



M.D.I.V.

MASTER OF DIVINITY

Program Handbook



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

The MDiv/Master of Social Service Administration is a dual degree program between Chicago Theological Seminary and University of Chicago School of Social Service Administration that allows students to complete the two degrees simultaneously.



MASTER OF DIVINITY (MDIV) PROGRAM HANDBOOK

Revised August 2022



During the 2022-2023 academic year, CTS implements a new calendar based on a tri-term model. This new Tri-Term Academic Calendar is designed to help new students begin their coursework earlier while providing more opportunities for students to engage core faculty throughout the year. It is our hope that a shift to this new model will also assist students in completing their degree program earlier and perhaps save money.

Not only is CTS welcoming a new academic model, but also a new president—Shout out to Dr. Brad Braxton. However, some things have not changed. Covid-19 still looms large. CTS continues to make steps toward a return to normal—whatever that means—after over two years of living under the weight of a global pandemic. Covid-19 vaccines and boosters have begun to transform our lives, even though physical distancing, masks, and handwashing still order our days. We are also acutely aware of the work that remains in order to reach sufficient vaccine coverage that can protect the broader population from the disease.

While Covid-19 vaccines abound in many places, it is not lost on us that the spread of monkeypox does not equal its vaccine availability. This dual public health crisis along with economic, political, religious, and additional social challenges makes our work at CTS even more urgent. Here's to praying with our feet and protesting with our prayers.

In our ongoing efforts to deliver a stellar educational experience, we continue with our four-fold modality for the 2022-23 Tri-Term Academic Year. **Courses will be delivered: face-to-face (in-person at CTS with some Canvas support); online (synchronous and asynchronous sessions employing Canvas and Zoom); hybrid (online with required face-to-face sessions); and flex (online with some optional face-to-face sessions).** See the course schedule (<https://www.ctschicago.edu/course-schedule>), Campus Café or the Registrar for specifics.

On-campus coursework and meetings are designed to be low-density, with vaccination and boosters highly recommended for in-person class and all on-campus attendance to protect our students, staff, and faculty. Masks are required for in-person courses and on-campus events. If you are coming to campus, you will need to use your keycard for access; please do *not* hold the door open for anyone else, even if you recognize them. Please see the most recent COVID-19 Policy (<https://ctschicago.edu/press/cts-covid-19-policy>) for details. Our Covid-19 Response Team and Leadership Team will continue to monitor the recommendations of local, state, and federal government officials—prepared to revise policies to advance public safety as necessary.

Covid-19 has left no one unscathed. Many are also being impacted by monkeypox. We have lost so much. Yet, we are still here. We hear you. We see you. Take care of yourself. May we show compassion and take care of each other.

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Statement of Mission and Commitments

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

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

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

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

Overview of Program

The Master of Divinity (MDiv) is a three-year program (if pursued full-time) designed to prepare individuals of all genders to serve as transformative religious leaders in congregations and society, often in an ordained capacity. This program combines critical reflection with real life application—emphasizing the idea of doing ministry and studying theology in the context of community—with consideration given to the wide and varied spectrums of historical, cultural, and theological perspectives. The emphasis placed upon self-awareness and the development of transferable leadership skills also makes this degree appropriate for those preparing to serve in non-congregational and non-traditional ministry settings such as: health care facilities, human service organizations, governmental agencies, not-for-profit agencies, business and academic environments, community organizations, advocacy organizations, and in the public square.

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

Goals and Outcomes of the Program

Program Goals

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

- I. to engage in **critical thinking** based in mastery of foundational theological disciplines and methods of interpretation while demonstrating an ability to apply such knowledge critically to new challenges in ways that foster the increase of justice and mercy.
- II. to make **compassionate connection** with others, especially those who inhabit different cultural contexts and those who are suffering in a world stratified by social and economic class.
- III. to embody **ethical-spiritual integrity** while promoting it in others, as one develops an authentic embodiment of faith in life through spiritual practices, liturgies, beliefs, and wisdom.
- IV. to undertake **concrete strategic action** that is spiritually grounded to promote the increase of justice and mercy.

Learning Outcomes

I. Develop Critical Thinking

1. Demonstrate knowledge of sacred texts most significant to you; knowledge of its history, tradition, and methods of interpretation; and the capacity to bring scriptural wisdom into critical engagement with current crises and opportunities.
2. Demonstrate knowledge of historical, systematic, and constructive theology, and the capacity to bring theological insight into critical engagement with current crises and opportunities.
3. Demonstrate knowledge of multiple cultural contexts and capacity for critical theological reflection that takes contextual issues seriously.
4. Demonstrate knowledge of and ability to critically engage with at least one spiritual lifescape other than your own.

II. Cultivate compassionate connection

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

III. Promote ethical-spiritual integrity

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

IV. Support concrete strategic action

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

Admissions Requirements

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

- Official transcripts from all academic institutions attended.

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

Program of Study

1. The MDiv program was initially designed to be completed over three academic years if pursued full-time. Recognizing that many students need to proceed on a part-time basis, we still expect most students to complete the degree within six years. It requires successful completion of 25 courses (75 course credits), including one unit of field placement (completed concurrently with the two-semester course Leadership and Ministry in Context) and one unit of Clinical Pastoral Education (CPE, which may count towards elective course credit). See Appendix A for the recommended three-year course of study for the degree, and Appendix B for the degree audit worksheet. See pages 12-19 for more information about CPE and Field Placements, the Theological Field Education components of the MDiv program.

When a student who has previously earned a Master's degree in theological or religious studies is accepted into the MDiv program, up to 8 courses can be applied for *advanced standing* to be exempt from corresponding course requirements. Advanced standing is *not* the same as transferring credit hours; accreditors do not allow courses to be used for more than one degree. See the Student Handbook for details about requesting advanced standing. Information for transfer students can also be found there.

2. Advising:
Students will meet with their faculty advisors regularly throughout the program for vocational conversations, course advising, and portfolio development—including three key assessment points (4-Course Review, Middler Review, and Portfolio Capstone). Other conversations may be initiated by either the student or the faculty as necessary.

If a student wishes to declare a concentration, the advisor should discuss this with the student, work to discern with the student whether a new advisor is appropriate, and consider feasibility of successful completion of a concentration (given course schedules, etc.). MDiv students pursuing a concentration will, as much as possible, be assigned an advisor with expertise in the area of concentration.

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

Students may also consult with the Registrar about course selection to ensure appropriate progress toward completion of the MDiv.

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

Master of Divinity	MDiv in Islamic Chaplaincy
Religious Heritage (RH)	
Interpreting the Hebrew Bible	The Qur'an: Composition, Collection, and Teachings
Interpreting the Gospels	Islamic Law and Legal Theory
Two of the following three: <ul style="list-style-type: none"> • Interpreting the Epistles • Interpreting the Hebrew Bible II • Bible Elective 	Arabic 2A Arabic 2B
History of Christian Thought	Islamic History
Religion in North America	RH Area Elective
Theology, Ethics, and Culture (TEC)	
Living into our Commitments and Effecting Social Change	Living into our Commitments and Effecting Social Change (CTS)
Systematic Theology	Islamic Theology and Philosophy
Christian Ethics	Islamic Ethics
Constructive Theology	TEC area requirement
Theology elective	
Leadership and Ministry	
Introduction to Pastoral Care OR Introduction to Pastoral Theology	Theories and Practices of Spiritual Care OR Introduction to Pastoral Theology
Leadership and Ministry in Context plus Field Placement	Leadership and Ministry in Context (CTS) plus Field Placement
Global Sensitivity in Ministry	Islamic Leadership and Spirituality

Preaching or Worship area requirement	Preaching or Worship area requirement
Ministry elective	Facilitating Islamic Life Cycle Rituals
Clinical Pastoral Education	Clinical Pastoral Education
	Introduction to Chaplaincy Studies (CTS)
	Self-Development and Self-Care
Electives	
An elective course focusing on a religious tradition other than your own	An elective course focusing on a religious tradition other than your own (CTS)
	A course in interreligious studies
6 free electives	4 free electives

Concentrations

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

Requirements:

Interreligious Engagement:

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

LGBTQ Studies:

4 elective courses in the area of LGBTQ Studies

The Study of Black Faith and Life:

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

Chaplaincy Studies:

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

Muslim Studies:

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

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

Portfolio and Assessment

We use a Portfolio of each student's collected work to assess academic progress, spiritual formation, and leadership development through the degree program. Detailed instructions for Portfolio development are found in the Assessments "course" on Canvas. (If you completed Middler Review before Fall 2018, you will not utilize the Portfolio process; you will use the Constructive Theology paper as your capstone for the oral exam.)

You are encouraged to discuss the artifacts with your advisor, and to make sure that the organization and presentation conform to best practices. There is a template that you should paste into the home page of your portfolio and build it out from there. Each item requires a 2-3 sentence introduction that describes how you think the artifact demonstrates the learning outcomes assigned to it (see chart below). If it is a graded assignment, you should also paste in the professor's grade and comments.

You should review your portfolio at the end of each semester, deciding what you might want to add from your recent work. (You can always change things later.) In this way, the collection of materials also provides ongoing opportunities for reflection on your learning journey. At 3 points in your degree program, the portfolio is submitted to faculty for review. In these semesters, you will be notified by the Registrar or MDiv Director, and be registered for Assessments in Canvas.

Stages in Portfolio Development

Four Course Review

After you have completed four courses, the Registrar submits your name to the faculty for Four Course Review. This stage is designed to assess academic capacity for a graduate program in theological education, and to reflect on your self-understanding of their social **formation** prior to entering CTS (e.g., politics, family, geography, education, gender/sex identity, lifescape/religious tradition, embodiment).

Middler Review

Approximately halfway through your degree program, you will be invited to prepare for Middler Review. It is at this stage that students are affirmed for candidacy for the Master of Divinity degree. There are several parts to your preparation, including additional development of the portfolio. At this point, your portfolio should reflect your **integration** of the curriculum within your self-understanding, critical thinking, and practice. It is an opportunity for you to reflect on your change and growth since matriculating into the program. You will discuss the portfolio and other Middler materials with your advisor in advance of the faculty review and discussion.

Capstone

In the final semester of your program, you will complete your portfolio. You will also prepare a presentation about your learning journey as part of your Capstone exam, a summative conversation

with a classmate and two faculty members. It is an opportunity for you to articulate how you have been informed, changed and challenged by the mission and values of CTS—a process of **transformation**. This stage emphasizes your vocational self-understanding and contextual theological reflection, and identifies your gifts and competencies for religious leadership. We also assess your substantive engagement in another religious/spiritual tradition, public leadership, and areas of concentration (if applicable).

The artifacts in the Portfolio align with our MDiv Program Goals:

Section 1: MD1. Develop Critical Thinking

MD 1.1 Demonstrate knowledge of sacred texts most significant to you; knowledge of their history, tradition, and methods of interpretation; and the capacity to bring scriptural wisdom into critical engagement with current crises and opportunities.

MD 1.2 Demonstrate knowledge of historical, systematic, and constructive theology, and the capacity to bring theological insight into critical engagement with current crises and opportunities.

MD 1.3 Demonstrate knowledge of multiple cultural contexts and capacity for critical theological reflection that takes contextual issues seriously.

MD 1.4 Demonstrate knowledge of and ability to critically engage with at least one spiritual lifescape other than your own.

Section 2: MD 2. Cultivate Compassionate Connection

MD 2.1. Engage and collaborate across lines of difference, privilege and power.

MD 2.2. Demonstrate ability to offer quality pastoral care and wise ethical guidance to individuals and communities.

Section 3: MD 3. Promote Ethical-Spiritual Integrity

MD 3.1 Engage in sustained, critical, and effective theological and ethical reflection on the practice of ministry in the parish and other contexts.

MD 3.2 Seek greater and greater coherence between one's publicly stated beliefs and values and one's personal and communal practices.

Section 4: MD 4. Support Concrete Strategic Action

MD 4.1 Communicate effectively, orally and in written form, both interpersonally and publicly.

MC 4.2 Demonstrate ability to identify and analyze social structures of oppression and to propose and implement strategies of change.

Portfolio Assessment Outline – Master of Divinity

	Artifact	Assessed Learning Outcomes/Process
Stage 1-Four Course Review		Advisor discussion recommended; faculty review
1	Application essay to CTS Master of Divinity program	3.1, 3.2
2	Living Into Our Commitments course assignment	2.1
3	Pastoral Care/Theology course assignment, e.g. verbatim	2.2
Stage 2-Middler		Advisor reviews portfolio and Middler Review Packet, meets with you, completes rubric. Faculty discussion
4-5	Demonstration of core knowledge with 2 assignments from Bible, history and/or theology courses	1.1, 1.2, 1.3
6	Practical Application, e.g., sermon, grant proposal, lesson plan, worship planning	4.1, 4.2
7	Field Ed: Learning Covenant, evaluations from student and supervisor (mid-year and final, if available)	(flexible)
8	CPE Supervisor and Student Evaluation	2.1, 2.2
9	Middler Review Packet: Degree Proposal Learning Reflections	
Stage 3-Capstone	Assessed as Capstone	Reviewed by 2 members of faculty, presented orally by student to examiners and peer group; rubric
10	Assignment from a course focused on a lifstance other than your own	1.4
11	Theology in Context Paper (Constructive Theology)	1.2, 1.3 4.1, 4.2
12	Sacred Text in Context, e.g. sermon, op-ed, lesson plan that substantively engages interpretation of sacred text	1.1, 1.3 4.1
13	Vocational Statement: Professional goals and leadership philosophy	3.1, 3.2
Optional	Concentration artifact	

1. [Here is a video on how to create a Portfolio on Canvas.](#) There is a particular structure that is required, so please be sure to watch the video even if you can intuit your way around creating the portfolio.

2. Presentation Expectations: We ask you to organize your presentation around *Knowing, Being, Doing*. In many ways these correspond to our Program Goals:
- Knowing – Develop critical thinking (MD1)
 - Being – Cultivate Compassionate Connection (MD2), Promote ethical-spiritual integrity (MD3)
 - Doing – Support Concrete Strategic Action (MD4) of religious leadership

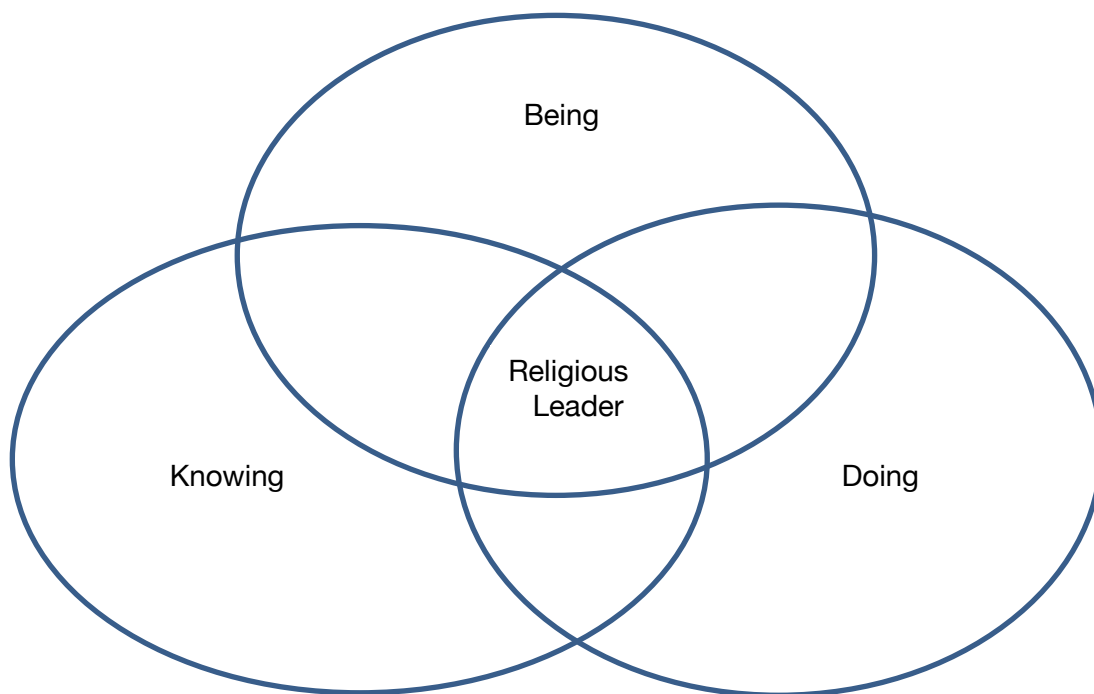
The assessment stages of are described not only by the percentage of the program you have completed, but also by a key developmental phase:

- 4-Course – Formation
- Middler Review – Integration
- Capstone - Transformation

At Middler Review, we ask you to reflect on the early stages of that progression. With your Capstone, you should review artifacts by program goal, to note your growth as a religious leader. Your observations should be incorporated into your oral presentation.

- MD1: Develop Critical Thinking – Artifacts 4, 5, 10, 11, 12
- MD2: Cultivate Compassionate Connection – Artifacts 2, 3, 7, 8
- MD3: Promote Ethical-Spiritual Integrity – Artifacts 1, 7, 8, 13
- MD4: Support Concrete Strategic Action – Artifacts 6, 11, 12

The format of the presentation is a 10-15 minute PowerPoint (or other media presentation) with your live narration, followed by discussion. Faculty and your peer candidate will ask questions that relate to your presentation or other aspects of your portfolio and experience at CTS.



Theological Field Education

Introduction

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

At Chicago Theological Seminary, we understand our entire curriculum as *contextual education* because we acknowledge that *all theology is contextual*. The entire Master of Divinity curriculum, from classroom instruction to site placements, nurtures the student's exploration of religious tradition, integration and critical investigation of theory and practice, and embodiment of ministry as a way of life within contemporary communities of faith, service, and action.

As a CTS student participating in Theological Field Education, you will engage in praxis within particular contexts for an extended period of time – an ongoing process of entering into the lives of congregations, organizations and communities; accompanying these communities through their own practices of faith, service and action; reflecting theologically on what's at stake, religious wisdom, sacred texts, and the theology of your ministry; and then returning to practice. Through this time of leadership, learning, and integration, students further refine and clarify their professional path as religious leaders and develop as theologians.

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

- Clinical Pastoral Education, sometimes abbreviated CPE: (FE 470: *Clinical Pastoral Education*)
- Field Placement (FE 471: *Field Placement* and LM 400: *Leadership and Ministry in Context*)

Both CPE and Field Placement require integration of theory and practice in diverse contextual settings. Community- and place-based teaching and learning is central to the formation of religious leaders.

Theological Field Education Requirements

	Clinical Pastoral Education (CPE)	Field Placement*
Components	<ul style="list-style-type: none"> • 400 supervised hours at a site accredited by the <i>Association for Clinical Pastoral Education, Inc. (ACPE)</i>. • Apply to as many sites as you wish, according to the application procedures of the ACPE; the Director of Theological Field Education is available to consult with you about potential CPE sites • Register for FE 470, <i>Clinical Pastoral Education</i> <p>For more information and for application forms, visit the ACPE website at www.acpe.edu</p>	<ul style="list-style-type: none"> • 400 supervised hours at a site selected by the student in consultation with the Director of Theological Field Education • Register for FE 471, <i>Concurrent Field Placement</i> AND • Register for <i>LM 400: Leadership and Ministry in Context</i> (Fall and Spring semesters) – to be taken concurrently with field placement during academic year, or directly following summer field placement
Prerequisites	<ul style="list-style-type: none"> • Completion of 4 courses <p style="text-align: center;">INCLUDING</p> <ul style="list-style-type: none"> • <i>LM 331: Introduction to Pastoral Care</i> or <i>LM 332O: Introduction to Pastoral Theology</i> or <i>LMB 484O: Theories & Practices of Spiritual Care</i> 	<ul style="list-style-type: none"> • Completion of 3 courses <p style="text-align: center;">INCLUDING</p> <ol style="list-style-type: none"> 1. Course in History/Foundation Theology <ul style="list-style-type: none"> • E.g., <i>Systematic Theology, Islamic Theology and Philosophy, History of Christian Thought, Jewish Thought: Historically Rooted and Radically Engaged</i> 2. Introduction to Pastoral Care/Theology <ul style="list-style-type: none"> • <i>LM 331: Introduction to Pastoral Care</i> or <i>LM 332O: Introduction to Pastoral Theology</i> or <i>LMB 484O: Theories & Practices of Spiritual Care</i> 3. Additional course in leadership/ministry (LM) <p>Strongly recommended:</p> <ul style="list-style-type: none"> • <i>TEC 355 Living into Our Commitments</i>
Required Written Materials and Evaluations	<p>All are completed at the CPE site.</p> <ul style="list-style-type: none"> • Verbatim reports and other clinical reflections • Mid-point self-evaluation • Final Evaluation (self and supervisor) <p>When you complete your program, please provide a copy of your final evaluation to the Director of Theological Field Education, and a copy of your certificate to the Registrar.</p>	<p>All are completed as part of LM 400: Leadership and Ministry in Context</p> <ul style="list-style-type: none"> • Learning Covenant • Mid-Year Evaluation (after 200 hours), self and supervisor • Final Evaluation (after 400 hours), self and supervisor • Other assignments as determined by the course syllabus

Clinical Pastoral Education Program & Procedure

Clinical Pastoral Education, or CPE, is a nationwide program that develops student's emotional intelligence and professional identity as religious leaders, and trains them to provide clinically sound, self-aware spiritual care. Students provide 300 hours of direct spiritual care to persons and communities in need while participating in 100 hours of clinical individual and group supervision. One unit of CPE is required to complete the MDiv degree program. Students initiate, identify, and apply to accredited clinical pastoral education programs. The Office of Theological Field Education offers an annual orientation to the process in the Fall semester.

1. Research accredited programs that fit your educational needs (hours per week, meeting times, location, and supervision delivery method) through the [Member Directory](#). Begin your search 3-6 months prior to your enrollment.

Please be aware that each site has its own application deadlines, start/end dates, application fees, and requirements.

Directly contact the site to introduce yourself and request any additional information regarding fees, process, and program.

2. Apply directly to the site. Submit your completed [ACPE application](#) and any application fees.
3. Upon acceptance, enroll in FE 470A: Clinical Pastoral Education for 3 credits. Send your letter of acceptance and the accredited center's tuition invoice to the Registrar. Indicate that you are taking the unit as a 3-credit elective. The tuition for the unit (up to the cost of CTS tuition for the course) will be paid directly from CTS to the accredited center and you will be billed at the annual CTS tuition rate for a 3-credit elective course.

MDiv students with a concentration in Islamic Chaplaincy are required to enroll in FE470A.

Students who need a free elective credit slot to complete a concentration or for other reason *may* choose to register for FE 470: Clinical Pastoral Education for 0 credits. In this case, students are responsible for paying tuition directly to the accredited center and will not be billed CTS tuition. Send your letter of acceptance to the Registrar. Indicate that you are taking the unit for 0 credits. Upon completion of the unit, send your Certificate of Completion to the Registrar and your Supervisor's Final Evaluation to the Field Education Assistant.

4. At the completion of the unit, send Certificate of Completion to the Office of the Registrar and send Supervisor's Final Evaluation to Field Education Assistant.
5. Completion of your required unit of CPE will be noted on your transcript

and you will receive a grade of P from the Office of the Registrar.

Extended CPE Units & Remote CPE Units

Part-time students are encouraged to find centers that offer a length of program and delivery model that will support their 400 hours of experiential learning.

In particular, students may wish to search and apply to Fall, Winter, or Spring Units (4-month programs) or Extended Units (6-9 month programs).

Additionally, students may wish to search and apply to accredited centers with remote supervision. Remote supervision is often coupled with student placement in a local context of ministry. Students are responsible for developing their own CPE placement site, articulating their role at the site, and identifying a site preceptor to supervise their 300 hours of direct service.

Remote units allow the student to receive 100 hours of clinical supervision with a seasoned, accredited ACPE educator at a distance and without worry of relocation or excessive commute. Likewise, individual and group supervision is often offered at various times of day and evening in order to accommodate the needs of adult learners.

CPE as Transfer Credit

Students who have completed a unit of CPE prior to matriculation and within the last ten calendar years may request its transfer. Students may request course credit and advanced standing (3 credits, fulfilling the requirement) or simply advanced standing (0 credits).

Students must submit the Certificate of Completion as well as the supervisor's final evaluation to the Registrar. If the student does not have the required documents, the student should request them from the host program. The CPE unit will not be transferred without them. Completion of the unit will be noted at the bottom of the transcript.

Students who have already matriculated are required to complete a unit of CPE following CTS course sequence and registration protocols.

Field Placement Overview

Field Placement	
Components	<ul style="list-style-type: none"> • 400 supervised hours at a site selected by the student in consultation with the Director of Theological Field Education • Register for FE 471A/B, <i>Concurrent Field Placement</i> (Fall and Spring semesters) • Register for LM 400O, <i>Leadership and Ministry in Context</i> (Fall and Spring semesters) – to be taken concurrently with field placement during academic year, or directly following summer field placement
Prerequisites	<p>Completion of 3 courses INCLUDING:</p> <ol style="list-style-type: none"> 1. Course in History/Foundational Theology <ul style="list-style-type: none"> • E.g., <i>Systematic Theology, Islamic Theology and Philosophy, History of Christian Thought, Jewish Thought: Historically Rooted and Radically Engaged</i> 2. Introduction to Pastoral Care/Theology <ul style="list-style-type: none"> • <i>LM 331: Introduction to Pastoral Care</i> or <i>LM 332O: Introduction to Pastoral Theology</i> or <i>LMB 484O: Theories & Practices of Spiritual Care</i> 3. Additional course in leadership/ministry (LM) <p>Strongly recommended: <i>TEC 355 Living into Our Commitments</i></p>
Required Written Materials and Evaluations	<p>All are completed as part of FE 471/LM 400:</p> <ul style="list-style-type: none"> • Learning Covenant • Mid-Year Evaluation (after 200 hours), self and supervisor • Final Evaluation (after 400 hours), self and supervisor • Coursework as assigned

Field Placement Program & Procedure

Field Placement is a community-based academic internship requirement fulfilled over two concurrent semesters (Fall and Spring). In field placement, students gain valuable, hands-on experience in diverse contexts for their religious leadership while they critically investigate and integrate theological theory and theological practice. The Office of Theological Education offers an annual orientation to the process in the Spring semester.

1. Attend the Spring Orientation to Field Placement, typically held one to two weeks before Spring Reading Week. Attendance is mandatory. Students are asked to review the Introduction to Field Placement video and the MDiv handbook prior to attending the meeting. The Office of Theological Field Education will have consultation appointments available for students seeking one-on-one advisement following the orientation.
2. Identify an appropriate field placement site and supervisor. Be cognizant of ordination requirements and board certification requirements. Students serving in full-time or part-time compensated, professional ministry or faith-based contexts may use their work as field site placement, but will need to develop particular projects or identify areas of growth for the internship.
3. Enroll in LM 400: Leadership and Ministry in Context and FE 471: Field Placement during Spring.

LM 400 and FE 471 are required of and restricted to students who are in field placement. The classes will provide a venue for integration of theory and practice, wise discernment, and professionalization. Grades of Pass/Fail are submitted at the conclusion of each semester. Grades of Pass are required in Fall and Spring, in both LM 400 and FE 471, in order to complete the graduation requirement.

4. Submit a Learning Covenant, which will include both your Professional Development Goals and the Administrative Agreement between you and your site. The Learning Covenant is crafted by the student, in close consultation with site supervisor. The covenant expresses goals for professional development; suggests the means to reach those objectives; explains the methods of reporting; outlines resources for your work and learning; and indicates connections to the broader MDiv degree learning objectives.
 - a. Part 1 of the Learning Covenant is due the last day of the Spring Semester prior to beginning field placement and must be completed through online submission. Registered students will receive a link. Students working with minors will also be required to submit a background check by the last day of the Spring Semester. See Appendix I for background check instructions.
 - b. A draft of Parts 2 & 3 of the Learning Covenant is due the first class meeting. Finalized and executed learning covenants are due no later than four weeks after the start of the Fall semester or as scheduled by the Director of Theological Field Education. See Appendices G & H for the Learning Covenant form and samples. You must use this form.
5. Complete a Mid-Year Evaluation after completion of 200 hours (Fall semester) and a Final Evaluation after completion of 400 hours (Spring semester). Failure to submit Mid-Year or Final Evaluations in a timely fashion results in an incomplete on the student's transcript. Both student

and supervisor evaluations are required and must be submitted through online submission. See Appendix J.

6. Participate *in* and complete the required assignments of LM 400, Leadership and Ministry in Context, an academic course and your community of reflective practice. Your 400 hours of direct community-based learning are denoted as FE 471. LM 400 is a separate course which includes individual and group reading, writing, reflecting, and research assignments intended to aid in the integration of yourself, your theology, and your articulation of your professional religious leadership. Students are required to attend scheduled class meetings as indicated on the syllabus.

Expectations of Supervisors

1. **Hold an MDiv or its academic equivalent.** If the immediate supervisor does not have this degree or equivalency, another staff member, board member or someone affiliated with the site who has obtained an MDiv or its academic equivalent must assist with the student's supervisory process. There may be an exception in cases where a student is serving in a social service agency or in a site where the religious tradition does not maintain such an equivalent.
2. **Attend orientation and read materials.** Whether you are a seasoned supervisor or brand new to this role, remote orientation and supporting resources offer some shared foundations for entering into a supervisory role with CTS students.
3. **Complete a mutually agreed upon Learning Covenant** with the student. This includes participating in the writing of the learning covenant and companionship the student in the process of meeting the goals set out within the covenant.
4. **Provide regular supervisory time for the student**, usually one hour each week. This includes:
 - Mentoring the student through their growth in religious leadership;
 - Engaging in reflection;
 - Discussing readings included in the Learning Covenant;
 - Reviewing progress toward stated learning objectives;
 - Offering regular, constructive feedback.
5. **Complete Mid-Year and Final evaluations** of the student's growth, including appropriate discussion with the student about these evaluations and verification of hours.
6. **Read and accept the definitions, policies, and procedures of the Chicago Theological Seminary Policy Against Discrimination and Harassment.**

APPENDICES

Appendix A – Master of Divinity Course of Study

25 courses total

If there is a **(P)** following the course title, it has at least 1 **prerequisite** (see Appendix C).

	1 st Year	2 nd Year	3 rd Year
Fall	Interpreting the Hebrew Bible Intro to Pastoral Theology History of Christian Thought Living into our Commitments	Leadership and Ministry in Context* (P) Field Placement (P) Global Sensitivity in Ministry	Ministry Elective* Non-Christian Elective* Elective***
Spring	Interpreting the Hebrew Bible II** (P) Systematic Theology Elective (CPE?) Interpreting the Gospels	Religion in America Leadership and Ministry in Context* (P) Field Placement (P) Elective	Constructive Theology (P) Preaching/Worship* Elective
Summer	Introduction to the Epistles** (P) Elective Elective	Christian Ethics (P) Theology Elective* Elective	

* May be taken any term.

**A Bible elective may be taken in place of one of these.

***Students are encouraged to take advantage of intensive courses rather than manage 5 courses in one semester.

Appendix B – Master of Divinity Worksheet

(25 required Courses or 75 credit hours)

NAME _____ **Date Admitted** _____

Transfer information (if any) _____

Degree proposal Submitted _____ Accepted _____

(Fill in Dates & Courses Taken)

Requirements (9)	Electives (8)
Interpreting the Hebrew Bible	Elective course in another religious tradition
Interpreting the Hebrew Bible II**	1)
Interpreting the Gospels	2)
Interpreting the Epistles**	3)
History of Christian Thought	4)
Religion in America	5)
Christian Ethics	6)
Systematic Theology	7)
Theology Elective	
Ministry Requirements (6)	3 rd Year Requirement (1)
Global Sensitivity in Ministry	Constructive Theology
Leadership and Ministry in Context (2 terms, concurrent with Field Placement)	Field Education (minimum of 2 including a basis unit of CPE)
Intro to Pastoral Care/Intro to Pastoral Theology	1) FE 470 CPE
Preaching/Worship Elective	Where?
Living Into Our Commitments	2) Field Education Placement
Ministry Elective	Where?

**a Bible Elective may be taken in place of one of these courses

Master of Divinity Worksheet – Islamic Chaplaincy Track

(25 required Courses or 75 credit hours)

NAME _____ **Date Admitted** _____

Transfer information (if any) _____

Degree proposal Submitted _____ Accepted _____

(Fill in Dates & Courses Taken)

Bayan Course Requirements	Electives
The Qur'an: Composition, Collection and Teachings	Elective course in another religious tradition (CTS)
Islamic Law and Legal Theory	RH Elective Course
Islamic Theology and Philosophy	TEC Elective Course
Islamic History	Preaching/Worship Elective
Islamic Ethics	Interreligious Studies course (Bayan or CTS)
Islamic Leadership and Spirituality	Four (4) Spiritual Care Electives (Bayan)
Facilitating Islamic Life Cycle Rituals	
Self-Development and Self-Care	
Arabic 2A	
Arabic 2B	
CTS Course Requirements	Field Education (minimum of 2 including a basis unit of CPE)
Introduction to Pastoral Theology/Care (CTS) / or Theories and Practices of Spiritual Care (Bayan)	1) FE 470 CPE
Living Into Our Commitments	Where?
Leadership and Ministry in Context (2 terms, concurrent with Field Placement)	2) Field Education Placement
Introduction to Chaplaincy Studies	Where?

Appendix C – Master of Divinity Course Prerequisites

Course	Prerequisites*
RH 302 Interpreting the Hebrew Bible II (or upper level Hebrew Bible elective)	RH 301 Interpreting the Hebrew Bible
RH 321 Interpreting the Gospels	Strongly recommended: <ul style="list-style-type: none"> RH 301—Interp. the Hebrew Bible
RH 325 Interpreting the Epistles (or upper level New Testament elective)	RH 321 Interpreting the Gospels
LM 400 Leadership & Ministry in Context/Field Ed Placement	Course in History/Foundational Theology <ul style="list-style-type: none"> E.g., Systematic Theology, Islamic Theology and Philosophy, History of Christian Thought, Jewish Thought: Historically Rooted and Radically Engaged Introduction to Pastoral Care/Theology <ul style="list-style-type: none"> LM 331, 332, or LMB 484 Additional course in leadership/ministry (LM) Strongly recommended: <ul style="list-style-type: none"> TEC 355 Living into Our Commitments <i>*check w/advisor re: best prep for your placement</i>
FE 470 Clinical Pastoral Education (CPE)	LM 331 Introduction to Pastoral Care LM 332 Introduction to Pastoral Theology Or LMB484 Theories and Practices of Spiritual Care
TEC 321 Intro to Christian Ethics	RH 344 History of Christian Thought
TEC 400 Constructive Theology	Course in sacred text <ul style="list-style-type: none"> E.g., RH 301 Interpreting the Hebrew Bible, RH 321 Interpreting the Gospels Course in history <ul style="list-style-type: none"> RH 344 History of Christian Thought or equivalent Course in pastoral care/theology <ul style="list-style-type: none"> LM 332 Intro to Pastoral Theology or equivalent Strongly recommended: <ul style="list-style-type: none"> LM 400 Leadership & Ministry in Context
Arabic 2B	Arabic 2A
Advanced 'Ilm al-Kalam	Islamic Rational Theory: 'Ilm al-Kalam

*Exceptions must be approved by petition of the MDiv committee

updated: 2-17-2022

Appendix D – CTS Master of Divinity Portfolio Outline

	Artifact	Assessed Learning Outcomes
Stage 1- Four Course Review		
1	<p>Application essay to CTS Master of Divinity program [link]</p> <p><i>How does this artifact manifest the identified learning outcomes?</i></p>	<p>Promote Ethical-Spiritual Integrity</p> <p>MD 3.1 Engage in sustained, critical, and effective theological and ethical reflection on the practice of ministry in the parish and other contexts.</p> <p>MD 3.2 Seek greater and greater coherence between one’s publicly stated beliefs and values and one’s personal and communal practices.</p>
2	<p>Living Into Our Commitments course assignment [link]</p> <p>Term/Year, Instructor: Grade: Professor’s comments:</p> <p><i>How does this artifact manifest the identified learning outcome?</i></p>	<p>Cultivate Compassionate Connection</p> <p>MD 2.1. Engage and collaborate across lines of difference, privilege and power.</p>
3	<p>Pastoral Care/Theology course assignment, e.g. verbatim [link]</p> <p>Term/Year, Instructor: Grade: Professor’s comments:</p> <p><i>How does this artifact manifest the identified learning outcome?</i></p>	<p>Cultivate Compassionate Connection</p> <p>MD 2.2. Demonstrate ability to offer quality pastoral care and wise ethical guidance to individuals and communities.</p>

Stage 2-Midler		
4-5	<p>Demonstration of core knowledge with 2 artifacts from Bible, history and/or theology courses</p> <p>Artifact 4 Course [link]: Term/Year, Instructor: Grade: Professor's comments:</p> <p><i>How does this artifact manifest the identified learning outcomes?</i></p> <p>Artifact 5 Course [link]: Term/Year, Instructor: Grade: Professor's comments:</p> <p><i>How does this artifact manifest the identified learning outcomes?</i></p>	<p>Develop Critical Thinking</p> <p>MD 1.1 Demonstrate knowledge of sacred texts most significant to you; knowledge of their history, tradition, and methods of interpretation; and the capacity to bring scriptural wisdom into critical engagement with current crises and opportunities.</p> <p>MD 1.2 Demonstrate knowledge of historical, systematic, and constructive theology, and the capacity to bring theological insight into critical engagement with current crises and opportunities.</p> <p>MD 1.3 Demonstrate knowledge of multiple cultural contexts and capacity for critical theological reflection that takes contextual issues seriously.</p>
6	<p>Practical Application, e.g., sermon, grant proposal, lesson plan, worship planning [link]</p> <p>Course: Term/Year, Instructor Grade: Professor's comments:</p> <p><i>How does this artifact manifest the identified learning outcomes?</i></p>	<p>Support Concrete Strategic Action</p> <p>MD 4.1 Communicate effectively, orally and in written form, both interpersonally and publicly.</p> <p>MD 4.2 Demonstrate ability to identify and analyze social structures of oppression and to propose and implement strategies of change.</p>
7	<p>Field Ed</p> <p>Placement/year: Midyear eval. (self and supervisor) [link] Final eval. (self and supervisor) [link]</p> <p><i>Which of the learning outcomes do you feel were best advanced by your work here, and how?</i></p>	
8	<p>CPE Evaluations (self and supervisor) [link]</p> <p><i>How do these artifacts manifest the identified learning outcomes?</i></p>	<p>Cultivate Compassionate Connection</p> <p>MD 2.1. Engage and collaborate across lines of difference, privilege and power.</p> <p>MD 2.2. Demonstrate ability to offer quality pastoral care and wise ethical</p>

		guidance to individuals and communities.
9	Middler Review Packet: Degree Proposal and Learning Reflections [link]	

Stage 3- Capstone		
10	<p>Assignment from a course focused on a lifescape other than your own [link]</p> <p>Course: Term/Year, Instructor: Grade: Professor's comments:</p> <p><i>How does this artifact manifest the identified learning outcome?</i></p>	<p>Develop Critical Thinking</p> <p>MD 1.4 Demonstrate knowledge of and ability to critically engage with at least one spiritual lifescape other than your own.</p>
11	<p>Theology in Context Paper (Constructive Theology) [link]</p> <p>Term/Year, Instructor: Grade: Professor's comments:</p> <p><i>How does this artifact manifest the identified learning outcomes?</i></p>	<p>Develop Critical Thinking</p> <p>MD 1.2 Demonstrate knowledge of historical, systematic, and constructive theology, and the capacity to bring theological insight into critical engagement with current crises and opportunities.</p> <p>MD 1.3 Demonstrate knowledge of multiple cultural contexts and capacity for critical theological reflection that takes contextual issues seriously.</p> <p>Support Concrete Strategic Action</p> <p>MD 4.1 Communicate effectively, orally and in written form, both interpersonally and publicly.</p> <p>MD 4.2 Demonstrate ability to identify and analyze social structures of oppression and to propose and implement strategies of change.</p>
12	<p>Sacred Text in Context, e.g. sermon, op-ed, lesson plan that substantively engages interpretation of sacred text [link]</p> <p>Course: Term/Year, Instructor: Grade: Professor's comments:</p>	<p>Develop Critical Thinking</p> <p>MD 1.1 Demonstrate knowledge of sacred texts most significant to you; knowledge of their history, tradition, and methods of interpretation; and the capacity to bring scriptural wisdom into</p>

	<p><i>How does this artifact manifest the identified learning outcomes?</i></p>	<p>critical engagement with current crises and opportunities.</p> <p>MD 1.3 Demonstrate knowledge of multiple cultural contexts and capacity for critical theological reflection that takes contextual issues seriously.</p> <p>Support Concrete Strategic Action</p> <p>MD 4.1 Communicate effectively, orally and in written form, both interpersonally and publicly.</p>
13	<p>Vocational Statement: Describe your professional goals and leadership philosophy [link]</p> <p><i>How does this artifact manifest the identified learning outcomes?</i></p> <p><i>Note: In your Capstone oral presentation, you will work to integrate these into your journey of theological education. The oral presentation is more than that, however; please see instructions.</i></p>	<p>Promote Ethical-Spiritual Integrity</p> <p>MD 3.1 Engage in sustained, critical, and effective theological and ethical reflection on the practice of ministry in the parish and other contexts.</p> <p>MD 3.2 Seek greater and greater coherence between one’s publicly stated beliefs and values and one’s personal and communal practices.</p>
Optional	Concentration artifact	

Appendix E – Resource List: ACPE Centers Offering Remote CPE Supervision

These are some ACPE accredited centers that offer remote units of CPE. This is not an exhaustive list as each center decides how to offer units.

The Academy for Jewish Religion

Arcadia, CA
(213) 884-4133
www.ajrca.edu

Advent Health Orlando CPE System Center

Altamonte Springs, FL
(407) 303-5297
<http://www.pastoraleducation.org>

Center for Pastoral Education At The Jewish Theological Seminary

New York, NY
(212) 280-6175
www.jtsa.edu

***The Christ College of Nursing and Health Sciences**

Cincinnati, OH
(513) 585-2266
www.thechristhospital.com
yvonne.valeris@thechristhospital.com

Ecumenical Institute for CPE C/O Cherokee Mental Health Institute

Cherokee, IA
(712) 225-6945
www.ecumenicalinstitute.org

***The Jed Center**

Glastonbury, CT
(860) 633-3359
<https://thejedcenter.org>

Johns Hopkins Medicine Academic Division

Baltimore, MD
(410) 550-7569
<https://www.hopkinsmedicine.org/spiritualcare/education/>

Lutheran Services New York Alliance CPE

New York, NY
(646) 413-5443
www.lsnysa.org

R. C. Freedom Ministries, Inc.

San Antonio, TX

(210) 819-5832

<http://rcfreedomministries.org>

San Francisco Night Ministry (Buddhist CPE)

San Francisco, CA

(415) 935-7862

<https://sfnightministry.org/cpe-day/>

Serenity CPE Center for Experiential Learning

Elgin, IL

(800) 501-4250

www.serenityenterprisescdc.com

Sankofa CPE Center, LLC

Chicago, IL

(773) 953-9398

www.sankofacpe.com

***Spiritual Health At Emory Healthcare**

Atlanta, GA

(404) 686-2828

Spiritualhealth.emory.edu

Urban Consortium CPE

(312) 997-2222 EXT 226

<https://www.urbancpe.org>

jhall@urbancpe.org

**Denotes centers where students have completed units in recent years.*

Appendix F – CPE Frequently Asked Questions

I am a CTS MDiv student and have not completed any CPE program to date. What do I do? Find a CPE site with a certified CPE educator (you can search the CPE online directory of sites at: www.acpe.edu). Check out the specific requirements and dates for each site (varies by location) to see what is the best fit for you. Submit an application to a site or sites (the application is the same for all sites). Go through an interview with the site. Once accepted, let the site know you are accepting the position, and then submit any CPE tuition requests to the CTS registrar Tina Shelton along with the acceptance letter and invoice. Enroll in FE 470A (3 credits – it counts as an elective) or FE470 (0 credits – if you are saving an elective for a different course). At the conclusion of the unit, send supervisor’s final evaluation to the Director of Theological Field Education (dawnn.piranibrumfield@ctschicago.edu) and the Certificate of Completion to the registrar (tina.shelton@ctschicago.edu). For more information on the process, consult the MDiv Handbook.

I am a Bayan MDiv student. Is any of this different for me? You are required to take FE470A for 3 credits. You may petition to transfer a unit of CPE if you completed it within three years prior to your matriculation.

I am an CTS or Bayan MDiv student who has previously completed CPE and would like it to be credited on my transcript in fulfillment of program requirements. In order to receive a transfer credit, we will only need the documentation, e.g. a CPE certificate of completion and the CPE supervisor’s final evaluation. Then, it could be a transfer credit. Send supervisor’s final evaluation to (dawnn.piranibrumfield@ctschicago.edu) and the Certificate of Completion to tina.shelton@ctschicago.edu. The unit must have been completed within the three years prior to matriculation.

I'm a CTS or Bayan MDIV Student in need of doing CPE but there isn't a CPE site nearby. Consult the list of remote sites. You’ll have to apply and be accepted to the unit, as well as arrange for your own site placement.

I am a CTS or Bayan MDiv student who is currently in a CPE program but did not enroll in FE470 or FE470A as I should have. How can this be resolved? Submit any CPE tuition requests to the registrar Tina Shelton along with the acceptance letter and invoice. Enroll in FE470 (0 credits) or FE470A (3 credits). At the conclusion of the unit, send supervisor’s final evaluation to the Director of Theological Field Education (dawnn.piranibrumfield@ctschicago.edu) and the Certificate of Completion to the registrar (tina.shelton@ctschicago.edu). For more information on the process, consult the MDiv handbook.

How long is CPE? Each accredited center determines the length (Fall, Winter, Spring, Summer, Extended), site placement (on-site, arranged placement site with agency, student-initiated placement site) and modality (on-site supervision; remote supervision) of their program.

Do I pay tuition to CTS or to the CPE site directly? That depends. If you take FE470A for 3 credits, you will pay your seminary tuition and the tuition for the unit will be processed and paid directly to the CPE center via the CTS controller’s office. If the site requires a deposit to hold the spot, and you pay the deposit out of pocket, you can submit your receipts to CTS for reimbursement up to the cost of tuition. If you take FE470 for 0 credits, you must pay the tuition directly to the site. You will not be charged CTS tuition to take FE470 for 0 credits.

Is there any CTS coursework for FE 470A? No. All education is delivered at your site.

What are the required prerequisite courses to apply for CPE? Completion of one full semester of coursework (4 courses) including LM 331: Introduction to Pastoral Care or LM 332O: Introduction to Pastoral Theology or LMB 484O: Theories & Practices of Spiritual Care.

Can I speak with someone in the Field Ed office about my specific questions? Yes! You can setup a consult with the Director of Theological Field Education (dawnn.piranibrumfield@ctschicago.edu).

Appendix G – Field Placement Learning Covenant – Master of Divinity

MDIV FIELD PLACEMENT LEARNING COVENANT

Chicago Theological Seminary

PART 1 – SITE CONFIRMATION

Student Name _____

Phone and Email _____

Academic Advisor _____

Placement Site _____

Site Supervisor _____

Site Address _____

Supervisor Phone _____ Supervisor email _____

Site Web Address _____

Brief Description of Student Responsibilities & Title: _____

Will you be working primarily with minors? _____ YES _____ NO

Student Signature & Date _____

Supervisor Signature & Date _____

PART 2 – PROFESSIONAL DEVELOPMENT GOALS

AREA of COMPETENCY	PROFESSIONAL DEVELOPMENT GOAL	STRATEGIES (tasks/activities and helpful resources)	What specific MDiv LEARNING OUTCOME will this goal address?*	METHODS of ASSESSMENT
Develop Critical Thinking				
Cultivate Compassionate Connection				
Promote Ethical-Spiritual Integrity				
Support Concrete Strategic Action				

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

PART 3 – ADMINISTRATIVE AGREEMENT

Student Name & Title at Internship _____

Description of Responsibilities _____

Total hours per week: _____ Stipend: \$_____

Terms of covenant Start date: _____ End date: _____

*** Students are expected to abide by the start and completion dates agreed upon between the site and the student; students may not expect to exit their field placement before the end date, even if the required 400 hours have already been completed. Any alterations to the Administrative Agreement must be mutually agreed upon by the supervisor, the student and the Director of Theological Field Education at CTS. ***

Other benefits _____ Vacations _____

Supervision

Name & Title of Supervisor: _____

Address: _____

Phone: _____ Email: _____

Schedule for weekly planned supervision

When _____ Where _____

Schedule for Evaluation Sessions with supervisor

Date of Mid-Point Evaluation (at 200 hours) _____

Date of Final Evaluation (at 400 hours) _____

What support structures are in place? What reporting structures are in place? (e.g., Site Supervisor, Lay Committee, Peer Group):

EXPECTATIONS OF THE SEMINARY

- A. The Learning Covenant is a consultative, four-way covenant among student, supervisor, academic advisor, and the Office of Theological Field Education. Students bear the responsibility for its development. It is understood that the covenant is a point of departure and therefore may need to be redesigned as new goals and possibilities emerge. The learning covenant is not to be broken without consultation of the parties involved.
- B. The student is to be involved responsibly in the placement for 12-15 hours per week (including a reasonable amount of travel time), following the Fall-Spring academic calendar (or a summer intensive). The student is to engage in regular, weekly supervision with the supervisor to reflect on their experience.
- C. The supervisor will make available at least one hour each week where the student's learning, concerns or problems are the primary agenda items.
- D. The student and supervisor will complete evaluations of the student's growth and learning at the end of the Fall and Spring semester. The evaluations will be completed online and may be used by faculty to assess student progress.
- E. The supervisor will participate in an orientation and other trainings, as available.
- F. The Seminary will provide support and consultation for supervisors throughout the year in the form of conferences at the seminary and visits, as needed, with the student and/or supervisor at the placement sites.

Your signature below indicates your agreement with the goals and conditions of this learning covenant, and your understanding and acceptance of the CTS sexual harassment policy.

Student: _____

Site Supervisor: _____

Academic Advisor: _____

Theological Field Ed. Director: _____

Appendix H – Sample: Professional Development Goals

A congregation-based field placement might include professional development goals such as the following:

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

Or, for a field placement at a community-based organization:

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

Appendix I

Background Checks for Students in Field Placement

Background checks are required for students who will be working with minors, defined as people under the age of 18. Examples of such placements include children's ministry and youth ministry. Students should indicate on Part 1 of the Learning Covenant by the Office of Theological Field Education whether they will be working with minors. Background checks must be submitted by the last day of the Spring semester.

Do not submit a background check if your position does not entail work primarily with children and youth.

The background check is of the sex offender registry, motor vehicle violation, social security number, national directory, federal records, and county records checks, only. Results of the background are reviewed by the Director of Theological Field Education. Students and field placement sites do not have access to this information. If concern arises, the Director of Theological Field Education will consult with the Academic Dean.

To begin the process, click on the link: <https://www.oxforddoc.com/>.

Applicant's Box: At the top right side is an applicant's box.

Authorization Form: Continue and press click here to complete the Authorization Form.

Client Code: Client code for CTS IS 2856.

Select Position 1.

Follow prompts until finished.

If there are technical issues, please contact Oxford Document Management at 1-800-801-9114.

Appendix J

MID-YEAR & FINAL FIELD PLACEMENT EVALUATION FORM (Student & Supervisor)

Written evaluations of the student's growth and experience are to be completed by the student and supervisor twice during the placement – once at the mid-point (roughly 200 hours) and once at the completion of your contextual learning experience (400 hours). Both the Mid-year and Final evaluations should be scheduled in the learning covenant. The Mid-Year Evaluation (200 hours) is due at the end of the Fall semester. The Final Evaluation (400 hours) is due at the end of the Spring semester.

Please follow the following procedure for both evaluations:

1. Both the student and the supervisor are asked to complete separate written evaluations. Use the form below to draft evaluations. When you have each had a chance to read the other's evaluation, schedule time for conversation and joint reflection. Both parties should formalize their evaluations and submit their finalized responses to the Office of Theological Field Education following the instructions for online submission. Supervisors and students should retain a copy for their records, for supervisory documentation, for MDiv portfolio, and for ordination committees, licensure, and/or certifying boards, if applicable. You will receive a copy of your submission. Please share a copy with your supervisor, if student, and with student, if supervisor.
2. These evaluations will be read by LM 400/FE 471 instructors, they may be used in conferences with your faculty advisor, and they may also be required documentation for students seeking ordination. Please retain and safeguard your own documentation.

Master of Divinity students at CTS are expected to demonstrate particular learning objectives upon completion of the degree. Students have identified four specific learning objectives from the list below that directly relate to the professional development goals they defined for their field placement. Please address those specific objectives with greater depth in your narrative responses.

FIELD PLACEMENT EVALUATION FORM

Student Name: _____

Student Email & Phone: _____

Site Supervisor Name, Email, & Phone: _____

Placement Site and Dates of Internship: _____

Person completing evaluation: _____ Student _____ Supervisor

Is this the mid-year or final evaluation: _____ Mid-year _____ Final

Assess current competency in *each* of the MDiv program learning objectives. Please provide a numerical ranking that indicates how you identify your current level of competency with each goal, using the following scale:

1	2	3	4	5	6	7
N/A	Beginning	Developing	Adequate	Good	Excellent	Exemplary

Develop Critical Thinking

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

 1 2 3 4 5 6 7

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

 1 2 3 4 5 6 7

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

 1 2 3 4 5 6 7

Demonstrate knowledge of and ability to critically engage with at least two religious traditions.

 1 2 3 4 5 6 7

Cultivate compassionate connection

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

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	7	

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

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	7	

Promote ethical-spiritual integrity.

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

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	7	

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

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	7	

Support concrete strategic action

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

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	7	

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

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5	6	7	

NARRATIVE EVALUATION REFLECTION

Master of Divinity students at CTS are expected to demonstrate particular learning objectives upon completion of the degree. Please comment directly on the identified goals from the learning covenant while reflecting on competencies, professional development, and preparation for leadership. Each questions warrants a paragraph or more of serious, thoughtful reflection.

- Comment on progress on each of the four stated professional development learning goals. Include any shifts in work plan or unexpected learning that may be occurring.
- Describe and evaluate the gifts or strengths as well as growing edges. Include in this response a reflection on service, leadership, and learning at the site.
- How would you describe your/the student's leadership style? How has this internship helped you/the learner grow their capability to be an effective religious leader?
- What theological issues did you/the student wrestle with during this period of internship? How have you seen this experience shaping your/their theology and practice? Be specific.
- Describe how this experience has challenged or helped you to develop your skills in time management, commitment, and dependability; your personal spiritual/devotional life; and your sense of personal growth and development. What practices or habits did you/the student implement toward personal, professional, and spiritual development? What worked? What didn't work?
- Based on this field placement experience, what personal, professional, and spiritual development goals do you see as important and appropriate next steps?

Signature of Student and Date

Signature of Supervisor and Date

Appendix K

Chicago Theological Seminary Policy Against Discrimination and Harassment

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

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

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

The policy has been written with the express goal of protecting the rights and concerns of both complainant and respondent. The seminary will make every effort to assure and protect these rights, and shall undertake no action that threatens or compromises them. Those entrusted with administering this policy are advised to look at the individual situation, the totality of the circumstances, and the nature of the acts involved and to use this policy as a guide on a case-by-case basis.

Overview of Prohibited Acts

Discrimination

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

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

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

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

Harassment

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

Sexual Harassment

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

- submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or academic advancement;
- submission to or rejection of such conduct by an individual is used as the basis of employment decisions or academic decisions affecting such individual; or
- such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working, academic, or social environment.

Examples may include, but are not limited to: verbal abuse of a sexual nature; graphic commentary about an individual's body, sexual prowess, or sexual deficiencies; derogatory or demeaning comments of a sexual nature about a woman or a man; leering at, fondling, pinching, or brushing against another body; offensive sexual language; displaying objects or pictures without clear pedagogical context which are sexual in nature in ways that create hostile or offensive environments. When such conduct is coercive and threatening, it creates an atmosphere that is not conducive to teaching, learning or working. Sexual harassment may occur between persons in different seminary status or between persons in the same seminary status.

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

CONSENSUAL RELATIONSHIPS

All members of the community are cautioned against the possible costs of even an apparently consenting sexual relationship in which power differentials exist. For example, a faculty member who enters into a sexual relationship with a student (or a supervisor with an employee) where a professional power differential exists, should realize that if a charge of sexual harassment is subsequently lodged, it may be difficult to maintain innocence on grounds of mutual consent. Codes of ethics for most professional associations forbid professional-client sexual relationships. In the view of the seminary, the professor-student relationship may often be comparable to the relationship of a professional and client.

The seminary cautions its community for the following reasons:

- i. The real power exercised by persons in supervisory positions (administration, professor, and staff) in regard to evaluations, recommendations, scholarships and awards, etc., greatly diminishes the supervisee's actual freedom in regard to consent, should sexual favors be included alongside legitimate demands.
- ii. As with a therapist or clergy person, the problem of transference or counter-transference can occur. In this example, the person in "authority" is an inappropriate object of sexual desire, advances or relationship.
- iii. Power differentials exist in many forms. The theological education community is composed of administrators, professors, staff, students, therapists, case conference leaders, adjunct faculty, field education supervisors, judicatory officials, home church pastors, youth and children (while not inclusive, this list is meant to suggest that power differentials exist in many situations in which the seminary shares or has responsibility). In each relationship, the individual in the position of greater power should be responsible for setting appropriate boundaries.

Retaliation

The seminary prohibits any form of retaliation against any person for bringing good faith complaint of discrimination or harassment or providing good faith information about discrimination or harassment, even if evidence is not found to substantiate the complaint. Retaliation exists when action is taken against a complainant or participant in the complaint process that (i) adversely affects the individual's opportunity to benefit from the seminary's programs or activities; and (ii) is motivated in whole or in part by the individual's participation in the complaint resolution process. Any person who is found to have engaged in retaliation in violation of this policy is subject to disciplinary action possibly including dismissal from the seminary. Any act of retaliation should be reported in the same manner as acts of discrimination or harassment and will be investigated using the procedures described below.

Procedures for Addressing Discrimination and Harassment

Steps in Reporting and Inquiry

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

Although there is no specific time limit for reporting a suspected violation of this policy, an individual who believes that he or she has been subjected to conduct that violates this policy is encouraged to contact an appropriate official as soon as possible after the alleged act of discrimination, harassment, or retaliation to discuss the available options for proceeding.

2. The seminary will promptly and equitably investigate and resolve all suspected or alleged violations of this policy. Alleged or suspected violations of this policy will be investigated by either an Informal Resolution process, or by a Formal Resolution process as outlined below.
3. The seminary will attempt to complete investigations within 60 days of the filing of a complaint or the date on which the seminary becomes aware of a suspected violation of this policy, unless the seminary determines in its discretion that more time is required to complete the investigation

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

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

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

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

5. The seminary reserves the right to suspend any member of the seminary community suspected or accused of violating this policy or to take any other interim measures the seminary deems appropriate, pending the outcome of the investigation or grievance. Such interim measures can include, but are not limited to, modifying course schedules and issuing a "no contact" order.
6. The seminary also reserves the right to take steps to protect the complainant as deemed necessary during the pendency of the investigation and resolution process (e.g., allowing for a change in academic or work situation, issuing a "no contact" order to the accused, etc.). Any such interim steps will be taken in a manner that minimizes the burden on the complainant to the extent possible.

Informal Resolution

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

The informal resolution process is as follows:

1. The Title IX Coordinator(s), in consultation with the President, will appoint an Informal Resolution Facilitator or Informal Resolution Facilitation Team.
2. The Informal Resolution Facilitator/Informal Resolution Facilitation Team will speak with the involved parties, first separately, to gather pertinent information about the situation needing resolution.
3. The Informal Resolution Facilitator/Informal Resolution Facilitation Team may then contact both the complainant and the accused, to arrange a time *for both to meet together with the Informal Resolution Facilitator/Informal Resolution Facilitation Team*, for the purpose of seeking informal resolution to the complaint.
4. If informal resolution is met, *to the satisfaction of the complainant and the accused*, the Informal Resolution Facilitator/Informal Resolution Facilitation Team will report back to the Title IX Coordinator(s), and no further action will be necessary.
5. If resolution is *not* achieved, the formal resolution process may be invoked, via written complaint by the complainant or the Title IX Coordinator(s) on her/his behalf. Informal resolution is considered *not* to have been achieved if:
 - a. The complainant reports that her/his complaint has not successfully been resolved via mediation; or
 - b. The accused is dissatisfied with the proposed resolution.

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

Formal Resolution

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

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

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

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

1. The seminary shall provide any individual suspected or accused of violating this policy with a written explanation of the suspected or alleged violations of this policy. Complainants and accused parties shall both be provided with the following in connection with the resolution of suspected or alleged violations of this policy.
 - The opportunity to speak on their own behalf.
 - The opportunity to identify witnesses who can provide information about the alleged conduct at issue.
 - The opportunity to submit other evidence on their behalf.
 - The opportunity to review any information that will be offered by the other party in support of the other party's position (to the greatest extent possible and consistent with FERPA or other applicable law).
 - The right to be informed of the outcome of the process (to the greatest extent possible and consistent with FERPA or other applicable law).
 - The opportunity to appeal the outcome of the process.
2. To help ensure a prompt and thorough investigation, complainants are asked to provide as much information as possible, such as:
 - A description of any relevant incident(s), including the date(s), location(s), and the presence of any witnesses.
 - The alleged effect of the incident(s) on the complainant's opportunity to benefit from the Seminary's programs or activities.
 - The names of other individuals who might have been subject to the same or similar acts of discrimination, harassment, or retaliation.
 - Although it is not required, any steps the complainant has taken to try to stop the discrimination, harassment, or retaliation.
 - Any other information the complainant believes to be relevant to the alleged discrimination, harassment, or retaliation.
3. Oral and written statements shall be gathered from the parties involved in the alleged policy violation, and from others who may have pertinent information.
4. The standard used to determine whether the policy has been violated is whether it is more likely than not that the accused violated this policy. This is often referred to as a "preponderance of the evidence" standard.

5. In a timely manner, both the complaining and the accused party will be informed in writing of the outcome of the investigation, including whether there has been a determination that this policy has been violated. This written notice will be issued concurrently to the complaining and accused parties unless the seminary determines in its discretion that concurrent notification would not be appropriate. If there is a finding that this policy has been violated, the seminary will take such action as it deems necessary to eliminate the policy violation, prevent the recurrence of the violation, and address the effects of the violation.
6. The Investigation Team must deliver written opinion to the appropriate seminary body (see description below) that:
 - in their view no violation of this policy occurred or that the evidence is insufficient to determine whether or not it occurred;
 - in their view a violation of this policy occurred and that disciplinary procedures should be invoked.

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

If there is a finding that this policy has been violated, the seminary shall take such action as it deems necessary to eliminate the policy violation, prevent the recurrence of the violation, and address the effects of the violation. In addition to its written opinion to the appropriate seminary body, the Investigation Team shall make a recommendation to the President as to what actions the seminary should take to eliminate the policy violation, prevent the recurrence of the violation, and address the effects of the violation.

- a. The appropriate seminary bodies are defined as follows:
 - I. Reports regarding students are submitted to the Vice President for Academic Affairs and are addressed according to the Non-Academic Disciplinary Policy as found in the Student Handbook;
 - II. Reports regarding staff members are submitted to the Vice President for Finance and Administration and are addressed according to the Disciplinary Policy as found in the Staff Manual;
 - III. Reports regarding faculty members are submitted to the Vice President for Academic Affairs and are addressed according to the Faculty Disciplinary Policy as found in the Faculty Manual;
 - IV. As the seminary deems appropriate, any of these reports may go to judicatory officials and/or supervisors.
- b. If there is a finding that this policy has been violated, these bodies will take action that may include, but is not limited to:
 - I. Formal reprimand, with defined expectations for changed behavior;
 - II. Recommending or requiring psychological assessment and/or counseling;
 - III. Mandatory psychiatric assessment and/or treatment;
 - IV. Probationary standing, with the terms of such probation clearly defined;
 - V. Dismissal from the seminary.

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

Title IX Coordinators

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

Title IX Coordinator

Michele Carr
Controller
Office #153
773-896-2442
mcarr@ctschicago.edu

Title IX Deputy Coordinator

Rachel Mikva
Herman E. Schaalman Prof. of Jewish Studies
Office #146
773-896-2484
rmikva@ctschicago.edu

Please review information posted throughout the school for details on other Title IX Coordinators.

Anti-Discrimination / Anti-Harassment Task Force

An Anti-Discrimination/Anti-Harassment Task Force will be established by the initiation of the President at the beginning of each calendar year. This Task Force has its portfolio from January to January to assure continuity over the course of the academic year. The Task Force will be reappointed by November 1 of each academic year and be trained and ready to function by January 1.

The Task Force consists of the following members:

- Title IX Coordinators
- One member of the Leadership Team of the seminary, selected for two years, by the President;
- Director of Community Life;
- One faculty member, nominated by the President and approved by majority vote of the Academic Council for two years;
- One staff member nominated by staff and appointed by the President for two years;
- Two students; the two students will each serve two years, but be appointed by the President on alternate years from among student representatives to Academic Council.

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

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

Seminary Discretion

The seminary reserves the right to interpret this policy and modify it as appropriate in the circumstances of particular case, in its discretion.

Religious Accommodation

As a religiously inclusive institution, CTS works to accommodate the practices of all its members, embracing the diversity of our spiritual lifestances. Faculty, whenever feasible, will strive not to schedule class sessions, examinations, and assignment deadlines on major holidays that affect students in their courses. When conflicts do arise, students may:

- absent themselves from class without penalty in order to fulfill their religious obligations
- schedule alternative dates for examinations or assignments that conflict with religious observance, without penalty

Note: Students are expected to communicate with their professors in advance regarding accommodation.

No adverse or prejudicial effects shall result to any student for religious observances. If an issue arises that cannot be worked out with the professor, students may consult with the Academic Dean. If students believe that there has been a substantial violation of the principles of this policy, they may bring a complaint to the Anti-Discrimination/Anti-Harassment Task Force.

Appendix L: Academic Accommodations Policy

Requests for Accommodations¹

When a verified physical, psychological, attentional, or learning disability impacts a student's academic progress, accommodations may be available to assist the student in meeting academic goals.

If you need accommodations, please fill out the form and contact Amy Aschliman, Assistant Director of Student Formation, to schedule a conversation about the accommodation process and possible study plans.

Diagnostic paperwork or other documentation should be sent to the Registrar, Tina Shelton, along with a copy of your form. All records will be handled in confidence. Once the Dean has approved the accommodations, the Registrar will provide a letter that you should give to professors at the start of every term. This letter will last throughout your program unless your disability is temporary.

Students who believe they may have a learning difficulty that has not been identified can make an appointment to discuss their academic history in order to determine what may be hindering academic progress. Confidential advising with Amy is available.

Disability Documentation

When determining what accommodations are appropriate for students, it's important to understand how their disabilities will likely impact their academic progress at Chicago Theological Seminary. We request a self-report from students (see below) and support documentation from external sources.

Helpful 3rd-party information includes records of past accommodations and services from college and/or other graduate programs, formal psychological or medical evaluations, and letters from past health or service providers. Students do not need to share *everything*—just those records that are most helpful in documenting the disability/disabilities that prompt the request for accommodations.

¹ Language adapted from Trinity Christian College.

Request for Accommodations

Student's Name _____

Home Address _____

City _____ State _____ Zip _____

Email _____

Diagnosed disability/disabilities relevant to accommodations request:

Please share information that will be useful in thinking about appropriate accommodations to help you succeed in your learning:

- What tools or strategies facilitate your learning?
- What potential barriers can you anticipate?
- How does your disability interact with communication, classroom learning, reading and writing, technology, and the physical environment?

Accommodation(s) I am requesting from the Seminary (permanent and temporary):

I've had the following accommodations at other educational institutions:

Please identify the documentation attached to this request:

I authorize the Seminary to arrange for reasonable accommodation(s), to share limited information with others as necessary, and to obtain additional information from the individual(s) listed below if needed.

Student's Signature: _____ Date: _____

Name of Diagnostician:

Address:

Phone#:

Name of Diagnostician:

Address:

Phone#:

Name of Diagnostician:

Address:

Phone#:

Contact Information

Chicago Theological Seminary

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773.896.2400
www.ctschicago.edu

Dr. José Morale Torres (Director of the MDiv Program – fall)

Assistant Professor of Latinx Studies & Religion
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jose.morales@ctschicago.edu

Dr. Christophe Ringer (Director of the MDiv Program – winter/spring)

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christophe.ringer@ctschicago.edu

Rev. Dr. Dawnn M. Pirani Brumfield

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773.896.2511
dawnn.piranibrumfield@ctschicago.edu

Mr. Munir Shaikh

Director of Academic Affairs of Bayan at CTS
munir.shaikh@ctschicago.edu

Dr. Tina Shelton

Registrar
773.896.2471
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CHICAGO
THEOLOGICAL
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