



Clinical Pastoral Education at Union Theological Seminary

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Accredited by

ACPE: The Standard for Spiritual Care & Education

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CLINICAL PASTORAL EDUCATION 2022-2023

Last Review October 2021, approval will be done after consultation with the accreditation team.

CPE Handbook

SECTION I: The Learning Context and Program Structure

Section I: The Learning Context and Program Structure

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PREFACE

This student handbook is intended to provide an introduction and thorough overview of the seminary context, the clinical sites, the administrative structure, the policies and procedures, and the curriculum and resources of the CPE Program at Union Theological Seminary. It also includes all educational requirements necessary to complete a unit of Level I and Level II ACPE. As an ACPE student in this program you are required to abide by the policies set forth in this handbook. This handbook is not a legal contract. It is not intended to create, nor does it create any enforceable legal rights against the ACPE program, ACPE Certified Educators, Supervisory students, clinical site staff, the Program Advisory Committee, Union Theological Seminary or any of the Seminaries' employees or staff members.

The provisions of this student handbook may be modified or deleted at any time at the discretion of the ACPE Certified Educator.

This handbook is for your use and should answer the most important questions concerning the CPE Program at Union Theological Seminary. It is important that you read the handbook completely before signing and returning the "Agreement for Training" form at the end of Section II of this document.

An Introduction to The Association for Clinical Pastoral Education

An Excerpt from The Standards of The Association for Clinical Pastoral Education 2016

Clinical Pastoral Education (CPE) was conceived by Richard C. Cabot as a method of learning pastoral practice in a clinical setting under supervision. The concept was enlarged by Anton T. Boisen to include a case study method of theological inquiry--a study of "living human documents." William S. Keller began supervising theological students in case study methods, believing pastoral practice was complete only as it addressed contributing social conditions. As ACPE developed, other leaders opened the doors to the integration into pastoral practice of knowledge from medicine, psychology, and other behavioral sciences.

It was not until after some forty years of experience, development and practice of Clinical Pastoral Education by several organized but uncoordinated groups that the Association for Clinical Pastoral Education (ACPE) was formed in 1967, by the merger of several of these groups, i.e., The Institute of Pastoral Care, Inc., the Council for Clinical Training, Inc., the Association of Clinical Pastoral Educators, and the functions of certification and accreditation of the Lutheran Council in the USA.

The ACPE has thus become the standard-setting, accrediting, certifying resource agency in the field of Clinical Pastoral Education. It accredits institutions, agencies, and parishes, as Clinical Pastoral Education centers to offer programs of ACPE and certifies certified educators to conduct these programs. These ACPE-accredited centers and clusters offer Clinical Pastoral Education (1) as a part of theological education, (2) as continuing education for the ministry, (3) as training for institutional chaplaincy, (4) as training for pastoral counseling, (5) as training for certification as a certified educator of clinical pastoral education, and (6) as training for other specialized ministries. (Theological schools give academic credit for Clinical Pastoral Education according to the credit system of each school.)

The ACPE Mission Statement

To positively affect people's lives by nurturing connections to the sacred through experiential education and spiritual care.

The ACPE Vision Statement

To create measurable and appreciable improvement in spiritual health that transforms people and communities in the US and across the globe.

The ACPE Values

Diversity and inclusion - demonstrated through cultural humility, attentiveness and collegiality. Integrity - demonstrated through trust, respect and excellence.

Curiosity - demonstrated through listening, experiential models, innovation and creativity. Process - demonstrated through action/reflection, listening, experiential and relational models. Service - demonstrated through compassion, authenticity and growth.

Mutual Recognition/Reciprocity of Student CPE Units

There are agreements between ACPE and CAPPE (Canadian Association for Pastoral Practice and Education) and between ACPE and NACC (National Association of Catholic Chaplains) which recognize the student units of the other organization.

Introduction to Union Theological Seminary

UNION THEOLOGICAL SEMINARY IN THE CITY OF NEW YORK

Union Theological Seminary has always embodied the freedom to learn and the freedom to teach—ideals that may be more critical than ever to churches and society at this moment in history. Founded in 1836, Union forged a new vision for theological education: to center ministerial training in an urban context so that academic excellence and personal faith might respond to the needs of the city. Today, a new Union in a world city remains faithful to that vision. With roots that are firmly planted in the Protestant, Reformed tradition, the Seminary continues to reform itself in response to the changing needs of the world and an evolving understanding of what it means to be faithful.

Mission: Progressive theology has long taken shape at Union, where faith and scholarship meet to reimagine the work of justice. Grounded in the Christian tradition and responsive to the needs of God’s creation, a Union education prepares its students for committed lives of service to the church, academy, and society. A Union education develops practices of mind and body that foster intellectual and academic excellence, social justice, and compassionate wisdom. Union forms courageous faith leaders who make a difference wherever they serve.

Vision: Education at Union Theological Seminary is deeply rooted in a critical understanding of the breadth of Christian traditions yet significantly instructed by the insights of other faiths. It makes connections between these traditions and the most profoundly challenging issues of our contemporary experience: the realities of suffering and injustice, world religious pluralism, the fragility of our planet, and discoveries of modern science. Union envisions a future in which teaching and learning continues to be ecumenical in spirit, supporting a record of academic excellence and a deep commitment to social justice. Union envisions its graduates changing the world by practicing their vocations with dedication that bring a religiously grounded, critical and compassionate presence to the major personal, social, political and scientific realities of our time.

Core Values: Union Theological Seminary in the City of New York is a historically progressive Christian seminary with increasing commitment to interreligious engagement and spirituality. Our mission is encapsulated by the phrase: “where faith and scholarship meet to reimagine the work of justice.” This quest for justice is broad and includes social justice and activism, responsive care for communities and individuals, the pursuit of collective well-being, and of human and planetary flourishing. In particular, exploring the religious and spiritual dimensions of this quest defines our distinctive mission. In light of these commitments, the following “core values” express this mission and guide our teaching and learning. They are what we aim to teach our students:

- To grasp the substance of the Christian tradition and the other primary traditions of students through the study of scripture/sacred texts, theology, history, and tradition-specific practices
- To be in continued dialogue with other religious traditions on those traditions’ own terms and to dialogue with the spiritually non-affiliated with respect and care

- To develop the ability to theologically engage the human quest for meaning and spiritual connection
- To develop the capacity for self-reflection as well as the capacity to respond to others in ways that are compassionate and open-hearted
- To develop capacities for critical analysis of the ecological, social, and cultural systems in which persons, communities, and traditions exist, recognizing that spiritual and religious beliefs and practices are expressed in ways determined by conditions of time and place
- To cultivate a theological understanding of the earth and its diverse ecosystems in a manner that fosters an informed commitment to planetary well-being and justice
- To form a secure base for both ethical decision-making and spiritual wisdom in service to the needs of the world
- To educate impassioned, informed, and wise leaders and community members capable of engaging the pressing issues of our day with integrity and courage

Developed by faculty during academic year 2019-2020

Union Theological Seminary as CPE Learning Environment

The Union Theological Seminary CPE Program is a hybrid Field Education - Clinical Pastoral Education (FE-CPE) program. Students enrolled to take FE (Field Education) 103- 104 apply and are selected to do the FE-CPE program. The students will complete all requirements for courses FE 103-104 and all CPE requirements. At the successful completion of the program, they will receive both 6 Field education credits and one unit of CPE. The students will do their clinical hours in their selected field sites. This program will broaden the context of CPE into the community. The ACPE Certified Educator, Rabbi Joanna Katz, BCC, was the Jewish Chaplain at Bedford Hills Correctional Facility for 15 years and is the Founding Educator of the Prison/Reentry CPE program at the Center for Pastoral Education at Jewish Theological Seminary. She is visiting faculty at Upaya Zen Center, in New Mexico, in their Buddhist Chaplaincy Training Program. The curriculum for the program is shaped by the ACPE Certified Educator and Dr. Su Yon Pak, Vice President of Academic Affairs & Dean.

- See more at: <https://utsnyc.edu/academics/field-ed/hybrid-field-education-opportunities/>

The Hybrid FE-CPE program is an extended unit of CPE that takes place over the course of two twelve-week semesters. Students selected for the Hybrid FE-CPE program first enroll in the two- semester sequence of Field Education FE 103 and 104. They then interview and are accepted into field placements at ministry and social service sites throughout the city. Finally, once they have been accepted into a field site, students choosing to do the hybrid program submit a full CPE application to the ACPE Certified Educator, are interviewed and selected. At this point the site supervisors and site placement administrators sign a CPE site placement agreement.

Students in the Hybrid FE-CPE program will provide spiritual care to the congregants/clients at a field education site which fully supports the students' field education needs and CPE learning needs. Each student will have an on-site field education supervisor who will work closely with the Vice President of Academic Affairs & Dean and the ACPE Certified Educator to integrate the students learning experiences in field education and CPE.

**Educational Requirement for one Extended Unit of CPE
in conjunction with
Field Education 103-104**

1. Full Participation in all aspect of the CPE Program and Field Education Courses FE 103 and FE 104
2. A Learning Contract – in line with ACPE outcomes
3. Four verbatims – 2 each semester, 2 presented in group, 2 presented in supervision
4. Mid-unit Evaluation
5. Final Evaluation
6. Completion of at 360 hours of spiritual care at clinical field placement site (12-15 hours per week)
7. Ten individual supervisions

Additional Course Requirements FE 103 – Fall 2022:

1. Attendance and participation
2. A careful reading and viewing of texts and videos and required online postings on the discussion forum on the following topics: Vocational call and discernment, theological reflection, spiritual assessments, mapping spiritual journey, field site analysis, “sexually healthy religious professional” and professional boundaries, practices of ministry: eating, blessing, playing, and resting
3. Weekly Learning Moments
4. Field Site Analysis
5. Academic Vocational Essay
6. Field Site Supervisor’s and Self Evaluations

Additional Course Requirements FE104 – Spring 2023:

1. Attendance and participation
2. A book on vocation and reflection
3. A careful reading and viewing of texts and videos and required online postings on the discussion forum on the following topics: taking up authority, metaphor for ministry, reframing organization, white supremacy culture in organizations, professional and ministerial ethics, disability issues in ministry, caring for the aging population, field site analysis, intimate partner violence, child sexual abuse, end-of-life care
4. Weekly Learning Moments
5. Metaphor for Ministry Assignment
6. Field Site Analysis
7. Field Site Supervisor’s and Self Evaluations

**Descriptions of Clinical Placement Sites
2022-2023
Union Theological Seminary Hybrid FE-CPE Program**

**I Fall/Spring FE 103-104 Hybrid FE-CPE Program
Descriptions of Field Placements**

Placement: Community Unitarian Universalist Congregation of White Plains (CUUC)

The intern will have the opportunity to explore youth ministry. We will ask them to attend youth ministry training through the Unitarian Universalist Association. Project responsibilities will align with the intern's learning objectives. Responsibilities might include leading and/or supporting JR and SR Youth Group, in collaboration with the volunteer youth advisors. This could include supporting the youth as they plan and lead a worship service for the congregation and participate in interfaith and justice initiatives. The intern might also participate in our 8th & 9th grade Coming of Age class. When we are back in the building (maybe fall), we'd love to have the intern join us some Sunday mornings and other times the youth groups might meet.

Site Supervisor: Ms. Tracy Breneman

CUUC is a liberal religious faith community founded in 1909. We are a member congregation of the Unitarian Universalist Association, and are a Welcoming Congregation committed to affirming and purposefully including all regardless of age, race, ethnicity, national origin, disability, gender, gender identity or expression, and sexual or affectional orientation. Mission: We covenant to nurture each other in our spiritual journeys, foster compassion and understanding within and beyond our community, and engage in service to transform ourselves and our world.

Placement: Avenue Church NYC

Avenue Church NYC, a Presbyterian Church (USA) congregation on the border of East Harlem and the Upper East Side, has just opened a new church facility as part of a dynamic church revitalization project; rebrand with a new name and visual identity; and open this new worship space for the next generation of justice-centered ministry to our city. The UOCNYC has a big vision: to end the hunger gap in East Harlem and the Upper East Side by providing the healthy food our neighbors need, with the dignity they deserve. To that end, the UOCNYC served over 1,000,000 meals to food-insecure New Yorkers in 2021. Jan Hus was among the first churches to become an Open and Affirming congregation for the full inclusion of Gay, Lesbian, Bisexual, and Transgender people in church life. The church is now one of many congregations associated with More Light Presbyterians and Parity (formerly Presbyterians Welcome).

Site Supervisor: Rev. Jordan Tarwater

If an intern is interested in church planting or revitalization; create worship leadership; and spiritual formation, Avenue Church would be excited to host their Field Education placement. We are also able to offer engagement during the internship with the Urban Outreach Center – our historic mission, which is now an independent 501c3 nonprofit that shares our space. The congregation will include you in discerning fresh opportunities to extend a justice-centered welcome and vital material resources for renewing our community and an often-troubled world. We invite interns to join us as we write the exciting next chapters of our storied history as we look toward our newly intended future as Avenue Church NYC.

Placement: Bhumisparsha

Bhumisparsha is a very young organization, founded in 2018. Those who have found their way into the space have been spiritual self-starters seeking others engaged in innovative change work

within Buddhist and other lineages. Just as the Buddha touched the earth and declared his right to be free, Bhumisparsha honors the inherent worthiness of each being and seeks liberation from suffering for all, according to each being's own needs. Bhumisparsha is a Buddhist online sangha (spiritual community) founded by Lama Rod Owens and Lama Justin von Bujdoss. Our community is committed to the presentation of vajrayana, or tantric Buddhism, in a way that has relevance, depth and meaning in an ever-changing, multicultural world. We are also committed to bridging spiritual practice and social change.

Site Supervisor: Lama Rod Owens

Bhumisparsha supports students in authentically awakening in our dynamic, multicultural world by drawing upon tantric Buddhism, integrating multi-faith practices, and bridging spiritual practice and social change. In the year ahead, we aim to begin a facilitation curriculum and continue to support the development of pastoral care professionals. The intern will have an opportunity to co-design a new role within the sangha's Practice Circle, the Community Chaplain, who will develop and facilitate cooperative learning and pastoral care structures through regular online sessions, provide 1-on-1 and group pastoral support, support volunteers' growth and development in facilitation and practice leadership, and develop methods for new member recruitment and onboarding.

Placement: Church of the Holy Apostles

Church of the Holy Apostles was founded in 1844, and is now a diverse and growing congregation. The Church has an inclusive faith tradition and welcomes people from all backgrounds. We are a worshipping community with a strong legacy of inclusion and faithful progressive action. Our soup kitchen is our primary mission, and we serve over 1000 meals every week day without question or qualification to hungry people. A seminarian working with us will have a unique opportunity to engage worship and congregational life as well as participating in a thriving social service agency that practices a ministry of presence with vulnerable and hungry people.

Site Supervisor: Rev. Dr. Anna S. Pearson

Interns will have opportunities to engage a wide variety of liturgical roles, and will also have responsibility for a project that will take shape based on the gifts and skills of the intern and the needs of the parish. Interns will also cycle through different jobs in the soup kitchen, many of which will involve direct interaction and service with our guests. Our intern will be centered where faith and justice meet. They will be able to genuinely connect with and care for the congregation. The intern will work at meeting the needs of the community, through the Holy Apostles Soup Kitchen. They will be able to engage fully in both aspects of community worship and service. The intern will learn how to set up an altar and learn about all of the sacred objects that are part of the church service, and participate in the practical functioning of a church and a non-profit. How to make budgets and make tough decisions about how to care for the people and money entrusted? We will lead them in cultivating and building new ministries or enliven already existing ministries - such as the young adult group.

Placement: Fordham University Office of Campus Ministry

Fordham University is a community where you can explore your faith, learn about justice, and deepen your relationship with God. Rooted in the Fordham University Catholic, Jesuit identity, Campus Ministry accompanies students of all spiritual backgrounds in their own personal growth. Our initiatives engage the heart and mind as students explore what their beliefs and discover how that informs who they hope to become. Students are invited to join with Campus Ministry by participating in our programs and ministries surrounding Faith, Action, and Reflection. Fordham is a community where people of all faith traditions are welcome.

Site Supervisor: Erin Hoffman

Our interns work to encourage students to practice their faith and learn about others by partnering with student organizations of other faiths. Interns work to make Sacred Spaces available on and off-campus, along with providing interfaith programming. Campus Ministries encourages exploration of Spiritual Direction and Pastoral Counseling, attending to body and soul with a variety of resources such as Ignatian Spirituality, Bereavement Care and Yoga. We train our interns to commit to the challenge of Solidarity and Activism, while experiencing and nurturing compassion, healing and justice.

Placement: The New Jewish Home

The New Jewish Home is a comprehensive, mission-driven nonprofit health care system serving older New Yorkers since 1848, first as a facility for New York's Jewish population, and now serving New Yorkers of all faiths and backgrounds. We have a proud history – we were the first facility of our kind in the United States to have a full-time professional social worker, the first to have a full-time in-house doctor and the first to have a teaching system to train professionals in caring for older adults. Our mission is to empower older adults to enhance purpose and well-being through a portfolio of innovative health care services.

Site Supervisor: Rabbi Jonathan Malamy

The New Jewish Home offers the intern the opportunity to develop spiritual care skills with an aging community. It will allow the intern to develop long-term connections with those in care. There will be focus on learning reflective listening, worship planning and community building. The intern will learn how to familiarize themselves with the calendars of various faith traditions and to utilize music, communal rituals, and sermons in a way that is meaningful for the elderly resident community.

Placement: St. Hilda's & St. Hugh's

St. Hilda's & St. Hugh's is an independent Episcopal day school for children, ages 3 to 14. As an Episcopal school, we embrace all faith traditions and within the context of an elementary school we seek to bring children to an understanding of themselves, the world in which they live, and the place for faith in their lives. The rich variety of gifts within the school community, provided by the different backgrounds of students, faculty, staff, and parents, prepares students to understand and contribute to a diverse, changing world. The school enrolls 390 students and has a faculty of over 100. We are located in Morningside Heights and are neighbors and friends to UTS.

Site Supervisor: Pastor Arden Strasser

Our school conducts two chapel services daily and Eucharist several times a month. We also have classes in religious knowledge from grade 1-8. The intern will work as a religion teacher, chapel speaker, and coordinator of faith-based celebrations at our school. There will be opportunity to develop curriculum, explore chaplaincy in an educational setting, and building community. They will work for at least 12-15 hours each week.

Placement: The Vine NYC

The Vine is an emerging citywide college ministry network with branches throughout New York City. The ministry is sponsored by Lutheran Ministries in Higher Education but has strong ecumenical partnerships and students from multiple Christian traditions. Student interns of all traditions and backgrounds are welcome.

Site Supervisor: Rev. Becca Seely

Interns of all traditions and backgrounds are welcome. An intern will work with the pastor to serve our ecumenical, progressive Protestant campus ministry branch in Morningside Heights called LaMP (Lutherans, Methodists and Presbyterians), as well as to serve students who gather from colleges across the city for Vine programs, worship and events. This position will include opportunities to lead creative worship, to preach, to plan programs, to teach and facilitate conversations, to provide pastoral care for students and to be part of visioning and building a new model for Progressive Protestant college ministry in NYC. This is a great site for an intern who is interested in working with students in a flexible, creative non-congregational setting. Depending on the faith tradition and learning goals of the intern, there is a possibility of taking on some responsibilities in a local congregation as well. Particular responsibilities will depend on the interest of the intern and the needs of the ministry.

Administrative Structure and Support of ACPE

The CPE Program at Union Theological Seminary is managed by the ACPE Certified Educator in partnership with the Vice President for Academic Affairs and Dean. (See attached organizational chart).

The Union Field Education Teaching Team serves as the advisory committee for the CPE Program at UTS. The Teaching Team meets regularly for program assessment, support, and quality improvement. Team members also have opportunity to teach in learning seminars. They provide additional consultation for students, work closely with the on-going ACPE curriculum; and serve as interviewers for the exit interviews of the students. The Vice President for Academic Affairs and Dean serves as a point person for informal complaint resolution, should the need arise. Following is a roster of the UTS Hybrid FE-CPE Advisory Committee. Section II of this ACPE Student Handbook contains all the administrative policies in support of the ACPE program.

Union Theological Seminary Hybrid FE-CPE Program

Faculty & Staff Roster

Dr. Su Yon Pak
Vice President for Academic Affairs & Dean

Rev. José María Collazo Jr
ACPE Certified Educator

Lisa Simon
Executive Assistant to the Dean

Union Theological Seminary Hybrid FE-CPE Program

Advisory Committee

Monique Fortuné
Adjunct Faculty for Field Education

Dr. Su Yon Pak
Vice President for Academic Affairs & Dean

Peace Twesigye
Adjunct Faculty for Field Education

Janine Myrick
Visiting Director of Integrative and Field Based Education

RESUME

Rabbi Joanna Katz, BCC

68 Freeman Avery Rd., Olivebridge, N.Y. 12461 (845) 532-1425 - joannakatz@me.com

Education

Doctorate of Divinity – Honorary Reconstructionist Rabbinical College, Wyncote, PA

1982 – 1988 Rabbi, Master of Arts, Hebrew Letters Reconstructionist Rabbinical College, Wyncote, PA

1981 – 1982 Master of Arts, Religious Studies
University of Chicago Divinity School, Chicago, IL

1978 – 1981 Bachelor of Arts, German and Religion Hamilton College, Clinton, NY

Additional Training

2016 – 2019 Certified Educator Training Jewish Theological Seminary Rabbi Mychal Springer
Educator

2013 – 2014 Integrative Trauma Program
National Institute for the Psychotherapies, New York, NY

2012 – 2013 One Year Evening Program
National Institute for the Psychotherapies, New York, NY

2002 – 2004 Dedicated Practitioners Program
Spirit Rock Meditation Center, Woodacre, CA

1999 – 2001 Mindfulness Leadership Training Program Elat Chayyim, Accord, NY

Current Employment

2021- Present *CPE Educator; Summer Intensive*
Bellevue Hospital, Spiritual Care Department

2011 – Present *Pastoral Care and Meditation Instructor*
Private Practice, Olivebridge, NY

2006 – Present *Meditation Faculty*
Awakened Heart Project, New Paltz, NY

Previous Employment

2019 – 2020 *Associate Certified Educator & Director of the Prison/Reentry CPE Program*
The Center for Pastoral Education, Jewish Theological Seminary, New York, NY

2016 – 2019 *Supervisory Resident & Director of the Prison/Reentry CPE Program*
The Center for Pastoral Education, Jewish Theological Seminary, New York, NY

2006 – 2019 *Correctional Chaplain for the Department of Corrections for the State of New York*
Bedford Hills Correctional Facility, Bedford Hills, NY

February – August 2014 *Jewish Chaplain*
Manhattan Psychiatric Hospital, Manhattan, NY

February – August 2014 *Jewish Chaplain*
Kirby Psychiatric Hospital, Manhattan, NY

2001 – 2003 *Correctional Chaplain for the Department of Corrections for the State of New York*
Taconic Correctional Facility, Bedford Hills, NY

1995 – 2001 *Jewish Chaplain*
Bard College, Annandale-on-Hudson, NY

1988 – 1990 *Jewish Chaplain*
Medical College of Pennsylvania, Philadelphia, PA

1988 – 1990 *Jewish Chaplain*
Temple University Hospital, Philadelphia, PA

Fall 1989 *Jewish Chaplain*
Pennsylvania Institute, Philadelphia, PA

Professional Certifications

2020 ACPE Certified Educator
Association for Clinical Pastoral Education (ACPE)

2013 Board Certified Chaplain NAJC

Professional Affiliations

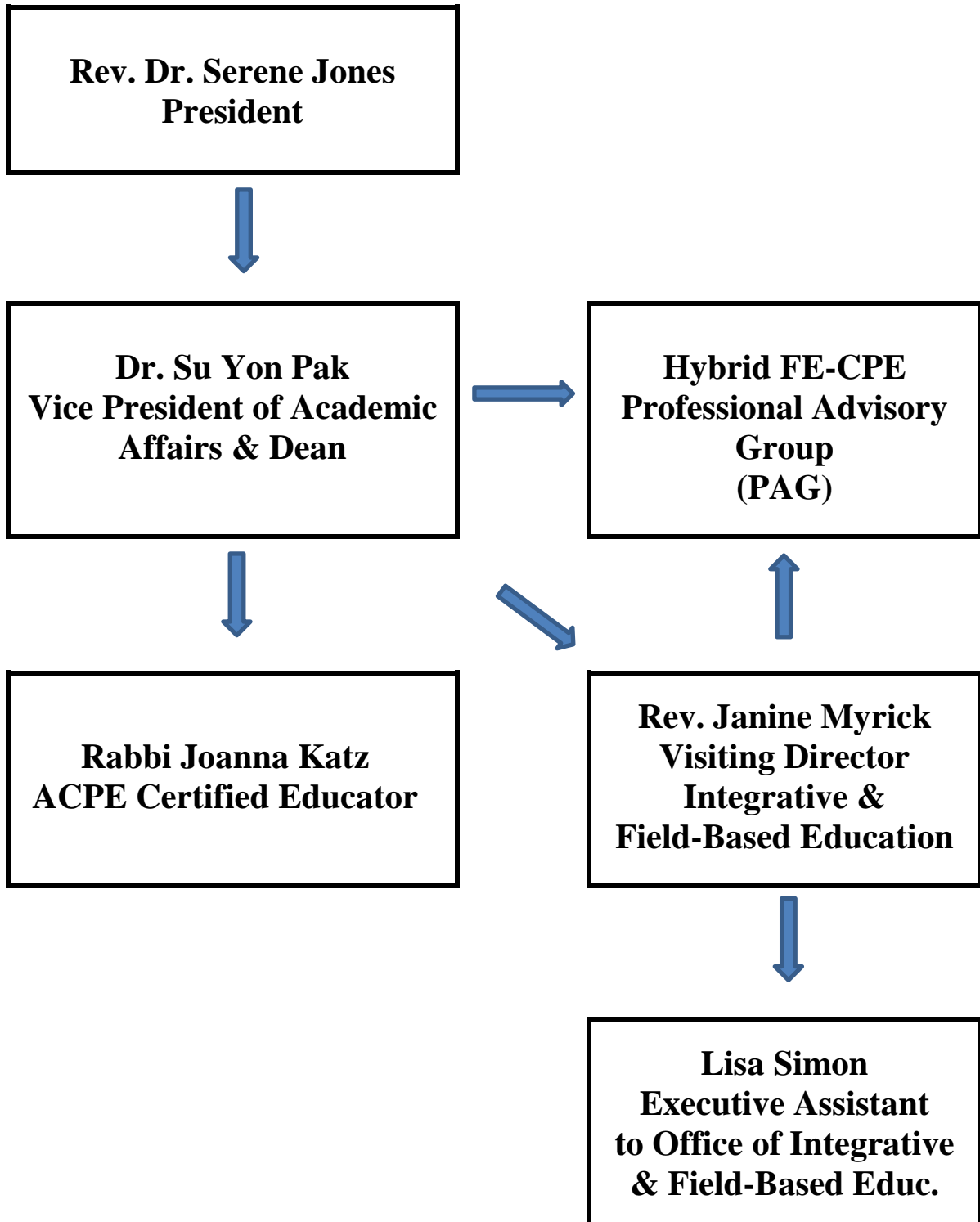
2010 – Present Association of Rabbis for Jewish Renewal (OHALAH) 1996 – Present Association for Clinical Pastoral Education (ACPE) Clinical Member

1992 – Present National Association of Jewish Chaplains (NAJC)
Board Certified Chaplain

1991 – Present New York Board of Rabbis

1988 – Present Reconstructionist Rabbinical Association (RRA)

**Union Theological Seminary ACPE Program
ORGANIZATIONAL CHART**





CLINICAL PASTORAL EDUCATION

AT

Union Theological Seminary

2022-2023

Last Review October 2021, approval will be done after consultation with the accreditation team.

SECTION II

Policies and Procedures

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STUDENT INFORMATION POLICY

This policy applies in full to the CPE Program at Union Theological Seminary (UTS)

PURPOSE:

It is the policy of the CPE Program at Union Theological Seminary to ensure that students are informed in writing of all policies, procedures, rights and responsibilities that pertain to them as participants in the CPE Program at Union Theological Seminary.

POLICY:

Each student will be informed in writing of the CPE Program at Union Theological Seminary's policies and procedures, institutional or agency policies and procedures, and student rights and responsibilities as pertaining to participation in programs of ACPE.

PROCEDURE:

1. Written descriptions of institutional, agency and ACPE policies regarding students' participation within the CPE Program at UTS shall be included in the Student Handbook. Items shall include, but shall not be limited to:
 - A. Policies pertaining to ACPE Standards: admission, financial, complaint procedure, maintenance of student records, consultation, discipline, dismissal and withdrawal, ethical conduct consistent with the ACPE Code of Ethics and student rights and responsibilities.
 - B. Agreement for training at clinical placement.
 - C. Expectations regarding the students' duties, appearance, and conduct.
 - D. Provisions for safety measures and instruction where appropriate.
 - E. A Policy and Procedure that provides for completion of a unit of program in process if the certified educator is unable to continue.
 - F. Supervision and program management by a person authorized by ACPE.
2. Each UTS Hybrid FE-CPE ACPE student will receive an e-copy of the Student Handbook during the first week of the unit.
3. The most current version of the /UTS' ACPE Program's Policies and Procedures will be available on the UTS intranet at MY UNION
4. ACPE policies and procedures will be updated and reviewed annually by the ACPE Certified Educator.
5. The student can find the current ACPE Standards and Manuals and the UTS CPE handbook at the UTS intranet at MY UNION.

ADMISSIONS POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To assure that the CPE Program at Union Theological Seminary does not discriminate against persons because of race, gender, age, faith tradition, national origin, sexual orientation, or physical disability and that all students accepted into the CPE Program meet criteria for admission.

POLICY:

The CPE Program at Union Theological Seminary shall not discriminate against any individual for reasons of race, gender, age, faith tradition, national origin, sexual orientation, or physical disability. All members of the staff are expected to cooperate in making this policy valid in fact.

This policy notwithstanding, all students accepted in the program shall be able, with reasonable accommodation, to physically, emotionally, and spiritually perform the duties of chaplain intern.

At all levels, the ACPE students need to sustain sufficient physical and emotional health to deliver pastoral care. The student must demonstrate the capacity to consistently establish and maintain relationships at significant levels and be open to learning, change, and growth. ACPE students need to be able to demonstrate flexibility in the midst of ambiguity.

PROCEDURE:

1. All admissions requirements and procedures shall be in compliance with ACPE Standards. Formal admissions criteria and processes vary according to the level and duration of the program. Applications for admission must be received by the application deadline in order to be considered for admission. If an application is received after a unit has been filled, the applicant will be advised and may keep their application file active for the next available unit or may request that their materials be returned. Because of the confidential nature of reference forms, those will not be returned to the applicant. If an applicant wishes to withdraw their materials, reference forms will be destroyed.

2. Prerequisites and criteria for Level I and Level II CPE admission include:

- A. Either graduation from high school/GED or ordination by a faith community or commission to function in ministry by an appropriate religious authority as determined by ACPE.
- B. Graduation from a four-year college or university. (Life and work experience may be granted equivalency status on a case-by-case basis.)
- C. Sufficient theological study to allow for in-depth reflection upon spiritual and religious issues. (Life and work experience may be granted equivalency status on a case-by-case basis.)
- D. Active relationship with a faith-tradition.
- E. Emotional maturity, spiritual awareness, and cognitive ability to function as a chaplain intern.
- F. Time, motivation and enough financial security to participate in an intense, non-paying, educational program.
- G. Correlation of the student's educational objectives with the learning opportunities available through the CPE Program at Union Theological Seminary.

3. An application is considered complete when the face sheet, essays, any prior CPE evaluations and all three reference forms have been received by the ACPE Certified Educator. Exception: see items 6A & 6B below, "Application Process for academic year, part-time half-unit for ordained clergy and religious community leaders," for additional application requirements.

4. Once an application is complete, the applicant will be contacted as soon as possible to schedule an interview with the ACPE Certified Educator to determine readiness for clinical learning.

5. Application Process for CPE Units for Seminarians:

A. Interns are encouraged to do both 1 & 2 at the same time.

1. Seek a field placement that allows you regular contact with people. Do not seek a placement where you work alone or have primarily administrative duties. There must be a pastoral component to the intern's field work. The placement can be at any type of site – church, not-for-profit, healthcare, etc., just as you would look at a traditional field education placement.

2. Apply to the Hybrid FE-CPE program.

B. When a student is accepted as one of the 8 CPE interns in the program, they will attend the Monday evening section of FE 103 & FE 104, along with the other students in Field Ed. The Hybrid FE-CPE program only meets on Monday evenings. Each week, they will meet as a FE-CPE hybrid cohort with the ACPE Certified Educator. The program will require additional paperwork and occasional meetings outside of class, just as it would if they took CPE independently.

6. Applications are accepted beginning on December 15th for the next academic-year Hybrid FE-CPE program. Interviews are conducted on a rolling basis.

A. ACPE Certified educator interviews will be arranged individually between the applicant and a ACPE Certified Educator.

B. Following the interview, the ACPE Certified Educator will contact the student to inform them about whether they are officially accepted into the program.

REGISTRATION, TUITION & FINANCES POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To assure that the CPE Program at Union Theological Seminary addresses registration, fees, payment schedule, refunds, financial aid.

POLICY:

The CPE Program at Union Theological Seminary shall inform each potential ACPE student of the fee schedule upon request for program information and/or at the time of the admissions interview. Tuition and fees may be reviewed and/or changed annually. Registration for the CPE Program through the Office of Integrative & Field-Based Education is required.

PROCEDURE:

Tuition Fees: The fee for a full unit of Hybrid FE - CPE training at Union Theological Seminary, will be \$250.00. Checks for fees should be made payable to: "Union Theological Seminary" and designated as payment for ACPE fee.

1. Students who are accepted to participate in the Hybrid FE-CPE at Union Theological Seminary must sign the ACPE Student Acceptance Form (See Appendix and pay a non-refundable \$250 fee to confirm their acceptance and reserve a place in the unit. Payment should be made to the Office of Integrative and Field-Based Education in AD 108 at Union Theological Seminary. The Office is open from 9:00 AM – 5:00 PM, Monday through Friday.
2. Positions in the unit will not be held for accepted applicants until the fee has been received unless other arrangements are made with the ACPE Certified Educator.
3. Students register for the program in the Office of Integrative and Field-Based Education, AD 108 at Union Theological Seminary. The Office may be contacted at lsimon@uts.columbia.edu or 212-280-1341 or in person. The Office is open from 9:00 AM – 5:00 PM, Monday through Friday. The last day to register is August 15.
5. Students will be responsible for any fees for consultation committee appearances, professional meetings, or continuing education events outside the program.

Stipends

A stipend will be offered in line with the Field Education program procedures.

ACCESS TO PATIENTS, RESIDENTS, CLIENTS AND CONGREGANTS FOR PASTORAL
CARE POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To ensure the administrative support for ACPE students to have access to patients, residents, clients and/or congregants that provides significant opportunity for ministry and supervision of that ministry.

POLICY:

The administration of the CPE Program at UTS supports the ACPE program and has created partnerships with appropriate clinical sites in order to assure that the ACPE students will have access to patients, residents and/or clients while they are under the supervision and direction of a certified ACPE Certified Educator or Associate ACPE Certified Educator.

PROCEDURE:

CPE Units at Field Placements:

1. Each student will be assigned to a field education placement which has signed an Agreement for Clinical Placement of Clinical Pastoral Education Intern with Union Theological Seminary.
2. Each student will be assigned a site supervisor at their clinical placement. The site supervisor will be responsible for giving the student a thorough orientation to the clinical placement setting, the site supervisor will provide the student with ongoing support and supervision as needed throughout the program.
3. The site supervisor and the ACPE Certified Educator will coordinate their work carefully so that the student experiences a smooth educational program. Clinical and on-call hours will be negotiated between the site supervisor, the student and the ACPE Certified Educator.
4. Students will be issued identification badges at their clinical placements as needed.
5. Students will be oriented to the protocols necessary for them to function as members of the staff at their clinical placements and are required to abide by the institution's policies and procedures.
6. Students are encouraged to attend rounds, unit staff meetings, and other multi-disciplinary meetings, when appropriate, and to communicate regularly with the members of the team.

TEMPLATE AGREEMENT FOR PLACEMENT OF CLINICAL PASTORAL EDUCATION INTERN at UNION THEOLOGICAL SEMINARY

AT CLINICAL SITE

This agreement will be in effect during all Clinical Pastoral Education (CPE) Units offered by the CPE Program at Union Theological Seminary, while it places CPE interns at CLINICAL SITE.

ABOUT UNION THEOLOGICAL SEMINARY

Union Theological Seminary has always embodied the freedom to learn and the freedom to teach ideals that may be more critical than ever to churches and society at this moment in history. Founded in 1836, Union forged a new vision for theological education: to center ministerial training in an urban context so that academic excellence and personal faith might respond to the needs of the city. Today, a new Union in a world city remains faithful to that vision. With roots that are firmly planted in the Protestant, Reformed tradition, the Seminary continues to reform itself in response to the changing needs of the world and an evolving understanding of what it means to be faithful.

The Union Theological Seminary CPE Program is a hybrid Field Education - Clinical Pastoral Education (FE-CPE) program. Students enrolled to take FE (Field Education) 103-104 apply and are selected to do the FE-CPE program. The students will complete all requirements for courses FE 103-104 and all CPE requirements. At the successful completion of the program, they will receive both 6 Field education credits and one unit of CPE. The students will do their clinical hours in their selected field sites. This program will broaden the context of CPE into the community. The ACPE Certified Educator, Rev. José María Collazo, BCC, received his M.Div. from Princeton Theological Seminary, is a chaplain at New York-Presbyterian, the Allen Hospital, and is a Certified Educator with the Association for Clinical Pastoral Education (ACPE). The curriculum for the program is shaped by the ACPE Certified Educator and by Dr. Su Yon Pak, Vice President of Academic Affairs & Dean.

See more at: <https://utsnyc.edu/academics/field-ed/hybrid-field-education-opportunities/>

The Hybrid Field Education/CPE program is an extended unit of CPE which takes place over the course of two thirteen-week semesters. Students selected for the CPE Program first enroll in the two-semester sequence of Field Education FE 103 and 104. They then interview and are accepted into field placements at ministry and social service sites throughout the city. Finally, once they have been accepted into a field site, students choosing to do the hybrid program submit full CPE application to the ACPE Certified Educator, are interviewed and selected. At this point the site supervisors/preceptors and site placement administrators sign a CPE site placement agreement.

Students in the Hybrid Field Education/CPE program will provide pastoral care to the congregants/clients at a field education site which fully supports the students' field education needs and CPE learning needs. Each student will have an on-site field education supervisor/preceptor who will work closely with the ACPE Certified Educator to integrate the students learning experiences in field education and CPE.

ABOUT CLINICAL SITE

Site Supervisor/Preceptor: Name

Sample Text: Church of the Holy Apostles was founded in 1844, and is now a diverse and growing congregation. The Church has an inclusive faith tradition and welcomes people from all backgrounds. We are a worshipping community with a strong legacy of inclusion and faithful progressive action. Our soup kitchen is our primary mission, and we serve over 1000 meals every week day without question or qualification to hungry people. A seminarian working with us will have a unique opportunity to engage worship and congregational life as well as participating in a thriving social service agency that practices a ministry of presence with vulnerable and hungry people.

Intern Ministry Opportunities

Sample Text: Interns will have opportunities to engage a wide variety of liturgical roles, and will also have responsibility for a project that will take shape based on the gifts and skills of the intern and the needs of the parish. Interns will also cycle through different jobs in the soup kitchen, many of which will involve direct interaction and service with our guests. Our intern will be centered where faith and justice meet. They will be able to genuinely connect with and care for the congregation. The intern will work at meeting the needs of the community, through the Holy Apostles Soup Kitchen. They will be able to engage fully in both aspects of community worship and service. The intern will learn how to set up an altar and learn about all of the sacred objects that are part of the church service, and participate in the practical functioning of a church and a non-profit. How to make budgets and make tough decisions about how to care for the people and money entrusted? We will lead them in cultivating and building new ministries or enliven already existing ministries - such as the youngadult group.

TERMS OF CONTRACT

The following agreement outlines the contract between the CPE Program at Union Theological Seminary and CLINICAL SITE for the clinical placement of CPE interns as part of the unit of CPE in which an intern is trained. The CPE faculty of the CPE Program at Union Theological will provide all of the resources necessary to ensure that CPE interns are able to participate in the CPE unit that meets The Association of Clinical Pastoral Education (ACPE) accreditation requirements as delineated in the Standards of the ACPE, section entitled "An ACPE Center shall have educational resources that provide:

1. a faculty of sufficient size to fulfill program goals and comprised of persons authorized by ACPE:
 - An Associate ACPE Certified Educator or ACPE Certified Educator may be the supervisor for no more than 13 full-time equivalent (FTE) students in CPE (Level I/Level II).
 - An ACPE Certified Educator Candidate may be the supervisor for no more than 6 CPE (Level I/Level II) students. (FTE does not apply to students of ACPE Certified Educator Candidates).
 - In supervisory education, a center's faculty should include at least one ACPE Certified Educator for every 4 FTE ACPE Certified Education Students or ACPE Certified Educator Candidates.
2. a faculty development plan.
3. interdisciplinary consultation and teaching within the program(s) provided by adjunct faculty and/or guestlecturers.

4. individual and group supervision by a person authorized by ACPE.
5. a peer group of at least three CPE (Level I/II) students engaged in small group process and committed to fulfilling the requirements of the educational program.
6. access to library and educational facilities adequate to meet the ACPE standards.
7. access to current ACPE standards, commissions' manuals, the ACPE Policy for Complaints Alleging Violation of ACPE Education Standards, and the ACPE Policy for Complaints Against the Accreditation Commission (See Appendix I 0 ACPE Accreditation Manual).
8. student support services including, but not limited to, orientation, a process for educational guidance and recommendations for counseling resources, resume preparation and employment search.

CLINICAL SITE agrees to allow CPE interns to utilize their experiences as CPE interns to fulfill the minimum ACPE Standards requirements for the amount of clinical hours needed for the type of unit in which they are enrolled. Clinical and on-call hours will be negotiated between the designated site supervisor/preceptor at CLINICAL SITE, the CPE intern, and the ACPE Certified Educator. The minimum ACPE Standards requirement for curriculum hours will be fulfilled at the CPE Program at Union Theological Seminary. The combined minimum time required for the fulfillment of a full unit of ACPE is 400 hours.

As part of this training agreement, CLINICAL SITE understands that CPE interns will prepare reflective summaries and reports on ministry encounters. It is further understood that all written reports and verbal exchanges will not identify any individuals by name, and that these experiences will be used for training purposes only. They will be kept within the strictest bounds of professional confidentiality specified by the clinical site.

CLINICAL SITE grants the CPE Program at Union Theological Seminary's CPE faculty the privilege to make site visits to CLINICAL SITE during defined units of training. The purpose of these visits will be to allow the faculty to become familiar with the ministry context in which the intern is functioning, to assure that all applicable ACPE standards stated in this contract are being met, and to provide or receive consultation for the benefit of the educational process of the intern.

CPE PROGRAM AT UNION THEOLOGICAL SEMINARY RESPONSIBILITIES

The primary ACPE Certified Educator at the CPE Program at Union Theological Seminary will serve as the primary CPE educator for the student and will be responsible for all CPE activities.

- The CPE Program at Union Theological Seminary Program will offer an extended (part-time) unit of training.
- CPE units will offer relational learning environments that foster growth in pastoral formation, reflection and competence; such environments involve mutual trust, openness, challenge, conflict and confrontation.
- CPE interns will have access to the Burke and Columbia libraries, as detailed in the student handbook.
- CPE interns will have space and computer access provided at the Union Theological Seminary computer resources.
- CPE interns will have access to Union Seminary's network.
- CPE interns will be covered by Union Theological Seminary's liability insurance coverage.

CLINICAL SITE'S CLINICAL RESPONSIBILITIES

- Supervisor/Preceptors commit to complete the ACPE Preceptor Orientation, a 14 slide powerpoint presentation found at <https://cdn.manula.com/user/4287/docs/preceptor-orientation- updated-3-2019.pdf>. Reviewing this material must be done prior to the start of the unit.
- Supervisor/Preceptors will provide their current resume to be included in the ACPE portfolio.
- CPE interns will be oriented to all of CLINICAL SITES' policies and procedures and will follow all the procedures which interns and/or volunteers follow in order to receive clearance to participate in ministry and minister to congregants.
- The designated site supervisor/preceptors at CLINICAL SITE will oversee the CPE intern's practice of ministry. This will include orientation to CLINICAL SITE, weekly review of ministry, and feedback to the CPE Certified Educator for evaluation of student's performance.
- Ministry placement will provide access to a population that offers significant opportunity for ministry, opportunities for interdisciplinary/professional interchange, and an environment that encourages human growth and dignity. CPE interns and Union Theological Seminary will abide by all applicable laws and regulations regarding the confidentiality of client/congregant information.
- CPE interns will have space provided at CLINICAL SITE.

NAME OF SUPERVISOR/PRECEPTOR
Supervisor/Preceptor
CLINICAL SITE

Date

Dr. Su Yon Pak
Vice President of Academic Affairs and Dean
Union Theological Seminary

Date

Rev. José María Collazo, BCC
ACPE Certified Educator
Union Theological Seminary

Date

LIBRARY RESOURCES POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To ensure that ACPE students have adequate access to library resources.

POLICY:

Students participating in the CPE Program at Union Theological Seminary will have access to adequate library resources through Columbia University Library system.

PROCEDURE:

1. Students have access to The Burke Library and all the libraries in the Columbia University Library system, which has an extensive collection of pastoral care and counseling holdings.
2. To view the pastoral care holdings, please go to <https://library.columbia.edu/libraries/burke.html>
3. A comprehensive bibliography is included in the student handbook.

STUDENT RECORDS POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To ensure that the CPE Program at Union Theological Seminary complies with the *Family Education Rights and Privacy Act (FERPA)* and maintains student records in a manner consistent with the Guidelines for Student Records as appears in Appendix 7B of the ACPE Accreditation Manual. This policy also addresses issues of student record confidentiality, access, content and custody.

POLICY:

This ACPE CPE center/program guarantees to its students the rights to inspect and review education records, to seek to amend them, to specified control over release of record information, and to file a complaint against the program for alleged violations of these Family Education and Privacy Act (FERPA) rights. This policy and the procedures which follow constitute the CPE center's *Annual Notice*.

Student records will be released only with the written consent of the student. Student records will consist of the application face sheet, the ACPE Certified Educator's written evaluation report of training unit(s) and the student's own written evaluation report of training unit(s). Copies of final evaluations from previous units of ACPE which are submitted as part of the application process may also be kept as a part of a student's record. Material written by students, such as verbatims, case studies, and personal logs will be destroyed unless a student gives permission for their continued use. Supervisory notes are not a part of the official record and are the property of the ACPE Certified Educator. The students' records will be kept on-site at Union Theological Seminary for a period of ten (10) years.

PROCEDURE & GUIDELINES:

1. Directory Information is student information not generally considered harmful or an invasion of privacy if released.

A. Directory information includes: the student's name, local and permanent addresses, religion, home congregation affiliation (if any), email address, local telephone listing, age, date and place of birth, previous education, major field of study, participation in officially recognized activities, dates of attendance at UTS, and the particular schools, degree(s), and honor(s) conferred, and their dates, and photos, videos, or electronic images of students taken and maintained by UTS. All other information is released only with the student's written, signed, dated consent specifying which records are being disclosed, to whom, and for what limited purpose.

B. Before releasing information, students must have received the Annual Notice.

C. Students may "opt out" of the release of directory information by indicating this decision on the "Agreement for Training" which is signed at the end of orientation.

D. Current students can restrict directory information and/or record access at any time during attendance. Restrictions must be honored even after the student's departure. Former students cannot initiate new restrictions after departure.

2. A student record is: (1) any record (paper, electronic, video, audio, biometric etc.) directly related to the student from which the student's identity can be recognized; and (2) maintained by the education program/institution or a person acting for the institution.

A. Application materials of students admitted and matriculated are part of the student record.

B. Application materials for others, except for the face sheet, will be destroyed at the start of the unit of CPE, unless the student has indicated a desire to be considered an applicant for a different unit of CPE.

3. A student has the right to object to record content. If not negotiable, the written objection will be kept with and released with the record. Grades are exempted from this right.

4. The ACPE Certified Educator and Certified Educator CPE Student constitute "education officials" who have a legitimate educational interest in the records and may therefore have access to student records without student consent. Application materials may be reviewed and discussed with consulting ACPE Certified Educators and members of admissions and consultation committees only. After a candidate has been accepted, application files and any material added during the course of the unit may be reviewed and discussed with consulting Certified educators and educators in a manner which protects the confidentiality of the student. Access to the files is restricted to the ACPE Certified Educator.

Exceptions: Certain exceptions concerning the release of information exist to protect the health or safety of the student or others, and for the purpose of accreditation or complaint review, or as required for legal processes. Before releasing material in any of these circumstances, the ACPE Certified Educator will consult with the ACPE Executive Director or Associate Director.

5. Subject to notification, the student's name, address, denomination and unit of CPE successfully completed will be sent to the ACPE office on the student unit report at the completion of each unit of CPE.

6. CPE Student Record Management:

A. The CPE student record includes the face sheet with directory information, the Certified Educator's evaluation report and the student's own evaluation report, if submitted. The record also includes the Certified Educator's and student's final evaluations from previous units of ACPE and student's written requests for materials to be distributed.

B. Material written by students, such as verbatims and case histories that contain information about other persons, including other students, will either be destroyed or, if they are part of the student's record, will have the identifiable information about everyone other than the student redacted.

C. Certified educatory Notes: The Certified Educator may keep process notes on a student. These process notes are for the exclusive use of the writer and are not considered a part of the student's record. They should be kept separately from the student record.

D. The Center for Pastoral Education is involved in research. Students sign a research release form as part of the "Agreement for Training" at the end of orientation. No personally identifiable material will be used for research without the person's written permission for its use.

E. A copy of the Certified Educator's evaluation report will be given to the student. The CPE Program at Union Theological Seminary shall keep student records for at least ten years. These records shall be stored and not available to anyone outside the CPE Program at UTS except with the student's written permission. If the student's own evaluation is included, it will be kept with the certified educator's subject to the same provisions. (Note "Exceptions" listed under #4 above.) After ten years, the CPE Program at UTS may destroy the student record except for a face sheet with identification information.

F. Students are responsible for maintaining their own files for future use. The center will not keep a permanent file or evaluation reports. Students will be informed at the time copies are given to them that it is their responsibility to keep copies for future use.

G. CPE students are expected to give written consent for copies of the certified educator's evaluation reports (and their own if applicable) to be sent to their theological school.

H. Health records (mental and physical) must be kept in locked, limited access files separate from other student records. Their use and release is also subject to ADA and HIPPA. Certain safety and employment records are also subject to other federal regulations and state laws and are kept separately.

I. FERPA requires students to be able to review their record within 45 days of receiving a student's written request (may be less). This written request becomes part of the student record. Record inspection cannot be denied based on the student's inability to come to the site or outstanding financial obligations. When a student record contains identifiers of another student, those must be redacted. If the student requests a copy of the record, the ACPE Certified Educator will copy the record.

J. When an ACPE program closes, the regional accreditation chair arranges the secure storage of all student records of the closed program. The Accreditation Commission Chair and ACPE office will be informed of the records' location.

7. Record Procedures Related to Certified educator CPE:

A. Persons seeking certification as a Certified Educator shall not use personally identifying material about CPE students without the written permission of the student. Thus, either the identity of the student must be redacted, or the student must give written permission to use the material.

B. Following the action of a regional certification committee or the Certification Commission, and when the time limit for appeal has lapsed, all materials submitted about students will be destroyed.

C. A regional certification committee and the Certification Commission may keep on file a face sheet of the person seeking certification, copies of the Presenters' Reports, and copies of all Action Reports on the person seeking certification. Other materials should be returned to the person seeking certification.

D. ACPE may keep on file a copy of the face sheet and regional certification committee Action Reports, copies of all Certification Commission Presenters' Reports, and copies of all Certification Commission Action Reports.

8. Violations of these protocols may be reported to the Chair of the Accreditation Commission at:
ACPE: The Standard for Spiritual Care and Education, Inc., We Work, Floor 4, Decatur GA 30030.
9. This student records policy is posted on the UTS intranet as part of the CPE Policy and Procedure manual.
10. A link to this policy is included in every student's acceptance letter to The CPE program at Union Theological Seminar.y

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To ensure the provision of professional consultation to the student, if so chosen by the ACPE Certified Educator or student, regarding the student's learning goals, educational process and focus related to the outcomes, goals and objectives of ACPE.

PROCEDURE:

1. Students shall be oriented to the goals and objectives of ACPE and the outcomes of the level of training in which they are engaged, as they are listed in the Standards.
2. At the end of each unit of training, the certified educator's final evaluation of the student shall clarify how the student has engaged the Level I or II outcomes, and the objectives and personal learning goals in their learning process. The certified educator's final evaluation will include a statement attesting to the competence demonstrated at the time of the evaluation.
3. The CPE Program at Union Theological Seminary utilizes a consultation process for both its students and certified educators to guide the student and their certified educator in the continuing education process. The student or certified educator may request a consultation any time after the first unit of training. Normally, the ACPE consultation occurs after a student has completed two or three units of ACPE. Occasionally the fourth unit of ACPE may be in progress when the ACPE Consultation occurs.
4. The ACPE Consultation committee normally has at least three members not including a student's primary ACPE Certified Educator. Other professionals from various health care institutions, local pastors, and certified educator candidates may also sit on the Committee. At least one member shall be an ACPE Certified Educator or Associate ACPE Certified Educator. The additional person(s) shall have an understanding of the goals and objectives of ACPE.
5. The task of the ACPE Consultation Committee is to be an aid to the student and their certified educator in matters pertaining to fulfilling objectives of ACPE and to offer counsel regarding the learning objectives, including the choice of a ministry specialty.
6. After dialogue, the consultation group shall conclude the session with consultation to the student and the certified educator.
7. This group is consultative and does not make final decisions. Final decisions regarding the assessment of the student's learning goals, process and focus are made by the primary ACPE Certified Educator.
8. The certified educator will include a reference to the consultation feedback in the student's next final evaluation.
9. The CPE Program at Union Theological Seminary's ACPE Certified Educator is responsible for arranging an ACPE consult Committee. The student is responsible to pay the fees for the ACPE Consultation which covers expenses of drawing a committee together.

10. The student is responsible to see that the following materials are in the hands of the presenter at least two weeks before the date of the ACPE consultation:

- A. Completed Face sheet
- B. Current autobiographical statement (five single-spaced pages)
- C. Certified Educator evaluations of all previous ACPE units
- D. Student's own evaluations of all previous ACPE units
- E. A case study or three verbatims that illustrate:
 - i. An assessment of patient needs and dynamics
 - ii. An understanding of the pastoral interventions.
 - iii. A congruent conceptualization of pastoral identity.
 - iv. Theological reflection of the pastoral event reported in the case study or verbatim.
- F. A paper that describes the intended program to achieve the specialization, if a ministry specialty project is chosen.

Suggestions to the Candidates:

1. The material submitted for this consultation is very important. Other organizations, such as the Association of Professional Chaplains, Neshama: Association of Jewish Chaplains etc. are certifying agencies and may very well request all or part of this material should their certification be desired and sought.
2. It is the responsibility of the candidates to preserve the material prepared for the ACPE Consultation plus the Presenter's Report and the Committee Consultation report. Should the candidate ever wish to appear for a consultation about Readiness for Certified Educator CPE, it shall be their responsibility to provide this material for that appearance.

Ministry Specialty Projects

1. Students are required to do a ministry specialty project during their fourth unit of ACPE, and may be required to do a project during their third unit of ACPE, depending upon their progress with the outcomes for Level II. If a student is doing their second unit of level II training, a project will be required.
2. Students need to consult with the certified educator and department managers to choose their ministry specialty, taking into account the resources available.
3. After a ministry specialty is chosen the student needs to become:
 - A. familiar with theories and methods of the ministry specialty
 - B. conversant with and able to apply one's own philosophy and methodology for the ministry specialty
 - C. articulate in expressing meaning of ministry specialty
 - D. competent in the practice of the ministry specialty

4. The ministry specialty project should be in an area of interest to the student and fit their learning goals and resources, including the time frame. It should be do-able. It should be pastoral, theological, practical and clinical.
5. At the completion of the ministry specialty project, students are expected to make a presentation of their work to peers, certified educators and other interested staff of the institution.
6. Some considerations in defining the ministry specialty project for the ACPE consultation Committee:
 - A. State clearly the name of the project and what you hope to accomplish. This is your mission statement, the declaration of purpose. Include why you chose this project.
 - B. State which methodologies you will employ in order to complete your project. to carry out your purposes. How many patients/families will you visit? Will you interview physicians, nurses, social workers? How will you draw on other disciplines? What literature searches will you do? What books might you read? What other things might you do to achieve your purpose? Who will be your expert consultant in your area of specialization?
7. A ministry specialty project needs a final result if it is to be considered important. Consider what you will do with your ministry specialty project. In which contexts will you present your results?

DISCIPLINE, DISMISSAL & WITHDRAWAL POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To provide a mechanism for the situations within the training program when it is necessary for the CPE Program at Union Theological Seminary to take disciplinary action, which may take the form of probation or dismissal, and to provide for the withdrawal of a student from the ACPE program.

POLICY:

It is the policy of the CPE Program at Union Theological Seminary that probation and/or dismissal of a student may occur as a result of behaviors defined below. The process for a student's withdrawal from the ACPE program is also described below.

DEFINITIONS:

Probation is for a specific period of time, not less than one week and not more than twelve weeks within any unit of ACPE. The status of probation indicates that the participant's continuation in the ACPE program is in jeopardy. Probation may include the restriction of work in assigned clinical placements.

Dismissal ends the student's participation in the ACPE program and ministry within the agency and is initiated by the ACPE Certified Educator.

Withdrawal ends the student's participation in the ACPE program and ministry within the agency at the initiation of the student.

PROCEDURE:

1. Initial Response to Inappropriate Student Conduct

The ACPE Certified Educator will conduct a private, corrective interview with the student to discuss inappropriate behavior or action on the student's part, its implication for the student's learning contract, corrective actions to be taken and the consequences of further inappropriate conduct.

2. Probation

If inappropriate student conduct continues, the ACPE Certified Educator may place a student on probation.

A. A student is placed on or removed from probation by decision of the ACPE Certified Educator, and probationary status may be extended at the discretion of the ACPE Certified Educator.

B. A student may be placed on probation as a result of:

I. failure to participate appropriately in the educational program

a. failure to negotiate an individual learning contract.

b. failure to be present and/or interact in a manner conducive to growth for self or peers.

- II. failure to act responsibly in pastoral situations
 - a. failure to respond to calls, and/or inappropriate absences from assigned patient units.
 - b. failure to respond appropriately to the needs of patients, families, and staff.
 - c. failure to interact on a professional level with /UTS staff.
 - d. failure to cooperate with peers in a collegial ministry.
 - e. failure to provide adequate pastoral coverage in assigned areas.
- III. conduct unbecoming an ACPE student
 - a. behavior that compromises professional functioning
 - b. abuse and /or manipulation of /UTS staff, clients, patients, families or peers.
- IV. any act or conduct which violates the ACPE Ethical Conduct Policy or violates the rights of patients, residents, clients, congregants, peers or staff as defined in the ACPE Student's Rights and Responsibilities Policy or any conduct which violates the CPE Program at Union Theological Seminary's policies. All of these policies are distributed during the orientation phase of the ACPE unit or have been distributed to ACPE students as members of the Union Theological Seminary community.

C. A student placed on probation will receive written notice of such action by the ACPE Certified Educator. Specific reasons for this action and desired behavioral changes will be provided to the student.

D During the final week of probation, the ACPE Certified Educator and student will meet for evaluation and a decision will be made regarding continuation in the program or dismissal. The student will be notified of the final decision in writing by the ACPE Certified Educator.

3. Dismissal from the program

A. A student may be dismissed from the program without first receiving probation, at the complete discretion of the ACPE Certified Educator. Dismissal may take effect immediately, or, the student may continue in a limited capacity.

B. The ACPE Certified Educator reserves the right to dismiss any student whose program achievements, clinical performance, or conduct as a professional (as described in section B, part 2, above) makes continuation in the program inadvisable.

C. If a student wishes to appeal the dismissal, they may utilize the Complaint Procedure (the "Complaint Resolution Policy" found in the Student Handbook).

D. Dismissal of the student from their home educational institution is grounds for dismissal from the CPE Program at UTS.

Dismissal of a UTS student from the ACPE may be grounds for dismissal from UTS .

4. Withdrawal

A. A student may withdraw from the program by informing their ACPE Certified Educator and by submitting a letter of withdrawal.

B. Students are encouraged to inform the ACPE Certified Educator of the possibility of withdrawal so that the certified educator may arrange for continuity in pastoral care for patients, families, and staff.

This policy, together with the statement of ACPE Students' Rights and Responsibilities and the Ethical Conduct Policy, calls for the highest personal and professional standards for students enrolled in the CPE Program at Union Theological Seminary.

The clinical method of learning underlying ACPE encourages students to reflect on their pastoral functioning and to find ways to improve, making appropriate and necessary changes in behavior. Occasionally, behavior falls on the side of the line that also requires a disciplinary intervention. When discipline is necessary, all staff involved from the CPE Program at Union Theologica Seminary will do everything in their power to maximize the learning potential of the situation for the students.

ETHICAL CONDUCT POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To describe expectations of professional and ethical conduct for participants in an ACPE accredited program of ACPE. The CPE Program at Union Theological Seminary expects its students and staff to maintain the highest personal and professional standards of conduct. This policy and the ACPE Students' Rights and Responsibilities policy outline these expectations.

POLICY:

The ACPE faculty and students in the CPE Program at Union Theological Seminary are expected to uphold and abide by the Code of Professional Ethics for ACPE Members as detailed in *ACPE Standard 100*. The one exception is that students are not expected to abide by Standard 105.

PROCEDURE:

Code of Professional Ethics for ACPE Members (Previously ACPE Standard 100)

[Code of Professional Ethics for Members of ACPE](#)

Maintenance of high standards of ethical conduct is a responsibility shared by all ACPE members.

ACPE members agree to adhere to a standard of conduct consistent with the code of ethics established in ACPE standards. Members are required to sign the **[Accountability for Ethical Conduct Policy Report Form \(Appendix 1\)](#)** and to promptly provide notice to the ACPE Executive Director of any complaint of unethical or felonious conduct made against them in a civil, criminal, ecclesiastical, employment, or another professional organization's forum.

Any ACPE member may invoke an ethics, accreditation or certification review process when a member's conduct, inside or outside their professional work involves an alleged abuse of power or authority, involves an alleged felony, or is the subject of civil action or discipline in another forum when any of these impinge upon the ability of a member to function effectively and credibly as a Certified Educator, chaplain or spiritual care provider.

Maintenance of high standards of ethical conduct is a responsibility shared by all ACPE members.

In relationship to those served, ACPE members: (Standards 101)

- affirm and respect the human dignity and individual worth of each person.
- do not discriminate against anyone because of race, gender, gender identity, gender expression, age, religious/spiritual tradition, national origin, sexual orientation, or disability.
- respect the integrity and welfare of those served or supervised, refraining from disparagement and avoiding emotional exploitation, sexual exploitation, or any other kind of exploitation.
- approach the religious convictions of a person, group, and/or CPE student with respect and sensitivity; avoid the imposition of their theology or cultural values on those served or supervised.
- respect confidentiality to the extent permitted by law, regulations, or other applicable rules.

- follow nationally established guidelines in the design of research involving human subjects and gain approval from a recognized institutional review board before conducting such research.

In relation to other groups, ACPE members:

(Standard 102)

- maintain good standing in their spiritual/religious tradition.
- abide by the professional practice and/or teaching standards of the state, the community, and the institution in which they are employed. If for any reason they are not free to practice or teach according to conscience, they shall notify the employer and the Executive Director of ACPE.
- maintain professional relationships with other persons in the ACPE center, institution in which employed and/or the community.
- do not directly or by implication claim professional qualifications that exceed actual qualifications or misrepresent their affiliation with any institution, organization, or individual; are responsible for correcting the misrepresentation or misunderstanding of their professional qualifications or affiliations.

In relation to ACPE, members:

(Standard 103)

- continue professional education and growth, including participation in the meetings and affairs of ACPE.
- avoid using knowledge, position, or professional association to secure unfair personal advantage; do not knowingly permit their services to be used by others for purposes inconsistent with the ethical standards of ACPE; or use affiliation with ACPE for purposes that are not consistent with ACPE standards.
- speak on behalf of ACPE or represent the official position of ACPE only as authorized by the ACPE governing body.
- do not make intentionally false, misleading, or incomplete statements about their work or ethical behavior.

In collegial relationships, ACPE members:

(Standard 104)

- respect the integrity and welfare of colleagues; maintain professional relationships on a professional basis, refraining from disparagement and avoiding emotional, sexual or any other kind of exploitation.
- take collegial and responsible action when concerns about incompetence, impairment, or misconduct arise.

In conducting business matters, ACPE members:

(Standard 105)

- carry out administrative responsibilities in a timely and professional manner.
- implement sound fiscal practices, maintain accurate financial records, and protect the integrity of funds entrusted to their care.
- distinguish private opinions from those of ACPE, their faith group or profession in all publicity, public announcements, or publications.
- accurately describe the ACPE center, its pastoral services, and educational programs. All statements in advertising, catalogs, publications, recruiting, and academic calendars shall be accurate at the time of publication. Publications advertising a center's programs shall include

the type(s) and level(s) of education offered and the ACPE address, telephone number and website address.

- accurately describe program expectations, including time requirements, in the admissions process for CPE programs.

Infractions of the Ethical Conduct Policy:

1. Any infraction of these practices by a student may lead to disciplinary action, as outlined in the Discipline and Dismissal Policy.
2. If a student feels that they have suffered a violation of these professional or ethical criteria listed above by any person involved in ACPE, they may choose to file a complaint according to the Complaint Procedure Policy.
3. Both policies are contained in this section of the Student Handbook.

STUDENTS' RIGHTS & RESPONSIBILITIES POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To clarify the rights belonging to and the responsibilities given to ACPE students working in clinical placement sites as part of the CPE Program at Union Theological Seminary. This policy, along with the Ethical Conduct Policy, calls for the highest level of personal and professional behavior from ACPE students and personnel involved in the CPE Program at Union Theological Seminary.

POLICY:

ACPE students and all the persons with whom they work with will be treated with consideration, dignity, and respect.

1. An ACPE student has a right to expect that the CPE Program at UTS shall:
 - A. Provide student support services, including a complete orientation process, a process for educational guidance and recommendation for counseling resources, resume preparation and employment search.
 - B. Provide financial, human and physical resources sufficient to support the units of CPE offered by the CPE Program at UTS.
 - C. Provide a Student Handbook containing all program policies.
 - D. Provide supervised clinical practice of ministry to persons and the detailed reporting and evaluation of that ministry.
 - E. Provide ongoing individual and group supervision and program management by an ACPE Certified Educator, Associate ACPE Certified Educator or a Certified Educator CPE Candidate, under the supervision of a certified ACPE Certified Educator.
 - F. Provide a peer group of at least three CPE (level I/II) students engaged in a small group process and committed to fulfilling the requirements of the educational program.
 - G. Provide an atmosphere of confidentiality for educational process.
 - H. Provide a curriculum designed to meet the educational goals of ACPE programs in general and this center in particular.
 - I. Develop a collaborative individualized contract for learning between the certified educator and each student for each unit of CPE.
 - J. Provide a relational learning environment that fosters growth in pastoral formation, pastoral reflection and pastoral competence; such an environment involves mutual trust, respect, openness, challenge, conflict, and confrontation.
 - K. Provide an instructional plan that employs a process model of education and clinical method of learning including: delineation and use of students' goals, a core curriculum appropriate to the CPE setting, a clearly written syllabus, evidence of congruence between program goals and the

mission of the institution and program evaluation by the students.

L. Provide presentation and use of literature and instruction appropriate to the students' learning goals and needs.

M. Provide an opportunity for students to make written reply to a certified educator's evaluation.

N. Utilize adjunct faculty and/or guest lecturers who provide interdisciplinary consultation and teaching.

O. Register each completed unit of ACPE with the ACPE National office. UTS will maintain a file of each student's face sheet and final evaluations for a minimum of ten years.

P. Provide all students the respect accorded by the code of ethics of the ACPE and in accord with the policies of the CPE Program at UTS

Q. Provide access to and use of the Complaint Procedure Process as specified by the CPE Program at UTS

R. Provide access to The Burke library at Columbia University and other educational facilities.

2. An ACPE student has the right to supervision by an ACPE Certified Educator who:

A. Abides by the ACPE standards and code of ethical conduct.

B. Does not discriminate against students regardless of race, religion, age, gender, national origin, sexual orientation or special needs.

C. Does not disparage colleagues or students to others.

D. Respects the student's integrity and protects the student's welfare and safeguards information about the student obtained in the course of ACPE.

E. Acts in accordance with the laws governing the rights of privacy and confidential information and will not release any written assignments or final evaluations without the student's written permission.

F. Clarifies at the beginning of the program who will read the applications, verbatims, learning contracts, final evaluations and other written work.

G. Maintains the certified educatory relationship on a professional basis and protects the student from exploitation by the institution and ACPE program, in terms of workload and time commitment.

H. Is sensitive to and respects the religious convictions of the student and refrains from imposing the certified educator's theology on the student.

I. Relates to, cooperates and consults with other professional persons in the institution and community.

J. Is cognizant of the professional development needs of the student.

K. Provides a written final evaluation for each unit of ACPE within 21 days of completion of the unit.

(To extend this deadline in rare, unusual circumstances, the certified educator may negotiate with the student and receive approval from the regional accreditation chair to extend this deadline. The certified educator's evaluation will document this process, and such extensions must be reported on the next annual report.) Certified educator's assessment reflects professional judgment about student's work, abilities, strengths, weaknesses. The evaluation will certify completion of a unit or half unit of CPE (Level I/II) or Certified education CPE. Student may attach a written response to the certified educator's evaluation, which then becomes part of the student's record.

3. An ACPE Student shall be responsible to:

A. Respect patients' right to safety, integrity, and well-being.

B. Respect the personal and professional integrity of the CPE Program at UnionTheological Seminary's staff and any other partner institution's staff.

C. Respect the right to confidentiality of all patients, their loved ones, colleagues, and peers.

D. Respect the integrity of all persons' race, religion, national origin, age, sexual orientation, gender, and disability.

E. Conduct oneself in a professional manner at all times within the ACPE program.

F. Develop a written contract for learning with the ACPE Certified Educator that is consistent with the Objectives of ACPE and the Outcomes for the level of ACPE in which he or she is participating, as stated in the Standards of the ACPE: The Standard for Spiritual Care & Education.

G. Contribute to an atmosphere of open inquiry in which all ideas and behaviors are open to exploration and feedback in the group and in individual certified educatory settings.

H. Be open to pursuing the Objectives of ACPE and the curriculum outcomes, as listed in The Standards of the ACPE: The Standard for Spiritual Care & Education, in good faith as a condition for continuing in the program.

I. Abide by relevant policies and procedures of JTS' ACPE satellite program at Union Theological Seminary.

J. Submit verbatim reports, and other written materials as required by the ACPE Certified Educator on time. All work is to be done exclusively by the student.

K. Arrive on time and participate in all parts of the program unless excused by the certified educator prior to any absence.

- L. Maintain high ethical standards in regard to plagiarism and falsification of any written document.
 - M. Have one hour of individual supervision with their certified educator each week (Full-time students) or every two to three weeks (Extended Students).
 - N. When applicable: Participate in the emergency on-call schedule, which may include some evenings and weekend days.
 - O. When applicable: Participate in scheduled worship services at a level which is appropriate to the student's faith tradition.
 - P. Fulfill clinical requirements for patient-care.
 - Q. Complete reading and writing assignments outside of clinical time.
 - R. Make all tuition payments in accord with the Tuition Policy (stated above.)
 - S. Dress in a neat, well-groomed, professional manner (no jeans or sneakers).
 - T. Present materials during assigned presentation slots. If a student is unable to present during a scheduled time, it is their responsibility to trade time slots or to have someone else fill in.
 - U. Miss no more than two class sessions during the unit. It is understandable that because of emergency or illness, a student may need to be excused from class. Students may accrue no more than two excused absences during the course of the unit, and no unexcused absences. Extreme tardiness will count as part of this time as well.
4. Infractions of an ACPE Students Rights and Responsibilities:
- A. Any infraction of the student's responsibilities may lead to disciplinary action, as outlined in the Discipline, Dismissal and Withdrawal Policy.
 - B. If a student feels that their rights have been infringed a complaint may be filed according to the Complaint Procedure Policy.
 - C. Both policies are contained in this section of the Student Handbook.

PARTICIPATION IN CPE VIA TECHNOLOGY POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To describe the rights and responsibilities of students and ACPE Certified Educators engaging in The CPE Program at Union Theological Seminary

POLICY:

Electronic presence and participation, including videoconferencing and related technological methodologies are allowed as an alternative presence and participation when there is geographic distance between the Certified Educator and students. Use of technology is a viable alternative for supervision of students in international placements and/or in underserved areas.

PROCEDURE:

- A. Recruitment and marketing materials for the CPE units will indicate if technology will be used (regularly or under extenuating circumstances).
- B. Acceptance letters to any CPE unit at UTS will indicate if technology will be used and if so, what kind and how often.
- C. UTS will provide an orientation to both the students and Certified Educator of the technology that will be used at least two weeks prior to the published start date of the CPE unit.
- D. Educational seminars interrupted by technological problems will not be counted toward the 100-hour requirement for a unit of CPE.
- E. The CPE Program at Union Theological Seminary will engage in a process for evaluating the effectiveness of utilizing videoconferencing in addressing outcomes and student learning goals through:
 - a. Written feedback from the student's through exit interview documents, their final self-evaluation and the ACPE Program Evaluation form
 - b. Exit interviews conducted by the Professional Advisory Group.
- F. The Certified Educator will communicate with the student(s)' site certified educator(s)¹ throughout the unit about the student(s) clinical work, work habits and investment in the CPE process as needed.
- G. All individual and group supervision are conducted through synchronous learning methods, i.e. video conference. Asynchronous formats, such as discussion forums or other online methods, may be used for didactic or reading seminars.

¹ Site certified educator is synonymous with what is referred to as "preceptor" ACPE Accreditation Standards.

H. The student and ACPE Certified Educator will utilize videoconferencing technology adequate for the educational activity and supervision that is being provided, ensuring the student(s) and certified educator each can see the other and communicate by voice and visual means. Email communication will ensure prompt delivery and accessibility of all certified educatory documents and written requirements. Video-conferencing systems that use dedicated fiber optic networks will be used whenever possible.

I. Certified Educator will provide supervision that is equivalent in effectiveness to face-to-face supervision with sufficient “emotional bandwidth” must be present as to allow for needed emotional, visual, and auditory information to be transmitted.²

J. The Certified Educator will conduct site visit(s) at least once during the unit or use other means to verify that the clinical placement site complies with ACPE standards.

K. Students and ACPE Certified Educator will work to evaluate and maintain privacy, security, and confidentiality in the settings in which this technology is used. A session will only be scheduled at a time and place that ensure privacy.

L. Certified Educator CPE Candidates may record certified educatory sessions conducted by videoconference if/when the students have been informed and have submitted written permission (signed appendix 5 forms).

² Emotional bandwidth refers to the amount of emotional understanding, contact, and support that can be transmitted. In the supervision of students, emotional bandwidth is a key to quality interactions, hopefully providing "the illusion that all of the participants are in the same room, sharing one space" (Duran & Sauer, 1997, p. 3). Duran, J., & Sauer, C. (1997). *Mainstream videoconferencing: A developer's guide to distance multimedia*. Reading, MA: Addison-Wesley.

COMPLETION OF UNIT POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To ensure that students enrolled in the CPE Program at UTS will be able to complete the unit of training in the event that the ACPE Certified Educator is unable to continue during the course of a unit or in the event of substantial change within the CPE Program at UTS.

POLICY:

The CPE Program at UTS will make every effort to provide ACPE students supervision by a certified ACPE Certified Educator or Associate ACPE Certified Educator in the event that the original certified educator is unable to finish a unit of training or if there is substantial change within the UTS ACPE program.

PROCEDURE:

1. If the ACPE Certified educator is no longer able to function or leaves the employ of the CPE Program at UTS, the Vice President of Academic Affairs & Dean shall contact the Eastern Regional Director of ACPE.
2. In accordance with ACPE Standards, the ACPE Director of Community, Practice and Membership Development will provide Union Theological Seminary with the names of any certified ACPE Certified Educator who might be available as an interim Certified educator.
3. Union Theological Seminary will negotiate and contract with the potential certified ACPE Certified Educator or Associate ACPE Certified Educator to complete the unit of training and provide written final evaluations for all participants.
4. In the event that the CPE Program at Union Theological is no longer able to offer CPE, the ACPE Certified Educator and/or the Union Theological Seminary's Dean will make every effort to find a suitable placement for students to complete their current unit of CPE.
5. The CPE Program at UTS program will pursue the following to make every effort to complete a unit or program of training should the peer group fall below three members:
 - a. Recruit additional students.
 - b. Merge the remaining one or two students with another CPE group at other available ACPE unit.
 - c. Offer half unit of training (if the students have enough hours to qualify.)

PROFESSIONAL ADVISORY GROUP (PAG) POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To ensure that the PAG will participate in the maintenance, growth and on-going quality improvement of the CPE Program at Union Theological Seminary.

POLICY:

The PAG will meet regularly to support, assess and evaluate the ACPE program in order to promote continuous quality improvement. The committee will offer consultation and make recommendations for the CPE Program at Union Theological Seminary. It will also support the continued integration of ACPE and Pastoral Care into the mission and work of UTS.

PROCEDURE:

1. Vice President of Academic Affairs & Dean in consultation with the ACPE Certified Educator shall annually appoint the PAG.
2. The PAG will meet at least quarterly in order to support, maintain, and improve the work and ministry of the ACPE program within UTS and at the clinical placements. It will also support the on-going integration of the ACPE program into the mission of UTS. During reaccreditation and/or accreditation review activities, the committee will meet for the preparation and review of materials as well as any site visits or reviews that may occur.
3. Select PAG members will also serve as mentors and contact persons for ACPE students and may also serve as adjunct faculty in the ACPE program. Advisory Committee members will meet with students during their orientation period and will also attend the graduation ceremonies at the end of the ACPE units.
4. PAG members will serve as interviewers for the ACPE program exit interviews. The entire committee will review the results of the exit interviews.
5. The PAG will also provide on-going program evaluation. Sub-committees will be formed on an as needed basis to review the program structure, policies and procedures and curriculum and resources. Sub-committees will also review the ACPE participant response forms and alumni questionnaires and will make necessary recommendations for improvement.
6. The PAG will monitor records of student enrollment and withdrawal/ dismissal rates to ensure that over a ten-year accreditation period, 75% of students entering units of CPE (Level I/Level II) or Certified Educator CPE receive CPE credit for those units.
7. Minutes of each meeting will be taken and circulated to each member of the committee.
8. The PAG may offer consultation for the ACPE Certified Educator, or the Vice President of Academic Affairs & Dean on any needed or requested issues.
9. The PAG will recommend and support the use of outside consultation as needed and requested by the ACPE Certified Educator and the Vice President of Academic Affairs & Dean in consultation with administration, to the extent feasible

ADMINISTRATIVE SUPPORT OF ACPE PROGRAM

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To ensure that students enrolled in the CPE Program at Union Theological Seminary will have a quality program accredited by ACPE which contains the financial, human and physical resources sufficient to support Level I and Level II program and that this program will comply with all ACPE Standards.

POLICY:

Union Theological Seminary will make every effort to provide the financial, human and physical resources necessary for students to have a high-quality educational experience for the students in the ACPE program. The ACPE program will comply with all ACPE Standards.

PROCEDURE:

The administration of Union Theological Seminary affirms the value of the ACPE program and shall provide the components necessary to run a high-quality program, including:

1. A certified ACPE Certified Educator or ACPE Associate ACPE Certified Educator Candidate, with full employee benefits, who provides supervision and program management.
2. A faculty of sufficient size to fulfill program goals and comprised of persons authorized by ACPE:
 - A. An Associate Certified Educator or Certified Educator may be the certified educator for no more than 13 full-time equivalent (FTE) students in CPE (Level I/ Level II).
 - B. A Certified Educator Candidate may be the certified educator for no more than 6 CPE (Level I/ Level II) students. (FTE does not apply to students of Certified Educator Candidates).
3. The faculty development plan includes at least 50 hours of continuing education annually.
4. Adequate resources to comply with all ACPE Standards.
5. An adequate budget to maintain the program.
6. Access to educational facilities adequate to meet the ACPE Standards, including appropriate spaces for the educational seminars and individual supervision.
7. Adequate administrative support services, including secretarial support.

ACCOUNTABLE ADVERTISING POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To assure that all advertising for the CPE Program at Union Theological Seminary be accurate and adequately advertise the Center's accreditation through ACPE.

POLICY:

All statements in advertising, catalogs, publications, recruiting, and academic calendars shall be accurate at the time of publication. Publications that advertise the Center for Pastoral Education's programs shall include the type(s) and level(s) of education offered and the ACPE mailing address, telephone number and website address.

PROCEDURE:

1. The staff will collaborate with the Union Theological Seminary's Department of Communications and its Office of Academic Affairs in preparing all advertising, catalogs, publications, recruiting, and academic calendars to assure the accuracy of all materials.
2. All publications that advertise the programs shall include the type(s) and level(s) of education offered and the ACPE mailing address, telephone number and website address.
3. All publications will be reviewed by the ACPE Certified Educator prior to publication.

STUDENT SUPPORT SERVICES POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

To ensure that ACPE students have adequate access to support services including, but not limited to, orientation, a process for educational guidance and recommendations for counseling resources, resume preparation and employment search.

POLICY:

Students participating in the CPE Program at UTS will have adequate access to support services including, but not limited to, orientation, a process for educational guidance and recommendations for counseling resources, resume preparation and employment search.

PROCEDURE:

1. Orientation is a required component of each CPE unit and half unit during the first week of each CPE program.
2. Educational guidance, resume preparation, and employment search support will be offered by Certified Educators and CECs to all participating CPE students as requested.
3. Counseling is available through Columbia University Counseling and Psychological Services (CPS) which provides counseling, consultation and crisis intervention. CPS is located in Lerner Hall 2920 Broadway, 5th and 8th floors. For appointments and 24/7 urgent care call 212-854-2878 <https://health.columbia.edu/content/counseling-and-psychological-services>

COMPLAINT RESOLUTION POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

The purpose of this policy is to ensure ACPE students' rights to due process by providing a mechanism for the handling of complaints or appeals, including complaints involving an alleged violation of the ethical criteria established by the ACPE Code of Ethics (Item 1). Students shall receive a written copy of this policy and procedure at the time of the unit orientation. Implementation of this policy is the responsibility of the ACPE Certified Educator, Vice President of Academic Affairs and Dean, and the PAG.

POLICY:

The CPE Program at Union Theological Seminary encourages persons to work out concerns or complaints face-to-face, and in a spirit of collegiality and mutual respect. Procedures for complaints should only be used if such communication does not resolve differences, and when the complainant or group of complainants' desires to utilize the complaint procedure. Students have the right to bypass these procedures and go directly to the National ACPE complaint process if they determine that they need to do so.

It is the responsibility of all involved parties to complete each step of the Complaint Resolution Procedure within the time limits specified. Failure to do so on the part of the ACPE student will cancel the complaint. Failure to do so by UTS will automatically move the procedure to the next level.

No ACPE student will be reprimanded for initiating the Complaint Resolution Procedure.

PROCEDURE:

- I. Informal Procedure within the CPE Program at Union Theological Seminary
 - A. In the event of any grievance involving the ACPE program, the ACPE Certified Educator, or other staff, the student will directly inform their certified educator of the complaint. It is the responsibility of the student to inform their certified educator that a complaint is involved, and that the student is initiating the informal complaint procedure. Within two working days, the Certified Educator will schedule a meeting with the student in person or by phone or videoconferencing (depending on proximity to New York City) to discuss the complaint and to attempt to resolve the issues involved. By mutual agreement, the student and Certified Educator may schedule an additional meeting, if necessary.
 - B. Following this meeting, if the matter remains unresolved, the student and/or the ACPE Certified Educator may request to meet with the administrative supervisor of the ACPE Certified Educator, who is the Vice President of Academic Affairs & Dean. The ACPE Certified Educator or the administrative supervisor may request that other staff attend the meeting as well. The administrative supervisor will schedule a meeting to be held, if possible within two (2) working days, regarding the complaint. An additional meeting may be scheduled, if necessary. After this stage, if the complaint is still unresolved, the student may initiate the "Formal Procedure Within Union Theological Seminary" as outlined below.

II. Formal Procedure Within the CPE Program at Union Theological Seminary.

A. To initiate the formal complaint procedure within UTS, the student will present the complaint in writing, sent by mail, email or by fax, to the (1) ACPE Certified Educator, (2) Vice President of Academic Affairs & Dean (3) Professional Advisory Group (PAG) , (4) Assistant Dean of Student Affairs; and (5) a copy of the written complaint will also be sent to the Executive Director of ACPE, in accordance with ACPE Standards. The written complaint must include:

1. A description of the occurrence/situation precipitating the complaint, specifying the date(s) and time(s) of all events.
2. The names of all persons who, in the student's opinion, are involved in, and the names of all persons who are witnesses to, the situation.
3. A statement which provides the student's suggested resolution of the complaint, including the student's reasons for the suggestion(s).

B. The ACPE Certified Educator and the Vice President of Academic Affairs & Dean will submit any relevant statements or documentation, including the results of any meeting held pursuant to I. above, to the Grievance Sub-committee chair within two (2) working days. The Grievance Sub-committee chairperson will respond within ten (10) working days, if possible, either in writing, by mail, email, or by fax, or by meeting with the student(s) in an attempt to create a satisfactory resolution of the complaint. If the Grievance Sub-committee chairperson is unable to do this, a representative designated by the chairperson will perform this function.

C. If the complaint does not reach satisfactory resolution, the student may proceed to the next level of the formal complaint procedure within the CPE Program at Union Theological Seminary by notifying the Grievance Sub-committee chairperson (or designated representative). The student must make this request in writing, by mail, email or by fax, within ten (10) days after the meeting with the Grievance Sub-committee chairperson or representative, or within ten (10) days after receiving the initial written response of that person.

D. The Assistant Dean of Student Affairs, in consultation with the PAG will appoint and convene the Grievance Sub-committee, which will consist of five (5) members to meet within ten (10) working days of receipt of the request. The sub-group shall consist of the following persons: the Grievance Sub-committee chairperson (or designated representative), the Vice President of Academic Affairs & Dean and two other PAG members, at least one of whom will have had multiple units of CPE. The complainant may request that a particular member of the Pastoral Education Advisory Committee be appointed to the Grievance Sub-committee. The chair will make every attempt to honor the student's request. The ACPE Certified Educator will participate on the Grievance Sub-committee in a consultative role, as appropriate, and as such, has no vote. Appropriateness of his or her participation will be decided by the Grievance Sub-committee chair or designated representative.

E. The Grievance Sub-committee may decide to make decisions based upon the written documents available or by convening a meeting with the complainant(s) and anyone else involved in the complaint. The sub-committee shall process the complaint within sixty (60) calendar days of receiving the complaint.

F. The conclusions of the Grievance Sub-committee will be filed in writing, with copies given to the complainant(s), the ACPE Certified Educator, the Administrative supervisor, and the ACPE Executive Director. In that statement, the Grievance Sub-committee will address:

1. Whether the persons involved have made adequate efforts to resolve the complaint.
2. Whether the complaint has merit or is without merit.
3. Whether the complaint involves a violation of ACPE Standards.

Based upon its findings the Grievance Sub-committee may:

1. Recommend redress which it determines appropriate.
2. Recommend that no redress is appropriate.
3. Recommend that the relief sought is beyond the power of the CPE Program at Union Theological Seminary to grant.
4. Recommend that the complaint falls within the jurisdiction of the Association for Clinical Pastoral Education.

III. Formal Procedure Outside the CPE Program at Union Theological Seminary

A. If the complaint remains unresolved after going through the informal and formal complaint procedures within the CPE Program at Union Theological Seminary, the student may then choose to register a complaint at the national level of ACPE.

B. Procedures for the filing of such complaints may be found in the [2020 ACPE Processing Complaints of Ethics Code Violations](#) in the ACPE Manual. Copies of the current ACPE Standards, Commission Manuals and the Professional Ethics Manual may be found on the ACPE web site at www.ACPE.edu.

TIME LIMITS:

Complaints must be filed within six (6) months of the occasion causing the complaint, or within six (6) months of the conclusion of the Clinical Pastoral Education experience at the CPE Program at Union Theological Seminary. The time limit for a complaint alleging that sexual exploitation, as defined by the ACPE Standards, occurred is ten (10) years. Any complaint may be made within a longer period if the delay is caused by an occasion of fraud, intimidation, or other unethical conduct that prevents the earlier emergence of the complaint. This time provision addresses only the internal grievance mechanism for ACPE students. The Statute of Limitations as prescribed by New York law, even if different from those time frames established by this internal policy, shall govern the filing of criminal and civil complaints.

KEY PERSONNEL:

As of September 2019, the following persons held the named positions:

	<p>Executive Director, ACPE: Rev. Robin Brown-Haithco ACPE: The Standard for Spiritual Care and Education We Work, Floor 4, 120 W. Trinity Place Decatur, GA 30030 Phone: (404) 320-1472 Email: robin.brown-haithco@acpe.edu</p>
<p>ACPE Certified Educator: Rev. José María Collazo, BCC Chaplain, New York-Presbyterian Hospital Phone: 917-628-9005 Email: joc9154@nyp.org</p>	<p>Supervisor of ACPE Certified Educator Dr. Su Yon Pak Vice President of Academic Affairs and Dean Union Theological Seminary (UTS) Phone: (212) 280-1550 Fax: 212-812-3267 Email: spak@uts.columbia.edu</p>

COMPLAINTS AGAINST THE ACPE ACCREDITATION COMMISSION POLICY

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

The purpose of this policy is to ensure that all allegations that the Accreditation Commission or its representatives have failed to follow its processes or misapplied the Standards will receive prompt, unbiased attention.

PURPOSE:

The purpose of this policy is to ensure that all allegations that the Accreditation Commission or its representatives have failed to follow its processes or misapplied the Standards will receive prompt, unbiased attention.

POLICY:

The Accreditation Commission (Commission) is committed to fair and impartial administration of the Education Standards of the ACPE: The Standard for Spiritual Care & Education. The Commission follows these Standards in its established accreditation practices, on-site reviews, and administrative functions. Allegations that the Commission or its representatives have failed to follow its processes or misapplied the Standards will receive prompt, unbiased attention. No source making a good-faith complaint will be retaliated against, harassed, or jeopardized in accreditation decisions on the basis of having filed a complaint. This complaint process does not apply to charges relating to adverse accreditation action or citations for non-compliance. Those must follow the [Appeal of Adverse Accreditation Decision\(s\) by the Commission](#).

PROCEDURE:

I. General Information

A. A complaint is a grievance presented in writing and signed, involving an alleged violation by the Commission or its representatives of the [ACPE Accreditation Standards](#) or Commission processes enumerated in the ACPE Accreditation Manual 2020. The complaint must identify the specific standard(s) or process alleged violated and state specifically how it was violated. Complaints may be registered by those who consider themselves harmed by an alleged violation or by any person(s) having substantive knowledge of a violation.

B. The complaint must name the Commission, its representative(s) or staff. The person filing the complaint consents to this complaint process and gives permission for the disclosure to the Commission, its representatives, and the respondent of all information necessary to process the complaint.

II. Inquiries and Filing of Complaints

A. Complaints, or inquiries about filing them, are directed to the Chair of the Accreditation Commission at: ACPE: The Standard for Spiritual Care and Education, We Work Floor 4, 120 West Trinity Place, Decatur, GA 30030. confidential@acpe.edu If the complaint is against the Chair, it should be sent to the same address in care of the Accreditation Staff (Staff). The complainant will be supplied a copy of the Education Complaint Response Form, the ACPE Accreditation Standards and the Accreditation Commission Manual for Processing Allegations of ACPE Education Standards Violations or the web address for each within a week of receipt of the inquiry.

B. When the Chair or Staff receives a complaint, it is sent to the respondent named in the complaint who will also be sent a copy of the Accreditation Commission Manual for Processing Allegations of ACPE Education Standards Violations and Education Complaint Response Form. The respondent has thirty (30) calendar days from the time of receiving the material to complete the response form and return it to the Chair or Staff.

III. Initial Review

A. Within a reasonable time of receiving the complaint and the respondent's response, the Chair (or Staff) will determine whether or not the Commission has jurisdiction over the person/entity named and allegations. Jurisdiction requires:

1. The complaint alleges a violation which if it occurred would violate the education standards or Commission process;
2. The alleged violations occurred in a context and during a time the person/entity was subject to the Commission's processes or Standards, and
3. The alleged violation falls within three months of the date of filing the complaint with the Chair (Staff), or two Commission members if either of the preceding is named and ineligible to participate. In unusual circumstances, at the discretion of the Chair with the Accreditation Staff, these limits may be extended.

B. If jurisdiction is established, the Chair or Staff determines the direction the complaint will move. More than one option may be chosen:

1. Dismiss the complaint without prejudice if it appears the situation is one that could be reasonably addressed by the parties and insufficient attempt has been made to seek resolution. The Chair (Staff) may suggest approaches to resolution.
2. Offer a mediation opportunity if appropriate.
3. Refer the complaint for investigation and review.
4. The Chair (Staff) may implicate additional violations of standards or process not named by the complainant. The respondent will be informed of those additions at the time of the investigation in order to respond.

C. Notification: As soon as reasonably possible the Chair (Staff) will send notification by certified mail to the complainant and respondent of the action to be taken. If there will be an investigation, the notification will include the specific allegations, the standards or process alleged violated and the name, address and phone number of the investigator(s).

IV. The Investigative Phase: When an investigation is warranted, the Chair (Staff) will appoint an investigator. The investigator must have training in processing complaints and be a former Commission member. The investigator will conduct the investigation according to the processes set forth in the Accreditation Commission Manual for Processing Allegations of ACPE Education Standards Violations as adapted therein to the Commission.

V. The Case Review

A. Three former members of the Commission who have been trained in reviewing complaints and have had no involvement in the investigation will be appointed by the Chair (Staff) as the designated case review body (Review). They receive the investigative report and take follow-up action as necessary recommending any enforcement action. The Accreditation Commission receives the Review's recommendations and takes final action. If the Accreditation Commission is itself the respondent, three former members of the Commission not involved in the case will receive the recommendations and take final action.

B. The Review will follow the procedures set forth and adapted to the Commission in the Accreditation Commission Manual for Processing [Allegations of Violations of ACPE Education Standards in Educational Programs](#).

C. After reviewing the evidence and deliberating, the Review body shall reach one of two decisions:

- 1) No violation of Standards or process occurred.
- 2) A violation of Standards or process did occur and the Commission will take follow-up action as necessary to rectify the violation and guard against future violations.

D. When Review finds a violation did occur, it may recommend enforcement actions to the Commission which will follow-up, enact as appropriate. These may include further training of personnel and/or modification of practices to comply with the Commission's established accreditation procedures. The Commission will perform the notification and recordkeeping functions designated in the [ACPE Accreditation Manual 2020](#).

E. The complainant, respondent and any other parties will be notified in writing of the decision and outcome.

F. The decision is final and binding on the Commission and the ACPE: The Standard for Spiritual Care & Education, Inc.

COMPLAINTS ALLEGING VIOLATIONS OF EDUCATION STANDARDS in
EDUCATIONAL PROGRAMS

This policy applies in full to the CPE Program at Union Theological Seminary

PURPOSE:

The purpose of this policy is to assure students that all complaints alleging violations of educational standards within accredited programs will receive prompt, unbiased attention.

POLICY:

The Accreditation Commission of the ACPE: The Standard for Spiritual Care & Education (ACPE) takes seriously any complaint alleging violations of education standards within accredited programs. Such complaints should be directed promptly to the Chair of the Accreditation Commission. The Accreditation Chair, in consultation with the ACPE Accreditation Staff, will commence the Education Review Process (ERP) – outlined below and detailed in the Accreditation Commission Manual for Processing [Complaints Alleging Violations of ACPE Education Standards in Educational Programs](#).

PROCEDURE:

I. General Information

A. A complaint is a grievance presented in writing and signed, involving an alleged violation of the education criteria established by the [ACPE Standards 2020](#). The complaint must identify the specific standard(s) alleged violated. Complaints may be registered by those who consider themselves harmed by an alleged violation or by any person(s) having substantive knowledge of a violation of the [Education Standards](#).

B. The complaint must name an individual(s) and/or program over which the Accreditation Commission has jurisdiction. The person filing the complaint consent to the Commission complaint process and gives permission for the disclosure to the Commission, its representatives, and the respondent of all information necessary to process the complaint. In most instances, the complainant will be asked to submit an Accreditation *Education Complaint Form*.

II. Inquiries and Filing of Complaints

A. Complaints, or inquiries about filing them, are directed to the Chair of the Accreditation Commission Chair at: *ACPE, We Work, Floor 4, 120 West Trinity Place, Decatur, GA 30030*. <https://acpe.edu/programs/accreditation/information-on-filing-a-complaint> If a complaint is not on an *Education Complaint Form*, the Chair will contact the complainant and request this be done if reasonably possible. The Chair will supply the complainant the form, a copy of the *ACPE Accreditation Commission Manual for Processing Complaints Alleging Violations of ACPE Education Standards in Educational Programs* or the web address for each.

B. When the Chair receives a complaint form, the Chair sends it to the respondent/program named in the complaint and to the Accreditation Staff. The respondent will also be sent a copy of the *Accreditation Commission Manual for Complaints Alleging Violations of ACPE Education Standards in Educational Programs* and the *Education Complaint Response Form*. The respondent has thirty (30) days from the time of receiving the complaint material to complete the response form and return it to the Chair.

III. Initial Review

A. Within a reasonable time of receiving the complaint and the respondent's response, the Chair with the Accreditation Staff will determine whether or not the Commission has jurisdiction over the persons, program and allegations. Jurisdiction requires that:

1. The respondent-individual-program is a member/program accredited by the Commission.
2. The complaint alleges a violation which if it occurred would violate the Commission's education standards.
3. The alleged violations occurred in a context and during a time the member's/program's conduct was subject to the Commission's standards,
4. The alleged violation falls within twelve months of the date of filing the complaint with the Chair. In unusual circumstances, at the discretion of the Chair with the Accreditation Staff, these limits may be extended.

B. If jurisdiction is established, the Chair with Accreditation Staff determines the direction the complaint will move. More than one option may be chosen:

1. Dismiss the complaint if no jurisdiction.
2. Dismiss the complaint without prejudice if it appears the situation is one that could be reasonably addressed by the parties and insufficient attempt has been made to seek resolution. The Chair may suggest approaches to resolution.
3. Offer a mediation opportunity if appropriate.
4. Refer the complaint for investigation and review.
5. The Chair may implicate additional violations of standards not named by the complainant. The respondent will be informed of those additions at the time of the investigation in order to respond.

C. Notification: As soon as reasonably possible the Chair will send notification by certified mail to the complainant and respondent of the action to be taken. If there will be an investigation, the notification will include the specific allegations, the standards alleged violated and the name, address and phone number of the investigator(s).

IV. The Investigative Phase: When an investigation is warranted, the Chair and the Accreditation Staff will appoint an investigator. The investigator must have training in processing complaints and be a former Commission member. The investigator will conduct the investigation according to the processes set forth in the *Accreditation Commission Manual for Processing [Complaints Alleging Violations of ACPE Education Standards in Educational Programs](#)*.

V. The Case Review

A. A sub-committee of the Accreditation Commission is the designated case review body. The Committee Chair receives the investigative report and convenes the Committee to review the report, take follow-up action as necessary and recommend any enforcement action. The Accreditation Commission receives the Committee's enforcement recommendations and takes final action.

B. The Committee Review will follow the procedures set forth in the *Accreditation Commission Manual for Processing Complaints Alleging Violations of ACPE Education Standards in Educational Programs*.

C. After reviewing the evidence and deliberating, the Committee shall reach one of two decisions:

- 1) No violation of Education Standards occurred.
- 2) A violation of the Education Standards did occur and the Committee will take follow-up action with the program as necessary to rectify the violation and guard against future violations.

D. When the Review Committee finds a violation did occur, it may recommend enforcement actions to the Accreditation Commission which will follow-up, enact as appropriate, and perform the notification and record-keeping functions designated in the [ACPE 2020 Accreditation Manual](#).

VI. Notification of Findings and Action for Case Review & Appeals Process

A. The Committee Chair will notify the member/program and complainant of the action taken. The notification to both parties of the complaint will be sent by certified mail, return receipt requested, and shall include notification that either may appeal the decision. The limited grounds for appeal will be stated. Both shall be instructed not to make the notification public until the appeals process is over.

B. No public notification shall be made until after the appeal process is completed.

C. When no appeal is filed, an appeal is denied, or after the appeal process is completed, notification shall occur according to the Accreditation Notification process in the *ACPE 2020 Accreditation Manual*.

V. Appeals Process

D. Appeals of Committee decisions and actions are sent to the Chair of the Accreditation Commission, who will appoint three members of the Commission not otherwise involved in the case to serve as the Appeal Panel.

E. The complainant may appeal the decision but not the follow-up actions or enforcement recommendations. The respondent may appeal either or both.

F. The Appeals Process shall follow the procedures set forth in the *Accreditation Commission Manual for Processing [Complaints Alleging Violations of ACPE Education Standards in Educational Programs](#)*.

G. Grounds for appeal are limited to (a) the party was refused reasonable opportunity to obtain and present evidence within the *Accreditation Commission Manual for Processing Complaints Alleging Violations of ACPE Education Standards in Educational Programs*, (b) gross irregularity in the proceedings as established by these guidelines, either of which would have led to a substantially different outcome.

H. If the appeal is not granted, the Committee follow-up actions and any Commission enforcement proceed.

I. Appeal decisions by the Commission are final and binding on the Commission, ACPE and its members and programs.

Appendix A: ACPE Student Acceptance Form

The Rev. Joseph M. Collazo, Jr.
ACPE Associate Certified Educator
Union Theological Seminary
3014 Broadway New York, NY 10027

ACPE STUDENT ACCEPTANCE FORM FOR 2022-2023

HYBRID FE-CPE

FE 103-104

I, _____, accept the invitation to enroll in the 2024-2025
ACPE Clinical Pastoral Education unit in conjunction with Field Education 103-104.

I have enclosed a non-refundable check for \$250.00, made payable to: "Union Theological Seminary"
and designated as payment for "ACPE Fee."

Name: _____

Address: _____

Phone: _____

Email Address: _____@utsnyc.edu

AGREEMENT FOR TRAINING

(Student Copy)

CPE is conducted as an “education for ministry experience.” This document, and acceptance into the CPE Program at Union Theological Seminary, authorizes you to visit people as a CPE Intern, to be informed of their situation (physically, spiritually, emotionally, psychologically, and sociologically) and to write materials that would be most beneficial to your educational process based on your visits under the direct supervision of an assigned ACPE Supervisor. Material which you present in any context must have sufficient alteration of names so as to obviate identification. Confidentiality is basic to professionalism and any communication regarding persons outside the professional treatment or training circles is prohibited, except as required for the safety of persons served, their families or others. Breach of this standard of professional confidentiality is determined by the CPE Program management and may result in your immediate termination.

Student's Initials:

The material submitted to your CPE supervisor concerning you and your ministry as a CPE Intern may be used in the supervisor’s learning process and/or in discussion with other supervisors with the understanding that these persons are part of a professional training circle. Your materials may also be used by your CPE supervisor with other ACPE supervisors and other professionals from whom he/she may seek consultation as a part of her/his professional development or as part of research intended to contribute to the field of clinical pastoral education and/or clinical pastoral care. In all instances of use beyond the professional training circle, the CPE Supervisor, unless full disclosure of the document is required by law, will attempt to sufficiently alter the material to obviate your being identified as the CPE Intern.

Student's Initials:

Your written evaluation and your supervisor’s written evaluation of each unit of your training may be shared with individuals invited by your Supervisor to participate in your unit and/or final evaluation process. All other instances of sharing your, or your Supervisor’s, written evaluation(s) or your training experiences require a written release signed by you, unless (1) the evaluations are being used exclusively within the professional training circle or, (2) your Supervisor, unless full disclosure of the documents is required by law, will attempt to sufficiently alter the evaluation(s) to obviate your being identified as the CPE Intern.

Student's Initials:

You have received and reviewed the Student Handbook and the *ACPE Standards*, governing Clinical Pastoral Education as provided to you during your orientation. You have had opportunity to review the policies and *ACPE Standards* with your supervisor during orientation and now understand their importance for you as a Ministry Intern.

Student's Initials:

You understand that each unit's fee must be paid by the first day of each unit unless otherwise negotiated and agreed to, in writing, by the CPE Supervisor

Student's Initials:

In all of your activities during your CPE program you agree to function professionally and within the [Code of Professional Ethics](#) as contained in *ACPE Standards*, with the exception of Item 5. In lieu of Item 5, students will meet the responsibilities outlined in Students' Rights and Responsibilities. A copy of the *ACPE Standards* containing the Code of Professional Ethics and Students' Rights and Responsibilities have been provided to you and reviewed with you during your orientation so that you now understand its intentions and requirements of you professionally.

Student's Initials:

I agree to the video or audio taping of my individual or group sessions. They will be used for educational purposes only and will not be available to others without my written consent. I understand that I may request the termination of taping at any time. The tapes may be kept on file for a period of no longer than one (1) year and then will be destroyed.

I understand and agree to the conditions of this Agreement for Training.

Signature of CPE Intern

Date

Signature of CPE Supervisor

Date

Appendix C: Agreement for Training (ACPE Center Copy)

AGREEMENT FOR TRAINING
(ACPE Center Copy)

CPE is conducted as an “education for ministry experience.” This document, and acceptance into the CPE Program at Union Theological Seminary, authorizes you to visit people as a CPE Intern, to be informed of their situation (physically, spiritually, emotionally, psychologically, and sociologically) and to write materials that would be most beneficial to your educational process based on your visits under the direct supervision of an assigned ACPE Supervisor. Material which you present in any context must have sufficient alteration of names so as to obviate identification. Confidentiality is basic to professionalism and any communication regarding persons outside the professional treatment or training circles is prohibited, except as required for the safety of persons served, their families or others. Breach of this standard of professional confidentiality is determined by the CPE Program management and may result in your immediate termination.

Student's Initials:

The material submitted to your CPE supervisor concerning you and your ministry as a CPE Intern may be used in the supervisor’s learning process and/or in discussion with other supervisors with the understanding that these persons are part of a professional training circle. Your materials may also be used by your CPE supervisor with other ACPE supervisors and other professionals from whom he/she may seek consultation as a part of her/his professional development or as part of research intended to contribute to the field of clinical pastoral education and/or clinical pastoral care. In all instances of use beyond the professional training circle, the CPE Supervisor, unless full disclosure of the document is required by law, will attempt to sufficiently alter the material to obviate your being identified as the CPE Intern.

Student's Initials:

Your written evaluation and your supervisor’s written evaluation of each unit of your training may be shared with individuals invited by your Supervisor to participate in your unit and/or final evaluation process. All other instances of sharing your, or your Supervisor’s, written evaluation(s) or your training experiences require a written release signed by you, unless (1) the evaluations are being used exclusively within the professional training circle or, (2) your Supervisor, unless full disclosure of the documents is required by law, will attempt to sufficiently alter the evaluation(s) to obviate your being identified as the CPE Intern.

Student's Initials:

You have received and reviewed the Student Handbook and the *ACPE Standards*, governing Clinical Pastoral Education as provided to you during your orientation. You have had opportunity to review the policies and *ACPE Standards* with your supervisor during orientation and now understand their importance for you as a CPE Intern.

Student's Initials:

You understand that each unit's tuition must be paid by the first day of each unit unless otherwise negotiated and agreed to, in writing, by the CPE Supervisor.

Student's Initials:

In all of your activities during your CPE program you agree to function professionally and within the [Code of Professional Ethics](#) as contained in *ACPE Standards*, with the exception of Item 5. In lieu of Standard 105, students will meet the responsibilities outlined in Students' Rights and Responsibilities, Section 3. A copy of the *ACPE Standards* containing the Code of Professional Ethics and Students' Rights and Responsibilities have been provided to you and reviewed with you during your orientation so that you now understand its intentions and requirements of you professionally.

Student's Initials:

I agree to the video or audio taping of my individual or group sessions. They will be used for educational purposes only and will not be available to others without my written consent. I understand that I may request the termination of taping at any time. The tapes may be kept on file for a period of no longer than one (1) year and then will be destroyed.

I understand and agree to the conditions of this Agreement for Training.

Signature of CPE Intern

Date

Signature of CPE



CLINICAL PASTORAL EDUCATION

AT

Union Theological Seminary

SECTION III

The CPE Education
Curriculum

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CPE & THE ACTION/REFLECTION/ACTION MODEL OF LEARNING

Clinical Pastoral Education is a nationally accredited training program for the preparation and continuing education of persons for ministry. CPE is an experiential learning process that utilizes an "action/reflection" model of education. Students learn the art of pastoral care by caring for people in all life circumstances and then reflecting upon their work in an intentional way in order to refine their skills and develop their own pastoral identity and style. Through the integration of theory and practice, students build competency in their pastoral skills and gain a deeper self-knowledge, both personally and professionally.

In CPE, students become part of a peer group that participates in didactic seminars, verbatim seminars, group process seminars, theological reflection, learning and supervision. The peer group and the supervisor serve as consultants, offering support, challenge, and alternative perspectives on the learning process. Through this process, along with individual supervision and the clinical experience of working with patients, residents, clients, family members and staff, students learn to evaluate their own work and to recognize their own gifts and talents for pastoral work. They are also afforded the opportunity to recognize their limitations and strengthen their competencies. The program has a commitment to engaging in education which is uniquely tailored to the religious and educational needs of students of all backgrounds. In the CPE Program at Union Theological Seminary students are exposed to a large body of knowledge from the behavioral sciences, cultural and religious diversity, various theologies, systems thinking, different pastoral care methodologies, health sciences, and the health care field.

Surrounded by all these resources, the student, as an adult learner, defines their own learning needs. A contract for learning including (student's) personalized goals, is negotiated with the CPE Certified Educator and the Vice President for Academic Affairs & Dean (when the student is assigned a clinical site). The student chooses the opportunities in which they want to invest in order to grow and prioritizes the learning which is available through the various components of the program.

Each site offers an excellent program which serves its patient/resident/client population. Each site is committed to meeting the spiritual needs of their patients, residents and clients and the ministry intern has an essential role to play in helping them to meet that goal. Students have the opportunity to collaborate closely with staff and to form long-term and short-term pastoral relationships with the populations they serve.

PROGRAM HOURS AND TIME REQUIREMENTS

A unit of CPE is comprised of a minimum of 400 hours of clinical and course work. At least 100 hours must be done in reflection seminars and individual and group supervision. A half-unit of CPE is at least 240 hours, at least 60 hours of which must be structured group and individual education.

Extended Unit – Hybrid Field Education/CPE

This Part-time unit is offered in tandem with field education 103 and 104 for two consecutive twelve-week semesters. Students spend 3 hours/week in educational seminars with a peer group over the course of a full academic year and 12-15 hours/week offering pastoral care to patients, families and staff in their field education ministry setting. They also receive individual supervision and have additional full program days at the end of each semester for evaluation of learning and process group.

CERTIFIED EDUCATOR FINAL EVALUATION REQUIREMENTS FOR LEVELS I and II

At the conclusion of the unit, the student will receive a final evaluation written by the ACPE Certified Educator. The ACPE Certified Educator's evaluation will be available to the student within 45 calendar days of the completion of the unit. To extend this deadline in rare unusual circumstances, the ACPE Certified Educator may negotiate with the student and receive approval from the regional accreditation chair to extend this deadline. The ACPE Certified Educator's evaluation will document this process, and such extensions must be reported on the next annual report.

The ACPE Certified Educator's assessment reflects professional judgment about student's work, abilities, strengths, weaknesses.

The ACPE Certified Educator certifies completion of a unit or half unit of CPE (Level I/II) or Supervisory CPE.

The student may attach a written response to the ACPE Certified Educator's evaluation, which then becomes part of the student's record.

LEVELS I & II CPE with OUTCOMES

The CPE Program at Union Theological Seminary CPE program offers two levels of training: Level I CPE, and Level II CPE. The ACPE has defined a number of outcomes that detail the competencies students must achieve as a result of participation in CPE programs at each respective level.

ACPE accredited programs provide a progressive learning experience through a two-level curriculum. Level I curriculum outcomes must be satisfactorily addressed prior to admission to Level II. Completion of CPE Level I/Level II curriculum outcomes is a prerequisite for admission to Certified Educator CPE. It is a goal to ensure that students are knowledgeable about the Common Qualifications and Competencies for Professional Chaplains.

CPE Level I/Level II enables pastoral formation, pastoral competence, and pastoral reflection. Some CPE centers offer pastoral specialization(s) as part of their Level II curriculum.

CPE Level I/Level II objectives define the scope of the CPE Level I/Level II program curricula. Outcomes define the competencies to be developed by students as a result of participating in each of the programs.

ACPE accredited programs provide a progressive learning experience through a two- level curriculum. Level I curriculum outcomes must be satisfactorily addressed prior to admission to Level II. Completion of CPE Level I/Level II curriculum outcomes is a prerequisite for admission to Certified Educator CPE. It is a goal to ensure that students are knowledgeable about the Common Qualifications and Competencies for Professional Chaplains.

CPE Level I/Level II enables pastoral formation, pastoral competence, and pastoral reflection. Some CPE centers offer pastoral specialization(s) as part of their Level II curriculum.

CPE Level I/Level II objectives define the scope of the CPE Level I/Level II program curricula. Outcomes define the competencies to be developed by students as a result of participating in each of the programs.

Pastoral Formation Objectives

O1. to develop students' awareness of themselves as ministers and of the ways their ministry affects persons.

O2. to develop students' awareness of how their attitudes, values, assumptions, strengths, and weaknesses affect their pastoral care.

O3. to develop students' ability to engage and apply the support, confrontation, and clarification of the peer group for the integration of personal attributes and pastoral functioning

Level I Outcomes

L1.1. articulate the central themes and core values of one's religious/spiritual heritage and the theological understanding that informs one's ministry.

L1.2. identify and discuss major life events, relationships, social location, cultural contexts, and social realities that impact personal identity as expressed in pastoral functioning. L1.3. initiate peer group and supervisory consultation and receive critique about one's ministry practice.

Level II Outcome

L2.1. articulate an understanding of the pastoral role that is congruent with one's personal and cultural values, basic assumptions and personhood

Pastoral Competence Objectives

O4. to develop students' awareness and understanding of how persons, social conditions, systems, and structures affect their lives and the lives of others and how to address effectively these issues through their ministry

O5. to develop students' skills in providing intensive and extensive pastoral care and counseling to persons

O6. to develop students' ability to make effective use of their religious/spiritual heritage, theological understanding, and knowledge of the behavioral sciences and applied clinical ethics in their pastoral care of persons and groups

O7. to teach students the pastoral role in professional relationships and how to work effectively as a pastoral member of a multidisciplinary team

O8. to develop students' capacity to use one's pastoral and prophetic perspectives in preaching, teaching, leadership, management, pastoral care, and pastoral counseling.

Level I Outcomes

L1.4. risk offering appropriate and timely critique with peers and supervisors L1.5. recognize relational dynamics within group contexts

L1.6. demonstrate the integration of conceptual understandings presented in the curriculum into pastoral practice

L1.7. initiate helping relationships within and across diverse populations L1.8. use the clinical method of learning to achieve one's educational goals

Level II Outcomes

L2.2. provide pastoral ministry with diverse people, taking into consideration multiple elements of cultural and ethnic differences, social conditions, systems, justice and applied clinical ethics issues without imposing one's own perspectives

L2.3. demonstrate a range of pastoral skills, including listening/attending, empathic reflection, conflict resolution/ transformation, confrontation, crisis management, and appropriate use of religious/spiritual resources

L2.4. assess the strengths and needs of those served, grounded in theology and using an understanding of the behavioral sciences

L2.5. manage ministry and administrative function in terms of accountability, productivity, self-direction, and clear, accurate professional communication

L2.6. demonstrate competent use of self in ministry and administrative function which includes: emotional availability, cultural humility, appropriate self-disclosure, positive use of power and authority, a non-anxious and non-judgmental presence, and clear and responsible boundaries

Pastoral Reflection

Objectives

O9. to develop students' understanding and ability to apply the clinical method of learning O10. to develop students' abilities to use both individual and group supervision for personal and professional growth, including the capacity to evaluate one's ministry

Level I Outcome

L1.9. formulate clear and specific goals for continuing pastoral formation with reference to one's strengths and weaknesses as identified through self-reflection, supervision, and feedback

Level II Outcomes

L2.7. establish collaboration and dialogue with peers, authorities and other professionals L2.8.

demonstrate self-supervision through realistic self-evaluation of pastoral functioning L2.9 By the end of Level II, students will be able to demonstrate awareness of the [Common Qualifications and Competencies for Professional Chaplains](#)

If a CPE center offers a pastoral care specialty, it designs its CPE Level II curriculum to facilitate the students' achievement of the following additional objectives:

- to afford students opportunities to become familiar with and apply relevant theories and methodologies to their ministry specialty.
- to provide students opportunities to formulate and apply their philosophy and methodology for the ministry specialty.
- to provide students opportunities to demonstrate pastoral competence in the practice of the specialty.

THE SPIRITUAL CARE COLLABORATIVE
COMMON STANDARDS FOR PROFESSIONAL CHAPLAINCY

This document is one of four foundational documents affirmed by the constituent boards of the Council on Collaboration on November 7, 2004 in Portland, Maine. Collectively, these documents establish a unified voice for the six organizations that have affirmed them and describe what it means to these organizations to be a professional pastoral care provider, pastoral counselor or educator. The four documents are:

Common Standards for Professional Chaplaincy; Common Standards for Pastoral Educators/Supervisors;

Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students; Principles for Processing Ethical Complaints.

The complete documents and information about each of the collaborating groups can be found on the following websites:

Association of Professional Chaplains (APC)

www.professionalchaplains.org American Association of Pastoral

Counselors (AAPC) www.aapc.org Association for Clinical Pastoral

Education (ACPE) www.acpe.edu

National Association of Catholic Chaplains (NACC)

www.nacc.org National Association of Jewish Chaplains

(NAJC) www.najc.org

Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP) www.cappe.org

Note: The ACPE Standards and Code of Ethics supersede these standards.

Qualifications of Professional Chaplaincy

The candidate for certification must:

QUA1: Provide documentation of current endorsement or of good standing in accordance with the requirements of their own faith tradition.

QUA2: Be current in the payment of the professional association's annual dues.

QUA3: Have completed an undergraduate degree from a college, university, or theological school accredited by a member of the Council for Higher Education Accreditation (www.chea.org); and a graduate-level theological degree from a college, university or theological school accredited by a member of the Council for Higher Education Accreditation. Equivalencies for the undergraduate and/or graduate level theological degree will be granted by the individual professional organizations according to their own established guidelines.

QUA4: Provide documentation of a minimum of four units of Clinical Pastoral Education (CPE) accredited by the Association for Clinical Pastoral Education (ACPE), the United States Conference of Catholic Bishops Commission on Certification and Accreditation, or the Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP). Equivalency for one unit of CPE may be considered.

Section I Theory of Pastoral Care

The candidate for certification will demonstrate the ability to:

TPC1: Articulate a theology of spiritual care that is integrated with a theory of pastoral practice.

TPC2: Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of pastoral care.

TPC3: Incorporate the spiritual and emotional dimensions of human development into the practice of pastoral care.

TPC4: Incorporate a working knowledge of ethics appropriate to the pastoral context.
TPC5: Articulate a conceptual understanding of group dynamics and organizational behavior.

Section II Identity and Conduct

The candidate for certification will demonstrate the ability to:

IDC1: Function pastorally in a manner that respects the physical, emotional, and spiritual boundaries of others.

IDC2: Use pastoral authority appropriately.

IDC3: Identify one's professional strengths and limitations in the provision of pastoral care. IDC4: Articulate ways in which one's feelings, attitudes, values, and assumptions affect one's pastoral care.

IDC5: Advocate for the persons in one's care.

IDC6: Function within the Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students

IDC7: Attend to one's own physical, emotional, and spiritual well-being. IDC8: Communicate effectively orally and in writing.

IDC9: Present oneself in a manner that reflects professional behavior, including appropriate attire and personal hygiene.

Section III Pastoral

The candidate for certification will demonstrate the ability to:

PAS1: Establish, deepen and end pastoral relationships with sensitivity, openness, and respect. PAS2: Provide effective pastoral support that contributes to well-being of patients, their families, and staff.

PAS3: Provide pastoral care that respects diversity and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices.

PAS4: Triage and manage crises in the practice of pastoral care. PAS5: Provide pastoral care to persons experiencing loss and grief.

PAS6: Formulate and utilize spiritual assessments in order to contribute to plans of care.

PAS7: Provide religious/spiritual resources appropriate to the care of patients, families and staff. PAS8: Develop, coordinate and facilitate public worship / spiritual practices appropriate to diverse settings and needs.

PAS9: Facilitate theological reflection in the practice of pastoral care.

Section IV Professional

The candidate for certification will demonstrate the ability to:

PRO1: Promote the integration of Pastoral / Spiritual Care into the life and service of the institution in which it resides.

PRO2: Establish and maintain professional and interdisciplinary relationships.

PRO3: Articulate an understanding of institutional culture and systems, and systemic relationships. PRO4: Support, promote, and encourage ethical decision-making and care.

PRO5: Document one's contribution of care effectively in the appropriate records. PRO6: Foster a collaborative relationship with community clergy and faith group leaders.

Requirements for the maintenance of certification:

In order to maintain status as a Certified Chaplain, the chaplain must

MNT1: Participate in a peer review process every fifth year.

MNT2: Document fifty (50) hours of annual continuing education. (Recommendation that personal therapy, spiritual direction, supervision, and/or peer review be a acceptable options for continuing education hours.)

MNT3: Provide documentation every fifth year of current endorsement or of good standing in

accordance with the requirements of their own faith tradition.

MNT4: Be current in the payment of the professional association's annual dues.

MNT5: Adhere to the Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students.

CRITERIA FOR MEETING THE LEVEL I OUTCOMES

Level I CPE is a program consisting of one or more ACPE units that has designated outcomes which students must meet in order to proceed to Level II CPE whether in continuous single units or in a CPE Residency program. Fulfillment of a unit of CPE does not guarantee that all the outcomes have been met. Students should consider the outcomes in the formulation of their learning contracts. Mid-unit and final evaluations will address the outcomes in detail.

Outcomes to be met in Level I CPE

L1.1 Articulate the central themes and core values of one's religious/spiritual heritage and the theological understandings that inform their ministry.

To meet this outcome the student needs to demonstrate the following:

1. An ability to articulate and reflect upon how religious and spiritual experiences from your own life impact your theology.
2. An ability to connect your own story with your religious heritage and to reflect meaningfully on why you believe what you believe based on your lived experience.
3. An ability to differentiate between your own religious experience and that of the patients;
4. An ability to do meaningful ministry with respect to self and others.

L1.2 Identify and discuss major life events, relationships, social location, cultural contexts, and social realities that influence personal identity as expressed in pastoral functioning.

To meet this outcome the student needs to demonstrate the following:

1. A willingness to discuss some pertinent life events and relationships and how they impact your pastoral style, your ability to be present and to utilize your pastoral authority.
2. An ability to explore the nexus of your personal identity and your pastoral identity and authority.
3. An ability to utilize the group for feedback in this area for your own self-knowledge.

L1.3 Initiate peer group and supervisory consultation and receive critique about one's ministry practice.

To meet this outcome the student needs to demonstrate the following:

1. A learning contract that incorporates specific areas for feedback, critique and consultation from peers and supervisor regarding one's ministry practice.
2. An ability and willingness to utilize verbatim presentations to receive in-depth feedback and critique of one's pastoral visits.
3. A willingness and ability to engage peers for in-depth feedback and critique in IPR sessions.
4. An ability to set one's own agenda for supervisory sessions.

L1.4 Risk offering appropriate and timely critique with peers and supervisors.

To meet this outcome the student needs to demonstrate the following:

1. An investment in the growth and educational process of their peers such that they are willing to offer in-depth feedback, critique, support, clarification and "in-the moment" emotional responses and reactions to peers about their personal and professional functioning in the various peer group settings.
2. A willingness and ability to deal directly with peers and supervisors in all matters.
3. A willingness to uphold the group contract by not "sub-grouping" in dealing with peer issues and group issues.

L1.5 Recognize relational dynamics within group contexts.

To meet this outcome the student needs to demonstrate the following:

1. A willingness to reflect upon the dynamics at play within their peer group.
2. An ability to articulate your own role and functioning, and that of others within the group.
3. A rudimentary ability to utilize this learning when working with families, patient groups, and staff.

L1.6 Demonstrate integration of conceptual understandings presented in the curriculum into pastoral practice.

To meet this outcome the student needs to demonstrate the following:

1. A willingness and ability to try out new skills and ways of doing things as they are presented in various didactics.
2. A deeper understanding of interpersonal, intrapersonal, group and systemic dynamics as they occur in various pastoral relationships.
3. Improvement and variation in pastoral skills and methods.

L1.7 Initiate helping relationships within and across diverse populations.

To meet this outcome the student needs to address the following:

1. Provide an on-going pastoral presence to the patients, clients, congregants, residents, family and staff at their clinical sites.
2. Provide effective pastoral care to patients, clients, congregants, residents and their family members in long term and crisis situations.
3. Offer and receive consultation and referrals from pastoral care staff and multi-disciplinary team in a professional capacity.

L1.8 Use the clinical methods of learning to achieve one's educational goals.

To meet this outcome the student needs to demonstrate the following:

1. The ability to formulate and utilize a learning contract in a meaningful way.
2. The ability to learn from their actual experience of doing pastoral care and from the feedback and critique of others.
3. The capacity for self-reflection and a rudimentary ability to modify and expand one's pastoral care abilities accordingly.
4. Increased pastoral skills over the course of the unit.

L1.9 Formulate clear and specific goals for continuing pastoral formation with reference to one's strengths and weaknesses as identified through self-reflection, supervision, and feedback.

To meet this outcome the student needs to demonstrate the following:

1. Clear goals for continued self-learning or training either in future CPE, school or in ministry.
2. A clear plan for integrating the learning from CPE into their next learning context.
3. An ability to articulate their own strengths and weaknesses as a pastoral care giver.
4. An ability to articulate one's gifts for ministry and one's growing edges.
5. A rudimentary understanding of the emotional processes of one's family of origin, and their effects upon one's pastoral functioning.
6. A rudimentary understanding of how one's personal development and spiritual formation impact one's pastoral functioning.

EDUCATIONAL REQUIREMENTS FOR LEVEL I and II CPE

Extended Unit

Hybrid - Field Ed/CPE

1. Full Participation in all aspect of the CPE Program and Field Education Courses FE 103 and FE 104
2. A Learning Contract – in line with ACPE outcomes
3. Four verbatims – 2 each semester, 2 presented in group, 2 presented in supervision
4. Mid-unit Evaluation
5. Final Evaluation
6. Completion of at 360 hours of spiritual care at clinical field placement site (12-15 hours per week)
7. Ten individual supervisions

Additional Course Requirements FE 103 – Fall 2022:

1. Attendance and participation
2. A careful reading and viewing of texts and videos and required online postings on the discussion forum on the following topics: Vocational call and discernment, theological reflection, spiritual assessments, mapping spiritual journey, field site analysis, “sexually healthy religious professional” and professional boundaries, practices of ministry: eating, blessing, playing, and resting
3. Weekly Learning Moments
4. Field Site Analysis
5. Academic Vocational Essay
6. Field Site Supervisor’s and Self Evaluations

Additional Course Requirements FE104 – Spring 2023:

1. Attendance and participation
2. A book on vocation and reflection
3. A careful reading and viewing of texts and videos and required online postings on the discussion forum on the following topics: taking up authority, metaphor for ministry, reframing organization, white supremacy culture in organizations, professional and ministerial ethics, disability issues in ministry, caring for the aging population, field site analysis, intimate partner violence, child sexual abuse, end-of-life care
4. Weekly Learning Moments
5. Metaphor for Ministry Assignment
6. Field Site Analysis
7. Field Site Supervisor’s and Self Evaluations

EDUCATIONAL FOCI & REQUIREMENTS FOR LEVEL II CPE

Students who participate in Level II CPE will focus more in-depth upon the objectives for CPE and the outcomes for Level II CPE. The purpose of Level II CPE is to offer students the opportunity to develop the highest level of competence in pastoral skills, pastoral reflection and pastoral formation. Advanced students are expected to direct their own learning process as they work towards achieving the objectives of CPE.

A. Students will focus on the following areas:

1. *Spiritual assessment and diagnostic skills*

Students will become familiar with different models of spiritual diagnosis and will demonstrate their use in the analysis of verbatims.

2. *A comprehensive theology of pastoral care*

Students will write an in-depth paper on their theology of pastoral care utilizing their experience, beliefs and academic learning.

3. *Cultural & religious diversity*

Students will do more in-depth study of other religious and cultural traditions, focusing on how to incorporate their knowledge into their pastoral care and how to do spiritual assessment with persons of other faith traditions.

4. *Socio-economic issues*

Students will explore the emotional process issues of their families regarding money, class and economic issues.

5. *A Pastoral Specialty project (for advanced level II students)*

Students will choose an area for specialization of pastoral care. They will construct a learning contract that deals specifically with the project they choose. It is expected that the student will take the initiative for this project and will receive support and guidance in finding the resources available for the completion of their work. The guidelines for a specialty project are included in the Policies & Procedures portion of this handbook.

6. *Preparing for a Consultation and Assessment meeting*

Students in their third unit will prepare for and submit materials for a consultation and assessment meeting with other CPE Supervisors and ACPE members. Materials to be submitted are listed in the Policies & Procedures section of the student handbook.

B. Educational Requirements:

1. Full Participation in all aspect of the CPE Program and Field Education Courses FE 103 and FE 104
2. A Learning Contract – in line with ACPE outcomes
3. Four verbatims – 2 each semester, 2 presented in group, 2 presented in supervision
4. Mid-unit Evaluation
5. Final Evaluation
6. Completion of at 360 hours of spiritual care at clinical field placement site (12-15 hours per week)
7. Ten individual supervisions

Additional Course Requirements FE 103 – Fall 2022:

1. Attendance and participation
2. A careful reading and viewing of texts and videos and required online postings on the discussion forum on the following topics: Vocational call and discernment, theological reflection, spiritual assessments, mapping spiritual journey, field site analysis, “sexually healthy religious professional” and professional boundaries, practices of ministry: eating, blessing, playing, and resting
3. Weekly Learning Moments
4. Field Site Analysis
5. Academic Vocational Essay
6. Field Site Supervisor’s and Self Evaluations

Additional Course Requirements FE104 – Spring 2023:

1. Attendance and participation
2. A book on vocation and reflection
3. A careful reading and viewing of texts and videos and required online postings on the discussion forum on the following topics: taking up authority, metaphor for ministry, reframing organization, white supremacy culture in organizations, professional and ministerial ethics, disability issues in ministry, caring for the aging population, field site analysis, intimate partner violence, child sexual abuse, end-of-life care
4. Weekly Learning Moments
5. Metaphor for Ministry Assignment
6. Field Site Analysis
7. Field Site Supervisor’s and Self Evaluations

C. Recommended Reading:

(Pruyser, 1976)	(Fitchett, 1983)
(Springer, Mychal; Shulevitz, Marion, Winter 1994)	(Fowler J. E., 1995)
Articles on pastoral theology	(Cooper-White, 2004)
(Friedman D. , 2005).	(Friedman D. A., 2008)
(Frankel, 2005)	

CPE LEVEL I & LEVEL II CURRICULUM

The Level I & Level II curriculum addresses three core competency areas: **pastoral formation**, **pastoral competency**, and **pastoral reflection**. The objectives of CPE and outcomes of each level of CPE address these competency areas in different ways. The following provides a list of the objectives and outcomes for each level of CPE as they relate to each competency area. This is provided to help the student understand how the outcomes and objectives relate specifically to key areas of growth and training. Also included are the curriculum components, didactics, and suggested readings for each area. The didactics listed represent a “pool” or repertoire of options. Some are utilized in each unit, and others are available according to the needs of a particular student group. CPE is an adult model of process education. Therefore, each person’s learning contract and the needs and interests of the group as a whole are taken into account when shaping the curriculum for a particular unit. This curriculum also reflects the urban context of New York City as the primary setting for doing ministry.

Pastoral Formation

The exploration and development of one’s pastoral identity and practice through integrating one’s heritage, theology and knowledge of behavioral and social sciences.

Students will become aware of self as clergy/rabbi/minister, including attitudes, values, assumptions, strengths and weaknesses, and the ways in which that ministry affects persons. Students also learn to accept and utilize the support, confrontation and clarification of the peer group for the integration of personal attributes and pastoral functioning. The material taught will enable students to initiate peer group and supervisory consultation and to risk offering and receiving appropriate critique. It will also enable students to articulate central themes of her or his religious heritage, theological understanding, major life events and relationships that inform understanding of self as pastor and which impact pastoral functioning.

Required Content for Level I

- Methods of Self-Reflection
- The Theological Significance of Personal Narrative in Context
- Ministry and Personhood
- Pastoral Authority
- Introduction to Group Process
- Giving and Receiving Feedback and Critique

Required Content for Level II:

- Framing Pastoral Identity: Authority, Power and Limits
- Individuality and Pastoral Functioning
- Personal Integrity in Pastoral Functioning
- The Nature of Effective Interdisciplinary Relationships
- Models of Leadership and Collaboration
- The Uses of Consultation and Referral
- Conflict Resolution

Related Objectives of CPE:

O1. To become aware of oneself as a minister and the ways one's ministry affects persons.

Students will develop and/or refine their sense of pastoral identity and authority through the actual practice of ministry with patients and staff, and through their interactions with peers and supervisors. Students will learn how to reflect upon their pastoral work and how to evaluate the effectiveness of their pastoral plans through verbatim and case study seminars, and didactics. Through group interaction students will refine their abilities in progressive emotional communication, learn how others experience them and reflect in-depth upon the theological significance of their pastoral encounters. Through extensive opportunities for self-reflection students will increase in personal and professional confidence and competence. Students will also work on their own issues of self-differentiation, focusing on their concepts and use of authority, power, ability to set boundaries, and maintaining a healthy sense of self in their pastoral functioning.

O2. To become aware of how one's attitudes, values and assumptions, strengths and weaknesses affect one's pastoral care ministry.

Through ministering to a diverse population, interactions with peers and self-examination, students will discern the explicit and implicit attitudes, values and assumptions that impact their ministry. Students will also learn about different cultures and religions and develop sensitivity to these differences in their pastoral work. Students will utilize verbatims and their peer group to articulate their strengths and weaknesses and how they impact their pastoral care in a variety of situations.

O3. To accept and utilize the support, confrontation and clarification of the peer group for the integration of personal attributes and pastoral functioning.

The peer group is an essential learning element in CPE. Group learning offers the opportunity for students to learn how others experience them, to try on new ways of functioning, to practice interpersonal relating skills especially in the areas of confrontation and intimacy, and to receive feedback about patterns of relating and their impact upon others. Students also receive extensive feedback, critique and support from their peers in their pastoral work and style. Students will participate in group verbatim seminars, Inter-Personal Relations (IPR) seminars, group study, theological reflection presentations and didactic seminars. Students will receive an intensive introduction to group dynamics and the peer group contract.

Related Outcomes for Level I:

- L1.1 Articulate the central themes of their religious heritage and the theological understanding that inform their ministry**
- L1.2 Identify and discuss major life events, relationships and community and cultural contexts that influence personal identity as expressed in pastoral functioning.**
- L1.3 Initiate peer group and supervisory consultation and receive critique about one's ministry practice.**

Related Outcomes for Level II:

L2.1 Articulate an understanding of the pastoral role that is congruent with their values, basic assumptions and personhood.

Level I Curriculum Components:

The CPE application essays and initial interview offer the student the opportunity to establish a base line from which to work in this area. The learning contract also offers the students the opportunity to reflect upon and plan their own strategies for accomplishing these objectives and outcomes. Theological reflections, offer students the opportunity to reflect upon their theological understandings and how they inform their pastoral care. Verbatim sessions offer students opportunities to learn skills and give them a model for doing self-reflection in their pastoral work. Feedback from peers and supervisors in Process Group seminars, verbatim sessions and individual supervision allows students to develop a greater awareness of how their ministry affects others, and to examine the basic attitudes, values and assumptions that impact others. Students are introduced to the clinical method of learning during the unit orientation. Students share their learning contracts with the group at the beginning of the unit, in order to foster students' commitment to engaging with each other on the learning goals which they have defined for themselves. Students are introduced to Process Group sessions and the ground rules for participation in the group and they are introduced to basic group theory about how group interaction can be educational and healing. Students participate in regular Process Group session reviews to help students reflect upon the dynamics that are operating within their peer group, and their individual role within the group. All other peer group meetings and seminars, including verbatim sessions, theology papers, mid-unit evaluations, final evaluations and individual supervision sessions support the students' work in this competency area.

Didactics:

- *Theological Reflection on Ministerial Practice*
- *Theological Reflection: Thinking, Being, Acting*
- *Pastoral Care Skills: Empathic Attunement and Facilitative Listening*
- *Sexually Health Religious Professional: attractions and boundaries*
- *Ministerial Practice: A Spiritual Life*
- *Ministerial Practice: Ethic of Power*
- *Ministerial Practice: Eating*
- *Ministerial Practice: Playing*
- *Ministerial Practice: Blessing*
- *Organizational Competencies*
- *Discernment*
- *Spiritual Practices*

Level II Curriculum Components:

Students continue to work with the Level I components on a deeper level. They explore how issues of power, class, money, sexuality and authority impact their personal and professional identity. They are expected to participate more fully in their ministry settings to provide more extensive analysis and critique in each verbatim presented. They may choose to complete a ministry specialty project

Suggested Level II Didactics:

- Boundaries and Self Care
- Sexuality, Aggression & Power
- Theological Themes for Pastoral Care
- Anger as a Healing Dynamic and a Spiritual Resource
- Essential Qualities of Healthy Leadership
- Methods of Conflict Resolution

Suggested readings (see bibliography for additional material):

(Nouwen, The wounded healer: ministry in contemporary society 1990)	(Peterson 1992)
(E. Friedman 1985)	(Hess 1997)
(Miller 1981)	(Volf 1996)
(Coles 1989)	(William Mueller, Bill Kell 1972)
(Ormont 2009)	(Gilligan 1993)
(Yalom 2005)	(Cooper-White 2004)

Pastoral Competence

The discovery and use of skills necessary for the intensive and extensive practice of ministry.

Students learn how persons, social conditions, systems and structures affect the lives of self and others, and how to address effectively these issues in ministry. Students learn about basic skills for pastoral care to persons in their crises and situations; to make effective use of one's religious/spiritual heritage, theological understanding and knowledge of the behavioral sciences in pastoral ministry to persons and groups; to function effectively as a pastoral member of an interdisciplinary team and to utilize pastoral and prophetic perspectives in a variety of functions.

The material taught will enable students to demonstrate the ability to initiate helping relationships and it will enable students to demonstrate the ability to integrate conceptual understandings presented in the curriculum into pastoral practice.

Required Content for Level I:

- Social Context of Ministry
- Models of Pastoral Care
- Elements of Theological Reflection
- Introduction to Spiritual/Pastoral Assessment
- Grief and Loss
- Introduction to Crisis Theory
- Empathic/Facilitative Listening
- Pastoral Conversation
- The Nature of Helping Relationships
- Pastoral Role within the Helping Team
- Nature and Limits of Confidentiality
- Ritual and Religious Resources in Ministry

Required Content for Level II:

- Concepts of Human Development
- Theologies of Suffering
- Diversity Issues and the Pastoral Task
- Gender and Sexuality Issues in Ministry
- Crisis Intervention
- Models of Spiritual/Pastoral Assessment
- Principles of Ethical Decision Making
- Content relevant to the program's pastoral context (e.g. Aging, Death and Dying, Spiritual Life of the Child, Mental Illness, etc.)
- Integration of Theory and Practice
- Building and Maintaining a pastoral Alliance across Cultures
- Sustaining the Empathic Presence
- Pastoral Self-Care: Coping with Conflict and Crisis
- Boundaries in Professional Pastoral Practice
- Effective Pastoral Reflection and Evaluation
- Use of Religious/Spiritual Resources

Related Objectives of CPE:

O4. To become aware of how persons, social conditions, systems and structures affect the lives of self and others and to effectively address these issues in ministry.

Students will learn how issues of race, gender, class, economic status, sexual orientation, religion and ethnicity effect themselves and their patients. Students will learn how to integrate this knowledge into their pastoral practice through their interaction with patients and their family members who receive care in the hospital, agency, congregation or religious community in which the student functions as a chaplain intern. Students will address social conditions and structures in the analysis of all verbatims and case studies.

O5. To develop the skills to provide intensive and extensive pastoral care and counseling to persons in their crises and situations.

Students will learn a broad range of pastoral care and counseling skills appropriate for a wide variety of situations, crises and life-cycle events. Students will develop their skills and identity by providing pastoral care to staff, patients, residents, clients, congregants and family members. They will participate in interdisciplinary rounds as they are able and will participate in the on-call system if they complete their clinical work in the hospital. Students will reflect upon their work through verbatims of pastoral visits and case studies. Students will also have the opportunity to experience different pastoral styles by observing the staff chaplains in action. Students will also receive observation of their direct pastoral care. Didactics on a variety of pastoral skills will be presented and students will participate in an on-going peer group for self-exploration, feedback and critique. Readings will be assigned as directed by the ACPE Certified Educator or as desired by the student.

O6. To develop the ability to make effective use of one's religious/spiritual heritage, theological understanding, and knowledge of the behavioral sciences in pastoral ministry to persons and groups.

Students will learn to utilize their own religious heritage and theological understandings in their pastoral care by reflecting upon their own experiences and history and how those affect their sense of self, vocation and pastoral presence. Through verbatim presentations, theological reflections,

didactics and peer group interaction students will also be exposed to new and different theological understandings and thus refine and expand their own theology. Students will also learn about various psychological modalities and how to utilize them in understanding their patients and themselves. Students will learn to integrate their theological and psychological insights in their pastoral care.

O7. To become aware of the pastoral role in interdisciplinary relationships and to work effectively as a pastoral member of an interdisciplinary team.

Students will attend meetings, and staff meetings to learn and to participate as members of the ministry team in the agency and/or congregational setting. Students will learn about a variety of strategies for addressing the spiritual needs of patients, residents, clients, congregants and their loved ones.

O8. To develop the capacity to utilize one's pastoral and prophetic perspectives in a variety of functions, such as: preaching, teaching, leadership, management, pastoral care, and, as appropriate, pastoral counseling.

Students will develop their capacities for pastoral care and pastoral counseling through their direct care of patients, residents, clients and/or congregants in all areas of the agency or congregation.

To afford students opportunities to become familiar with and apply relevant theories and methodologies to their ministry specialty.

To provide students opportunities to formulate and apply their philosophy and methodology for the ministry specialty.

To provide students opportunities to demonstrate pastoral competence in the practice of the specialty.

Students in their fourth unit of CPE may do a ministry specialty project. They write a specialty project proposal in which they delineate the theories and methodologies which they will study and apply. This proposal is reviewed with the ACPE Certified Educator and site supervisor and revised as needed. Students then follow their proposed course of study, leading to the formulation and application of their philosophy and appropriate methodologies to their specialty. Students are then given the opportunity to convey their competence in the practice of their specialty in writing and in an oral presentation to peers and colleagues, as appropriate.

Related Outcomes for Level I:

L1.4 Risk offering appropriate and timely critique.

L1.5 Recognize relational dynamics within group contexts.

L1.6 Demonstrate integration of conceptual understandings presented in the curriculum into pastoral practice

L1.7 Initiate helping relationships within and across diverse populations.

Related Outcome for Level II:

L2.2 Provide pastoral ministry to diverse people, taking into consideration multiple elements of cultural and ethnic differences, social conditions, systems, and justice issues without imposing their own perspectives.

L2.3 Demonstrate a range of pastoral skills, including listening/attending, empathic reflection, conflict resolution/confrontation, crisis management, and appropriate use of religious/spiritual resources.

L2.4 Assess the strengths and needs of those served, grounded in theology and using an understanding of the behavioral sciences.

L2.5 Manage ministry and administrative function in terms of accountability, productivity, self-direction and clear, accurate professional communication.

L2.6 Demonstrate competent use of self in ministry and administrative function which includes: emotional availability, cultural humility, appropriate self-disclosure, positive use of power and authority, a non-anxious and non-judgmental presence, and clear and responsible boundaries.

Level I Curriculum Components:

Some of the conceptual content required for Level I is covered by didactic presentations which are listed below. The deeper application of the conceptual material is applied in the group setting in verbatim seminars, role-play seminars and other pastoral care focused sessions. The verbatim format used asks students consistently to analyze and reflect upon the social context of the patient/resident/client/congregant/family and hospital/agency/congregational setting, to formulate a spiritual assessment charting tool, and to reflect upon the theological meaning and significance of the patient's/resident's/client's/congregant's situation and the pastoral meeting. Developing pastoral skills and learning to function effectively as a pastoral care giver are the main tasks of CPE. Students are introduced during the orientation period to basic pastoral skills, including reflective and empathic listening tools. Over the course of the unit students utilize conceptual material presented in didactics and verbatim sessions to learn about their own style of pastoral care and to broaden their repertoire of skills. Students are also oriented to the interdisciplinary team and learn by participation what their role is on that team. Students are oriented to the confidentiality policy of the clinical settings in which they work and a thorough discussion of the nature and limits of confidentiality is held at that time. Over the course of the unit students are encouraged to experiment with various pastoral resources in their delivery of pastoral care in various situations. Role-plays during verbatim sessions, didactics and individual supervision offer students the opportunity to practice utilizing various resources.

Level I Didactics:

- Introduction to Theological Reflection;
- Introduction to Spiritual Assessment;
- Dealing with Crisis;
- Jewish Perspectives on Pastoral Care;
- Theologies of Suffering;
- Cultural and Religious Diversity Program;
- Ethics;
- Death and Dying: Dealing with Grief, Loss and Bereavement Issues;
- Introduction to Pastoral Care;
- Reflective and Empathic Listening Role Play Seminar,
- Behavioral Health Issues in Ministry;
- Theology of Healing and Miracles;
- Prayer and Other Spiritual Resources.

Level II Curriculum Components:

Additionally, Level II students utilize a more in-depth verbatim analysis format and also prepare a case study which includes major conceptual work with a theology of suffering and a personality theorist. Students also learn more in-depth pastoral assessment skills and focus on issues of urban ministry and the diversity issues that are integral to the New York City area. Students who are doing their fourth unit of CPE also are required to do a ministry specialty project which includes major research on their chosen topic. Students must present an in-service to staff and peers on their specialty project towards the end of the fourth unit. In addition to continuing with the Level I components above, students in Level II work on developing more advanced pastoral skills which utilize the empathic connection with patients as a foundation upon which to work on a more focused level with persons’ spiritual needs. Students explore their own patterns of pastoral functioning and develop skills to effectively manage conflict in crisis and how they can maintain their own sense of self. Students do a case study utilizing a behavioral science model which they have worked to integrate into their pastoral care.

Suggested Level II Didactics:

- Boundaries and Self Care
- Sexuality, Aggression & Power
- Theological Themes for Ministry
- Anger as a Healing Dynamic and a Spiritual Resource
- Essential Qualities of Healthy Leadership
- Methods of Conflict Resolution

Suggested Readings (see bibliography for additional materials):

(Arnold 1982)	(Bloomquist 1989)
(Joanne Carlson Brown, Carole R. Bohn 1989)	(Clarke 1986)
(Clinebell 1984)	(Davis 1986)
(Egan 1975)	(Donald P. Irish 1993)
(Jongsma, A.; Kok, J. 1998)	<i>The Journal of Pastoral Care</i>
(Kushner 2004)	(Lowry 2000)
(McFague 1987)	(J. G.-P. Monica McGoldrick 2005)
(Oden 1983)	(Oglesby 1980)
(Pruyser 1976)	(Ulanov, The wizards' gate: picturing consciousness 1994)
(Ulanov, Religion and the unconscious 1975)	(Roukema 2003)

Pastoral Reflection

The process of increasing awareness and understanding of, and ability to articulate, the meaning and purpose of one’s experience in ministry.

Students learn about the clinical method of learning, and to use peer group and supervision to develop the capacity for evaluating one’s ministry. The curricular material will enable students to utilize the clinical method of learning to achieve educational goals and to formulate clear and specific goals for continuing pastoral formation with reference to personal strengths and weaknesses.

Required Content for Level I:

- The Clinical Method of Learning
- Identifying Professional Goals
- Developing a Learning Contract
- Establishing Ministry Priorities
- Evaluation as a tool for Ministry Development

Required Content for Level II:

- Professional Accountability and Documentation
- Elements of Self-Supervision
- Professional Development Strategies (Instruction specific to the program's pastoral care context)
- Models of Ministry Management

Related Objectives of CPE:

To understand and utilize the clinical method of learning.

The educational methodology of CPE is based upon the "action/reflection/action" model of learning. Students learn pastoral care and develop pastoral identity through practicing pastoral care, reflecting upon their work, and incorporating their insights and new knowledge into their pastoral work. CPE is also a self-directed style of adult learning. Inherent in the success of utilizing the clinical method of learning is the ability to define one's own learning goals, to self-reflect, and to learn from one's experience. Students will formulate their own learning contracts, thus defining their own needs and desires for growth. They will utilize the didactics, peer group sessions and individual supervision sessions to reflect upon their pastoral care and counseling. Students will receive an intensive introduction to the learning methodology and supervisory and peer support in the formulation of their learning contracts.

To utilize individual and group supervision for personal and professional growth and for developing the capacity to evaluate one's ministry.

Students have the opportunity for individual supervision with the CPE Supervisor on a regular basis during the CPE unit--once per week in a full-time unit and once every other week in an extended unit. Additional supervision may be arranged if necessary. Students will set their own agenda for their supervision sessions and define their own learning needs. Students are required to submit a "Reflection for Supervision" log for each week of CPE. This process communication offers the opportunity to articulate major themes of professional and personal growth and self-evaluation of one's ministry. Group supervision is utilized in verbatim seminars, role-play sessions and in the presentation of theology papers.

Related Outcomes for Level I

Use the clinical methods of learning to achieve their educational goals.

Formulate clear and specific goals for continuing pastoral formation with reference to personal strengths and weaknesses as identified through self-reflection, supervision, and feedback.

Related Outcome for Level II CPE:

Establish collaboration and dialogue with peers, authorities and other professionals.

Demonstrate awareness of the Spiritual Care Collaborative Common Standards for

Professional Chaplaincy. Note: The ACPE Standards and Code of Ethics supersede these standards.

Demonstrate self-supervision through realistic self-evaluation of pastoral functioning.

Level I Curriculum

Students are introduced to the clinical method of learning, learning contracts and adult learning theory in the orientation period by didactic presentation and through a practicum on developing learning goals. Students also work together to help each other formulate their learning contracts. At the mid-unit point in the unit, students offer feedback to help peers determine how they are working with their learning goals and how to modify their professional goals at that time. The verbatim sessions, IPR sessions and individual and group supervision sessions help students to integrate methods of evaluation to reflect upon their pastoral skills and their own pastoral functioning. Through this methodology students are learning pastoral skills and they are learning how to continue to learn by the reflection/action model.

Level I Didactics:

- Introduction to CPE;
- Introduction to Learning Contracts and the Experiential Educational Methodology;
- Introduction to Verbatims;
- Introduction to Educational Requirements;
- Beyond CPE: Utilizing the Training and Skills in the Congregational Context.

Level II Curriculum

Students at this level are expected to demonstrate awareness of the Spiritual Care Collaborative (SCC) Common Standards for Professional Chaplaincy and are expected to be working towards meeting all the qualifications and demonstrating competence in the theory of pastoral care, identity and conduct, pastoral and professional competencies, as articulated in the SCC Common Standards. They are expected to document their work with patients, residents and clients and work with staff more in-depth.

Students develop a more collaborative approach with peers and ACPE Certified Educator to evaluate their pastoral work and to define their professional learning goals. Students also work with the concept of the observing ego and work to strengthen their observing ego skills in their pastoral care. During individual supervision sessions, students who express interest are also oriented to job opportunity or continued training resources. Students in their third unit of CPE are expected to participate in an Advanced Learning Consultation, defining their own needs for continued growth and development. They are encouraged to utilize the feedback they receive to help them shape their own strategies for continued personal and pastoral formation. Fourth unit students are expected to do a ministry specialty project, which includes research, integration of theory and practice and a presentation to staff and peers about their learning.

Suggested Level II Didactics:

- Presentations of Ministry Specialty Projects
- Creating Effective Resumes
- Where & How to Look for Jobs in Pastoral Ministry

Suggested readings (see bibliography for additional materials):

(Belenky 1986)	(E. H. Friedman 1990)
(Jordan 1991)	(Moseley 1991)
(Palmer, To Know as We Are Known: Education as a Spiritual Journey 1993)	(Schön 1987)
(Stere 1989)	

Short Notation Bibliography According Competency Areas

CPE Competency Areas

A. Pastoral Formation

(Aiken 1996) *	(R. Armstrong 2005)
(Artress 2006)	(Baldwin 2007)
(Belenky 1986)	(Boyarin 1995) *
(Cooper-White 2004)	(Clinebell 1984)
(Curry 2000)(Dittes 1996)	(Doehring 2006)
(Driver 1998)	(Feld 1991)*
(Firestone 1998) *	(Fivush, R.; Haden, C. 2003)
(Forsyth 1997)	(Fowler 1995)
(J. Fowler, Faith Development and Pastoral Care 1987)	(Frankl 1959)
(E. H. Friedman 1990)	(Frymer-Kensky 1995) *
(Fuller 1994)	(Gerkin 1997)
(C. Gerkin 1984)	(Gilligan 1993)
(Gillman 1997) *	(Gillman, Sacred Fragments 1990) *
(Goldman 2006)	(Hauerwas, Suffering Presence 1986)
(Henderson 2006)	(Hunsinger, G.; Placher, W. 1993)
(Johnson 1953)	(Jordan 1991)
(Klug 1993)	(Kraemer 1995) *
(Kushner, The Lord is my shepherd: Healing wisdom of the Twenty-Third Psalm 2003) *	(Kushner, When Bad things happen to good people 2004) *
(Kushner, Who Needs God 1991) *	(Kushner, God was in this place and I did not know 1994) *
(M. Lerner 1994) *	(Yisrael Levitz, Abraham Twerski 2005) *
(Moessner 1996)	(Moseley 1991)
(Neusner 1998) *	(Nelson 1978)
(N. Ramsay 1998)	(Oden 1983)
(Olitzky 2000) *	(Palmer, To Know as We Are Known: Education as a Spiritual Journey 1993)
(Patton, From ministry to theology: pastoral action and reflection 1990)	(Patton, Pastoral care: an essential guide 2005)
(Pruyser 1976)	(Schulweis 1994)
(Stairs 2000)	(Larry VandeCreek, Arthur M. Lucas, eds. 2001)

(Wolpe 1992) *	(Wolpe, The Healer of Shattered Hearts: A Jewish View of God 1990) *
(Wolpe, Why Be Jewish 1995) *	

B. Pastoral Competence

I. General

(Adler 1992)	(Aiken, Why my, God?: A Jewish Guide for coping with suffering 1996)
(Akner 1993)	(Albom 1997)
(Alter 2007) *	(Arnold 1982)
(Address, R.; Person, H. 2003)	(Ahlskog, G.; Sands H. 2000)
(Belenky 1986)	(Berrin 1997) *
(Bevcar 2001)	(Bloom 2006)
(Bloomquist 1989)	(Brener 1993) *
(Broner 1994)	(Bruner, Acts of Meaning 1990)
(Capps, Reframing 1990)	(Capps, The Depleted Self 1993)
(Capps, D.; Fowler, G. 2001)	(Capps, Giving Counsel 2001)
(Cardin 1999) *	(Cardin, Out of the Depths I Call You 1992) *
(Carlton 1994)	(Carter,B.; McGoldrick M. 1999)
(Clarke 1986)	(Clapp 2005)
(Cowan, P.; Cowan, R. 1987) *	(Cutter 2007) *
(Cytron, B.; Schwartz, E. 1986) *	(Davidson 1984)
(Diamant 1998)	(Doka 2004)
(Doka, After Sudden Loss 1996)	(Doka, Before and After the Death 2007)
(Doka, Loss in Later Life 2002)	(Doka, Pain Management at the end of life: Bridging the Gap 2006)
(Doka, K.; Jennings B.; Corr, C. 2005)	(Dorff 2003) *
(Dykstra 2005)	(Emswiler, M.; Emswiler J. 2000)
(Enger, C.; Gardsbane, D. 2004) *	(Epstein, F.; Shimberg, E. 1993)
(Epstein, F.; Horwitz, J. 2003)	(Estes 1997)
(Evans 2004)	(Fein 2001) *
(Y. Fein 1997) *	(Feldman 1974) *
(Fitchett 1983)	(Fortune 1999)
(Fortune, M.; Marshall, J. 2002)	(J. Fowler 1996)
(J. Fowler, Faith Development and Pastoral Care 1987)	(Frank 1997)
(Frank, At the will of the body 1991)	(Maxine Glaz 2000)
(Gold 1988) *	(Goldberg 1989)
(M. Goldberg 2001)	(Monica McGoldrick 1999)
(Goldstein 1989) *	(Goleman 1995)

(Goleman, Vital Lies, Simple Truths: The Psychology of Self-Deception 1984)	(Goleman, Working with Emotional Intelligence 1998)
(Gordon 1985) *	(Goshen-Gottstein Jerusalem) *
(Graham 1992)	(Greenberg 2008)
(Griffith and Elliott 2002)	(Grollman 1988)
(Grollman, Straight Talk about Death for Teenagers 1993)	(Grollman, Talking about Death: A Dialogue between parent and child 1992)
(Grossoehme 1999)	(L. Hall 2008)
(Handler, J.; Hetherington K.; Kelman S. 1997) *	(Hauerwas 1990)
(Hauerwas, Why Narrative? 1989)	(Hauerwas, A Community of Character 1981)
(Hedahl 2001)	(Hendin 1995)
(Herl, D.; Berman M. 2004)	(Herman 1997)
(Hoffman 1981)	(Hurwitz, P.; Picard, J.; Steinberg, A. 2006) *
(Jack 1991)	(Jaffe, H.; Rudin, J.; Rudin, M. 1986)
	(James 2008)
(Johnson, C.; McGee, M. 1986)	(Keating 1987)
(Kegan, R.; Laskow Lahey, L. 2001)	(Kelman 2000) *
(Kessler 2001)	(Koenig, H.; Weaver, A. 1997)
(Kushner, When Children Ask About God 1971)	(Kushner, Living a life that matters 2001)
(Kutscher 1990)	(Karen Lebacqz 2000)
(Lamm 2000) *	(Lamm, Consolation 2004) *
(Landesman 2004)	(Lattanzi-Licht, M.; Doka, K. 2003)
(H. Lerner 1989)	(Lev 2003) *
(Levy 2002) *	(Liss-Levinson 1995) *
(Lowry 2000)	(Mackler 2000) *
(Meier 1988)	(Kenneth R. Mitchell, Herbert Anderson 1983)
(Christie Cozad Neuger 1997)	(Nichols 1995)
(O'Connor 2002)	(Ochs and Olitzky 1997) *
(K. Olitzky 2000) *	(Olitzky, K.; Forman, L. 1999) *
(Olitzky, K.; Copans, S. 1991) *	(Orenstein 1994) *
(Ormont 2009)	(Otwell 2007)
(Ozarowski 1995) *	(Naomi Paget 2006)
(Patton, Pastoral care in context: an introduction to pastoral care 1993)	(Person 2003) *
(Poling, J.; Neuger, C. 2002)	(Pruyser 1976)
(Remen, Kitchen Table Wisdom 2006) *	(Remen, My Grandfather's Blessings: Stories of Strength, Refuge, and Belonging 2001) *

(Rendle 2000)	(Riemer 1995) *
(Riemer, J.; Stampfer, N. 1991) *	(Rogers 2002)
(Rosner, F.; Bleich, D. 1987) *	(Rosner 1986) *
(Ross 2003) *	(Savage 1996)
(Schimmel 2002) *	(Schimmel, The Seven Deadly Sins: Jewish, Christian, and Classical Reflections on Human Psychology 1997) *
(Schon 1984)	(Schur 1991) *
(Schwartz 2003) *	(Schwartz, Judaism and Justice 2006) *
(D. Smith 1999)	(D. Smith, The Complete Book of Counseling the Dying and the Grieving 2003)
(Sonsino, R.; Syme, D. 1990) *	(Sontag 1979)
(Steinke 2000)	(Stone 1996)
(H. Stone 2001)	(I. Stone 1992) *
(Tannen 2001)	(Telushkin 1996) *
(Tilley 2007)	(VandeCreek 1997)
(Larry Vandecreek 2008)	(Viorst 1986)
(Weintraub 1994) *	(Weaver, A.; Revilla, L.; Koenig, H. 2002)
(Weiser 1994)	(Wolfson 1996) *
(Yoskowitz 2001) *	

II. Multi-Cultural and Multi-Faith

(Addison 2006)	(Robert Anderson, Mary Fukuyama 2004)
(Armstrong 2002)	(Augsburger 1986)
(Berling 2004)	(Berzoff 2007)
(Boys, M.; Lee, S. 2006) *	(Kathryn L. Braun, James H. Pietsch, Patricia L. Blanchette. 2000)
(Chalmer E. Thompson, Robert T. Carter, eds. 1997)	(Carter 1998)
(Hosansky, N.; Jalil, M. 2003) *	(Hussain 2006)
(K. Sherry, Z. Sherwood 1995)	(Kenneth Davis, Yolanda Tarango 2006)
(D. Friedman 2005) *	(D. Irish, K. Lundquist, V. Nelsen 1993)
(King 1994)	(Kirkwood, A hospital handbook on multiculturalism and religion 1993)
(Kirkwood, Pastoral Care to Muslims 2002)	(Stuart Matlins 2006)
(McCall 1986)	(Monica McGoldrick, Joe Giordano, John K. Pearce 1996)
(Montilla 2006)	(Morrison 2005)
(Pargament 1997) *	(Prothero 2008)
(Ramirez 1991)	(Scanzoni 1994)
(Smith 1997)	(Stuart 1997)

(Van Beek 1996)	(Wilkes 1995) *
(Wimberly, African American pastoral care 2008)	(Wimberly, Moving from shame to self-worth : preaching and pastoral care 1999)
(Young-Bruehl 1999)	

III. Ministry Development & Leadership

(Davis 1986)	(Donald Hands, Wayne Fehr 1994)
(Palmer, The Active Life: Wisdom for Work, Creativity and Caring 1991)	(Palmer, To Know as We Are Known: Education as a Spiritual Journey 1993)
(Richard Riding, Stephen Rayner 1998)	

C. Pastoral Reflection

(Albers 1995)	(Asquith 1992)
(Boss 2000)	(Empereur 1990)
(Groeschel 1995)	(Jones 2001)
(Hall 1992)	(Kegan 1982)
(Knowles 1983)	(Kornfield 1993)
(Kushner 2004) *	(Lidz 1983)
(Nemeck & Coombs 1993)	(Nouwen, The wounded healer: ministry in contemporary society 1990)
(Nouwen, Spiritual Direction 2006)	(O'Donohue 2008)
(Patton, Is Human Forgiveness Possible: A Pastoral Care Perspective 2003)	(Peck 2003)
(Pennington 1982)	(Tournier 1999)
(Ulanov Belford 2001)	(Viscott 1990)
(A. Weems 1999)	(R. Weems 1993)
(Bonhoeffer 1967)	(Coles 1989)
(Frank 1997)	(E. Friedman 1985)
(Egan 1975)	(Hess 1997)
(Johnson 1953)	(Jongsma, A.; Kok, J. 1998)
(Knitter 2002)	(McFague 1987)
(Miller 1981)	(Niebuhr 2001)
(Nouwen, The wounded healer: ministry in contemporary society 1990)	(Oden 1983)
(Peterson 1992)	(Tillich, The Courage to Be 1958)
(Tillich, The eternal now 1963)	(Tillich, What is religion? 1969)
(Ulanov, Religion and the unconscious 1975)	(Ulanov, The wizards' gate: picturing consciousness 1994)
(Volf 1996)	

Psychiatry & Behavioral Health

(Barrett 2001)	(Capps 2006)
(Robert W. Firestone, Lisa A. Firestone, and Joyce Catlett 2003)	(Herman 1997)
(Jung 1954)	(Aziz 1990)
(Leonard 1989)	(Peck 2003)
(Randour 1993)	(Roukema 2003)
(Slochower 2004)	(Koenig 2009)
(Winnicott, The child, the family, and the outside world 2003)	(Winnicott, Holding and interpretation: fragment of an analysis 1986)

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CLINICAL PASTORAL EDUCATION

AT

Union Theological Seminary

SECTION IV

Educational Tools and Resources

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GOAL SETTING BY ADULT LEARNERS

Learning = the prevention of obsolescence.

Thus, education is:

- 1) a life-long process
- 2) self-directed

CPE is different from some other types of graduate education.

1. Questions are answered by experience rather than by the authority or expert.
2. The basic orientation to learning is more collaborative than competitive.
3. Self-critique grows out of self-acceptance rather than self-rejection.
4. The learning, if truly self-directed, becomes life-enhancing and even a euphoric experience.

The overall goal is to achieve integrated self-identity through the development of our full potential; to gratify needs; to mature.

"A mature person is not one who has come to a certain level of achievement and stopped there. He is rather a *maturing* person—one whose *linkages with life* are constantly becoming stronger and richer because his attitudes are such as to encourage their growth ... A mature person, for example, is not one who knows a large number of facts. Rather, he is one whose mental habits are such that he grows in knowledge and the wise use of it"

--Harry A. Overstreet, The Mature Mind

The idea of maturity as a goal of education must be identified more specifically than that, however, if it is to serve as a guide to continuous learning. Out of the psychological literature comes the notion that there are several dimensions of the maturing process, each with its own unique cycle of development. If the really critical dimensions of the maturing process could be identified, then the adult educator would have some reliable yardsticks against which to measure the accomplishment of his mission. As a starting point, the fifteen dimensions below are nominated for consideration. (Note that these dimensions describe directions of growth, not absolute states to be achieved.)

DIMENSIONS OF MATURATION

FROM

TOWARD

1. Dependence _____ Autonomy
2. Passivity _____ Activity
3. Subjectivity _____ Objectivity
4. Ignorance _____ Enlightenment
5. Small Abilities _____ Large Abilities
6. Few Responsibilities _____ Many Responsibilities
7. Narrow Interests _____ Broad Interests
8. Selfishness _____ Altruism
9. Self-rejection _____ Self-acceptance
10. Amorphous self-identity _____ Integrated self-identity
11. Focus on particulars _____ Focus on principles
12. Superficial concerns _____ Deep concerns
13. Imitation _____ Originality
14. Need for certainty _____ Tolerance for ambiguity
15. Impulsiveness _____ Rationality

THE LEARNING CONTRACT

Hybrid Clinical Pastoral Education FE 103/104

Union Theological Seminary

The Four Types of Goals:

1. Personal Growth Goals: What areas are you going to grow in personally in this unit of CPE?
2. Professional Issue Goals: What areas are you going to focus upon in terms of developing yourself as a professional pastoral educator?
3. Clinical Practice Goals: What pastoral and/or supervisory skills are you hoping to acquire during this unit of CPE?
4. Spiritual Goals: In what ways will you work on your spiritual development and growth during this unit of CPE?

You should present one goal in each category. Make the goal reasonable for the length of the training. For each goal you make, state what it is and answer the following five questions about each one, in depth.

For each goal:

State the goal: (What it is you want to learn)

- A. Why is this your goal?
(Why do you want to learn it?)
- B. How do you plan to work towards this goal and specifically which parts of the program will you utilize to help you to achieve this goal?
(How are you going to learn it?)
- C. How will you evaluate your work towards this goal?
(How will you know you have learned it?)
- D. How might you sabotage yourself in trying to reach this goal?
(What might get in your way of learning it?)

Guidelines for Goal Setting

Learning Goals:

A learning goal is meant to meet the learning need found in the gap between where you are now and where you want to be in regard to a particular set of competencies. Review the ACPE Supervisory competencies, past feedback from your peers and supervisors, if given, and prepare goals that address your learning needs. Where are you now and where do you want to be at the end of the unit? One means of freeing up energy to meet goals is to actively assess what will help in reaching the goal and what will get in the way.

A Goal Must/Should Be:

CONCEIVABLE: One must be able to conceptualize the goal so that it is understandable and then be able to identify clearly what the first step or two should be.

BELIEVABLE: In addition to being consistent with one's personal value system, one must believe they can reach the goal. This refers to the need to have a positive, affirmative feeling about one's self.

CONTROLLABLE: If a goal includes the involvement of anyone else, a person should first obtain the permission of the other person or persons to be involved. Or, the goal may be stated as an invitation.

MEASURABLE: The goal must be stated so that it is measurable. Think through how you will measure the outcome and state this in the learning contract.

DESIRABLE: a goal should be something a person really wants to do. Whatever the ambition, it should be one that a person wants to fulfill, rather something the person feels should be done. The **'want'** factor in this is vital to growth and change.

STATED WITH NO ALTERNATIVES: Research has shown that if one wants to do one thing or another, giving oneself an alternative, the person seldom gets beyond the 'or' and ends up doing neither. Even though a person may set out toward one goal they can stop at any point and drop it for a new one.

LIMITED IN NUMBER: One can only attend to a very few goals at one time. Too many goals chosen at one time overloads our system. Success with a few goals invites success with a few more.

GROWTH FACILITATING: The goal should never be destructive to oneself, to others or to society but rather should be set to reach the best possible growth in person and ministry.

IN LINE WITH ACPE OUTCOMES: The goal must fall within the guidelines of the ACPE supervisory outcomes.

MINISTRY ENCOUNTER VERBATIM

Verbatim Form

(Outline for Writing a Verbatim Report on a Ministry Encounter)

Student's Name
Student's Religion

Congregant/Client's Initials
Congregant/Client's Religion

Date of Conversation____ No. of Verbatim____ No. of Conversations____

Location of Visit

I. INTRODUCTION

(Leave a margin
for notes)

A. Background

State here all significant information that you have learned about the person visited. Include known background of the patient, such as age, sex, race, religious/spiritual issues, lifestyle, physical condition and concerns. Include information gleaned from previous visits, review of the chart or talk with staff. What did you know about the person before the visit?

B. Context

Describe the situation. Was this a referral? By whom? Where did the conversation take place? What time? Include your observations about the surroundings and persons as you began the visit. Be alert and include your observations about the context, the person, family, and any non-verbal communication.

C. Impressions

Describe your feelings. What did the persons, setting, circumstances evoke in you? Describe all of the above in detail so that the reader can experience the people and setting as you did.

D. What I want to Learn About, Questions for Feedback

Take some time to think about what feedback you would like from the presentation of this verbatim. State what you want to work on or learn about from this verbatim. "I just want your feedback" or "It was the only visit I could remember" – are not acceptable reasons.

II. Ministry Event

This is to be as nearly a verbatim an account of the conversation as possible. Report facial expressions, pauses, tone of voice, sounds, actions and all significant interactions between you and the persons involved. Include your feelings, reactions and thoughts. Write the conversation out in full, including prayers and put all other comments in parentheses. Record the conversation using direct quotations, number consecutively in the following format.

I Intern, P Parishioner, G Grandmother, etc.

I1 Hello. I understand you wanted to speak to someone about a spiritual concern? (Said tentatively, as I noticed the look on the parishioner's face.)

P1 Hi ya. (Parishioner speaks loudly and cheerfully and leads me to the nearest pew to sit down.)

G1 Oh good, the pastor's here. (Grandmother exits)

P22 That was a wonderful visit.

I22 (Feeling greatly relieved.) I'm glad we were able to talk.

III. CONCLUSIONS

A. Analysis

In this section the focus is on the patient. Analyze the psychological, social and spiritual dynamics of the patient. What was the person's initial concern? How was the person feeling throughout the visit? What were their spiritual and religious strengths and weaknesses? As the conversation progressed, what did you understand about the person's spiritual state of being, family concerns, and means of coping, social environment? Describe the dynamics that took place as the conversation developed. Be specific and use conversation numbers to identify exchanges. For example: in P3 the parishioner seemed concerned about the changes in their life and then laughed and changed the subject. In P10, however, he began to slow down his speech and began to show signs of despair as he spoke about the many current losses in his life.

B. Evaluation

In this section the focus is on the intern. Evaluate your ministry. What were your strengths and weaknesses as a ministry intern? How were you feeling during the visit? How did this visit address your learning goals? Which interventions met the client's needs, which did not and why? Again, use specifics to point to particular sections of the conversation. For example: In C1 I was feeling hesitant as I remembered my last encounter with a person in this condition. I focused on the person's spiritual concerns in C10, however, and began to work on my goal of staying with people in despair. Describe the breadth and depth of your feelings, evaluate your responses and speculate about your growth. Where did you fail? Were there any breakthroughs? What did you miss? How might you do things differently?

C. Spiritual Assessment

Which spiritual assessment tool did you use? How did your assessment of the person's spiritual needs and strengths guide this encounter?

D. Theological Reflection

What theological issues and questions were raised by this visit? This section may focus on the client/parishioner or the ministry intern and is an opportunity to delve more deeply into theological questions and issues that arose in response to the conversation. Does this bring to mind any specific doctrines, questions, or a specific theology of pastoral care? Does any biblical passage address the issues for you? Spend some time thinking through this section and reflect on any theological problems, questions or issues that arise. How does this visit help to shape you as a pastoral care giver, a person of faith, a theologian?

E. Spiritual Reflection

Interpret the visit spiritually for yourself.

1. Where do the patient's/resident's/client's spiritual issues touch you the most?
2. What spiritual issues or questions does this visit or this person raise for you?
3. Where and how did you experience (or not) the presence of God in this visit?
4. Is there anything in your own experience of suffering that you think affected you during this visit?

Choosing a Visit for Verbatim Presentation

The richest verbatims come from situations in which you were deeply involved. Sometimes they are from encounters in which you felt you did well, often they come from visits in which you feel you missed the mark, made mistakes or didn't know what to do. A "good" verbatim is one in which there are rich opportunities for growth and learning.

Try to write up the conversation for a verbatim immediately following the visit. If this isn't possible, jot down some notes after the visit and write it up soon thereafter. Then take some time to reflect on the visit, look at it critically and let ideas, questions and theological reflections flourish.

On from Here

Suggest future ministry plans and goals. What would your strategy for future encounter with this person. (Answer this even if there will be no next visit)

USING THE VERBATIM SEMINAR FOR LEARNING

What would you like peers/supervisors to look at in this conversation? In your pastoral work? Why did you choose this conversation to write up as a verbatim and what would you like to learn? Spend some time coming up with specific areas for discussion.

SPIRITUAL ASSESSMENT VERBATIM

Student's Name
Student's Religion

Patient's Initials
Patient's Religion

Date of Conversation____
Location of Visit

No. of Conversations____

I. INTRODUCTION

(Leave a margin
for notes)

A. Context

State here all significant information that you have learned about the person visited. Include known background of the patient, such as age, sex, race, religious/spiritual issues, lifestyle, physical condition and concerns. What did you know about the person before the visit? Describe your feelings. What did the persons, setting, circumstances evoke in you?

B. What I want to Learn About, Questions for Feedback

Take some time to think about what feedback you would like from the presentation of this verbatim. State what you want to work on or learn about from this verbatim. Be specific.

II. PASTORAL CALL

MI Ministry Intern

C1 Client

(Put feelings and observations in parentheses)

IV. CONCLUSIONS

A. Analysis and Evaluation

In this section the focus is on the patient. Describe the dynamics that took place as the conversation developed. Be specific and use conversation numbers to identify exchanges.

Evaluate your ministry. What were your strengths and weaknesses as a pastoral caregiver? Where did you fail? Were there any breakthroughs? What did you miss? How might you do things differently?

C. SPIRITUAL ASSESSMENT REVIEW

I. Spiritual Assessment Tool

Describe which spiritual assessment tool you use and why you chose this one.

II. Spiritual Assessment

What were the client's HOPES, NEEDS, RESOURCES?

-assess each of these three areas using the spiritual assessment tool that you have chosen

III. Spiritual Plan of Care (created in collaboration with the patient)

Describe the spiritual plan of care that you developed, the spiritual interventions that you used

and evaluate how well it worked.

1V. Next Steps

What are your next steps in caring for this patient? What are the patients' next steps?

IV. Chart Note

Write a brief (2-3 sentence) note that you would put in the patient's chart.

D. Theological Reflection

What theological issues and questions were raised by this visit? This section may focus on the patient or the chaplain and is an opportunity to delve more deeply into theological questions and issues that arose in response to the pastoral call. Does this bring to mind any specific doctrines, questions, or a specific theology of pastoral care? Does any biblical passage address the issues for you? Spend some time thinking through this section and reflect on any theological problems, questions or issues that arise. How does this visit help to shape you as a pastoral care giver, a person of faith, a theologian?

TRANSFERENCE VERBATIM

Student's Name
Student's Religion
Student's Ethnicity, Culture

Patient's Initials
Patient's Religion
Patient's Ethnicity, Culture

Date of Conversation____
Location of Visit

No. of Conversations____

I. INTRODUCTION

(Leave a margin
for notes)

A. Context (Brief)

State here all significant information that you have learned about the person visited. Include known background of the patient, such as age, sex, race, religious/spiritual issues, lifestyle, physical condition and concerns. What did you know about the person before the visit? Describe how you came into contact with the patient – was it a referral? If so, why?

B. Your Feelings/Thoughts/Questions

Describe how you were feeling as you began the pastoral visits, even as you received the referral. What thoughts, questions or personal issues came to mind?

C. What I want to Learn About, Questions for Feedback

Take some time to think about what feedback you would like from the presentation of this verbatim. State what you want to work on or learn about from this verbatim. Be specific.

II. PASTORAL CALL

I1 CPE INTERN

C1 CONGREGANT

(Put feelings and observations in parentheses)

V. CONCLUSIONS

A. Analysis and Evaluation (Brief)

In this section the focus is on the patient. Describe the dynamics that took place as the conversation developed. Be specific and use conversation numbers to identify exchanges.

Evaluate your ministry. What were your strengths and weaknesses as a pastoral caregiver? Where did you fail? Were there any breakthroughs? What did you miss? How might you do things differently?

B. Transference

Describe your reactions to this patient/family - your emotions, automatic thoughts any ideas that may have been transferred from past relationships onto this present relationship. A transference reaction means that you are reacting to someone from past relationships/roles. This is usually pre-conscious. How do you know you're having a transference reaction? It's often difficult to know but some clues are:

- You have a particularly strong positive or negative reaction to a patient
- You continue to think about this patient after the visit, with very positive or negative thoughts
- You find you are going out of your way, above and beyond to help someone

After you describe your reactions, hypothesize about what previous relationship is being triggered by this patient and how those earlier feelings impacted the visits.

Next Steps:

What work do you need to do to “unhook” yourself from your earlier transference feelings so that you are freer to see the patient for who they are, not who they remind you of? What are your plans for your future work for yourself as a chaplain and for your work with this patient?

D. Theological Reflection

What theological issues and questions were raised by this visit? This section may focus on the patient or the chaplain and is an opportunity to delve more deeply into theological questions and issues that arose in response to the pastoral call. Look specifically at the theology intrinsic in the transference relationship.

CRITICAL INCIDENT REPORT

Type at least one page in which you describe what for you was a critical incident in your pastoral care work. Critical incidents are pastoral experiences that may not lend themselves readily to the verbatim form of reporting, yet they are experiences creating personal involvement that may have caused increased anxiety in you or, on the other hand, it may be an incident that was exceptionally heartwarming and gratifying. In any case, it should be something which you see as a high-point or low-point in your pastoral work, and on which you want to reflect and receive supervision. Cover as many of the following areas as appropriate.

1. Describe the incident, happening or involvement as best you can.
2. Attempt to describe any emotions you perceived in others.
3. Describe your own personal feelings about the situation.
4. If the incident is a low point, attempt to state the problem as you see it
If the incident is a high point, attempt to state why.
5. Record those verbal interchanges in verbatim form which you judge were significant and central to the incident/involvement/relationship.
6. Record all observations of nonverbal communication (i.e., facial expressions, gestures, movement of hands, posture, etc.).
7. If it was a low point, list all of the other ways you might have handled it.
If it was a high point, state any new insights or growth you perceive in the situation.

ETHICAL CASE STUDY

NAME _____

PATIENT'S INITIALS _____

1. Known Facts:

Summarize the factual information you have learned about the person and/or family. Describe in as much detail as possible the person's situation and relevant medical data.

11. Ethical Questions:

What ethical questions are raised by this case? Include any questions which seem relevant.

III. Ethical Principles:

What ethical principles; concepts and theories are relevant to the case?

IV. Theological Basis:

How do the ethical concepts relate to theological formations, your own beliefs, and the beliefs of persons involved in the case?

V. Personal:

What feelings and thoughts arise in you?

VI. Pastoral Response:

Include any past conversations which seem relevant to the ethical issues. What are your plans?

CASE STUDY OUTLINE

I. THEORETICAL PERSPECTIVES

- A. Pick a major psychological theory that you will use to help you understand the patient/family that you are using for your case study. Write a one-page synopsis of the theory. This is in essence a book report, but focus your report on utilizing this theory for pastoral practice. You are going to teach this to your peers in your presentation.
- B. Pick one major theological perspective to use in your case study. Write a one-page synopsis of the theological position you are using. As above, focus your report on utilizing this theology in pastoral practice.
- C. Summarize how these theoretical positions blend, complement, enhance, and critique one another. How do you utilize the psychological and theological perspectives together?

II. PASTORAL PRACTICE

- A. Background and introduction of the Patient (follow verbatim guidelines).
- B. Verbatim I
 1. Context
 2. Conversation
 3. Conclusion (Sections from the verbatim analysis section)
 - a. Analysis
 - b. Dynamics
 - c. Brief Evaluation of Responses
 - d. Theological Reflection
 - e. Spiritual Assessment (Demonstrate what tools you used and how you made this assessment.)
 - f. Pastoral Plan
- C. Verbatim II
 4. Context
 5. Conversation
 6. Conclusion
 - a. Analysis
 - b. Dynamics
 - c. Brief Evaluation of Responses
 - d. Theological Reflection
 - e. Spiritual Assessment
 - f. Pastoral Plan

E. Verbatim III

7. Context
8. Conversation
9. Conclusion
 - g. Analysis
 - h. Dynamics
 - i. Brief Evaluation of Responses
 - j. Theological Reflection
 - k. Spiritual Assessment
 - l. Pastoral Plan

III. THEORETICAL AND PASTORAL INTEGRATION

- A. Psychological Analysis of the three visits overall. What is your analysis now after the three visits? How do you apply your psychological theory to this case? Utilize categories from the verbatim analysis and focus on integration and analysis of patient visits and dynamics using psychological theory.
- B. Theological Analysis. Focus on new theological perspective, Assess your spiritual assessment and pastoral plans according to the theological perspective you have chosen. How does it illumine the spiritual needs and strengths of this person? How can you utilize this theology to enhance your pastoral care of this person/family?

PROCESS GROUP SYSTEMS-
CENTERED THEORY

Goals of Ministry Training:

To build relationships with parishioners in which the intern can assist the parishioners in accessing and using their spiritual resources for their healing and growth processes.

To build a learning context in which students can develop their identity as clergy professionals, gain skills used in providing pastoral care and develop themselves as members of learning cohort.

To meet the outcomes of level I or level II clinical pastoral education, ACPE.

Goals of Process Group:

1. Develop personally within one's professional context
2. Learn to emotionally attune and develop richer pastoral relationships
3. Understand the system of the patient/chaplain
4. Move from person to member and take up membership as a student in CPE and as a clergy member in professional context
5. Differentiate person context from professional context
6. Differentiate functional roles from automatic/personalized roles
7. Understand the phases of system development and the system hierarchy

Process group is a time to explore your inner landscape to develop your ability to attune to yourself and to others so that you can bring this ability, and the knowledge gained into your pastoral care ministry. It is also an opportunity to learn about small groups which are found in ministry in many forms in congregations and alternative settings. Process group provides you with an opportunity to learn about how you function in groups as well and to explore functional roles and role locks.

It is recommended that, as often as possible, the conversation be kept to the "Here and Now," and that the participants focus on using emotional rather than intellectual language.

The CPE peer group serves a vital support system as well as a locus for learning. It is a place where old behaviors can be observed, new behaviors attempted and learning from peers and supervisor directly experienced and assimilated.

SYSTEM REFLECTION

Goal

The goal of this project is to reflect upon your pastoral care and your pastoral identity within the context of living human systems. How much do you know about the system in which you work? How can you increase your knowledge and use that knowledge to enhance your pastoral care effectiveness?

Three Functional Systems Member

Subgroup

Group as a Whole

I. Member System Task

To develop an observing self-system

- To focus on member role, goal and the context
- To learn through exploring (not explaining) in all systems
- To stay in role and take things “not just personally”
- To access information from the apprehensive and comprehensive systems

II. Subgroup System Observations and Actions

- Understanding role and ministry from within different functional subgroup systems

III. System Group as a Whole Observations and Actions

- Using systems understanding to view pastoral care in the clinical setting

A. Write out a brief description of one ministry context where you serve.

- What is the goal of this context?
- Who is the leader? – appointed & functional
- How are decisions made?
- What is the emotional “feel” of the unit?
- Name and describe the subgroups within that unit?
- Where is the conflict in the unit?
- What is your role on the unit? What is your goal?

B. Write a paragraph or two about an incident on this unit in which you were involved.

1. Describe the dynamics that were displayed in the incident.
2. What was your role and goal in this incident?
3. Describe the pastoral care goal and how well it was achieved.
4. Describe the theological elements that contributed to your understanding of your pastoral goal

What have you learned about:

A. Yourself as a minister?

B. Your ministry setting?

C. Ministry in your field education setting?

THEOLOGICAL DYNAMICS PAPER

This is a creative expression, reflecting the hot issues that came up for you during this unit. Treat the theme from a theological point of view. You may use images from your religious tradition out of which to claim your story, struggle, response. The focus is on the struggle as you consider it from the vantage of spirituality.

Issues such as anger, guilt, grace, peace, faith, loss, reconciliation, trust, meaning, hope are relevant.

You may write in any genre you choose; essay, biography, poetry, fiction, journal, drama.

Make it your theological dynamics. There is no right or wrong here – only the real reflection of your process.

In preparation for the paper, questions to ask yourself:

- 1) What do I leave my field placement setting thinking about?
- 2) Which feeling seems strongest over these weeks? Why?
- 3) What has changed in me, in my beliefs, in my relationship to God?
- 4) What would my confessions consist of? What questions would I put to God?

VERBATIM WITH GOD

The Verbatim with God exercise is designed and intended as a tool to help you access what is happening in some particular aspect of your relationship with God as you are pastoring other people and as you are learning and growing in these abilities. Unlike the pastoral visitation verbatim, this one is not aimed at developing your pastoral skills with other people.

You may find it most helpful to write the text of the verbatim first, then answer the questions about it. Try not to analyze your conversation as you are writing it. Let it flow as much as possible.

Introductory Information

Describe the setting in which this conversation took place. Include, time, place, physical surroundings, etc. What events or issues precipitated this particular conversation? What was your emotional temperature at the beginning of the conversation? What was it a few minutes into the conversation?

Text of the Verbatim:

For the verbatim with God, please write a “conversation” you have with God about a significant issue you are working with or struggling with in the unit. It could be patient related, or about your own personal or professional issues as they have emerged within the framework of CPE. Think of it as praying on paper. Record God’s responses as you believe God might respond if God were speaking to you directly in language.

Reflections and Evaluation:

How did the experience of writing the verbatim affect you? What happened with the initial feelings that led to the conversation - what are you feelings now? Was the experience spiritually enriching? If so, how? In retrospect, what new insights or questions does this conversation raise for you? How does it affect the way you think about your relationship with God?

A SPIRITUAL AUTOBIOGRAPHICAL REFLECTION ON SUFFERING

The purpose of this exercise is to help you remember a significant experience that has shaped the way you think about suffering and about God. However, the story you write may or may not be overtly about God, or even explicitly religious. All authentic stories are innately spiritual. This autobiographical sketch is intended to be a snapshot of a particular experience or event at a particular time in your life—not an overview. It should offer the reader and hearer of the story an opportunity to enter into that moment of your life with you, seeing what you saw, feeling what you felt, tasting, smelling, etc. You will be given some examples of other people’s spiritual autobiographical sketches to give you a better idea as we get closer to the assignment.

Instructions for Writing the Spiritual Autobiographical Reflection Paper:

1. Read the portion of the book which is supplied to you from The Situation and The Story by Vivian Gornick.
2. Choose an experience or event in your life that has significance for you that is related to your own suffering (directly your own, or indirectly—as in the suffering of someone close to you that affected you deeply).
3. Write about the experience as if you are there—not as an objective third party standing back analyzing the event, but from within it. Recreate it as much as possible on paper.
4. Page length is up to you, but aim for approximately 2 – 3, typed, single-spaced pages.

As you sit to write, notice what story or memory emerges for you—don’t analyze it too much, just let it come up and write it. This exercise is not intended to force you to share beyond what you feel safe enough to share, but I do encourage you to decide how much risk you can take in sharing and challenge yourself to do that. These can be powerful, healing experiences. Feel free to ask any questions you may have.

PAPER ON YOUR THEOLOGY OF SUFFERING

For this assignment you will write a paper on YOUR theology of suffering. This paper should incorporate or touch upon your life experience, your position within your family (the dynamics), your pastoral care experiences within the hospital, agency or religious community, your faith traditions and beliefs, themes from two of the previously assigned readings on pastoral care, and a textual passage or motif from your tradition. The paper should be no more than four to five typed pages.

On the front of the paper, please attach a document that contains a list of the following for your paper:

- 1) Your Name
- 2) The specific life experience or experiences you are referencing in the paper. (Just name it, you do not have to describe it here.)
- 3) The specific family dynamic you are referencing.
- 4) The specific pastoral care experiences from within the hospital, agency or religious community which you are referencing. (Again, you can just list the person's initials and a brief word about him/her to remind us who s/he is, or the verbatim number you wrote on him/her if applicable.)
- 5) The specific faith tradition and beliefs that you are referencing in the paper.
- 6) The textual passage, theme or motif from your tradition that you are using.

These items will provide us with a sense of the building blocks that you are utilizing to construct your theology of suffering.

MID-UNIT EVALUATION

Part A. Evaluation of Your Progress on Your Learning Goals

Evaluate your progress on each goal. Write a paragraph for each goal with data on how well you are accomplishing the goal, barriers to learning, successes. Give specific data about your growth and areas for ongoing growth.

Part B. Evaluation of Relationships

Describe your relationship; with each of your peers and your supervisor and the group (one by one.) What have you learned from each person and the group? What have they learned from you? What one piece of feedback would you give them to assist them in better using the group to meet their goals?

Part C. Ministry Competence Exercises

1. Name two conceptual ideas that you have learned thus far and how it applies to your pastoral care. “Conceptual ideas” are the thoughts or theoretical materials that are taught in didactics or class settings which you are then asked to incorporate into the way you provide care in your ministry setting.

EXAMPLE: 1. The notion that “grieving” is an ongoing process, not a single event, has helped me in my visits with grieving parishioners. 2. The idea that “communications have more than one meaning” has been a revelation and helped me to listen to the music behind the words.

2. Name two patients, residents or clients with whom you have worked thus far and list what you have learned from each of them about pastoral care, God, yourself, suffering, etc.

EXAMPLE: Patient BK was a 25-year old male suffering from sickle cell anemia. I visited him three times. I learned how to tolerate feeling helpless as I listened to his life story and saw how just listening to his pain rather than trying to cheer him up made him feel understood and heard. I also learned how debilitating chronic pain can be, and shed some of my pre-conceived notions of how people should try to buck-up.

Part D. Write a parable/midrash/story about your experience in CPE thus far.

Include each group member, the supervisor and yourself as characters or objects in the story. Write the story in a narrative format—tell us a story. Be creative. You may use a familiar midrash, story or parable as a jumping off point or you may make up your own. {No more than 1 and 1/2 pages}

FINAL EVALUATION FORM - LEVEL I

This is your final self-evaluation for this unit of CPE. It is a formal document and should be prepared in a typed, neat, format with good spelling, grammar, etc. This document, accompanied by a copy of the final evaluation form you receive from the CPE Supervisor, will be maintained in your file for ten years. These two documents together serve as the official documentation that you have completed a unit of CPE. Like your other papers and projects, you will present this in your peer group for feedback, critique and discussion. Your final evaluation should be no less than four (4), and no more than six (6), typewritten, single-spaced pages. Papers that are less than four or more than six pages will not be accepted. Each section should be written in a narrative format, incorporating all the reflection questions within it. In preparation, make notes for each question asked under each section. Then write the narrative that will incorporate these elements, stressing the ones that are most salient to you. Be specific about your learning. Use patient/staff/ peer/ supervisory vignettes to demonstrate HOW you learned what you are writing about. Remember that you are writing about/reflecting upon your learning PROCESS. Your final evaluation should reflect the journey you have made--where you began, where you are now and a good travelogue for how you got there. Be creative. You do not need to type in the outcomes listed under each section in your final evaluation. They are printed here as a reference. Please prepare enough copies for each member of the group, plus 2 copies for the supervisor.

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FINAL EVALUATION

Student's Name:

CPE Center:

Dates of the Program:

CPE Supervisor:

Level of CPE:

Pastoral Formation

The exploration and development of one's pastoral identity and practice through integrating one's heritage, theology and knowledge of behavioral and social sciences.

- 311.1 *Articulate the central themes of their religious heritage and the theological understanding that inform their ministry.*
- 311.2 *Identify and discuss major life events, relationships and community and cultural contexts that influence personal identity as expressed in pastoral functioning.)*
- 311.3 *Initiate peer group and supervisory consultation and receive critique about one's ministry practice.*

I. SELF-AWARENESS

Evaluation of Your Personal Growth

- a. What were your expectations of CPE at the beginning of this unit and what is your perspective now at the end of the unit?
- b. How have you grown personally during this unit of CPE?
- c. Reflect upon your personal learning goals.
- d. Reflect upon the integration of your pastoral and personal identity.
- e. Identify and discuss the impact of the major life events and relationships you have worked on during this unit on both your personal identity and your pastoral functioning.
- f. Identify how your understanding of your own cultural context has influenced your practice of pastoral care.

Evaluation of Your Spiritual Growth

- a. Reflect upon the changes in your spiritual life—what new awarenesses have you come to?
- b. How has your theology changed/grown/evolved during this unit of CPE?
- c. What core theological ideas inform your concept of ministry/yourself as minister?
- d. Reflect upon your spiritual goals for this unit.

II. INTERPERSONAL AWARENESS

Evaluation of Yourself in the Group

- a. Describe your experience of the group. (Reflect upon all the various group settings—verbatims, IPR, etc.
- b. Reflect upon your role and interaction with the group. Did it change? If so, what enabled the change? If not, why?
- c. What group dynamics impacted most significantly upon you?
- d. How did the group as a whole limit and strengthen your learning process?
- e. Describe how/when you asked for feedback/consultation from the peer group about your ministry practice.

Evaluation of Your Peer Relationships

- a. Describe your relationship with each peer as it evolved during the unit. Designate a separate paragraph for each peer. Include peers' initials only. For each peer:
- b. Reflect upon the dynamics in the relationship and how they shifted (or didn't).
- c. How/when did you risk offering critique to this peer?
- d. What did you learn from this peer?
- e. What are this peer's growing edges?
- f. What recommendations for continued learning do you have for this peer?

Evaluation of Your Relationship to the CPE Supervisor

- a. Describe and evaluate the relationship you have had with your supervisor.
- Reflect upon what was helpful and what wasn't
- b. What specifically did you learn in supervision and how?
- c. What have you learned about your feelings and stance toward authority figures?
- d. Describe how you used supervisory consultation to receive critique about your ministry practice.
- e. What recommendations do you have for the supervisor?

Pastoral Competence

The discovery and use of skills necessary for the intensive and extensive practice of ministry.

311.4 *Risk offering appropriate and timely critique.*

311.5 *Recognize relational dynamics within group contexts.*

311.6 *Demonstrate integration of conceptual understandings presented in the curriculum into pastoral practice.*

311.7 *Initiate helping relationships within and across diverse populations.*

I. CONCEPTUAL ABILITY

- a. What were the key concepts you learned or re-learned about the practice of ministry during this unit?
- b. How have these conceptual understandings changed or further shaped your practice of pastoral care and your concept of yourself as a professional in ministry?
- c. Describe how you integrated your conceptual learnings and understandings into your pastoral practice.

II. PASTORAL FUNCTIONING

Evaluation of Your Ministry to Patients

- a. Describe specific pastoral skills and abilities you have learned or refined in this unit of CPE. Use patient vignettes to describe how you utilized your learning or gained new insight about your pastoral practice and style.
- b. Reflect upon your clinical practice goals.

- c. What did your patients teach you about pastoral care?
- d. What has been easy and what has been difficult in visiting patients?
- e. Describe how you initiated helping relationships with patients.
- f. How would you characterize your pastoral style?
- g. How effective have you been at assessing the spiritual needs of your patients and framing your pastoral care plans in light of their spiritual concerns?
- h. Demonstrate how you ministered to the diverse population here at New York Presbyterian Hospital. What was easy for you about that and what was difficult?

Evaluation of Your Ministry with Staff

- a. Describe your relationships with the multi-disciplinary team. How effective were you as a member of the team?
- b. Describe how you initiated helping relationships with the staff.
- c. Describe the development of your pastoral authority in relation to the team.
- d. Demonstrate how your ability to offer critique enhanced your learning.
- e. Demonstrate how you utilized knowledge of group dynamics in your pastoral care or interaction with staff.

Pastoral Reflection

The process of increasing awareness and understanding of, and ability to articulate, the meaning and purpose of one's experience in ministry.

311.8 Use the clinical methods of learning to achieve their educational goals.

311.9 *Formulate clear and specific goals for continuing pastoral formation with reference to personal strengths and weaknesses.*

Evaluation of Your Use of the Clinical Method of Learning

- a. What were your expectations at the beginning of this unit and what is your perspective now at the end of the unit?
- b. Describe your aptitude for the experiential learning process? Is the action/reflection model of education a preferable way of learning for you? Which components of the process were most helpful in your learning process? Which ones were the least helpful?
- c. Reflect upon your ability to utilize the clinical method of learning to achieve your educational goals.
- d. How have you grown professionally during this unit?
- e. What was it like for you to act in a professional religious capacity as the "expert?" How did this change over the course of the unit?
- f. Reflect upon your professional learning goals
- g. Describe how your pastoral identity has changed or grown.
- h. Describe how your pastoral authority has changed or grown.

Recommendations for Yourself

- a. What are your strengths and weaknesses as a pastoral caregiver?
- b. What specific goals do you have for continuing pastoral formation with reference to these strengths and weaknesses?
- c. How will you use what you have learned in CPE?

FINAL EVALUATION FORM – LEVEL II

This is your final self-evaluation for this unit of CPE. It is a formal document and should be prepared in a typed, neat format with good spelling, grammar, etc. This document, accompanied by the final evaluation you receive from the CPE Supervisor, will be maintained in your file for ten years. Like your other papers and projects, you will present this in your peer group for feedback, critique and discussion. It is your final presentation for learning. Your final evaluation should be no less than four (4), and no more than six (6), typewritten, single-spaced pages. Evaluations that are shorter than four pages or longer than six pages will not be accepted. Each section should be written in a narrative format, incorporating all the reflection questions within it. Be specific about your learning and use patient/staff/peer/supervisory vignettes to demonstrate HOW you learned what you are writing about. Remember that you are writing about/reflecting upon your learning PROCESS. Your final evaluation should reflect the journey you have made--where you began, where you are now and a good travelogue for how you got there. Be creative. The outcomes for level II are incorporated for you to reflect upon as part of evaluating your experience. Use them to help shape your narratives, but you do not need to write about each outcome. There is no expectation that you will reach all the outcomes within a single unit. Use them as guides to evaluate and measure progress only, and to help you chart future areas of growth. Please prepare enough copies for each member of the group, plus 2 copies for the supervisor. (The top of your final evaluation form begins below.)

FINAL EVALUATION

Student's Name:

CPE Center:

Dates of the Program:

CPE Supervisor:

Level of CPE:

Pastoral Formation

The exploration and development of one's pastoral identity and practice through integrating one's heritage, theology and knowledge of behavioral and social sciences.

312.1 Articulate an understanding of the pastoral role that is congruent with their values, basic assumptions and personhood.

- a. How have you grown personally during this unit of CPE?
 - Reflect upon your personal learning goals
- b. How have you grown professionally?
 - Reflect upon your professional learning goals
- c. Describe how your pastoral identity has changed or grown.
- d. Describe how your pastoral authority has changed or grown.
- e. How has your theology changed/grown/evolved during this unit of CPE?
- f. How has your relationship with God developed in relation to your experiences in CPE? Have you made any religious/spiritual discoveries during the unit?
 - Reflect upon your spiritual goals.
- g. Articulate the integration of your pastoral and personal identity.
- h. How do your values, assumptions about faith and life and your sense of identity impact your understanding of your pastoral identity?
- i. Articulate your understanding of your pastoral role.
- j. How is your understanding of your pastoral role congruent with your personal and professional values, your basic assumptions about human nature, the world and God, and you sense of self.
- k. Reflect on the integration of your spiritual growth and your pastoral identity.

Pastoral Competence

The discovery and use of skills necessary for the intensive and extensive practice of ministry.

- 312.2 *Provide pastoral ministry to diverse people, taking into consideration multiple elements of cultural and ethnic differences, social conditions, systems, and justice issues without imposing their own perspectives.*
- 312.3 *Demonstrate a range of pastoral skills, including listening/attending, empathic reflection, conflict resolution/confrontation, crisis management, and appropriate use of religious/spiritual resources.*
- 312.4 *Assess the strengths and needs of those served, grounded in theology and using an understanding of the behavioral sciences.*
- 312.5 *Manage ministry and administrative function in terms of accountability, productivity, self-direction and clear, accurate professional communication.*
- 312.6 *Demonstrate competent use of self in ministry and administrative function which includes: emotional availability, cultural humility, appropriate self-disclosure, positive use of power and authority, a non-anxious and non-judgmental presence, and clear and responsible boundaries.*
- Demonstrate how you assessed the strengths and needs of your patients.
 - Describe how you use behavioral science in your pastoral care.
 - Describe how you use your theological understanding of the human condition to help patients.
 - Describe how you spiritually assess your patients using your knowledge of psychology, theology, sociology.
 - How effective have you been at framing your pastoral care in terms of spiritual concerns?
 - Describe how you managed your ministry in terms of accountability, productivity, self-direction, and clear, accurate clinical communication.
 - Describe any administrative functions you performed or used.
 - Demonstrate how you provided pastoral ministry to a variety of people, taking into consideration multiple elements of cultural and ethnic diversity, social conditions, systems and justice issues.
 - How did you do this without imposing your own perspective?
 - Describe specific pastoral skills and abilities you have learned or refined in this unit of CPE, such as listening/attending, empathic reflection, conflict resolution/ confrontation, crisis management, and appropriate use of religious/spiritual resources.
 - Reflect upon your clinical learning goals.
 - What did your patients teach you about pastoral care?
 - Demonstrate how you used yourself in ministry in terms of your emotional availability, appropriate self-disclosure, positive use of power, a non-anxious and non-judgmental presence, and clear responsible boundaries.

Pastoral Reflection

The process of increasing awareness and understanding of, and ability to articulate, the meaning and purpose of one's experience in ministry.

- 312.7 *Establish collaboration and dialogue with peers, authorities and other professionals.*
- 312.8 *Demonstrate awareness of the Spiritual Care Collaborative Common Standards for Professional Chaplaincy (Appendix 2). Note: The ACPE Standards and Code of Ethics supersede these standards.*
- 312.9 *Demonstrate self-supervision through realistic self-evaluation of pastoral functioning.*

Evaluation of Your Relationship with Staff

- Describe your relationships with the multi-disciplinary team. How effective were you as a member of the team?
- Demonstrate how you collaborated with hospital staff for the care of patients.

Evaluation of Your Relationship with Peers

- a. Describe your experience of the group.
- b. Reflect upon any relevant learning goals.
- c. Reflect upon your integration with the group and your role--did it change, was it fixed?
- d. What group dynamics did you observe in the group?
- e. How did the group as a whole limit and strengthen your learning process?
- f. Describe your relationship with each peer as it evolved during the unit. Write a separate paragraph for each peer. Include peers' initials only. For each peer:
 - g. How has your relationship evolved over the course of the unit?
 - h. What did you learn from this peer?
 - i. What are this peer's growing edges and what recommendations for continued learning do you have to offer this peer.
 - j. How did you establish collaboration and dialogue with this peer for learning pastoral care.

Evaluation of Your Relationship with the CPE Supervisor

- a. Describe and evaluate the relationship you have had with your supervisor.
- b. Reflect upon what was helpful and what wasn't
- c. What specifically did you learn in supervision?
- d. What authority issues surfaced in the supervisory relationship and what did you learn about them/how did you handle them?
- e. How did you establish collaboration and dialogue with the Supervisor?

Evaluation of your ability to assess yourself.

- a. Describe what you learned that enables you to supervise yourself by assessing your own pastoral functioning.
- b. Describe how you evaluate yourself in your pastoral care relationships.
- c. What specific goals do you have for continuing pastoral formation with reference to the outcomes?
- d. How will you use what you have learned in CPE?

APPENDIX A
SAMPLE FIELD EDUCATION SPRING SEMESTER SYLLABUS

OFFICE OF INTEGRATIVE AND FIELD-BASED EDUCATION
Union Theological Seminary

Field Education Seminar: Part-Time Concurrent Internship I
FE 103
Fall 2022

Review these guidelines for online learning: <https://utsnyc.edu/academics/registrar/academic-resources/online-learning/>

Class Times:

This course will be offered in a dual format. Each week, there will be asynchronous online course work as well as a synchronous in-person portion of the class which meets on Mondays for 90 mins (105 mins for hybrid FE-CPE students). Please pay careful attention to the videos, readings, and assignments that are due BEFORE the synchronous class on Mondays.

Synchronous Section I: Mondays 2:00 – 3:30 pm

Synchronous Section II: Mondays 6:00 – 7:30 pm; Hybrid FE-CPE – Mondays 6:00 – 7:45pm

Teaching Team:

Su Yon Pak, Ed.D., AD 111, 212-280-1550; spak@uts.columbia.edu

Office Hours: Mondays 3:40 – 5:00 pm and by appointment

Contact Lisa Simon at 212-180-1341; lsimon@uts.columbia.edu to set up an appointment.

Monique Fortuné, M.Div.: mjf121@utsnyc.edu

Office Hours: Mondays 12:00 – 1:00 pm, and by appointment

Peace Twesigye, AD 522; ptwesigye@uts.columbia.edu

Office Hours: by appointment

Joseph Collazo, M.Div., Allen Hospital; joc9154@nyp.org; Office Number: 212-932-5310

Cell Number: 917-628-9005

Office Hours: by appointment

GOALS OF INTEGRATIVE AND FIELD-BASED EDUCATION

The Integrative and Field-based Education (IFE) Program at Union aims to foster learning communities that model and teach students ways of *doing, being, and thinking* that are integral to their vision of ministerial identity and practice. It cultivates moral imagination, which is about integrating knowledge, skill, moral integrity, religious/spiritual traditions, religious and justice commitments in ministerial practice. It is integrative, embodied, and relational. This is at the heart of professional formation. As such, in partnership with teaching agencies, religious and secular, the IFE Program provides learning communities that hone critical reflection on practice and theology, models for ministry, examination of social issues, and development of professional identity and skills. These critical reflections are grounded in spiritual practices that cultivate our contemplative capacity. It models ways of *doing, being, and thinking*.

During this course, students will engage in intentional, and sustained cultivation of the imaginative capacity for this complex professional practice called “ministry.” This imaginative capacity involves: a) knowing the Scriptures/sacred texts and tradition(s) deeply, and how to interpret them in contemporary life, b) developing “an accurate sense of what makes human beings tick,” c) possessing “a complex understanding of how congregations and other institutions actually work” and, d) having both “a clear awareness and an analytical understanding of the world.”¹ In addition, students will critically examine power—structural, systemic, professional, and personal—and the ways it shapes what and how we do ministry. During the field-education process, students will learn to integrate these practices with intentional spiritual/faith practices. As such, students will practice moral imagination.²

Field Education involves three apprenticeships: an intellectual or cognitive apprenticeship, a practical apprenticeship and an apprenticeship of formation. These apprenticeships involve different types of knowledge: intellectual and cognitive that a student obtains in classroom study, practical knowledge—skills learned by engaging in the actual activities of ministerial practice—and knowledge of oneself in the formation of one’s professional identity and ethics.³ These three apprenticeships are integrated in field education through two experiences:

- Supervised work in a ministerial field site, and
- Facilitated work in a weekly integrative peer-group seminar.

Together, these experiences make up field-based learning. The learning that occurs is facilitated through intentional, sustained practices such as theological reflection, weekly supervision, a learning agreement, and contextual field site of the student's field site. It is through these practices that fieldwork becomes field education.

Course Learning Outcomes:

Students who satisfactorily complete this course will:

- Demonstrate ability to reflect theologically, individually and with peers, on ministerial practice [MDiv. Learning Goals & Outcomes 6, 7]⁴
- Demonstrate development in the areas of vocational discernment [6]
- Demonstrate development in tools for spiritual assessment, both for self and others [6, 7]
- Demonstrate ability to critically assess student’s own ongoing learning and identify further learning goals [6]
- Demonstrate ability to analyze the social, economic, political, religious and demographic contexts of the field site [5]
- Identify and connect everyday practices with pastoral/spiritual practices [7]
- Understand “the sexually healthy religious professional” framework and begin to form student’s own understanding of what it means to be a sexually healthy religious professional [6, 7]
- Fulfill the learning goals as agreed with the supervisors at the field site in the areas of arts of ministry and professional formation [5, 6, 7]
- Integrate the knowledge of the classroom with work in the field and personal/professional development [6, 7]

¹ Dykstra, 2-3, 15; Craig Dykstra, “Pastoral and Ecclesial Imagination” in *For Life Abundant: Practical Theology, Theological Education and Christian Ministry*, Dorothy C. Bass and Craig Dykstra, eds. Grand Rapids: Eerdsman, 2008, pp.41-61.

² Su Yon Pak, “Cultivating Moral Imagination in Theological Field Education” in *Embodying Knowledge: Asian and Asian American Women's Contributions to Theology and Religious Studies*, ed. Kwok Pui-lan. Palgrave Macmillan, 2020

³ Charles R. Foster, et.al. *Educating Clergy: Teaching Practices and Pastoral Imagination*. San Francisco: Jossey-Bass, 2006, pp. 5-10.

⁴ Refer to the MDIV Handbook for a complete list of MDIV Learning Goals and Outcomes.

EXPECTATIONS OF STUDENTS

By contractual agreement, students enrolled in FE 103-104 work in a field placement site completing 360 hours for the academic year. This averages to 12-15 hours per week which includes one hour of theological reflection with the on-site supervisor.

Simultaneously, students participate in a weekly seminar in a dual format at the Seminary for the duration of the two semesters. The seminar will have a didactic portion (asynchronously online) and a peer group process (synchronously in person). The weekly peer group provides opportunities for disciplined and sustained reflection on the events and experiences of the field site, as well as the development of ministerial identity, authority, and competency for ministry/service. By integrating the classroom learning and the practices of ministry in the field, the seminar is designed to broaden and deepen students' analytic perspectives in their field site context and their roles as professionals in that context.

The seminar will explore and cultivate ministerial practices that will form students for *agility, heartiness, and hardiness* for ministry/service. In the seminar, students will practice the skill of theological reflection towards the cultivation of moral imagination.

During the Fall semester, we will focus on the following topics:

- Vocational call and discernment
- Theological reflection
- Spiritual assessments
- Mapping spiritual journey
- Field site analysis
- “Sexually healthy religious professional” and professional boundaries
- Practices of ministry: eating, blessing, playing, and resting

While we begin our reflection on these topics in the fall semester, these are themes that we will revisit throughout the year. Students are encouraged to discuss these topics with their supervisors during their theological reflection sessions.

Supervision:

In your field experience, you can expect supportive interaction with your supervisor who is familiar with the context and can provide guidance and mentorship. This person will have an interest both in getting a particular job done *and* in nurturing your professional growth through reflection on these experiences to identify their meanings and significance for your formation. A one-on-one supervisory meeting should not be combined with a regular staff meeting or a meeting to follow up on projects or tasks. In supervision, the student is to reflect theologically with the supervisor on a variety of topics, e.g., critical incidents in the site, professional identity and formation, the practices of ministry, and the dynamics of power relationships.

You can expect that a supervisor will:

- Provide one hour of a focused supervisory session of theological reflection each week;
- Help you to clarify your learning goals for the experience;
- Be a source of entry and legitimation at the site;
- Function as an evaluator of your work in the site, offering both positive affirmation and constructive critique of your effectiveness and appropriateness in the context.

Your supervisor, along with your seminar leaders and your peer seminar colleagues are all partners with you in this educational process. You are invited to make the most of your time in supervision.

Field Site Safety:

It is essential that you should not be and/or feel yourself at risk because of physical arrangements such as, for example, COVID protocols, being alone in a building, or having to travel alone late in the evening. Neither should you be subjected to any harassment, psychological and physical. It is important that in such circumstances, you honor your feelings of discomfort or fear. We take seriously the concerns that are raised to us and work with the field site personnel to address these concerns. If you feel threatened, first bring it to the attention of the supervisor, reporting it also to one of us. Be advised that we will enter into conversation with you and the site supervisor about your concerns. It is the intention of all the members of the Office of Integrative and Field-Based Education to take your concerns seriously and to do everything possible to alleviate them.

EVALUATION

Evaluation of the student will be based on two parts: in-class seminar portion with the teaching faculty, and evaluations (self and supervisor's) at the field sites. Substantial part of the content of the seminar is what students bring in to the classroom. Therefore, regular attendance and active participation are required. (No more than two excused absences during a semester are allowed without negatively affecting the grade.) Timely submission of assignments, contractual agreements, and self-evaluations, as well as in-class presentations and written work, are required for the successful completion of FE 103-104. In particular, due to the reflective nature of the class, students are asked to complete Weekly Learning Moments (WLM), which are designed to assess their own learning and integration. These weekly WLMs also give feedback to the teaching team, which is then, incorporated in the curriculum planning each week.

The evaluation process for the fieldwork is as follows: At the end of each semester, both the student and the supervisor evaluate the student's work in light of the objectives set forth in the learning agreement. These evaluations are another opportunity for self-reflection. The mid-year evaluation (end of fall semester) is an opportunity to identify growth or areas for learning that has emerged. The final evaluation (end of spring semester) also serves as a measure of ministry preparation and identifies areas for future learning. The student and the supervisor will discuss and sign both evaluations. The completed evaluation forms will be kept on file in the Integrative and Field-based Education Office and may be shared with denominational advisors or committees with the student's permission.

The evaluation will include questions that refer to some of the following areas:

- General assessment of the student's performance.
- Arts of ministry developed in the placement, e.g., in the areas of preaching and/or worship, administration and program development, spiritual care and counseling, public ministry, community organizing and planning, religious education and denominational polity.
- Personal qualities related to ministry in the student's work performance, e.g., communication, interpersonal relations, motivation, feelings, clarity of purpose and/or conviction, commitment, spiritual depth, reliability, openness to growth and change.
- Evidence of the student's ability to work cooperatively, collegially, and supportively with staff and other people involved in the placement.

A grade of No Credit is given only following a consultation with Dr. Pak and the field supervisor.

FE 103-104 is a course that is taught over two consecutive semesters in an academic year; therefore, a student must work at a field site for the two semesters of this course. Should any problems or concerns occur in the field site, it is essential that you inform the Dr. Pak and/or the Seminar Leaders, immediately. In most cases, the Office of Integrative and Field-based Education can assist you in working through the issue. Please note: If you don't complete the FE 103-104 sequence, you will need to register for FE 103-104 again in the following academic year in order to meet this requirement. It is also important to note: no supervisor or student may unilaterally terminate a field site. In the case of a problem in the field site, Dr. Pak will mediate the conflict. If termination is in question, all of the parties will meet to discuss the issue and determine the best course of action. Dr. Pak will decide the issue of academic credit on a case-by-case basis.

DISABILITIES ACCOMMODATIONS

The Dean of Students coordinates services for students with permanent and temporary disabilities. To schedule an appointment to discuss specific needs and to coordinate reasonable accommodations and services, contact Asst. Dean Abigail Asgaralli, aasgaralli@uts.columbia.edu. Review the following webpage for more information: <https://utsnyc.edu/life/student-affairs/disability-services/>.

PLAGIARISM

Students at Union are expected to observe the highest standards of integrity and honesty in their academic work.

Such honesty includes proper acknowledgment of the ideas of others and the complete absence of plagiarism in submitted work.

Plagiarism consists of **the appropriating of and presenting as one's own the writings or other creative work of another person or persons without acknowledgment**. It is a dishonest violation of the intellectual property of another, and ethically akin to fraud and theft. All students at Union are expected to understand what plagiarism is and to avoid it in all circumstances.

Plagiarism can take the form of quoting sentences or whole paragraphs of text (or image, or musical score, as the case may be) without the use of quotation marks, or without adequate bibliographic citation. It can also be committed by the close paraphrasing of text written by another if it is done without due acknowledgment of the source. Minor verbal changes in a text that has been appropriated do not remove the consequences of plagiarism.

To avoid plagiarism, students should **always** use quotation marks and an appropriate bibliographic reference when quoting the text of another. Verbal transcription of a substantial piece of text **without** quotation marks may constitute plagiarism even if the original author is cited or referred to in some way.

It is also good academic practice always to cite, with appropriate bibliographic reference, the source of an idea presented in a paper or other submission, when that idea originated with another person and was derived from another person's work. This applies even when the idea is presented in the student's own words. Failure to cite the ideas of another is bad scholarship.

Plagiarism is subject to **academic penalties**, including receiving No Credit for the course in which the plagiarism occurs. It is also subject to disciplinary penalties up to and including dismissal from the Seminary.

Consult the Course Catalogue for policy and procedure: <https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/>.

Course Outline

<p>Week 1 9/12</p>	<p>Introduction to FE 103</p> <ul style="list-style-type: none"> • Pedagogical considerations; course objectives, structure, expectations; fieldwork overview and seminar outline <p>BEFORE CLASS: Read: Syllabus. View: Video Introductions of the Teaching Team View: “Introduction to FE 103” PowerPoint Video Post by 9/10: Introduce yourself. Your name, preferred pronouns, field site, your role in your field site, and where you are geographically. What year are you in the MDIV program? Concentration, if known. One question/wondering you are bringing to your field education experience this year. Also post any questions for clarification about the course syllabus. Commit: Regular spiritual practices. Keep a journal, daily or weekly of the movement of the spirit in your lives.</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 2 9/19</p>	<p>Theological Reflection</p> <ul style="list-style-type: none"> • Theological Reflection: the purpose and process <p>BEFORE CLASS: Read: Edward Foley. <i>Theological Reflection across Religious Traditions</i>, Introduction, Chapter 4. Appendix 1 Read: “Wild Geese” by Judy Clark View: Video of Theological Reflection Post by 9/16: Tradition(s) (Please feel free to engage in conversation with your peers on Moodle)</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 3 9/26</p>	<p>Field Site Analysis</p> <ul style="list-style-type: none"> • Complete a walking tour/ field site mapping • Learn the four-part field site analysis assignment <p>BEFORE CLASS: Read: Field Site Analysis Assignment. Explore: website: http://studyingcongregations.org. Complete: Walking Tour & Field Site Mapping. Bring the map to class. Post by 9/23: Questions about the Field Site Analysis assignment. FOR FE-CPE students: Verbatim 1 due as assigned</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>

<p>Week 4 10/3</p>	<p>Spiritual Self-Assessment</p> <ul style="list-style-type: none"> • Learn to assess your own (caregiver’s) spiritual need and spiritual resources • Learn to identify the level of spiritual distress as well as coping strategies and resources • Devise a plan to address the need <p>BEFORE CLASS: Read: “Spiritual Well-Being in Healthcare” Post by 9/30: Spiritual Well-Being Reflections. (Please feel free to engage in conversation with your peers on Moodle)</p> <p>FOR FE-CPE students: Verbatim 1 due as assigned</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 5 10/10</p>	<p>Spiritual Assessment</p> <ul style="list-style-type: none"> • Learn to assess an individual’s (care seeker’s) spiritual need and spiritual resources • Learn to identify the level of spiritual distress as well as coping strategies and resources • Devise a plan to address the need, including appropriate referrals or help them draw upon their strengths <p>BEFORE CLASS: Read: Carrie Doehring. <i>The Practice of Pastoral Care: Postmodern Approach</i>, Chap. 6 View: Video on Spiritual Assessment Read: Spiritual Assessment Case Studies Post by 10/7: Spiritual Assessment Plan Reflections. (Please feel free to engage in conversation with your peers on Moodle)</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 6 10/17</p>	<p>Mapping vocation/spiritual journey</p> <ul style="list-style-type: none"> • Create a vocational/spiritual journey map • Meetings at the crossroads: Life journey, spiritual experience, personal desire, community accountability, moral imperative, social justice, political engagement <p>BEFORE CLASS: Read: Gloria Anzaldúa, “To Live in the Borderlands is You” from <i>Borderlands/La Frontera</i> http://www.revistascisan.unam.mx/Voices/pdfs/7422.pdf Read: Victoria E. Safford, “Map of the Journey in Progress” https://www.uua.org/worship/words/meditation/map-journey-progress</p>

	<p>Read: Joy Harjo, “A Map to the Next World”</p> <p>Draw by 10/14: Your vocational/spiritual journey map. Bring map to class on 10/17 [FE-CPE students, bring map to class on 10/24]</p> <p>Post by 10/14: Reflection on the process. (Please feel free to engage in conversation with your peers on Moodle)</p> <p>FOR FE-CPE students: Verbatim 1 due as assigned</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 7 10/24</p>	<p>Sexually Healthy Religious Professional; attractions and boundaries</p> <ul style="list-style-type: none"> • Explore what it means to be a sexually healthy religious professional • Learn professional sexual ethics, including attractions, boundaries, sexual misconduct, and harassment. <p>Guest Instructor: Kentina Washington-Leapheart</p> <p>Content Warning: Sexual misconduct, clergy sexual abuse, sexual abuse of minors, pedophilia</p> <p>BEFORE CLASS:</p> <p>Read: “What’s Wrong with Sex between Professors and Students? It’s Not What You Think.” Amia Srinivasan, https://www.nytimes.com/2021/09/03/opinion/metoo-teachers-students-consent.html?referringSource=articleShare</p> <p>Read: <i>Professional Sexual Ethics: A Holistic Ministry Approach</i> Eds. Patricia Beattie Jung and Darryl W. Stephens. Introduction, chaps. 1, 2,4 & 8.</p> <p>Read: Two case studies – https://www.nytimes.com/2020/08/26/opinion/jerry-falwell-liberty.html https://www.mlive.com/news/kalamazoo/2020/08/kalamazoo-pastor-paid-four-teenage-boys-to-have-sex-with-his-wife-police-say.html</p> <p>View: Video on Sexually Healthy Religious Professional</p> <p>Explore: Statements on sexuality for various religious communities http://religiousinstitute.org/denominational-statements/ Characteristics of sexually healthy religious professional http://religiousinstitute.org/projects/acting-out-loud/self-assessment-characteristics-of-sexually-healthy-religious-professionals/</p> <p>Buddhist Resources:</p> <p>Read: “The Buddha Didn’t Teach Consent” by Amy Paris Langenberg in <i>Tricycle</i>, Feb 23, 2021</p> <p>Read: “Breaking the Silence on Sexual Misconduct” by Willa Blythe Baker in <i>Lion’s Roar</i>, May 19, 2018</p> <p>Read: Stephanie Kaza, “Finding Safe Harbor: Buddhist Sexual Ethics in America” in <i>Buddhist-Christian Studies</i> 24 (2004)</p> <p>View: “Community, Transparency, and Accountability” Egyoku Nakao Roshi & Tenku Ruff Roshi</p>

	<p>Jewish Resources: View: Jewish Women International: Resources for Clergy, three-part webinar for addressing sexual harassment within synagogues. https://www.jwi.org/clergy-resources</p> <p>Read: Asaf Shalev, "The Reform movement is investigating its history of rabbinic sexual misconduct", Pittsburgh Jewish Chronicle, August 19, 2021</p> <p>Read: Yoel Kahn, "Making Love as Making Justice: Towards a New Jewish Ethic of Sexuality" in Marvin Ellison ed, <i>Sexuality and the Sacred: Sources for Theological Reflection</i>, pp. 262-271</p> <p>Read: Jeremy Kalmanofsky, "Sex, Relationships, and Single Jews" in Martin S. Cohen, ed, <i>The Observant Life: The Wisdom of Conservative Judaism for Contemporary Jews</i>, pp. 632-656</p> <p>Muslim Resources: Read/Listen: Hurma Project. Salma Abugideiri, "Healthy Boundaries, Part One" and "Healthy Boundaries, Part Two"</p> <p>Post by 10/21: On sexual health and professional sexual ethics. (Please feel free to engage in conversation with your peers on Moodle)</p> <p>[FE-CPE students, bring vocational/spiritual map to class on 10/24]</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 8 10/31</p>	<p>Field Site Analysis Presentation and Discussion</p> <ul style="list-style-type: none"> • Prepare to present your field site analyses Parts 1 & 2 to your group. Learn the field site analysis method for reflection on ministerial practice • Explore collaborative learning through field site analysis presentation and discussion in a group <p>BEFORE CLASS: Prepare: Field Site Presentation to your group.</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 9 11/7</p>	<p>Ministerial/Spiritual Practice: Eating</p> <ul style="list-style-type: none"> • Explore "eating" as an everyday practice through the intersectional lenses of religion, race, gender, class, etc., in the context of the climate crisis • Explore implication for formation, ministry, and spiritual care <p>BEFORE CLASS:</p>

	<p>Read: Ibrahim Abdul-Matin, “Food” in <i>GreenDeen: What Islam Teaches About Protecting the Planet</i></p> <p>Read: Su Yon Pak, et al. "'Ricing' Community: The Practice of Hospitality" in <i>Singing the Lord's Song in a New Land</i></p> <p>View: Jeong Kwan's Korean Buddhist temple food philosophy, https://www.youtube.com/watch?v=X3KIDY8JN3U https://www.youtube.com/watch?v=LU76fi3Rduw</p> <p>View: Thich Nhat Hanh, https://www.youtube.com/watch?v=uxE9g5iVf74</p> <p>View: “Our Changing Menu: Climate Change and the Food We Love and Need” Mike Hoffman</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 10 11/14</p>	<p>Ministerial/Spiritual Practice: Blessing</p> <ul style="list-style-type: none"> • Explore “blessing” as an everyday practice • Explore the connection between contemplation and blessing • Explore implications for formation, ministry, and spiritual care <p>BEFORE CLASS:</p> <p>Read: Barbara A. Holmes, “Contemplation” in <i>Crisis Contemplation: Healing the Wounded Village</i></p> <p>Read: Barbara Brown Taylor, “The Practice of Pronouncing Blessings: Benediction” in <i>An Altar in the World</i></p> <p>Read: Marge Piercy, “The Art of Blessing the Day”</p> <p>Read: Howard Thurman, selections from <i>The Mood of Christmas</i></p> <p>Read: “The Names” by Billy Collins https://lotusheartmindfulness.com/lotus-heart-blog/2019/9/11/mindful-poetry-the-names-by-billy-collins</p> <p>Post by 11/11: Blessing reflections. (Please feel free to engage in conversation with your peers on Moodle)</p> <p>AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments</p>
<p>Week 11 11/28</p>	<p>Ministerial/Spiritual Practice: Playing and Resting</p> <ul style="list-style-type: none"> • Explore “playing” as an everyday practice • Explore implications for formation, ministry, and spiritual care • Explore “resting” as an ethical spiritual practice <p>BEFORE CLASS:</p> <p>Play: Make space to play for one hour either alone or with others</p> <p>Read: “7 Types of Rest that Every Person Needs” by Sandra Dalton-Smith</p> <p>Explore: “Nap Ministry” website. Read a few postings.</p> <p>Rest: Make space for intentional rest this week</p> <p>Due 11/28: Supervisor’s and Self Mid-Year Evaluation</p>

	AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments
Week 12 12/5	Mid-year Reflections <ul style="list-style-type: none"> Pause and reflect on the work of the semester BEFORE CLASS: View: PowerPoint on mid-year reflections Review: Bibliography on vocation and discernment and select the one you will be reading during January. See Appendix 5. There will be an online posting due on 1/30/22. AFTER CLASS: Complete by Tuesday 8am after class: Weekly Learning Moments
FE-CPE Group	Mid-unit evaluation -12/8 9:30am – 3:00pm

Course Requirements:

A. From the Field Site

12-15 hours of work per week at the site

- One hour of theological supervision weekly
- Student's end of semester evaluation—**DUE Monday, November 28, 2022**
- Supervisor's end of semester evaluation—**DUE Friday, November 28, 2022**

B.1 From the Seminar Class

- Attendance and participation (20%): This is a course where knowledge is co-created through peer interactions. Your active presence is essential to you and your peers' learning. Attendance and participation in class and online are part of the grade for this course. A maximum of two absences from class is permitted; absence beyond that will negatively impact the final grade. **Three lateness will count as one absence.**
- A careful reading and viewing of texts and videos and required online postings on the discussion forum (25%). The postings should be done by **8pm EDT the day they are due.**
- "Crossing the Threshold" peer group opening ritual/exercise. Have a topic and aim for sacred conversations (5%): **Due as assigned.**
- Weekly Learning Moments (WLM) (10%). **Due each week by Tuesday 8 am.**
- Field Site Analysis Parts 1 & 2 Presentation (15%): **Due as assigned**
- Field Site Supervisor's and Self Evaluations (25%): **Due 11/28**
- Strongly Suggested: SU 190 courses.

B.2 From the Seminar Class (For Hybrid FE-CPE Students)

1. Attendance and participation (20%): This is a course where knowledge is co-created through peer interactions. Your active presence is essential to you and your peers' learning. Attendance and participation in class and online are part of the grade for this course. A maximum of two absences from class is permitted; absence beyond that will negatively impact the final grade. **Three lateness will count as one absence.**
2. A careful reading and viewing of texts and videos and required online postings on the discussion forum (20%). The postings should be done by **8pm EDT the day they are due.**
3. Two verbatim presentations (15%): **Due as assigned.**
4. Weekly Learning Moments (WLM) (10%). **Due each week by Tuesday 8 am.**
5. Field Site Analysis Parts 1 & 2 (10%). **Due as assigned.**
6. Field Site Supervisor's and Self Evaluations (25%): **Due 11/28**
7. Strongly Suggested: SU 190 courses.

Grading:

Credit with Distinction: 100-98%; Credit: 97-75%; Marginal Credit: 74-65%;
No Credit: 64% and below

Appendix 1

Weekly Learning Moments

The purpose of the Weekly Learning Moments (WLM) is to give you the opportunity to reflect on the class, readings, fieldwork, and other moments of integration. Our hope is that students will own and direct their learning goals and identify accomplishments and further learning needs. This weekly assessment also provides the teaching team with information about the effectiveness of the teaching for that week. The teaching team reviews all the WLMs weekly and makes adjustments as necessary.

Take no more than 5 minutes to complete.

1. What was most engaging about the class this week?
2. What was most distancing about the class this week?
3. Do you have successes you wish to celebrate? If so, what are they?
4. Were there elements of integration and connection from this class and/or other Seminary classes with your work at the field site? If so, what were they?
5. Did you identify further learning needs? If so, what are they?

Appendix 2

Spiritual Journal

Make a practice of writing at least 3 days a week (preferably every day), about 10 mins or so, to check-in with spiritual self. These questions may be used as a prompt for your reflections, but you may have others.

1. How is your soul flourishing? How is your heart?
2. What spiritual question(s) are you wrestling with at the moment?
3. What spiritual practices are you cultivating? Alone? In community? How do these practices connect and inform (or not) to your study of theology and ministerial formation?
4. In what ways is your spirituality being embodied in you?
5. What are your assumptions (examined and unexamined) about spiritual cultivation practices? Where do they come from?
6. Which writings, music, art, and other modes of expression were helpful for your practice?
7. What gets in the way of a disciplined practice?
8. What connections are you making between your spiritual/contemplative life and the justice demands of the world we are living in?
9. Any insights about your spiritual life as a result of your practice?

There will be no assignments to turn in for this work. These questions will be revisited in your peer group on a regular basis.

Appendix 3

A Framework for Theological Reflection

Focus on some aspect of experience

- Nonjudgmental Narration of Experience—this involves giving the “who,” “what,” “when,” “where,” and “how” of an event. It does not include the “why” since “why” invites interpretation.

Sit and let the “Heart of the Matter” emerge

- Nonjudgmental narration that resists premature interpretation allows the central issue, wonderment, conundrum to become apparent. What feelings emerge for you? What image or issue arises out of this reflection? What issue or question contains the most energy at the time of reflection?
- Sit with that image/issue and explore it gently. Here are some suggested questions:
 - Listen for how God/Divine/sacred is present and calling in the image
 - What is broken and sorrowing in the image?
 - Are there possibilities for newness and healing?

Explore the “heart of the matter” in conversation with the wisdom of a religious, spiritual, and cultural heritage.

- Bring resources from your traditions(s) into the exploration: sacred texts, history, doctrine, theology, practices, liturgy, popular devotions, etc. Which piece of tradition has most energy for you? What rises to the surface for reflection?
- Sit with that piece of tradition and explore it gently. Put that in conversation with the heart of the matter. You might ask the same questions as above:
 - Listen for how God/Divine/sacred is present and calling in the piece of tradition
 - What is broken and sorrowing in the tradition?
 - Are there possibilities for newness and healing?

Identify new learnings and calls to action.

- With this new insight, what is the new action in your life?

Adapted from Patricia O’Connell Killen’s work, “Assisting Adults to Think Theologically.”
Also, see Robert Kinast. *Making Faith-Sense: Theological Reflection in Everyday Life*

Appendix 4 Field Site Analysis

Assignment: You will be completing parts 1&2 in the fall and parts 3&4 in the spring. After research and analysis of the findings, you will be asked to present your findings to your peers. You may wish to do a straightforward presentation; you may wish to do a video or a PowerPoint or a Prezi; you may wish to create a liturgical resource or other creative outlet to present your analysis. Choose the format that most energizes you. You will have 10 mins for your presentation for both parts 1&2. This will be due Week 8

What is it?

The Field Site Analysis is an assignment designed to research, reflect, and understand the nature and context and your field site as an organization. During two semesters, you will:

- deepen the historical, social, cultural, theological and structural understanding of your site;
- interpret the role of the field site in its contexts and how you identify your place within those contexts;
- identify subgroups and how each subgroup relates to other subgroups within the organization and the organization as a whole;
- identify and understand issues of power in your site;
- identify and understand organizational practices and their alignment with the organization's values and mission;
- discern your roles, goals, and contexts in your ministry/service in the field site;
- examine your sense of authority and how you take up authority;
- theologically reflect on the work of the site as well as your ministry in the site;
- discern your vocational direction in ministry.

Field site analysis is a tool to understand and crucially examine the contexts (geographical, historical, social, economic, cultural, for example), organizational structure and practices of the field site. This assignment brings together three intersecting methods of analysis, namely, social analysis, system-centered theory, and the four-frames model of understanding organization. **Social analysis**, developed by Joe Holland and Peter Henriot, is a tool that analyzes the historical and structural relationships to explore the issues below the surface. It focuses on systems by understanding the practices as well as values and ideology embedded in the systems (see the excerpt below.) Coming from the discipline of psychology, **System-Centered Theory (SCT)** proposes that "living human systems" are systems that are similar in structure, function, and dynamics. Systems grow and transform by differentiating and integrating differences. SCT offers a method for managing conflict, leading change, and improving communications in an organization. Finally, reframing method of the **four-frames** approach to organization and leadership by Lee Bolman and Terrence Deal advocates for identifying and understanding four frames (structural, human resource, political and symbolic) that operate in organizations and leadership styles. Understanding and reframing these distinct frames gives clues to draw a more comprehensive picture of a complex organization. Furthermore, engaging "**white supremacy culture characteristics**" (Kenneth Jones and Tema Okun) will add another lens or frame to the four-frames approach.

Following is an excerpt from Holland and Henriot's classic book (1983), *Social Analysis*.

What is Social Analysis?

(Excerpted from *Social Analysis: Linking Faith and Justice* by Joe Holland and Peter Henriot, S.J. pp. 14-15)

Social analysis can be defined as the effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships. Social analysis serves as a tool that permits us to grasp the reality with which we are dealing.

Social analysis explores reality in a variety of dimensions. Sometimes it focuses on isolated issues, such as unemployment, inflation, or hunger. At other times, it focuses on the policies that address these issues, such as job training, monetary control, or food aid programs. Using social analysis, one might further investigate the broad structures of our economic, political, social, and cultural institutions, from when such issues arise and to which policies are addressed.

Reaching beyond issues, policies and structures, social analysis ultimately focuses on systems. There are many dimensions to these systems as well. We can speak of a social system's economic design as a distinct functional region or subsystem. We can analyze the political order of a system and its cultural foundation. Finally, we can analyze the social system in terms of levels—primary groups, local communities, nation-states, and even in terms of the world system.

The social system needs to be analyzed both in terms of time—historical analysis—and space—structural analysis. Historical analysis is a study of the changes in a social system through time. Structural analysis provides a cross-section of a system's framework in a given moment of time. A sense of both the historical and structural dimensions is necessary for a comprehensive analysis.

Finally, we can distinguish the objective and subjective dimensions of reality in our analysis. The objective dimension includes the various organizations, behavior patterns, and institutions that take on external structural expressions. The subjective dimension includes consciousness, values, and ideologies. These elements must be analyzed in order to understand the assumptions operative in any given social situation. The questions posed by social analysis unmask the underlying values that shape the perspective and decisions of those acting within a given situation.

Although social analysis is used to “break down” social reality, that reality is considerably more complex than any picture painted by the analytic process. No social system ever fits a pure or ideal model. Capitalism, for example, exists in many forms, influenced by various cultural, geographic, and national experiences. The goal is not to fit reality into our preconceived analytical boxes, but to let our analysis be shaped by the richness of the reality.

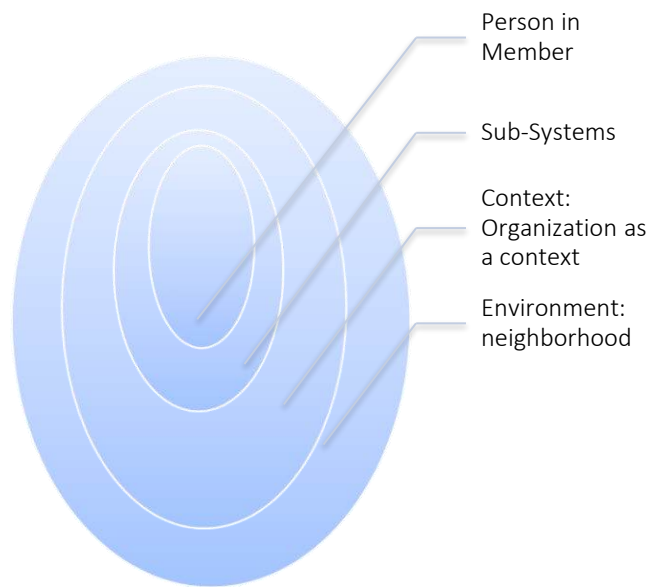
For further reading, see Peter Henriot's “Social Analysis: A Practical Methodology”

http://www.ibiblio.org/ahkitj/wscfap/arms1974/Regl_womens_prog/SA_WLP/social_analysis.htm

We will be covering the four-frame approach and white supremacy cultural characteristics in organizations in the spring.

This assignment is in FOUR parts that expands over two semesters. Parts I & II are due in the fall semester; Parts III & IV are due in the spring semester.

The field site analysis is structured as follows: we will move in from the larger environment of the neighborhood to the organization, then to sub-systems within the organization and finally, to the individual person (you!) as a member in these systems. See the diagram below:



How to do the assignment?

Biases and values need to be named. Analysis of any kind, and field site analysis in particular, is not value-free nor bias-free. Values, biases, and social location guide what we see and notice. They guide our analysis. Therefore, it is important to examine the assumptions you come to this work. Values and biases may be of the researcher. They may be of the field site. They both need to be identified and named. You might begin by asking yourself, what are the values that you bring to your field site? [E.g. care for the creation, preferential option for the poor, the vulnerable, and the marginalized, healing of all people, the common good, etc.] What are the values of your field site? What biases might you bring to the field site? What are the field site’s biases?

Research the questions outlined in each of the four parts in the assignment. Feel free to include other questions and areas (making mention of their inclusion) as they might apply. These questions are meant to help you see the complexity of a community. *You will not be able to “accurately” answer many of the questions during the duration of the placement; answer as many as you are able and as accurately as possible.* It will take years of living and working with a community and listening to the stories told and untold to be able to appreciate the textured realities of a community fully. However, these questions will point you in the right direction of **listening, observing, researching, and analyzing** the site.

Seek assistance from your supervisor, perhaps during the supervisory sessions, as well as from other staff members. You can interview people in your congregation and the “clients” of the services (as appropriate) that your organization provides. You are expected to find written resources (e.g., annual reports, websites, books, newspapers, newsletters, and other publications) to answer these questions. You are encouraged to access the latest Census, as well as information collected by local government agencies and publicly available information to gather data. Resources like <https://www1.nyc.gov/site/doh/data/data-publications/profiles.page>, <https://studyingcongregations.org/whos-out-there/> can be helpful for this project.

You will begin the field site analysis by mapping the neighborhood of your field site. Recognizing that a walking tour may not be available to everyone, be creative. You can google the area if you are unable to physically walk around the neighborhood. If your site does not have a physical address, then consider what a “neighborhood” might look like.

Walking Tour and Field Site Mapping Assignment

Adapted from Studying congregations “walking tour” toolkit

<http://studyingcongregations.org/walking-tours>

A walking tour of the neighborhood can reveal important information for analysis—how people live and work, how groups come together, how places shape who the communities are and give expressions to their identities. This exercise is aimed at helping you to take note of the social realities that are built into and lived out in and through the environment.

Walk around the neighborhood of your site, about 4-8 block radius. What is your impression of the neighborhood? Get a sensory view of the neighborhood. What does it look, feel, smell, sound and taste like? Take notes, take pictures of what you notice.

Then you will: a) chart the physical boundaries, b) identify the anchor institutions, and c) look for gathering places.

Reflect on:

- What did you see that you haven’t seen before?
- What did you see differently? The same?
- How would you describe the community to a stranger?
- Any connections to this map and your vocational journey?

Once you’ve returned, think about ways your site is and isn’t connected to that community. Think about how the site’s property does and doesn’t fit. Is or isn’t inviting? What do you notice?

Field Site Analysis Part I: Environment

This section of the analysis looks at the surrounding environment of the field site. You have already mapped out the surrounding neighborhood in the field site mapping exercise. The following questions will further engage your first impressions of the environment.

- How might you define a surrounding community? Who decides?
- What are the “cultural” characteristics of the organization’s surrounding community? (“cultural” might include, “baby-boomers,” artists/musicians, as well as ethnicities, etc.)
- What are the demographic characteristics of the people in the surrounding community (distribution of age, gender, ethnicity, sexual orientation, marital status, economic class, etc.)?
- What is the socio-economic status of the surrounding community?
- Where do the members of the surrounding community live? In what type of housing?
- What are the major institutions in the community surrounding the placement?

- What does the placement do or provide to meet the needs of its surrounding community?
- Do you perceive gaps between needs and programs? Where?
- What are the dominant social problems that the surrounding community faces?
- What resources are needed, and which ones does the field placement have already, to respond to these needs?
- What ministries/services have been or are presently being carried out in response to these needs? How effective are they?
- What are the political currents in the community?

Present on the following questions:

1. Having researched these questions, what are your discoveries about the environment? Substantiate with facts and findings. Any surprises, new learnings?
2. In your role as an intern, how might you integrate this information as you begin your internships? What questions might you bring?

Field Site Analysis Part II: Organization as Context

This section of the analysis will hone in on your organization's history, ethos, membership and its physical, spiritual, social, and economic space. Rather than looking at specific programs and alignment (or misalignment) with the mission, this section perceives the organization like the "water" that the specific programs and members "swim" in. Pay particular attention to "absences" as well as "presences."

Historical

What is the history of the site?

- How and when was the site begun?
- Who was responsible for its initial establishment?
- Mission/vision - What was the original purpose? What is the stated mission now? How is that mission communicated? How does the site define success?
- What is the main historical narrative of this site? Are there identifiable events that have influenced the course of the history of this organization? Are there stages/periods through which this site has moved?

Does the constituency have any unique and common history or experiences? (e.g., they are newly transplanted families from the west coast or, they are second-career people from the finance industry or, they are facing gentrification in their community and will need to move from the area, etc.)?

What are the significant events (national, ecclesial, social, political, economic) that have influenced the course of the history of this site?

Social

Demographics

- Who are the members/constituents of your field placement? What are the demographic characteristics of members and the people served by this placement (distribution of age, gender, ethnicity, sexual orientation, marital status, economic class, etc.)? Are these the same as the surrounding community? (Refer to your response in Part I)

- What are the socio-cultural characteristics of the members of your organization? (This might include, “baby-boomers,” artists/musicians, as well as race/ethnicities, etc.)
- Where do the members/constituents live? In what type of housing?

Social structural issues

- What are the dominant social problems/issues that the members/constituents of the field placement face?
- What does the placement do or provide to meet the needs of its members/constituency?
- What ministries/services have been or are presently being carried out in response to these needs? How effective are they? What is missing?
- What resources are needed, and which ones does the field placement have already, to respond to these needs?

Organizational Culture

What are the dominant cultural structures, symbols, and myths in your site? How do they organize meaning for your organization?

How are the traditions associated with this culture conveyed, practiced, remembered, and altered at your site?

Are there “founding myths” or stories that speak to the identity/value/purpose of the organization? How do these shape meaning for the site?

What are the dreams, aspirations, and visions of your field site? How does that align (or not) with its mission and culture?

Organizational Economics: Finances, Resources and Time

Identify all the resources available at your site (e.g., money, space, human resources, expertise, technology, political connections, etc.). Pay particular attention to social, cultural, and symbolic capital present at your site.

Who is responsible for the administration and stewardship of these resources?

Funds (take a look at the annual reports and budgets):

- How is income/revenue generated? Who decides how it is spent?
- What is the primary economic condition of the placement? Is it financially stable? Struggling?
- How do the members/constituents financially contribute to the on-going work of the organization (e.g., membership fees, offerings, grants, etc.)
- What ministries/services receive the most attention in terms of time, personnel, financial resources, physical space, etc.

Physical Plant

- Where is the physical plant of the placement located? What is the size and condition of the physical plant? Is the location suitable?
- Are there special features/problems of the physical plant?

- Any special condition attached to its building (e.g., zoning, denominational stipulations, landmark status)?
- Is the physical plant an asset or a liability? Why?
- Who and with what entity does your organization share space?

Power

- Where are the locations of power in your site? Who and what constituencies are carriers of power?
- What are the major sources of conflict? How does your site deal with conflict?
- Who or what entities decide on the direction, the vision and meaning of the organization?
- How is power transparent in the structure (both formal and informal) and how is power opaque?
- What are the connections between issues of power in the larger society/community and power dynamics in your field site (e.g., issues of race, gender, sexuality, disability, class, and political affiliations)?
- Is any member of this field placement involved in the political arena? Anyone on civic boards, e.g., an advisory committee to the mayor, the school board, etc.

Present on the following questions:

1. Having researched these questions, what are your discoveries about your organizational context? Substantiate with facts and findings. Any surprises, new learnings?
2. Come up with an image or a metaphor for this organization. What is it? And why?
3. What absences and presences did you uncover, and how do these affect the culture of your organization?

Field Site Analysis Part III: Sub-Systems

This section of the analysis moves away from the larger organization and focuses on sub-systems **within** the organizational system. Programs, friendships, committees, location of power, staffing structure, and many other layers within these sub-systems are important loci for information about the organization. Pay particular attention to the values, power, and structural alignments of these sub-systems. Also, pay attention to ways that these sub-systems grow and transform. Consider the sub-systems from the four-frames approach of understanding organizations: structural, human resource, political, and symbolic. Identify and understand how white supremacy culture characteristics show up in your organization.

Core Values of the Site

- Identify and describe the key values operative at your site: a) goals that motivate people; b) ideologies and moral norms that guide the work; c) aspirations and expectations that people have; and d) social emphases that are acceptable and accepted (and not). [See Henriot's "Social Analysis: A Practical Methodology"]
- Who are the "carriers" of values in your site? What are the traditions, programs, rituals, and institutional practices that carry the values? And how do they carry the values?
- How does the organization address conflict around values? Does it allow for competing values? Under what circumstances?

- What value-related tensions/conflicts do you see in your field site? For example, Henriot presents a suggested set of values that are held in any organization. They are not meant to present a binary position but rather to suggest creative tensions present in the organization. These include:
 - age-youth
 - unity-diversity
 - individualism - community
 - competition - cooperation
 - materialism- spiritualism
 - accumulation - sharing
 - power and influence - serving
 - participation - obedience
 - freedom- law and order
 - progress - stability
 - innovation- tradition
 - justice - security
 - peace - violence
 - equality – hierarchy

Programs

- What are the different programmatic areas in your field site? Name them. Are they aligned with the mission of the organization?
- How do these programs meet the dominant needs that you perceive in this site? Is there an alignment between programs offered and the perceived needs? What programs are lacking?
- Who are the participants (beneficiary) of these programs?
- How are the social problems and the religious/spiritual and pastoral needs connected?
- Are there other religious establishments or faith groups present in your site? How would you describe the relationship?

For worshipping community:

- Who attends the worship? Who participates? Who is left out? Why?
- In what ways is the worship connected to the social, religious/spiritual and pastoral needs of the congregation and the wider, local or global community?
- How are the skills, experiences, and gifts of the community represented and resourced in worship?
- What are the recurring themes of sermons, homilies, hymns, overall liturgy, etc.?
- What is absent in the worship?

Staffing/Leadership

Leadership structure:

- Is there a flow chart for the field placement? A chain of command? Is there a board, council of elders, trustees, etc.? Draw an organizational chart with titles.
- Who are employed staff? Volunteer workers?
- What is the relationship between the organizational chart (formal structure) and the practiced leadership in your organization (informal structure)?
- What is the typical style of leadership-- autocratic, democratic, collegial, other?
- How are conflicts addressed and resolved?

Power:

- Who primarily makes meaning for the organization? Who performs the organization's rituals?
- Who is responsible for identifying the needs and deciding who and how they respond?
- Who are the most influential or powerful people? What are their positions?

Present on the following questions:

1. Having researched these questions, what are your discoveries about the sub-systems within the organizational system? Pay particular attention to the values, power, and structural alignments of these sub-systems. Substantiate with facts and findings. Any surprises, new learnings?
2. What values-related tensions/conflicts do you see in these sub-systems? How do these tensions manifest themselves in the organization? How do these impact and influence the way organization functions and response?
3. What is the role of power in identifying needs, responses, and making meaning for the organization? How does power show up?

Field Site Analysis Part IV: Person in Membership

This section analyzes how you move through these various sub-systems. In particular, it asks, "How do you take up authority?"

Review your previous assignments in Parts I-III. Reflect on how you have taken up authority in each of these sub-systems. It is the interplay of appropriately permeable boundaries that allow you to move in and out of these systems effectively. In what ways has this occurred?

Write on the following questions on taking up authority and on vocation (5-page double spaced):

Taking up authority:

- In what ways have you taken up authority in various sub-systems? Describe its effectiveness.
- What is your leadership style in this system (and sub-systems) and this context?
- What frame(s) do you operate out of in this system and this context

Evaluating your membership:

- Having ministered in this system, how do you evaluate your strengths and growing edges as a religious professional and a leader?

Implication for your vocation:

- How would you articulate your vocational direction or goal at this stage as a result of your work in the field site?
- Any surprises and learnings?

Appendix 5

Vocation & Discernment

Instructions:

Look over this list of books. To get more information about the book, go to Amazon.com for descriptions. Select a book that draws your interest and piques your curiosity. As you read the book, have the following prompts in mind:

1. What is(are) their call(s)? How did the protagonist(s) discern their vocation?
2. What resistances did they experience to the vocational call?
3. What resources did they find in discerning and stepping into their call?
4. How does this connect with your own discernment?

Come prepared to discuss your book, specifically the author's call, discernment process, obstacles, resources, and how the book connects with your own vocational journey on the first week of the Spring semester. You will also post your reflection on Moodle. Write (500 words) on the following prompts:

Why did you choose this book? What did you learn about calling and about yourself? Any disappointments? Satisfactions? Applications? Integrations? What were you most energized about? And what might you want to focus on for your own discernment?

Faith Adiele, *Meeting Faith: The Forest Journals of a Black Buddhist Nun*

Maya Angelou, *Letter to My Daughter*

Karen Armstrong, *The Spiral Staircase: My Climb Out of Darkness*

James Baldwin, *I Am Not Your Negro*

Arthur Ashe and Arnold Rampersad, *Days of Grace: A Memoir*

Lorraine Bannai, *Enduring Conviction: Fred Korematsu and His Quest for Justice*

Sue Bender, *Everyday Sacred: A Woman's Journey*

Ann Mitsakos Bezzerides, ed. *Christ at Work: Orthodox Christian Perspectives on Vocation*

James Blake and Carol Taylor, *Ways of Grace: Stories of Activism, Adversity, and How Sports Can Bring Us Together*

Grace Lee Boggs, *Living for Change: An Autobiography*

Roberta Bondi, *In Ordinary Time: Healing the Wounds of the Heart*

_____. *Night on the Flint River: An Accidental Journey in Knowing God*

Nadia Bolz-Weber, *Accidental Saints: Finding God in All the Wrong People*

_____, *Pastrix: The Cranky, Beautiful Faith of a Sinner & Saint*

Jennifer Finney Boylan, *She's Not There: A Life in Two Genders*

Precious Brady-Davis, *I Have Always Been Me: A Memoir*

Rita Nakashima Brock and Rebecca Ann Parker, *Proverbs of Ashes: Violence, Redemptive Suffering, and the Search for What Saves Us.*

Austin Channing Brown, *I'm Still Here: Black Dignity in a World Made for Whiteness*

Frederick Buechner, *Now and Then: A Memoir of Vocation*

_____, *The Sacred Journey: A Memoir of Early Days*

Bill Burnett and Dave Evans, *Designing Your Life: How to Build a Well-Lived, Joyful Life*

Susan Burton and Cari Lynn, *Becoming Ms. Burton: From Prison to Recovery to Leading the Fight for Incarcerated Women*

Kathleen Cahalan and Douglas Schuurman eds., *Calling in Today's World: Voices from Eight Faith Perspectives*

Albert Camus, *The Plague*

Scott Cairns, *Short Trip to the Edge: Where Earth Meets Heaven—A Pilgrimage*

Sister Chan Khong, *Learning True Love: Practicing Buddhism in a Time of War*

César Chávez and Mario Garcia (ed), *The Gospel of César Chávez: My Faith in Action*

Monica Coleman, *Bipolar Faith: A Black Woman's Journey with Depression and Faith*

Robert Coles, *The Call of Service*

Terry Cross, *Answering the Call in the Spirit: Pentecostal Reflections on a Theology of Vocation, Work and Life*

Kaitlin B. Curtice, *Native: Identity, Belonging, and Rediscovering God*

Dalai Lama, *Freedom in Exile: The Autobiography of the Dalai Lama*

Dalai Lama and Desmond Tutu, *The Book of Joy*

Lillian Daniel and Martin Copenhaver, *This Odd and Wondrous Calling: The Public and Private Lives of Two Ministers*

Dorothy Day, *The Long Loneliness: The Autobiography of the Legendary Catholic Social Activist*

John D'Emilio, *Lost Prophet: The Life and Times of Bayard Rustin*

Michael Dillon/ Lobzang Jivaka, *Out of the Ordinary: A Life of Gender and Spiritual Transitions*

Mark Doty, *Heaven's Coast: A Memoir*

Farid Esack, *On Being a Muslim: Finding a Religious Path in the World Today*

Susan Faludi, *In the Darkroom*

Tirzah Firestone, *With Roots in Heaven: One Woman's Passionate Journey into the Heart of Her Faith*

Yvette Flunder, *Where the Edge Gathers: Building a Community of Radical Inclusion*

Jim Forest, *Writing Straight with Crooked Lines: A Memoir*

Nora Gallagher, *Practicing Resurrection: A Memoir of Work Doubt, Discernment, and Moments of Grace*

Ruth Bader Ginsburg, *My Own Words*

Leah Gunning Francis, *Ferguson and Faith: Sparking Leadership and Awakening Community*

Mario Garcia, *The Latino Generation: Voices of the New America*

Rodrigo Garcia, *A Farewell to Gabo and Mercedes: A Son's Memoir of Gabriel García Márquez and Mercedes Barcha*

Omar Saif Ghobash, *Letters to a Young Muslim*

Ruth Bader Ginsburg, *My Own Words*

Natalie Goldberg, *Long Quiet Highway: Waking Up in America*

Rigoberto González, *Butterfly Boy: Memories of a Chicano Mariposa*

Mary Gordon, *Seeing through Places: Reflections on Geography and Identity*

Reyna Grande, *The Distance Between Us: A Memoir*

Luis Gutiérrez, *Still Dreaming: My Journey from the Barrio to Capitol Hill*

David Gushee, *Still Christian: Following Jesus Out of American Evangelicalism*

John Hall, *Touching the Rock: An Experience of Blindness*

Thich Nhat Hanh, *At Home in the World: Stories and Essential Teachings from a Monk's Life*

Daisy Hernandez, *A Cup of Water Under My Bed: A Memoir*

Cathy Park Hong, *Minor Feelings: An Asian American Reckoning*

Kevin Jennings, *Mama's Boy, Preacher's Son: A Memoir of Growing Up, Coming Out, and Changing America's Schools*

Willie James Jennings, *After Whiteness: An Education in Belonging*

Russell Jeung, *At Home in Exile: Finding Jesus among My Ancestors and Refugee Neighbors*

Serene Jones, *Call It Grace: Finding Meaning in a Fractured World*

Daisy Khan, *Born with Wings: The Spiritual Journey of a Modern Muslim Woman*

Rodger Kamenetz, *The Jew in the Lotus: A Poet's Rediscovery of Jewish Identity in Buddhist India*

Edward Kaplan, *Abraham Joshua Heschel: Mind, Heart, Soul*

Valerie Kaur, *See No Stranger: A Memoir and Manifesto of Revolutionary Love*

Jackie Kay, *Red Dust Road: An Autobiographical Journey*

Jean Kazez, *The Weight of Things: Philosophy and the Good Life*

Tracy Kidder, *Mountains Beyond Mountains: The Quest of Dr. Paul Farmer, a Man Who Would Cure the World*

Grace Ji-Sun Kim, ed. *Here I Am: Faith Stories of Korean American Clergywomen*

Mihee Kim-Kort, *Outside the lines: how embracing queerness will transform your faith*

Martin Luther King Jr., *The Measure of a Man*

Maxine Hong Kingston, *The Woman Warrior: Memoirs of a Girlhood Among Ghosts*

Kittisaro and Thainissara, *Listening to the Heart: A Contemplative Journey to Engaged Buddhism*

David Klinghoffer, *The Lord Will Gather Me In: My Journey to Jewish Orthodoxy*

Scott Siraj al-Haqq Kugle, *Living Out Islam: Voices of Gay, Lesbian, and Transgender Muslims*

Anne Lamott, *Traveling Mercies: Some Thoughts on Faith*

Chol Soo Lee, *Freedom without Justice: The Prison Memoirs of Chol Soo Lee*

Li-Young Lee, *The Winged Seed: A Remembrance*

Naomi Levy, *To Begin Again: A Journey Toward Comfort, Strength, and Faith in Difficult Times*

Sara Lawrence-Lightfoot, *Balm in Gilead, Journey of a Healer.*

David Leeming, *James Baldwin: A Biography*

Elizabeth Liebert, *The Way of Discernment: Spiritual Practices for Decision Making*

Michael Long and Chris Lamb, *Jackie Robinson: A Spiritual Biography: The Faith of a Boundary-Breaking Hero*

Audre Lourde, *Zami: A New Spelling of My Name*

Brian Mahan, *Forgetting Ourselves on Purpose: Vocation and the Ethics of Ambition*

Kevin Manders, and Elizabeth Marston eds., *Transcending: Trans Buddhist Voices*

Zenju Earthlyn Manuel, *The Way of Tenderness : Awakening through Race, Sexuality, and Gender*

James Martin, *Becoming Who You Are: Insights on the True Self from Thomas Merton and Other Saints*

Yamile Saied Méndez, *Furia*

Thomas Merton, *The Seven Storey Mountain*

Sara Miles, *Take This Bread: A Radical Conversion*

Susan Katz Miller, *Being Both: Embracing Two Religions in One Interfaith Family*

Haroon Moghul, *How to Be a Muslim: An American Story*

Thomas Moore, *A Life at Work: The Joy of Discovering What You Were Born to Do*

Denise Nadeau, *Unsettling Spirit: A Journey into Decolonization*

John Neafsey, *A Sacred Voice Is Calling: Personal Vocation and Social Conscience*

Heidi Neumark, *Breathing Space: A Spiritual Journey in the South Bronx*

_____, *Hidden Inheritance*

Asra Nomani, *Standing Alone: An American Woman's Struggle for the Soul of Islam*

Randall Norton, *Hook: A Memoir*

Henri Nouwen, *Discernment: Reading the Signs of Daily Life*

_____, *The Genesee Diary: Report from a Trappist Monastery*

Pádraig Ó Tuama, *In the Shelter: Finding a Home in the World*

Carol Matzkin Orsborn, *Return from Exile: One Woman's Journey Back to Judaism*

Parker Palmer, *Let Your Life Speak: Listening for the Voice of Vocation*

M. Sydney Park, Soong-Chan Rah, and Al Tizon, eds. *Honoring the Generations: Learning with Asian North American Congregations*

Eboo Patel, *Acts of Faith: The Story of an American Muslim, in the Struggle for the Soul of a Generation*

Elisabetta Piqué, *Pope Francis: Life and Revolution: A Biography of Jorge Bergoglio*

Eugene Pogany, *In My Brother's Image: Twin Brothers Separated by Faith after the Holocaust*

Helen Prejean, *Dead Man Walking*

Michael Pruett and Christine Gross-Loh, *The Path: What Chinese Philosophers Can Teach Us About the Good Life*

Sabeeha Rehman, *Threading My Prayer Rug: One Woman's Journey from Pakistani Muslim to American Muslim*

Rainier Maria Rilke, *Letters to a Young Poet*

Oscar Romero, *Archbishop Oscar Romero: A Shepherd's Diary*

Sharon Salzberg, *Faith: Trusting Your Own Deepest Experience.*

Esmeralda Santiago, *When I was a Puerto Rican*

David Schneider, *Street Zen: The Life and Work of Issan Dorsei*

Nancy Hastings Sehested, *Marked for Life: A Prison Chaplain's Story*

Sebene Selassie, *You Belong: A Call for Connection*

Mona Siddiqui, *My Way: A Muslim Woman's Journey*

Harold Ivan Smith, *Eleanor: A Spiritual Biography. The Faith of the 20th Century's Most Influential Woman*

Sonia Sotomayor, *My Beloved World*

William Stafford, *You Must Revise Your Life*

_____, *Writing the Australian Crawl: Views on the Writer's Vocation*

Street Transvestite Action Revolutionaries: Survival, Revolt, and Queer Antagonist Struggle

<https://untorellipress.noblogs.org/files/2011/12/STAR.pdf>

Sharon Suh, *Occupy This Body: A Buddhist Memoir*

Barbara Brown Taylor, *Leaving Church: A Memoir of Faith*

Pierre Teilhard de Chardin, *The Heart of the Matter*

Teresa of Avila, *The Life of Saint Teresa of Avila*

Mother Teresa, *Come Be My Light: The Private Writings of the Saint of Calcutta*

Piri Thomas, *Savior, Savior Hold My Hand*

Howard Thurman, *Jesus and the Disinherited*

_____, *With Head and Heart: The Autobiography of Howard Thurman*

Phyllis Tickle, *The Shaping of a Life, A Spiritual Landscape*

Leo Tolstoy, *A Confession*

Abraham Verghese, *My Own Country, A Doctor's Story of the Plague Years*

Debra Gonsker Vinik, *Embracing Judaism: Personal Narratives of Renewed Faith*

Amina Wadud, *Inside the Gender Jihad: Women's Reform in Islam*

Gisela Webb, ed. *Windows of Faith: Muslim Women Scholar-Activists of North America*

Renita Weems, *Listening for God: A Ministers Journey Through Silence and Doubt*

Ida Wells-Barnett, *The Memphis Diary of Ida B. Wells: An Intimate Portrait of the Activist as a Young Woman*

Elie Wiesel, *Night*

_____, *Memoir: All Rivers Run to the Sea*

Melissa Wiginton and Ann Svennungsen, eds, *Awakened to a Calling: Reflections on the Vocation of Ministry*

angel Kyodo Williams, Lama Rod Owens, and Jasmine Syedullah, *Radical Dharma: Talking Race, Love, and Liberation*

Jan Willis, *Dreaming Me: Black, Baptist, and Buddhist—One Woman's Spiritual Journey*

G. Willow Wilson, *The Butterfly Mosque: A Young American Woman's Journey to Love and Islam*

Lauren Winner, *Girl Meets God: On the Path to a Spiritual Life*

Jacqueline Woodson, *brown girl dreaming*

Margaret Wurtele, *Touching the Edge: A Mother's Spiritual Path from Loss to Life*

Malcolm X and Alex Haley, *The Autobiography of Malcolm X*

Pamela Ayo Yetunde and Cheryl A. Giles, eds. *Black & Buddhist: What Buddhism Can Teach Us About Race, Resilience, Transformation & Freedom*

Yongey Mingyur Rinpoche and Helen Tworkov, *In Love with the World*

APPENDIX B SAMPLE FIELD EDUCATION SPRING SEMESTER SYLLABUS

OFFICE OF INTEGRATIVE AND FIELD-BASED EDUCATION Union Theological Seminary

Field Education Seminar: Part-Time Concurrent Internship I FE 104 Spring 2023

Review these guidelines for online learning: <https://utsnyc.edu/academics/registrar/academic-resources/online-learning/>

This course will be offered in a dual format. Each week, there will be asynchronous online course work as well as a synchronous in-person portion of the class which meets on Mondays for 90 mins (105 mins for hybrid FE-CPE students). Please pay careful attention to the videos, readings, and assignments that are due BEFORE the synchronous class on Mondays.

Synchronous Section I: Mondays 2:00 – 3:30 pm

Synchronous Section II: Mondays 6:00 – 7:30 pm; Hybrid FE-CPE – Mondays 6:00 – 7:45pm

Teaching Team:

Su Yon Pak, Ed.D., AD 111, 212-280-1550; spak@uts.columbia.edu

Office Hours: Mondays 3:40 – 5:00 pm and by appointment

Contact Lisa Simon at 212-180-1341; lsimon@uts.columbia.edu to set up an appointment.

Monique Fortuné, M.Div.: mjf121@utsnyc.edu

Office Hours: Mondays 12:00 – 1:00 pm, and by appointment

Peace Twesigye, AD 522; ptwesigye@uts.columbia.edu

Office Hours: by appointment

Joseph Collazo, M.Div., Allen Hospital; joc9154@nyp.org; Office Number: 212-932-5310

Cell Number: 917-628-9005

Office Hours: by appointment

GOALS OF INTEGRATIVE AND FIELD-BASED EDUCATION

The Integrative and Field-based Education (IFE) Program at Union aims to foster learning communities that model and teach students ways of *doing, being, and thinking* that are integral to their vision of ministerial identity and practice. It cultivates moral imagination, which is about integrating knowledge, skill, moral integrity, religious/spiritual traditions, religious and justice commitments in ministerial practice. It is integrative, embodied, and relational. This is at the heart of professional formation. As such, in partnership with teaching agencies, religious and secular, the IFE Program provides learning communities that hone critical reflection on practice and theology, models for ministry, examination of social issues, and development of professional identity and skills. These critical reflections are grounded in spiritual practices that cultivate our contemplative capacity. It models ways of *doing, being, and thinking*.

During this course, students will engage in intentional, and sustained cultivation of the imaginative capacity for this complex professional practice called “ministry.” This imaginative capacity involves: a) knowing the Scriptures/sacred texts and tradition(s) deeply, and how to interpret them in contemporary life, b) developing “an accurate sense of what makes human beings tick,” c) possessing “a complex understanding of how congregations and other institutions actually work” and, d) having both “a clear awareness and an analytical understanding of the world.”⁵ In addition, students will critically examine power—structural, systemic, professional, and personal—and the ways it shapes what and how we do ministry. During the field-education process, students will learn to integrate these practices with intentional spiritual/faith practices. As such, students will practice moral imagination.⁶

Field Education involves three apprenticeships: an intellectual or cognitive apprenticeship, a practical apprenticeship and an apprenticeship of formation. These apprenticeships involve different types of knowledge: intellectual and cognitive that a student obtains in classroom study, practical knowledge—skills learned by engaging in the actual activities of ministerial practice—and knowledge of oneself in the formation of one’s professional identity and ethics.⁷ These three apprenticeships are integrated in field education through two experiences:

- Supervised work in a ministerial field site, and
- Facilitated work in a weekly integrative peer-group seminar.

Together, these experiences make up field-based learning. The learning that occurs is facilitated through intentional, sustained practices such as theological reflection, weekly supervision, a learning agreement, and contextual field site of the student's field site. It is through these practices that fieldwork becomes field education.

Course Learning Outcomes:

A student who satisfactorily completes this course will:

- Demonstrate ability to reflect theologically, individually and with peers, on ministerial practice [MDiv. Learning Goals & Outcomes 6, 7]⁸
- Demonstrate ability to reflect on ministerial practice critically, ethically, and theologically [1,2,5,7]
- Demonstrate development in the areas of vocational discernment [6]
- Demonstrate an ability to analyze and address contemporary ethical issues from one’s religious tradition(s) and interreligious perspectives. [7]
- Demonstrate development of a professional identity connected to student’s abilities, aspirations, frame-preferences, and faith traditions [6].
- Demonstrate knowledge of organization cultures and frames.
- Demonstrate understanding of pertinent issues in ministry: gender and sexuality, disability, moral injury, digital ministry, end-of-life care and green burial. [6,7]
- Demonstrate an ability to work with persons of diverse backgrounds, to learn from differences, and to articulate one’s own cultural and social perspectives with acknowledgment of their limitations. [5,6,7]

⁵ Dykstra, 2-3, 15; Craig Dykstra, “Pastoral and Ecclesial Imagination” in *For Life Abundant: Practical Theology, Theological Education and Christian Ministry*, Dorothy C. Bass and Craig Dykstra, eds. Grand Rapids: Eerdsman, 2008, pp.41-61.

⁶ Su Yon Pak, “Cultivating Moral Imagination in Theological Field Education” in *Embodying Knowledge: Asian and Asian American Women’s Contributions to Theology and Religious Studies*, ed. Kwok Pui-lan. Palgrave Macmillan, 2020

⁷ Charles R. Foster, et.al. *Educating Clergy: Teaching Practices and Pastoral Imagination*. San Francisco: Jossey-Bass, 2006, pp. 5-10.

⁸ Refer to the MDIV Handbook for a complete list of MDIV Learning Goals and Outcomes.

- Fulfill the learning goals as agreed with the supervisors at the field site in the areas of arts of ministry and professional formation [6,7]
- Integrate the knowledge of the classroom with work in the field and personal/professional development [6,7]

EXPECTATIONS OF STUDENTS

By contractual agreement, students enrolled in FE 103-104 work in a field placement site completing 360 hours for the academic year. This averages to 12-15 hours per week which includes one hour of theological reflection with the on-site supervisor.

Simultaneously, students participate in a weekly seminar in a hybrid format at the Seminary for the duration of the two semesters. The seminar will have a didactic portion (asynchronously online) and a peer group process (synchronously in person). The weekly peer group provides opportunities for disciplined and sustained reflection on the events and experiences of the field site, as well as the development of ministerial identity, authority, and competency for ministry/service. By integrating the classroom learning and the practices of ministry in the field, the seminar is designed to broaden and deepen students' analytic perspectives in their field site context and their roles as professionals in that context. The seminar will explore and cultivate ministerial practices that will form students for *agility, heartiness, and hardiness* for ministry/service. In the seminar, students will practice the skill of theological reflection towards the cultivation of moral imagination.

In addition to the topics covered in the fall semester, this class will cover the following topics:

- Taking up authority
- Metaphor for ministry
- Reframing organization
- White supremacy culture in organizations
- Professional and ministerial ethics
- Gender and sexuality issues in ministry
- Disability issues in ministry
- Field site analysis
- End-of-life and green burial
- Moral injury
- Digital ministry
- Sustainability practices

Students are encouraged to discuss these topics as well as topics addressed in the fall semester with their supervisors during their theological reflection sessions.

Supervision:

In your field experience, you can expect supportive interaction with your supervisor who is familiar with the context and can provide guidance and mentorship. This person will have an interest both in getting a particular job done *and* in nurturing your professional growth through reflection on these experiences to identify their meanings and significance for your formation. A one-on-one supervisory meeting should not be combined with a regular staff meeting or a meeting to follow up on projects or tasks. In supervision, the student is to reflect theologically with the supervisor on a variety of topics, e.g., critical incidents in the site, professional identity and formation, the practices of ministry, and the dynamics of power relationships.

You can expect that a supervisor will:

- Provide one hour of a focused supervisory session of theological reflection each week;
- Help you to clarify your learning goals for the experience;

- Be a source of entry and legitimation at the site;
- Function as an evaluator of your work in the site, offering both positive affirmation and constructive critique of your effectiveness and appropriateness in the context.

Your supervisor, along with your seminar leaders and your peer seminar colleagues are all partners with you in this educational process. It is to your advantage to make the most of your time in supervision.

Field Site Safety:

It is essential that you should not be and/or feel yourself at risk because of physical arrangements such as, for example, COVID protocols, being alone in a building, or having to travel alone late in the evening. Neither should you be subjected to any harassment, psychological and physical. It is important that in such circumstances, you honor your feelings of discomfort or fear. We take seriously the concerns that are raised to us and work with the field site personnel to address these concerns. If you feel threatened, first bring it to the attention of the supervisor, reporting it also to one of us. Be advised that we will enter into conversation with you and the site supervisor about your concerns. It is the intention of all the members of the Office of Integrative and Field-Based Education to take your concerns seriously and to do everything possible to alleviate them.

EVALUATION

Evaluation of the student will be based on two parts: in-class seminar portion with the teaching faculty, and evaluations (self and supervisor's) at the field sites. A substantial part of the content of the seminar is what students bring into the classroom. Therefore, regular attendance and active participation are required. (No more than two excused absences during a semester are allowed without negatively affecting the grade.) Timely submission of assignments, contractual agreements, and self-evaluations, as well as in-class presentations and written work, are required for the successful completion of FE 103-104. In particular, due to the reflective nature of the class, students are asked to complete Weekly Learning Moments (WLM), which are designed to assess their own learning and integration. These weekly WLMs also give feedback to the teaching team, which is then, incorporated in the curriculum planning each week.

The evaluation process for the fieldwork is as follows: At the end of each semester, both the student and the supervisor evaluate the student's work in light of the objectives set forth in the learning agreement. These evaluations are another opportunity for self-reflection. The mid-year evaluation (end of fall semester) is an opportunity to identify growth or areas for learning that has emerged. The final evaluation (end of spring semester) also serves as a measure of ministry preparation and identifies areas for future learning. The student and the supervisor will discuss and sign both evaluations. The completed evaluation forms will be kept on file in the Integrative and Field-based Education Office and may be shared with denominational advisors or committees with the student's permission.

The evaluation will include questions that refer to some of the following areas:

- A general assessment of the student's performance.
- Arts of ministry developed in the placement, e.g., in the areas of preaching and/or worship, administration and program development, pastoral care and counseling, public ministry, community organizing and planning, religious education, and denominational polity.
- Personal qualities related to ministry in the student's work performance, e.g., communication, interpersonal relations, motivation, feelings, clarity of purpose and/or conviction, commitment, spiritual depth, reliability, openness to growth and change.
- Evidence of the student's ability to work cooperatively, collegially, and supportively with staff and other people involved in the placement.

A grade of No Credit is given only following a consultation of the Senior Director & Associate Professor of Integrative and Field-based Education and the field supervisor.

FE 103-104 is a course that is taught over two consecutive semesters in an academic year; therefore, a student must work at a field site for the two semesters of this course. Should any problems or concerns occur in the field site, it is essential that you inform the Professor and the Seminar Leaders, immediately. In most cases, the Office of Integrative and Field-based Education can assist you in working through the issue. Please note: If you don't complete the FE 103-104 sequence, you will need to register for FE 103-104 again in the following academic year in order to meet this requirement. It is also important to note: no supervisor or student may unilaterally terminate a field site. In the case of a problem in the field site, the Visiting Director of IFE will mediate the conflict. If termination is in question, all of the parties will meet to discuss the issue and determine the best course of action. The Academic Dean will decide the issue of academic credit on a case-by-case basis.

DISABILITIES ACCOMMODATIONS

The Assistant Dean of Students coordinates services for students with permanent and temporary disabilities. To schedule an appointment to discuss specific needs and to coordinate reasonable accommodations and services, contact Asst. Dean Abigail Asgaralli, aasgaralli@uts.columbia.edu. Review the following webpage for more information: <https://utsnyc.edu/life/student-affairs/disability-services/>.

PLAGIARISM

Students at Union are expected to observe the highest standards of integrity and honesty in their academic work.

Such honesty includes proper acknowledgment of the ideas of others and the complete absence of plagiarism in submitted work.

Plagiarism consists of **the appropriating of and presenting as one's own, the writings or other creative work of another person or persons without acknowledgment**. It is a dishonest violation of the intellectual property of another, and ethically akin to fraud and theft. All students at Union are expected to understand what plagiarism is and to avoid it in all circumstances.

Plagiarism can take the form of quoting sentences or whole paragraphs of text (or image, or musical score, as the case may be) without the use of quotation marks, or without adequate bibliographic citation. It can also be committed by the close paraphrasing of text written by another if it is done without due acknowledgment of the source. Minor verbal changes in a text that has been appropriated do not remove the consequences of plagiarism.

To avoid plagiarism, students should **always** use quotation marks and an appropriate bibliographic reference when quoting the text of another. Verbal transcription of a substantial piece of text **without** quotation marks may constitute plagiarism even if the original author is cited or referred to in some way.

It is also good academic practice always to cite, with appropriate bibliographic reference, the source of an idea presented in a paper or other submission, when that idea originated with another person and was derived from another person's work. This applies even when the idea is presented in the student's own words. Failure to cite the ideas of another is bad scholarship.

Plagiarism is subject to **academic penalties**, including receiving No Credit for the course in which the plagiarism occurs. It is also subject to disciplinary penalties up to and including dismissal from the Seminary.

Consult the Course Catalogue for policy and procedure: <https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/>.

**FE 104 2023
Course Outline**

<p>Week 1 1/30</p>	<p>Taking Up Authority and Overview of the Semester</p> <p>BEFORE CLASS: Read: FE 104 Syllabus Read: Cheryl M. Walker. "Call Me Reverend Sweetie" in <i>Centering: Negotiating Race, Authenticity and Power in Ministry</i> ed. Mitra Rahnema Read: Christina Shu. "Response to Cheryl M. Walker" in <i>Centering</i> Post by 1/30: Reflection on the chosen book on vocation Post by 1/27: Taking Up Authority Commit: Regular spiritual practices. Keep a journal, daily or weekly of the movement of the spirit in your lives.</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
<p>Week 2 2/6</p>	<p>Organizations Through a Multi-Frame Lens</p> <p>BEFORE CLASS: Read 2/3: Su Yon Pak, "Through a Multi-Frame Lens: Surviving, Thriving, and Leading Organizations" in <i>Chaplaincy and Spiritual Care in the Twenty-First Century: An Introduction</i>, eds. Wendy Cadge and Shelly Rambo OR View by 2/3: "Organizations Through a Multi-Frame Lens" PowerPoint</p> <p>Complete by 2/3: Leadership orientation survey. It should take no more than 5 minutes for this survey. https://fs25.formsite.com/josseybass/form29/index.html Post by 2/3: Organizations through a multi-frame lens</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
<p>Week 3 2/13</p>	<p>Professional/Ministerial Ethics</p> <p>BEFORE CLASS: Read by 2/10: Richard Gula. Just Ministry, Chapter 2 Read by 2/10: Karen Lebacqz & Joseph Driskill. Ethics and Spiritual Care, Chapters 2 Read by 2/10: emilie townes, "Ethics as an Art of Doing the Work Our Souls Must Have" in <i>Womanist Theological Ethics: A Reader</i>, ed. Katie Geneva Cannon, emilie maureen townes, Angela D. Sims Read: Association of Professional Chaplains code of ethics Post by 2/10 : Professional Ethics Post by 2/10: Step ONE of Metaphor for Ministry Assignment. See Appendix 4 of the syllabus.</p> <p>AFTER CLASS:</p>

	Complete by 8 am the day after class: Weekly Learning Moments
Week 4 2/20	<p>Moral Injury</p> <p>BEFORE CLASS: Read by 2/17: Shelly Rambo, Joseph Wiinikka-Lydon, & Jasmine Terry Okafor, <i>Trauma and Moral Injury: A Guiding Framework for Chaplains</i>, pg. 17-36 View by 2/17: Video on Moral Injury (Zachary Moon) Post by 2/17: Moral Injury</p> <p>Recommended Reading Koenig, H.G., Al Zaben, F. Moral Injury: An Increasingly Recognized and Widespread Syndrome. <i>J Relig Health</i> 60, 2989–3011 (2021). https://doi.org/10.1007/s10943-021-01328-0</p> <p>Recommended Viewing Chaplaincy Innovation Lab: "Psychospiritual development and moral injury implications for patient and staff care" Chaplaincy Innovation Lab: "Webinar Series on Resilience: Moral Injury and Moral Distress"</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
Week 5 2/27	<p>Ethical Case Study Presentation</p> <p>BEFORE CLASS: Post by 2/24: Your written case study Read by 2/27: Your peers' case study Post by 2/24: Metaphor for Ministry Step TWO</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
Week 6 3/6	<p>Identity Issues in Leadership and Spiritual Care Guest Instructor: Mykal Slack</p> <p>BEFORE CLASS: View by 3/3: Identity Issues in Leadership and Spiritual Care Post by 3/3: Identity Issues in Leadership and Spiritual Care</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
3/13-3/17	SPRING RECESS
Week 7	Disability Issues in Ministry

<p>3/20</p>	<p>Guest Instructors: Bekah Anderson and Allison Connelly</p> <p>BEFORE CLASS: Read by 3/17: Leah Lakshmi Piepzna-Samarasinha, “Crip Emotional Intelligence,” in <i>Care Work: Dreaming Disability Justice</i> (Arsenal Pulp Press, 2018). View by 3/17: Video on Disability Issues in Ministry Read by 3/17: Bethany McKinney Fox, “The Seven Marks of Healing in Action,” in <i>Disability and the Way of Jesus: Holistic Healing in the Gospels and the Church</i> (InterVarsity Press, 2019). Read by 3/17: Mia Mingus, “You Are Not Entitled To Our Deaths: COVID, Abled Supremacy & Interdependence” Post by 3/17: Disability Issues in Ministry</p> <p>Recommended Reading/Resources: UCC Disabilities Ministries Board, “Accessible to All” Nancy Eiesland, “Sacramental Bodies,” in <i>The Disabled God: Toward a Liberatory Theology of Disability</i> (Abingdon Press, 1994). Deborah Beth Creamer, “Disability Theology,” in <i>Religion Compass</i> 6/7 (2012): 339–346. Sins Invalid, “10 Principles of Disability Justice,” Sins Invalid, “What Is Disability Justice?” Stella Young Ted Talk on “I am not your inspiration, thank you very much”</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
<p>Week 8 3/27</p>	<p>Digital Ministry Guest Instructor: Shamika Klasson</p> <p>BEFORE CLASS: View by 3/24: Video on Digital Ministry Post by 3/24: Metaphor for Ministry Step THREE</p> <p>Recommended Readings: Heidi A. Campbell, ed. Religion in Quarantine: The Future of Religion in a Post-Pandemic World Heidi A. Campbell, Resources of Religious Groups website Heidi A. Campbell and Sophia Osteen, “When Pastors Put on the ‘Tech Hat’: How Churches Digitized during COVID-19” Keith Anderson and Elizabeth Drescher, <i>Click2Save Reboot: The Digital Ministry Bible</i>, (Church Publishing, 2018)</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
<p>Week 9 4/3</p>	<p>Field Site Analysis Presentations</p> <p>BEFORE CLASS: Prepare for field site analysis parts 3 & 4 presentation</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>

4/6 – 4/10	Easter Break
<p>Week 10 4/17</p>	<p>End-of Life Care and Green Burial Guest Instructors: HollyBlue Hawkins & Basil Eldadah</p> <p>BEFORE CLASS: View by 4/14: Video of Green burial Read by 4/14: Mallory McDuff, “Green Burials Can Change Our Relationship with Death” Washington Post, 12/17/21 Read by 4/14: Lisa Wells, “To Be a Field of Poppies” <i>Harper’s Magazine</i>; New York Vol. 343. Iss. 2057, (Oct 2021): 36, 38-44. Post by 4/14: Green Burial</p> <p>RECOMMENDED RESOURCES: Green Burial Council Carla Tilghman, “Natural Funeral Practices” NPR The Takeaway: Is Composting the Future of Death? NPR 1A: Natural Causes: Why Some Are Choosing an Eco-Friendly End of Life NPR Shortwave: Compost Your Loved Ones End of Life Choices NY Reimagine: End of Life The Conversation Project</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
<p>Week 11 4/24</p>	<p>Sustainability Practices BEFORE CLASS: View by 4/28: Video on Sustainability Practices Post by 4/28: Metaphor for Ministry Step FOUR</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>
<p>Week 12 5/1</p>	<p>Closing Ritual and Reflections</p> <p>AFTER CLASS: Complete by 8 am the day after class: Weekly Learning Moments</p>

Course Requirements:

A. From the Field Site

4. 12-15 hours of work per week at the site
5. One hour of theological supervision weekly
6. Student’s end of semester evaluation—DUE April 28, 2023
7. Supervisor’s end of semester evaluation—DUE April 28, 2023

B.1 From the Seminar Class (For Regular FE Students)

8. Attendance and participation (15%): This is a course where knowledge is co-created through peer interactions. Your active presence is essential to you and your peers' learning. Attendance and participation in class and online are part of the grade for this course. A maximum of two absences from class is permitted; absence beyond that will negatively impact the final grade. **Three lateness will count as one absence.**
9. Read chosen book on vocation and post (5%). **Posting Due by 1/30.**
10. A careful reading of assigned texts and required online postings on the discussion forum (20%). The postings should be done by **8pm EDT the day they are due.**
11. "Crossing the Threshold" peer group opening ritual/exercise. Have a topic and aim for sacred conversations (5%): **Due as assigned.**
12. Weekly Learning Moments (WLM) (10%). **Due each week by Tuesday 8 am.**
13. Ethical Case Study Presentation (5%). See Appendix 3. **Due 2/28**
14. Metaphor for Ministry Assignment (5%). See Appendix 4. **Due weeks 3, 5, 8, and 11.**
15. Field Site Analysis Parts III & IV Presentation (10%). See Appendix 5.
16. Field site supervisor and self-evaluations (25%). **Due 4/28.**
17. Strongly Suggested: Attendance at Topics in Ministry courses (SU 190)

B.2 From the Seminar Class (For Hybrid FE-CPE FE Students)

1. Attendance and participation (15%): This is a course in which knowledge is co-created in peer interactions in a group. Your active presence is essential to the learning that occurs. Both attendance and participation in class and online are part of the grade for this course. A maximum of two absences from class is permitted; absence beyond that will negatively impact the final grade. Three lateness will count as one absence.
2. Read chosen book on vocation and post (5%). **Posting Due by Week 1.**
3. A careful reading of assigned texts and required online postings on the discussion forum (20%). The postings should be done by **8pm EDT the day they are due.**
4. Two Verbatim Presentations (20%). **Due as assigned.**
5. Metaphor for Ministry Assignment (5%). See Appendix 4. **Posts due weeks 3, 5, 8, and 11.**
6. Field Site Analysis Parts III & IV Presentation (10%). See Appendix 5.
7. Field site supervisor and self-evaluations (25%). **Due 4/28**
8. Supervision sessions: As scheduled
9. Strongly Suggested: Attendance at Topics in Ministry courses (SU 190)

Grading:

Credit with Distinction: 100-98%; Credit: 97-75%; Marginal Credit: 74-65%;
No Credit: 64% and below

Appendix 2

Spiritual Journal

Make a practice of writing at least 3 days a week (preferably every day), about 10 mins or so, to check-in with spiritual self. These questions may be used as a prompt for your reflections, but you may have others.

10. How is your soul flourishing? How is your heart?
11. What spiritual question(s) are you wrestling with at the moment?
12. What spiritual practices are you cultivating? Alone? In community? How do these practices connect and inform (or not) to your study of theology and ministerial formation?
13. In what ways is your spirituality being embodied in you?
14. What are your assumptions (examined and unexamined) about spiritual cultivation practices? Where do they come from?
15. Which writings, music, art, and other modes of expression were helpful for your practice?
16. What gets in the way of a disciplined practice?
17. What connections are you making between your spiritual/contemplative life and the justice demands of the world we are living in?
18. Any insights about your spiritual life as a result of your practice?

There will be no assignments to turn in for this work. These questions will be revisited in your peer group on a regular basis.

Appendix 3 Ethical Case Study

Throughout this semester, we will be focusing on examining ethical issues in ministry. Each student will be responsible for writing and presenting an ethical case to a group of peers from the class drawing on experiences from the field site. The presentation should last approximately 5 minutes, allowing 20 minutes for group discussion.

This method is drawn, in part, on Daniel Maguire and A. Nicholas Fagnoli, *On Moral Grounds: The Art/Science of Ethics* and Maguire's book, *Ethics: A Complete Method for Moral Choice*. We have also incorporated other insights, such as four-frames approach (Lee Bolman and Terrence Deal), regarding structural analysis to the list of questions.

Your group presentation should include consideration of the following questions but should not be limited to answering only these questions. (This list is not exhaustive.)

PART I: Writing the Ethical Case Study

Describe the situation/incident. Establish pertinent facts. Remember, the case is a slice of ministry and on a specific incident. This should be no more than two pages double spaced.

- **What?**
Describe what happened in as much detail as possible.
- **Why?**
What circumstances led to this situation? Why did it happen?
- **How did it happen?**
What are the means by which it came about? Who did what? How did they do it? What was the motivation for the action that occurred?
- **Who?**
Who are the primary persons involved, directly and indirectly? What is their role in the given situation? Do they have authority or responsibility to act in the given situation?
- **When?**

When did the situation occur? Does the timing indicate an awareness (or lack thereof) of pertinent facts? Did other circumstances play into the situation?

- **Where?**
What was the physical location in which the event occurred? Is there anything pertinent to the case about the location?

PART II: Reflection and analysis of the case

Think through these questions and make notes for yourself. You will be discussing these questions about your case study in your small peer groups.

1. Identify the general operating principles and norms in this situation.
 - What are the principles and norms involved in this situation?
 - What are the basic operating values? Are these values based on a particular religious or humanistic tradition?
 - Do the principles, norms and values come into conflict with each other? If so, describe the conflict explicitly.
2. In what ways do the social structural elements involved pertain to the situation?
 - Do the persons involved have a particular ideological perspective? What is their social location in reference to structural power and authority?
 - Can you identify the different frames that are involved in this situation? Structural, Human Resource, Political, and Symbolic.
 - What does each group or person see as pertinent facts? Is there a difference between what one group/person sees as pertinent facts from another group/person?
 - How do issues of gender, class, race, sexual orientation, clergy/lay, etc. play into the situation?
 - What is a contextual analysis of the situation?
3. What does it mean to be a professional in ministry in this situation? (Parish, social agency, school, chaplaincy, etc.)
 - How can you establish professional distance from the situation?
 - What are the duties and responsibilities of a professional in ministry in this situation?
 - In your role as a professional, what are you expected to do?
 - What kind of person do you want to be in this situation?
 - What rules or codes of conduct of the profession apply here?
 - Would you respond differently if you were not in your role as a professional in this situation? If so, how?
4. What are the consequences involved for possible solutions?
 - What are the anticipated effects of the action in question or the response taken?
 - What are the desirable effects of the decision? What are the undesirable effects?
 - How would you weigh the two in reaching a response or a decision?
5. What are the viable alternatives?
 - What are the viable alternatives, if any?
 - Are the alternatives interpersonal in nature or do they involve structural change?
 - Do the viable alternatives create other unwanted consequences?
 - What is a possible alternative within the given organization?
 - What are the alternatives given the realistic limitations of the structures in which you are working versus what might be possible in an ideal world?
6. What did you learn about yourself and practical ethics in ministry that will help you handle situations like this better in the future?

Appendix 4 Metaphor for Ministry Assignment

This exercise is designed to assist students to articulate their theology/philosophy of ministry. Students are asked to post on the following steps throughout the semester.

Step One: Image/metaphor

Reflect on your experience (choose one, if possible) that brought you to seminary and/or brought you to exploring ministry as your vocational call. It could be an experience that awakened you to work for justice. It could be a “Paul on the road to Damascus” experience that gave you conviction. It could be gentle urgings, discomfort, un-ease with the way things are that led you to explore something more. It could be noticing a thread that goes through your life. Sit with that experience and let an image or metaphor emerge. For example, your metaphor might be “riding the subway,” or “dinner party on \$10 budget” or “letting go daily” or “extravagant hospitality” or “translation/interpretation” or “hand-me-down clothes.” Let something emerge for you.

On Moodle: post a brief description of that experience. And post what your image or metaphor is.

Step Two: Questions

What theological questions would you bring to your metaphor? For instance, if your metaphor was “dinner party on \$10 budget,” you might ask: 1) what is the purpose of gathering? (community, church); 2) why only \$10? (economic justice, theology of money); 3) who is invited? (inclusion, exclusion, hospitality); 4) what’s for dinner? Who’s cooking? (substance and context of ministry) 5) party suggests fun, grace-filled event. (scarcity vs abundance); 6) who’s not coming and why? (discord, conflict, exclusion, war). As much as possible, theological engage the questions that might arise from these questions. Are there other theological concepts like, God, love, justice, trinity, sin, forgiveness, reparation, theodicy, liberation, salvation, creation, revelation, self-emptying, attachment, etc. that need exploring as you probe your metaphor/image? What are they?

On Moodle: Post questions that you bring to the metaphor/image. Also, post questions that your metaphor/image poses for you.

Step Three: Saying Yes and Saying No

Saying “yes” and saying “no” are simplified way of understanding discernment. Sometimes, saying “yes” to something might necessitate saying “no” to something else. As you ponder, sit with and reflect on your image/metaphor, what are you saying “yes” to? What are you saying “no” to? What are some “not yet” and “don’t know” and “both/and”?

On Moodle: Post your “yes’s,” “no’s,” “not yet’s” “both/and’s.” Post insights and future explorations. What skills, development, understanding would you need in order to do ministry as the metaphor/image opens up for you?

Step Four: Bringing it all together

Final assignment on Moodle: Reading over all of your posts and reflecting on your experience of the semester, write a paragraph statement on what ministry means for you.

Some examples:

Metaphor: A Simple Gift

Christian ministry is an act of translation between the prayerful attention one pays to God and the deep commitment one makes to God's people. This requires an ever-evolving understanding of both God and God's creation that through discernment becomes comprehension, compassion, and care for self, others, and world. Christian ministry is a constant search for the places God calls us to be so that we may show up for God's people with hospitality and welcome. Ministry should not and cannot be one thing more than another, but it ought to come from listening to that divine spark within that calls us each to action as each has been uniquely called. Christian ministry is a place where we bring our own presence into at-one-ment with God and with our community in order to hasten God's realm on earth. The good news of God's abiding love, of Christ's saving grace, and of the Spirit's wondrous peace is for all people. Let us rejoice, be at work, and be glad in this always.

Metaphor: A Garden

Where beauty exists, so too does truth. And in the thin spaces where beauty and truth exist, there grows justice, compassion, challenge, encouragement, and nurturance. Cultivating space for beauty and truth to flourish enriches the soul and the wild expression of the Infinite All. This is my vision of ministry: to cultivate space where beauty and truth coexists with all souls such that they may grow into harmony with the Divine and with each other.

Metaphor: Being rooted in the source of my being and calling

My ministry will be to bring my introverted, deeply searching, and spiritual gifts to help remind others of their own spiritual needs. I hope to accompany people in their faith journeys, and help them recognize the presence and movements of God in their lives. My ministry is mainly a ministry of presence, of being with people as they strive to strengthen their connection to the Divine. In order to be wholly and healthfully present, I must strive to be deeply grounded in the source of my Being. Being grounded in Love, I hope to be a reminder to people of who they really are, what is really important, and how much they are beloved by God.

Metaphor: New glasses

Religion is metaphor: it points to an ineffable reality larger than any single dogma, tradition, or human being can grasp. As Abraham Heschel says:

"Just as no flora as ever displayed the hidden vitality of the earth, so has no work of art every brought to expression the depths of the unutterable, in the sight of which the souls of saints, poets, and philosophers live."

My ministry is to shed light on the interconnectedness of human and other earth beings, as well as the unique, invaluable, and limited perspective that each of us can offer to any collective understanding of our shared whole. Spiritual traditions are not ends in themselves, but methodologies for actualizing a better world: a world that *all of us* share. My ministry calls me to frame these diverse methodologies as interdependent, and to debunk any system that claims to stand alone in its truth-telling authority. My ministry calls me to develop and share this lens, in order to spark effective, relevant, and mindful manifestations of spiritual community that assume an ultimate interconnectivity, a limited perspective, and an empowered sense of **response - ability**.

Metaphor: Ministry as Hand-me-down

As I am reflecting on this semester and my experience in ministry, I am confident to speak to ministry as something that can be altered and redefined to speak to the lived experiences of those it serves. Ministry is something that is unique and refreshing and new to those who choose to engage it. Ministry is about taking what has been presented to you and examining its uniqueness and allowing what speaks to you to remain and adding to it before you pass it along. Ministry is a hand me down.

Metaphor: Coastline

Christian ministry is sitting humbly before mystery, seeking alignment within an ecosystem of deep and wild design. Ministry is seeking the places in which reflection, and even productive confrontation, is most generative. Like a hiker watching the sun on the ocean, a minister guides her community to a place where they can truly see themselves, and recognize the surrounding context of social systems and structures. She turns her community's eye towards the expansive beauty of the coast, encouraging each person to care for creation. She recognizes that the call to care for creation entails the end of unjust and unsustainable human behavior, and walks with her community as they work to abandon such practices. Ministers welcome the shifting tides and changing seasons, guiding their community through transitions towards the birth of a new world.

Metaphor: The bridge and the rushing water

My ministry is to see the chaos of the rushing water, without trying to tame it but just to name it, and provide a way to move across it with care. It involves an acknowledgment of the ways in which life refuses to be neat, the ways in which different people and different contexts come with different pain and require different tending-to. It holds this understanding of the necessity of acknowledging our differences, but also knows that every single person must make the difficult crossing that is simply being alive. It is based on being present with each person as they do so; understanding each person as a product of their conditioning; loving each person for their goodness; helping them to love themselves and by extension love others; extending compassion to their confusion; working to cultivate awareness in them about the ways in which they perpetuate harmful structures, while holding myself accountable to the same process. It has to do with an acknowledgment that the water is sometimes rough, sometimes calm, sometimes scary, and sometimes unspeakably beautiful. But that it is always passing.

Metaphor: Dance

Ministry is the dance between the sacred and the everyday. The weaving of holy in and out of the challenge of confusion of life. It is the way that space reflects meaning and inspires action. Ministry is how people relate to each other. The carefully composed moments where human meets human in a space deeper than words. It is when we breathe with each other that we are most vulnerable. It is also when we remove ourselves from what is known, we allow the power of others to wash over us like a stream changing our beings. It is the precision of movement being retold and incorporated into the lives of everyday people.

Ministry is the dance between the sacred and the everyday. It is performative acts of sacred community. From our first breaths we rehearse for the everyday and the ordinary. The carefully choreographed steps that turn a meal, conversation, or the simplest of gestures into the holiest of moments. And yet much of life is improved never knowing who is leading and who is following; not knowing when we are on and off stage. Ministry is repeated and still never the same. The movement from barre to center *tendu* to grand *jeté* that happens every day and yet as we do it over and over again it changes us—our bodies, our hearts, our minds, and our souls.

Metaphor: Improvisation

Ministry is about meeting people where they are at, no matter from where they are coming. It is about having a plan and then being willing to disregard the plan completely when it becomes apparent that the plan isn't going to meet the needs of the people. Ministry is about improvising; it requires resourcefulness and creativity. It requires the occasional suspension of what I think is "right" before deciding what the next move will be. Ministry takes place in the messy, complicated, unclear, and contradictory spaces that we inhabit every day. Sometimes, it finds joy in these spaces. Ministry is about subverting dominant narratives through the production of counternarratives; it is an imaginative process that happens collectively and collaboratively. Ministry brings people together to give and receive sustenance for survival and enhanced quality of life.

Appendix 5 Field Site Analysis

Assignment: You will be completing parts 1&2 in the fall and parts 3&4 in the spring. After research and analysis of the findings, you will be asked to present your findings to your peers. You may wish to do a straightforward presentation; you may wish to do a video or a PowerPoint or a Prezi; you may wish to create a liturgical resource or other creative outlet to present your analysis. Choose the format that most energizes you. You will have 10 mins for your presentation for both parts 3 & 4.

What is it?

The Field Site Analysis is an assignment designed to research, reflect, and understand the nature and context and your field site as an organization. During two semesters, you will:

- deepen the historical, social, cultural, theological and structural understanding of your site;
- interpret the role of the field site in its contexts and how you identify your place within those contexts;
- identify subgroups and how each subgroup relates to other subgroups within the organization and the organization as a whole;
- identify and understand issues of power in your site;
- identify and understand organizational practices and their alignment with the organization's values and mission;
- discern your roles, goals, and contexts in your ministry/service in the field site;
- examine your sense of authority and how you take up authority;
- theologically reflect on the work of the site as well as your ministry in the site;
- discern your vocational direction in ministry.

Field site analysis is a tool to understand and crucially examine the contexts (geographical, historical, social, economic, cultural, for example), organizational structure and practices of the field site. This assignment brings together three intersecting methods of analysis, namely, social analysis, system-centered theory, and the four-frames model of understanding organization. **Social analysis**, developed by Joe Holland and Peter Henriot, is a tool that analyzes the historical and structural relationships to explore the issues below the surface. It focuses on systems by understanding the practices as well as values and ideology embedded in the systems (see the excerpt below.) Coming from the discipline of psychology, **System-Centered Theory (SCT)** proposes that "living human systems" are systems that are similar in structure, function, and dynamics. Systems grow and transform by differentiating and integrating differences. SCT offers a method for managing conflict, leading change, and improving communications in an organization. Finally, reframing method of the **four-frames** approach to organization and leadership by Lee Bolman and Terrence Deal advocates for identifying and understanding four frames (structural, human resource, political and symbolic) that operate in organizations and leadership styles. Understanding and reframing these distinct frames gives clues to draw a more comprehensive picture of a complex organization. Furthermore, engaging "**white supremacy culture characteristics**" (Kenneth Jones and Tema Okun) will add another lens or frame to the four-frames approach.

Following is an excerpt from Holland and Henriot's classic book (1983), *Social Analysis*.

What is Social Analysis?

(Excerpted from *Social Analysis: Linking Faith and Justice* by Joe Holland and Peter Henriot, S.J. pp. 14-15)

Social analysis can be defined as the effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships. Social analysis serves as a tool that permits us to grasp the reality with which we are dealing.

Social analysis explores reality in a variety of dimensions. Sometimes it focuses on isolated issues, such as unemployment, inflation, or hunger. At other times, it focuses on the policies that address these issues, such as job training, monetary control, or food aid programs. Using social analysis, one might further investigate the broad structures of our economic, political, social, and cultural institutions, from when such issues arise and to which policies are addressed.

Reaching beyond issues, policies and structures, social analysis ultimately focuses on systems. There are many dimensions to these systems as well. We can speak of a social system's economic design as a distinct functional region or subsystem. We can analyze the political order of a system and its cultural foundation. Finally, we can analyze the social system in terms of levels—primary groups, local communities, nation-states, and even in terms of the world system.

The social system needs to be analyzed both in terms of time—historical analysis—and space—structural analysis. Historical analysis is a study of the changes in a social system through time. Structural analysis provides a cross-section of a system's framework in a given moment of time. A sense of both the historical and structural dimensions is necessary for a comprehensive analysis.

Finally, we can distinguish the objective and subjective dimensions of reality in our analysis. The objective dimension includes the various organizations, behavior patterns, and institutions that take on external structural expressions. The subjective dimension includes consciousness, values, and ideologies. These elements must be analyzed in order to understand the assumptions operative in any given social situation. The questions posed by social analysis unmask the underlying values that shape the perspective and decisions of those acting within a given situation.

Although social analysis is used to “break down” social reality, that reality is considerably more complex than any picture painted by the analytic process. No social system ever fits a pure or ideal model. Capitalism, for example, exists in many forms, influenced by various cultural, geographic, and national experiences. The goal is not to fit reality into our preconceived analytical boxes, but to let our analysis be shaped by the richness of the reality.

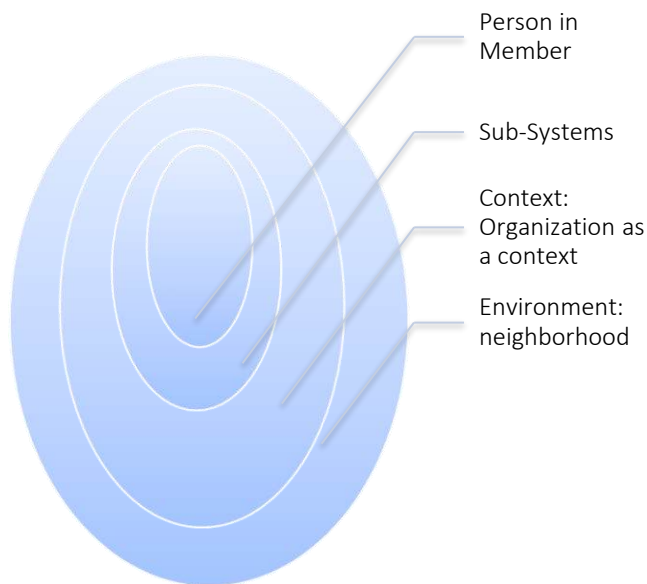
For further reading, see Peter Henriot's “Social Analysis: A Practical Methodology”

http://www.ibiblio.org/ahkitj/wscfap/arms1974/Regl_womens_prog/SA_WLP/social_analysis.htm

We will be covering the four-frame approach and white supremacy cultural characteristics in organizations in the spring.

This assignment is in FOUR parts that expands over two semesters. Parts I & II are due in the fall semester; Parts III & IV are due in the spring semester.

The field site analysis is structured as follows: we will move in from the larger environment of the neighborhood to the organization, then to sub-systems within the organization and finally, to the individual person (you!) as a member in these systems. See the diagram below:



How to do the assignment?

Biases and values need to be named. Analysis of any kind, and field site analysis in particular, is not value-free nor bias-free. Values, biases, and social location guide what we see and notice. They guide our analysis. Therefore, it is important to examine the assumptions you come to this work. Values and biases may be of the researcher. They may be of the field site. They both need to be identified and named. You might begin by asking yourself, what are the values that you bring to your field site? [E.g. care for the creation, preferential option for the poor, the vulnerable, and the marginalized, healing of all people, the common good, etc.] What are the values of your field site? What biases might you bring to the field site? What are the field site’s biases?

Research the questions outlined in each of the four parts in the assignment. Feel free to include other questions and areas (making mention of their inclusion) as they might apply. These questions are meant to help you see the complexity of a community. *You will not be able to “accurately” answer many of the questions during the duration of the placement; answer as many as you are able and as accurately as possible.* It will take years of living and working with a community and listening to the stories told and untold to be able to appreciate the textured realities of a community fully. However, these questions will point you in the right direction of **listening, observing, researching, and analyzing** the site.

Seek assistance from your supervisor, perhaps during the supervisory sessions, as well as from other staff members. You can interview people in your congregation and the “clients” of the services (as appropriate) that your organization provides. You are expected to find written resources (e.g., annual reports, websites, books, newspapers, newsletters, and other publications) to answer these questions. You are encouraged to access the latest Census, as well as information collected by local government agencies and publicly available information to gather data. Resources like <https://www1.nyc.gov/site/doh/data/data-publications/profiles.page>, <https://studyingcongregations.org/whos-out-there/> can be helpful for this project.

You will begin the field site analysis by mapping the neighborhood of your field site. Recognizing that a walking tour may not be available to everyone, be creative. You can google the area if you are unable to physically walk around the neighborhood. If your site does not have a physical address, then consider what a “neighborhood” might look like.

Walking Tour and Field Site Mapping Assignment

Adapted from Studying congregations “walking tour” toolkit

<http://studyingcongregations.org/walking-tours>

A walking tour of the neighborhood can reveal important information for analysis—how people live and work, how groups come together, how places shape who the communities are and give expressions to their identities. This exercise is aimed at helping you to take note of the social realities that are built into and lived out in and through the environment.

Walk around the neighborhood of your site, about 4-8 block radius. What is your impression of the neighborhood? Get a sensory view of the neighborhood. What does it look, feel, smell, sound and taste like? Take notes, take pictures of what you notice.

Then you will: a) chart the physical boundaries, b) identify the anchor institutions, and c) look for gathering places.

Reflect on:

- What did you see that you haven’t seen before?
- What did you see differently? The same?
- How would you describe the community to a stranger?
- Any connections to this map and your vocational journey?

Once you’ve returned, think about ways your site is and isn’t connected to that community. Think about how the site’s property does and doesn’t fit. Is or isn’t inviting? What do you notice?

Field Site Analysis Part I: Environment

This section of the analysis looks at the surrounding environment of the field site. You have already mapped out the surrounding neighborhood in the field site mapping exercise. The following questions will further engage your first impressions of the environment.

- How might you define a surrounding community? Who decides?
- What are the “cultural” characteristics of the organization’s surrounding community? (“cultural” might include, “baby-boomers,” artists/musicians, as well as ethnicities, etc.)
- What are the demographic characteristics of the people in the surrounding community (distribution of age, gender, ethnicity, sexual orientation, marital status, economic class, etc.)?
- What is the socio-economic status of the surrounding community?
- Where do the members of the surrounding community live? In what type of housing?
- What are the major institutions in the community surrounding the placement?
- What does the placement do or provide to meet the needs of its surrounding community?
- Do you perceive gaps between needs and programs? Where?
- What are the dominant social problems that the surrounding community faces?
- What resources are needed, and which ones does the field placement have already, to respond to these needs?
- What ministries/services have been or are presently being carried out in response to these needs? How effective are they?
- What are the political currents in the community?

Present on the following questions:

3. Having researched these questions, what are your discoveries about the environment? Substantiate with facts and findings. Any surprises, new learnings?
4. In your role as an intern, how might you integrate this information as you begin your internships? What questions might you bring?

Field Site Analysis Part II: Organization as Context

This section of the analysis will hone in on your organization's history, ethos, membership and its physical, spiritual, social, and economic space. Rather than looking at specific programs and alignment (or misalignment) with the mission, this section perceives the organization like the "water" that the specific programs and members "swim" in. Pay particular attention to "absences" as well as "presences."

Historical

What is the history of the site?

- How and when was the site begun?
- Who was responsible for its initial establishment?
- Mission/vision - What was the original purpose? What is the stated mission now? How is that mission communicated? How does the site define success?
- What is the main historical narrative of this site? Are there identifiable events that have influenced the course of the history of this organization? Are there stages/periods through which this site has moved?

Does the constituency have any unique and common history or experiences? (e.g., they are newly transplanted families from the west coast or, they are second-career people from the finance industry or, they are facing gentrification in their community and will need to move from the area, etc.)?

What are the significant events (national, ecclesial, social, political, economic) that have influenced the course of the history of this site?

Social

Demographics

- Who are the members/constituents of your field placement? What are the demographic characteristics of members and the people served by this placement (distribution of age, gender, ethnicity, sexual orientation, marital status, economic class, etc.)? Are these the same as the surrounding community? (Refer to your response in Part I)
- What are the socio-cultural characteristics of the members of your organization? (This might include, "baby-boomers," artists/musicians, as well as race/ethnicities, etc.)
- Where do the members/constituents live? In what type of housing?

Social structural issues

- What are the dominant social problems/issues that the members/constituents of the field placement face?
- What does the placement do or provide to meet the needs of its members/constituency?
- What ministries/services have been or are presently being carried out in response to these needs? How effective are they? What is missing?
- What resources are needed, and which ones does the field placement have already, to respond to these needs?

Organizational Culture

What are the dominant cultural structures, symbols, and myths in your site? How do they organize meaning for your organization?

How are the traditions associated with this culture conveyed, practiced, remembered, and altered at your site?

Are there “founding myths” or stories that speak to the identity/value/purpose of the organization? How do these shape meaning for the site?

What are the dreams, aspirations, and visions of your field site? How does that align (or not) with its mission and culture?

Organizational Economics: Finances, Resources and Time

Identify all the resources available at your site (e.g., money, space, human resources, expertise, technology, political connections, etc.). Pay particular attention to social, cultural, and symbolic capital present at your site.

Who is responsible for the administration and stewardship of these resources?

Funds (take a look at the annual reports and budgets):

- How is income/revenue generated? Who decides how it is spent?
- What is the primary economic condition of the placement? Is it financially stable? Struggling?
- How do the members/constituents financially contribute to the on-going work of the organization (e.g., membership fees, offerings, grants, etc.)
- What ministries/services receive the most attention in terms of time, personnel, financial resources, physical space, etc.

Physical Plant

- Where is the physical plant of the placement located? What is the size and condition of the physical plant? Is the location suitable?
- Are there special features/problems of the physical plant?
- Any special condition attached to its building (e.g., zoning, denominational stipulations, landmark status)?
- Is the physical plant an asset or a liability? Why?
- Who and with what entity does your organization share space?

Power

- Where are the locations of power in your site? Who and what constituencies are carriers of power?
- What are the major sources of conflict? How does your site deal with conflict?
- Who or what entities decide on the direction, the vision and meaning of the organization?
- How is power transparent in the structure (both formal and informal) and how is power opaque?
- What are the connections between issues of power in the larger society/community and power dynamics in your field site (e.g., issues of race, gender, sexuality, disability, class, and political affiliations)?
- Is any member of this field placement involved in the political arena? Anyone on civic boards, e.g., an advisory committee to the mayor, the school board, etc.

Present on the following questions:

4. Having researched these questions, what are your discoveries about your organizational context? Substantiate with facts and findings. Any surprises, new learnings?
5. Come up with an image or a metaphor for this organization. What is it? And why?
6. What absences and presences did you uncover, and how do these affect the culture of your organization?

Field Site Analysis Part III: Sub-Systems

This section of the analysis moves away from the larger organization and focuses on sub-systems **within** the organizational system. Programs, friendships, committees, location of power, staffing structure, and many other layers within these sub-systems are important loci for information about the organization. Pay particular attention to the values, power, and structural alignments of these sub-systems. Also, pay attention to ways that these sub-systems grow and transform. Consider the sub-systems from the four-frames approach of understanding organizations: structural, human resource, political, and symbolic. Identify and understand how white supremacy culture characteristics show up in your organization.

Core Values of the Site

- Identify and describe the key values operative at your site: a) goals that motivate people; b) ideologies and moral norms that guide the work; c) aspirations and expectations that people have; and d) social emphases that are acceptable and accepted (and not). [See Henriot's "Social Analysis: A Practical Methodology"]
- Who are the "carriers" of values in your site? What are the traditions, programs, rituals, and institutional practices that carry the values? And how do they carry the values?
 - How does the organization address conflict around values? Does it allow for competing values? Under what circumstances?
 - What value-related tensions/conflicts do you see in your field site? For example, Henriot presents a suggested set of values that are held in any organization. They are not meant to present a binary position but rather to suggest creative tensions present in the organization. These include:
 - age-youth
 - unity-diversity
 - individualism - community
 - competition - cooperation
 - materialism- spiritualism
 - accumulation - sharing
 - power and influence - serving
 - participation - obedience
 - freedom- law and order
 - progress - stability
 - innovation- tradition
 - justice - security
 - peace - violence
 - equality – hierarchy

Programs

- What are the different programmatic areas in your field site? Name them. Are they aligned with the mission of the organization?
- How do these programs meet the dominant needs that you perceive in this site? Is there an alignment between programs offered and the perceived needs? What programs are lacking?
- Who are the participants (beneficiary) of these programs?
- How are the social problems and the religious/spiritual and pastoral needs connected?
- Are there other religious establishments or faith groups present in your site? How would you describe the relationship?

For worshipping community:

- Who attends the worship? Who participates? Who is left out? Why?
- In what ways is the worship connected to the social, religious/spiritual and pastoral needs of the congregation and the wider, local or global community?
- How are the skills, experiences, and gifts of the community represented and resourced in worship?
- What are the recurring themes of sermons, homilies, hymns, overall liturgy, etc.?
- What is absent in the worship?

Staffing/Leadership

Leadership structure:

- Is there a flow chart for the field placement? A chain of command? Is there a board, council of elders, trustees, etc.? Draw an organizational chart with titles.
- Who are employed staff? Volunteer workers?
- What is the relationship between the organizational chart (formal structure) and the practiced leadership in your organization (informal structure)?
- What is the typical style of leadership-- autocratic, democratic, collegial, other?
- How are conflicts addressed and resolved?

Power:

- Who primarily makes meaning for the organization? Who performs the organization's rituals?
- Who is responsible for identifying the needs and deciding who and how they respond?
- Who are the most influential or powerful people? What are their positions?

Present on the following questions:

4. Having researched these questions, what are your discoveries about the sub-systems within the organizational system? Pay particular attention to the values, power, and structural alignments of these sub-systems. Substantiate with facts and findings. Any surprises, new learnings?
5. What values-related tensions/conflicts do you see in these sub-systems? How do these tensions manifest themselves in the organization? How do these impact and influence the way organization functions and response?
6. What is the role of power in identifying needs, responses, and making meaning for the organization? How does power show up?

Field Site Analysis Part IV: Person in Membership

This section analyzes how you move through these various sub-systems. In particular, it asks, “How do you take up authority?”

Review your previous assignments in Parts I-III. Reflect on how you have taken up authority in each of these sub-systems. It is the interplay of appropriately permeable boundaries that allow you to move in and out of these systems effectively. In what ways has this occurred?

Present on the following questions on taking up authority and on vocation:

Taking up authority:

- In what ways have you taken up authority in various sub-systems? Describe its effectiveness.
- What is your leadership style in this system (and sub-systems) and this context?
- What frame(s) do you operate out of in this system and this context?

Evaluating your membership:

- Having ministered in this system, how do you evaluate your strengths and growing edges as a religious professional and a leader?

Implication for your vocation:

- How would you articulate your vocational direction or goal at this stage as a result of your work in the field site?
- Any surprises and learnings?

Sample Hybrid FE-CPE Curriculum and Schedule

Orientation Sessions

During the first few weeks of the unit, students are oriented to CPE. Topics included are:

- Orientation to the Group
- Orientation to CPE
- Orientation to Verbatim Clinics
- Orientation to Systems-Centered Reflective Process

Hybrid FE-CPE Schedule

Each week, students do their didactic (lectures, readings, postings) online on Moodle prior to coming to CPE supervised group on Mondays 6:10 – 7:40pm. (See FE 103 and FE 104 syllabus for topics and assignments.) They have their peer group process and verbatims during the assigned class times. Two verbatims are presented during supervision. Supervision sessions are scheduled outside of the class times.

Mid-year evaluation day

- 8 – Student Mid-Year Evaluations
- Mid unit Process Group

Final evaluation day

- 8 – Student Final Evaluations
- Final Process Group
- Group Exit Interview