - e) What would happen if ...?
  - f) What is your role as a result of the experience?
4. 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:
  - a) What have you learned from this experience?
  - b) What new insights do you have about self, human nature, church, world, God?
  - c) At what points does your experience intersect with the Christian gospel? In what ways?
  - d) What does this have to say to you about ministry?
  - e) What are the implications for you as a minister?
  - f) How do you feel about ministry? About yourself in ministry?
  - g) What emerges as ultimate concern for you?
5. Commitment Stage – The focus is on decision in terms of choosing a ministering response:
  - a) How is this situation like those you anticipate in the future?
  - b) How do you anticipate responding to them?
  - c) What are you going to do about the situation brought for supervision?
  - d) What is your next step?

- e) What resources do you need?
- f) What faith response/action must and will you make as a Christian?

## APPENDIX E: Procedures for Claims of Harassment and Best Practices for Sexual Ethics in Ministry

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.

### DEFINITIONS

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
- 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.

Harassment can occur outside of conduct sexual in nature. Harassment may also be verbal, non-verbal or physical and the above list is not exhaustive, but intended only to provide general examples of possible prohibited conduct. In considering whether conduct is harassment, the totality of the circumstances is examined. If you have questions and concerns that arise during a unit of field education, please contact the Office of Field Education.

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 think you have been harassed or you have any questions about the harassment policy, you can get help from any of the offices/individuals below.

### Human Resources, Offices, and Programs:

**You may always contact any faculty or staff person, your department chair, dean or advisor.**

**Duke University provides an Ombudsperson**, Dr. John Blackshear in the Academic Resource Center at 919-684-5917. He can provide a neutral, safe and private environment to talk and assist students with evaluating their options. He can provide referrals to appropriate campus resources. He does not adjudicate or participate in formal university grievance processes. For more information: <https://web.duke.edu/equity/ombudsperson.htm>

**The Office of Institutional Equity (OIE)** creates policies to help insure the Duke community is free from harassing and discriminatory behavior. The Office for Institutional Equity is here to help to assist you in an effective and efficient manner. If you feel you are experiencing harassing conduct or discrimination, the most important thing you can do is to get help. Important resources to assist you are explained on OIE's home page: <https://web.duke.edu/equity/harassment.html>. You may also contact Cynthia Clinton, Director, Harassment Prevention, at OIE (919) 668-6214 [cynthia.clinton@duke.edu](mailto:cynthia.clinton@duke.edu)

**Harassment Prevention Advisors (HPAs)** are Duke Administrators designated to assist students with harassment concerns or complaints, including those involving Title IX. Please be aware that, when responding to harassment concerns or complaints, HPAs are unable to guarantee confidentiality. Duke Divinity's Harassment Prevention Advisors are Mary McClintock Fulkerson (919) 660-3458 ([mfulkerson@div.duke.edu](mailto:mfulkerson@div.duke.edu)) and Dr. Norman Wirzba (919) 660-3496 ([nwirzba@div.duke.edu](mailto:nwirzba@div.duke.edu)).

**The Office of Gender Violence Prevention and Intervention at the Duke University Women's Center** (919-684-3897; crisis information: 919-681-6882) provides assistance for victims and survivors of gender violence.

**Counseling & Psychological Services** (919-660-1000) is available to provide counseling and resources including brief individual counseling/psychotherapy, consultation, couples and group counseling, assistance with referrals, and more.

**The Center for Sexual and Gender Diversity** provides education, advocacy, support, mentoring, academic engagement, and space for lesbian, gay, bisexual, pansexual, transgender, transsexual, intersex, questioning, queer and allied students, staff, and faculty at Duke. The Center for Sexual and Gender Diversity also serves and supports Duke alumni/ae and the greater LGBTQ community. Contact Bernadette Brown, Director, Duke Center for Sexual and Gender Diversity, at [bernadette.brown@duke.edu](mailto:bernadette.brown@duke.edu) or 919-684-6607.

Graduate students may contact **The Office of Student Conduct**. The Office of Student Conduct primarily serves the undergraduate community, but can often help point you in the right direction. Contact Student Affairs Office of Student Conduct.

## Policy & Procedures Resources:

Duke University's **Student Sexual Misconduct Policy** applies to sexual harassment of a Duke student by another Duke student - <http://studentaffairs.duke.edu/sites/default/files/u122/Student%20Sexual%20Misconduct%20Policy.pdf>

The **Harassment Policy and Procedures** 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) - [https://web.duke.edu/equity/resources/documents/harassment\\_policy\\_and\\_procedures.pdf](https://web.duke.edu/equity/resources/documents/harassment_policy_and_procedures.pdf)

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.

## Reporting Harassment in a Field Education Placement:

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 directly (919 684 6938).

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 under Section II of the Harassment Procedures and/or for filing an informal complaint under Section III.D.1 of those Procedures; you may also contact the Office for Institutional Equity directly (919-684-8222). 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.

The Office of Gender Violence Prevention and Intervention at the Duke University Women's Center (919-684-3897; crisis information: 919-681-6882) and the University's Counseling and Psychological Services (919-660-1000) are also available to provide counseling and resources. Public laws, ecclesiastical ordinances, Association of Theological Schools' policies, and the Divinity School Bulletin may also be resources in addressing matters of sexual harassment in the context of theological education.

## **A Theological Foundation for Sexual Ethics in Ministry & Best Practices**

All persons are created by God. In the Genesis stories, as in the life, death and resurrection of Jesus, it is affirmed that we are created in the image and likeness of God. God values human life, intending all women, men and children to have worth and dignity in all relationships with God and others. God calls us into covenant with each other in God. We are one connected body, holy in Christ, created equal. Where one part of the body is injured, physically, emotionally, sexually or spiritually, the entire body is rendered less than God's intended wholeness. We are called to use our bodies, including our sexuality, in a responsible way. Sexual misconduct of any kind violates a person's integrity and is an unjust use of status and power, and a sinful behavior against God and one another. One who repents for sinful behavior is promised forgiveness. However, discipline should be distinguished from forgiveness. A church professional guilty of harassment or sexual misconduct needs and may receive forgiveness and be offered avenues for redemption and change. And yet, the church must still take steps to protect the people of God.

The United Methodist Book of Discipline (2008, ¶161.I) states:

"We believe human sexuality is God's good gift. One abuse of this good gift is sexual harassment. We define sexual harassment as any unwanted sexual comment, advance, or demand, either verbal or physical, that is reasonably perceived by the recipient as demeaning, intimidating, or coercive. Sexual harassment must be understood as an exploitation of a power relationship rather than as an exclusively sexual issue. Sexual harassment includes, but is not limited to, the creation of a hostile or abusive working environment resulting from discrimination on the basis of gender.

Contrary to the nurturing community, sexual harassment creates improper, coercive, and abusive conditions wherever it occurs in society. Sexual harassment undermines the social goal of equal opportunity and the climate of mutual respect between men and women. Unwanted sexual attention is wrong and discriminatory. Sexual harassment interferes with the moral mission of the Church."

## **Boundary Violations: Some Warning Signs**

It is never appropriate to have sexual contact with parishioners. It is always the supervisor's responsibility to keep the boundaries in his/her relationship with the student. Watch for signs that you may be attracted to a parishioner:

- Do you take more care with your appearance when you expect to see the parishioner/client?
- Do you anticipate being with the person?
- Do you look for excuses to be with the person?
- Are you secretive about the level of interest and interaction you have with the parishioner/client?
- If others knew how intimate you are with this parishioner/client, would you become embarrassed or uncomfortable?

If you answered "yes" to any of these questions, immediately work toward developing more concrete boundaries, especially as it concerns this parishioner/client. Devote more time and energy to developing more appropriate avenues for intimacy in your own life.

**Also be aware of signals that a parishioner is attracted to you:** If you can answer positively to any of the above questions as they apply to the parishioner, you need to be clear and concrete in stating your boundaries.

Be especially careful if the parishioner is in a vulnerable position (i.e., in crisis, having marital problems, or seems unstable.)

#### **Preventing Sexual Misconduct: Some Steps Your Church Can Take**

- Establish a sexual ethics policy. Publicize it. Implement it.
- Address the topic from the pulpit in sermons, in Sunday School classes, newsletters and other appropriate places. This gives the parishioners more freedom to discuss openly any problems that may arise.
- Hold a workshop on sexual abuse and healthy boundaries for all staff and church volunteers, especially those who work with children and youth. Practice "Safe Sanctuary" criteria.
- Always have a minimum of two adults working with groups of children and youth, except in public places. Background checks should be a priority for persons working with children and youth.
- Screen, train and supervise volunteers and paid children and youth workers. Ask for references from new volunteers and paid workers. Check the references. Work with authorities in screening volunteers for criminal records. If a volunteer is offended, he/she is not considering the well-being of the youth/children.
- If you suspect child abuse or neglect, you are legally and ethically obliged to report to your county's Department of Social Services. Do not try to determine whether or not abuse has occurred, or try to intervene, bring the abuser to repentance, etc. Allow professionals to thoroughly investigate.
- Know your community resources (i.e., rape crisis centers, safe houses, domestic violence counselors, mental health agencies, etc.). Have information readily available for parishioners.

*Sections of this appendix have been adapted from the "Policy on Professional Sexual Misconduct for the North Carolina Annual Conference of the United Methodist Church".*

## APPENDIX F: When the Supervisor Moves – For Supervisors, Congregations and Interns

The Divinity School Field Education Program generally will not assign 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 Lay 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, the exiting supervisor should:

- Establish the Lay Mentoring Team, its chairperson, and its meeting schedule, and giving this information to the Office of Field Education by May 15, if possible.
- Attend the May Field Education Orientation at Duke unless an arrangement is made for the incoming supervisor to attend.

Student interns placed in such a church should:

- Be aware – and not take personally – the fact that exiting pastors are withdrawing emotionally from their present assignment and are in transition to their new assignment when the intern arrives on site.
- Be sensitive to the fact that congregations grieve the loss of a pastor and that the intern may be the recipient of individuals' anger over that loss. Church staff persons and lay leaders could be particularly anxious until the new pastor arrives and new relationships are built.
- Work before the arrival of the new supervisor to strengthen their rapport with the laity, 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 he/she may have with the student.

The incoming supervisor should:

- Initiate a full, frank conversation with the intern as early as possible after he/she arrives 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.



Thanks especially to the long-term commitment of The Duke Endowment, Duke Divinity School is a leader in theological education in funding field education as preparation for ministry and in weaving it together with the curriculum to form students who become practically wise.



**OFFICE OF FIELD EDUCATION**

Duke Divinity School  
105 Westbrook, Box 90968  
Durham, NC 27708-0968  
Phone: **(919) 660-3440**  
Fax: **(919) 660-3406**  
Email: **fieldeducation@div.duke.edu**

You can find additional information at:  
**[www.divinity.duke.edu](http://www.divinity.duke.edu)**