



Franciscan School of Theology
at the UNIVERSITY OF SAN DIEGO

Field Education Handbook

2024-2025

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INTRODUCTION

A major component of the Master of Divinity program (M.Div.) at the Franciscan School of Theology (FST) is the Field Education Program. The Field Education Program seeks to teach students how to integrate the academic and pastoral dimensions of theological study, personal and communal spiritual disciplines, active ministerial involvement, and self-care. It supports and challenges students as they enter into a variety of ministerial situations by enabling them to do the following:

- Articulate their own ministerial objectives as adult learners, and to seek out placements in which those objectives can best be accomplished.
- Learn within an interdependent group of peers facing common questions from different perspectives.
- Integrate theological learning from academic studies and previous experience with current ministerial involvements and interests.
- Practice the use of theological reflection, as well as social and cultural analysis.
- Be accountable to themselves, and to those with whom they minister.
- Discern the need and provide for self-care.

PROGRAM GOALS

The Field Education Program is designed to advance the institutional learning outcomes of the Franciscan School of Theology. FST identifies three major Institutional Learning Outcomes as guides to all of the work of teaching and learning, community-building, and spiritual formation that shape its presence in Church and society. These are:

1. To integrate affective and intellectual growth through knowledge of the relationship among God, creation, ourselves, and our neighbors as expressed in Jesus Christ through the Roman Catholic tradition and the Franciscan heritage.

Student Learning Outcomes:

- a) Theological knowledge: a coherent understanding of the Christian and Roman Catholic theological tradition in light of the Franciscan intellectual heritage
 - b) Theological skills: the ability to reflect, analyze, synthesize, communicate, interpret, and apply that tradition in a religiously and culturally diverse world
2. To create a communal environment that nurtures collaboration, inspires an apostolic spirit, and supports the development of the spiritual life appropriate to work and ministry in a changing world.

Student Learning Outcomes:

- a) Leadership skills: the ability to interact with others in a spirit of openness and collaboration, to communicate effectively both orally and in writing, and to commit oneself to God's kingdom through works of justice for all people
- b) Spiritual maturity: an integration of affective and intellectual growth and commitment to the practice of spiritual disciplines, both personal and communal



3. To affirm the richness of intercultural diversity through the ways in which we foster community, construct our learning environments, and invite students, staff, and faculty to share their intercultural experiences and insights as a means of shaping students' academic understanding, spiritual development, and pastoral practice.

Student Learning Outcomes:

- a) Intercultural skills: an ability to integrate and reverence the experiences and perspectives of other cultures in their intellectual reflection, pastoral practice, liturgical celebrations, and communal life
- b) Intercultural communication: an ability to interact with persons of diverse cultures with empathy, mutuality, and respect

These broad aspirational goals arise out of the ways in which students and faculty, staff, and public partners participate in the school's programs and services. Each of these, in turn, aligns with Program Learning Outcomes for degree programs, and Student Learning Outcomes in individual courses.

The Master of Divinity degree program's Learning Outcomes are to:

- Demonstrate a basic knowledge of the specified theological disciplines.
- Exhibit a focused knowledge in a chosen theological discipline.
- Exercise sound practices of compassionate understanding.
- Communicate coherently, effectively, and persuasively in writing and speaking.
- Collaborate in a spirit of openness, mutuality, and intercultural sensitivity.
- Manifest psychological health, display appropriate interpersonal boundaries, and understand the responsible exercise of power.
- Interpret/apply theological learning in religiously and culturally diverse contexts.
- Demonstrate an integrated spirituality formed by Scripture, theological reflection, and communal worship.

Finally, the Field Education Program is also compliant with the pastoral formation goals and norms set forth in the *Program of Priestly Formation (PPF)* and *Co-Workers in the Vineyard of the Lord (CW)* of the USCCB as well as the *National Certification Standards for Lay Ecclesial Ministers (NCS)*, and those of the **Catholic Association of Theological Field Education (CATFE)**, all of which seek to cultivate a cadre of men and women who are conscious of the integral convergence of personal human qualities, spiritual practice, theological knowledge, as well as pastoral sensibilities and practical skills for focusing and guiding the fruition of their ministerial endeavors in a multicultural Church and society.

PROGRAM DESCRIPTION

Students enrolled in FST's M.Div. program are required to participate in the equivalent of four semesters of supervised Field Education. No field education placements will be made at FST itself or will be supervised by FST faculty, staff, or students. In consultation with the Director of Field Education and with the permission of the Vice President for Academic Affairs, students may fulfill the field education requirement for one semester by participating in an intersession or

summer placement. The hours and experiences from this extra-semester placement will be applied to and reflected upon in the ministry seminar that immediately follows this placement.

All field education experiences are regarded as constitutive components of the four ministry seminars and are designed to engage M.Div. students as participant-learners who weave together and articulate their self-awareness, spiritual practice, theological understandings, and ministerial experiences. Apropos to this, M.Div. students begin field education when they enroll in their first ministry seminar during the second year of their academic program.

Previous ministerial experiences do not waive requirements, but are taken into consideration in the selection of appropriate placements and learning outcomes. No field education credit is granted retroactively. All transfer students expecting to graduate with a M.Div. degree from FST must complete the field education requirements.

The expectation is that students will spend 8 to 10 hours per week of each academic semester in a field placement. Students enter into learning contracts with mentors, stating specific learning outcomes that can focus their growth in competence for a specific ministry. Approximately one hour of this weekly activity is to be spent with the local field education mentor reflecting upon the student's learning regarding the ministry and him or herself as a minister.

M.Div. students wishing to complete one required placement during intersession or the summer must get prior approval from the Field Education Director, their Faculty Advisor and the Vice President for Academic Affairs. This could be a summer CPE unit, a supervised hospital chaplaincy experience, supervised ministry participation in a parish, ministerial agency, retreat house, or others.

It is also possible for M.Div. students to extend their placement at one site for more than one semester depending on the importance of the ministry for the student's long-term ministry goals and/or the requirements of the placement site (e.g., a chaplaincy placement).

PROGRAM COORDINATION

The Director of Field Education meets with students before they begin field education to assess their previous ministerial experience, current ministerial interests, and future ministerial goals. When making these assessments, critical consideration is given to the selection of ministerial sites, goals and objectives that best suit the needs of lay students, students who are members of religious communities, and those students preparing for ordination under the auspices of a diocese or religious community.

Field Placement at Old Mission San Luis Rey. When a student seeks a field education placement with one of the ministerial communities at Old Mission Say Luis Rey, whether that is in the parish or retreat center or cemetery or museum, the student will get prior approval from the Chief Operating Officer of the Mission (COO). To facilitate this process, students will submit a one-page proposal for their placement to be revised as necessary in collaboration with the COO and Field Education Director.

Lay students come to FST with diverse ministerial backgrounds and interests. Some are experienced or may already be employed in a parish, school or agency when they begin their theological education. Others may have little ministerial experience or may still be discerning their call to ministry. For these reasons, there is no single pattern or sequence of ministerial



engagements advocated for all lay students. The Field Education Director assists each lay student to identify a field education site/ministry and praxis-based learning outcomes that will further his or her human, spiritual, theological and pastoral insight and competence for ministry in a multicultural Church and society. For some students, this will mean developing learning outcomes that further focus and refine their current ministerial priorities and commitment(s). Other students may engage in field education to further discern their call to a ministry they have never participated in, but feel particularly drawn to explore.

Students who are members of a religious community, but are not preparing for ordination, provide the Field Education Director with a descriptive overview of the particular ministerial goals and objectives identified by their community, and contact information for their Formation Director(s). The Field Education Director then consults these ministerial goals and objectives, as well as the students' Formation Director(s) as needed when making an assessment of the student's ministerial learning strengths and needs.

Students preparing for ordination are usually required to have a variety of supervised ministerial experiences that include, but are not limited to, parish and hospital ministry. Apropos, the required supervised placement experiences for M.Div. students often include the following:

- **Social Justice/Service.** This can be a first semester placement and can be extended to the second semester. Social justice goes beyond social service or charity work to include practice in advocacy for change based on Gospel values and social analysis. Social service meets the immediate needs of a person or community. For the social justice component, this may be explicitly parish-based and often involves networking with interfaith and secular agencies. For social service, we encourage students to leave the parish context and work with one of our many faith-based partners.
- **Parish-Based Placement.** Students with minimal or no experience with the RCIA process are expected to join a RCIA team. This includes team interaction for planning and implementation of the RCIA program, teaching at least two catechetical sessions per semester, regular attendance at Sunday liturgy in the parish and usually also means ongoing contact with the parish council. The student must also negotiate in advance to what extent they will be involved during the semester break. For those students who have extensive RCIA experience and training, an alternate parish placement experience is required, to be chosen in collaboration with the Field Education Director.
- **Health Care Ministry.** Students work as part of a hospital or hospice chaplaincy team or in specialized ministry that relates to illness, suffering, health care mission, or an equivalent chaplaincy experience approved by the Field Education Director.

GENERAL PASTORAL FORMATION SKILLS

- **Integrated Spirituality.** A balanced spirituality that includes personal prayer, communal worship, ongoing Scripture study and spiritual direction.
- **Empathetic Listening Skills.** The ability to listen with compassion, to respond on a feeling level, and to maintain a sense of presence without becoming a problem-solver.
- **Time Management.** The ability to accomplish tasks within a given timeline; personal



integration of keeping the balance of time for prayer, ministry, academic requirements and a personal life.

- **Self-Identification.** A good self-understanding and acceptance of one's personal identities (e.g., gender, culture, talents, skills, and limitations) as these affect ministry. Be able to articulate how personal gifts were identified in the ministry, what skills need further development for future ministry, and what ministry is most appropriate given one's personal talents and interests.
- **Theological Reflection.** Ability to do theological reflection; to draw upon Scripture, Church teaching and practice as well as the *sensus fidelium* (sense of the faithful) as a help to analyze pastoral situations for an understanding of God's presence, will, and purposes.
- **Collaboration.** Demonstrate the ability to consciously and conscientiously engage with others (including peers and colleagues as well as persons served), to discern pastoral priorities, resources and strategies, as well as appropriate these insights to actual ministerial endeavors.
- **Cultural Sensibilities.** Develop the increasing ability to work toward intercultural respect, understanding, and collaboration, and address ministerial issues that arise within culturally and religiously diverse contexts.
- **Leadership Skills.** Demonstrate the ability for decision making, participation in meaningful consultation and dialogue, engendering pertinent insights and questions that invite further dialogue, and the articulation of programmatic endeavors that reflect the mission of the institution. Always maintain and display appropriate and professional interpersonal boundaries that show a respect for the responsible exercise of power.
- **Care for Creation.** Consciousness-raising skills for the care and respect of all creation as well as the understanding of one's place within creation.
- **Social Justice Advocacy.** Develop knowledge and skills for advocacy work that explicitly link gospel values to justice in the world.
- **Community-Building.** Develop attitudes and skills that acknowledge and reach out to those on the margins of society and/or the Church.
- **Self-Care.** Demonstrate the ability to discern and provide for personal enrichment and renewal in ways that support ministerial effectiveness, for example, prayer, rest, and recreation.

SPECIFIC PASTORAL FORMATION SKILLS

Specific pastoral skills will vary for each student as each ministry has its own priorities and focus, each ministerial context has its own pastoral priorities, potential and challenges, and each student has his or her own interests, experience, pastoral strengths and growth areas. At the same time, the specific skills should be developed in ways that enable all students to:

- Further their understanding of the full range of work related to the ministry in which they participate.

- Address their “growing edges” (i.e., areas in need of further learning) by developing observable, achievable, and measurable skills pertinent to a specific ministry.
- Deepen the conscious coherence between their ministerial identity, spiritual practice, theological insight, and ministerial competence.
- Develop their multicultural awareness and intercultural skills.
- Cultivate a growing appreciation and ability for engaging in theological reflection as a constitutive component of their ministerial practice.
- Develop a theology of ministry that they can articulate verbally and in writing for their capstone.
- Identify a significant ministerial or theological concern that focuses their ministerial priorities and practice.
- Include insights from their field education experience to develop a pastoral strategy for addressing their ministerial or theological concerns.

PARTICIPANT LEARNING

Experience and mentoring outside the academic context are only part of the work in the field gained in the M.Div. program. All field education students meet once per week for a three-hour ministry seminar. The first hour and a half of the class time is dedicated to a topic relevant to the practice of ministry. These topics alternate on a two-year cycle:

- Fall: Intercultural Ministry
- Spring: Leadership
- Fall: Spirituality of Ministry
- Spring: Franciscan Ministry Today

The second half of the class centers on the experiences of students in their current ministry assignments, through student-led case studies. First year students are concurrently enrolled in the professional ethics course during the fall semester. Students in their second year of ministry seminar will develop their capstone projects throughout the year.

The substantive and structural content of the ministry seminars emphasizes active participation in group learning. Therefore, students reflect together upon their seminar’s topical and thematic content in light of their ministerial experiences, priorities and concerns.

Pastoral work builds on previous ministry experience and is integrated with ongoing personal and spiritual formation, as well as continuing theological study. All students are expected to meet with the Director of Field Education at least twice during each of the four semesters, at the beginning and midpoint to review and develop their field education learning outcomes in light of their overall learning goals and contracted learning outcomes.

FINAL SEMINAR: THE CAPSTONE PROJECT

In their fourth semester, the students will bring together their experience in ministerial



placements with their theological training, and write a final project as the capstone of their field education. This final paper has four sections:

- 1) A personal statement describing the student's theology of ministry. In this section the students will explain what calls them to ministry and further describe their theological approach to being ministers.
- 2) The discussion of an area of interest or of pastoral concern to the student. In this section the students will describe and discuss a specific aspect of ministry that interests them or that they feel is of particular pastoral concern.
- 3) The student will advance a pastoral plan of action or a ministerial project with appropriate strategies to address the above area of pastoral interest or concern.
- 4) An appropriate closing with bibliography and or appendices.

COMPONENTS OF THE FIELD EDUCATION PROCESS

Students are expected to:

- Select a field placement in dialogue with the Director of Field Education.
- Develop a Field Placement Learning Contract in dialogue with their onsite Field Education Mentor(s) and the Director of Field Education.
- Maintain the highest level of professional ethics while engaged in the field placement, and to expect the same of their mentor(s) and peers.
- Engage in a specific ministry 8 to 10 hours per week (88-110 hours per semester), including preparation for and reflection on the selected ministry as well as a weekly reflective conversation with their onsite field education mentor(s). With the exception of the capstone semester, no more than 25 percent of this time may be for preparation and mentorship; the large majority of the students' hours should be in direct ministry.
- Actively participate in the small group sharing and plenary group theological reflections conducted in the ministry seminars.
- Assess their progress toward achieving their learning outcomes at the midpoint of each semester.
- Evaluate their overall ministerial goals, specific learning outcomes and performance at the end of each semester.
- Complete a Field Placement Recommendation Form at the end of the placement to assist the Director of Field Education and other students in discerning the ongoing suitability of the placement site.

A list of “Suggested Field Education Sites” is provided to students each semester to assist their selection of a suitable field education site. While the list is not exhaustive of potential sites, it identifies ministries and mentors that FST knows to be capable of assisting students in meeting the goals of the field education program. Students may propose other field education possibilities; however, these placements must also resonate with overall goals of FST's field education program, include ongoing mentoring and/or supervision, and facilitate ongoing ministerial development. The list of suggested sites is updated annually and is available from the

Director of Field Education.

The Field Education Learning Contract is developed during the first three weeks of the semester (later in the semester if it is for an Intersession or Summer placement). In collaboration with the onsite Field Education Mentor and the Director of Field Education, students use the contract to specify their learning outcomes (two skills development learning outcomes and one self-care learning outcome), what they will do to achieve these learning outcomes, and how they will evaluate their learning experience once completed. Field education placements are approved when both the onsite mentor and the Director of Field Education deem the contracts to be realistic and consistent with the goals of the program, and when competent supervision and cooperation with FST is assured. The contract is then signed by the onsite mentor and the Field Education Director and a copy is placed in a ministerial file.

The weekly 8 to 10 hours of engagement in a specific ministry usually consist of direct service within a local community. However, it is understood that one hour of this time will be spent in a reflective conversation with the onsite mentor to facilitate the students' learning.

Reflective conversations with onsite mentor(s) are essential to field education. These conversations are meant to provide students with conscientious supervision and guidance that support their personal, spiritual, theological and pastoral growth as professional ministers. As such, it is expected that students will meet weekly with their mentor. Depending on the nature of the ministry, it may also be helpful for students to periodically (i.e., once or twice a semester) receive feedback from a representative group of persons engaged in or witness to the students' ministry. During all of these conversations, students and mentor(s) refer to the above M.Div. learning outcomes as well the above general and specific pastoral skills, and mentoring principles (see below) listed in this Handbook as the basis for these interactive sessions.

Similarly, in support of the field education mentors, the Director of Field Education provides them with a copy of this Handbook, meets with them to clarify the goals and structure of the program as well as specific concerns related to the student's ministerial engagement as needed.

Field placement site visits are initiated by the Director of Field Education each semester that a student engages in a new field placement, once during the academic year if the student remains in the same placement for a second semester. The purpose of these visits is primarily to offer support to the students and their mentor(s), to address any concerns raised by the students or mentor(s), and to update information as needed for the list of "Suggested Field Education Placements." As such, the visit occurs in conjunction with the day and time that students are usually engaged in ministry at the site, provides an opportunity for the Field Education Director to observe the students in ministry, and allows for a brief conversation with the students and their mentor(s).

Case Studies in the ministry seminars enables students to more clearly understand their ministerial experiences within a context of personal faith, theological and pastoral rootedness, their own social and cultural positions, and the pastoral priorities of the communities in which they serve. Each student leads and facilitates at least one case study in the first ministry seminar. The case study utilizes the format of the 7-step process described in *Shared Wisdom: A Guide to Case Study Reflection in Ministry* (J. H. Mahon, B. B. Troxel and C. J. Allen, Nashville, TN: Abingdon Press, 1993). This process allows for the case study presenter as well as all other participants in the process to identify pertinent ministerial insights gleaned from the group conversation. In sum, this process of theological reflection is meant to reinforce the practice of

exploring theological questions among peers in various ministries.

Reflection in the ministry seminars enables students to share some of the ongoing highpoints and struggles of ministry. They are invited to share how they are growing in the ability to balance their personal care, prayer, theological study, and ministerial engagement such that their person and ministry are each appropriately and effectively attended to.

The Mid-Semester Assessment process is designed to be more educative than evaluative. It invites students to consciously and conscientiously discern if and how their overall learning goals and specific learning outcomes are being achieved. This reflection may lead them to affirm their current learning outcomes with their corresponding evaluative criteria and processes. On the other hand, it may help them discern the need to renegotiate their learning contracts in light of more urgent and/or realistic learning outcomes. Students are expected to collaborate with their mentor(s) to develop new or refined learning outcomes. They are also expected to meet with the Director of Field Education to review the completed Mid-Semester Assessment data and discuss the renegotiation of the learning contract if deemed necessary. Because of the intensity of the capstone project, Ministry Seminar IV students are exempt from this Mid-Semester Assessment.

End of the semester evaluations of the field education process provide a discipline and a context within which students take responsibility for their own learning. Students evaluate their own progress and are evaluated by their onsite field education mentor(s) in relationship to the general learning goals identified in this Handbook and the specified objectives on their field education contract. Once submitted, these evaluations are reviewed by the Director of Field Education then placed in the student's ministry file.

Students are expected to satisfactorily complete each component of the field education program and process to receive a passing grade. Students must demonstrate ministerial competence as well as satisfy the expected number of hours at their Field Education site. These components will, along with the general course expectations, together determine the student's grade.

Students complete a Field Education Placement Recommendation Form at end of each placement. The recommendation serves as an assessment of the placement sites' strengths and weakness in light of the students' own experience, and is used to assist other students when discerning appropriate venues for achieving their own learning outcomes. Students are expected to indicate if they would or would not recommend the placement site and to explain their responses. For instance, if the placement site is recommended the student is expected to list several of the most compelling reasons for this assessment. Conversely, if the site is not recommended, the student is expected to list some of the most serious reasons for assessing the site in this manner. Students are not required to sign the recommendation form.

PROFESSIONAL ETHICS IN FIELD EDUCATION

FST students and mentors are expected to clearly and consistently maintain the high standards of professional ethics in all of their field education relationships and endeavors. These ethical boundaries reflect their personal integrity as well as their fidelity to Christian mission, the faith tradition, the institutions they represent, the constituencies they serve and the Franciscan School of Theology. These ethical boundaries are meant to protect FST's students as well as the persons and communities with whom they serve. In addition to heeding the ethical guidelines listed below, it is important that students are provided with all professional ethics guidelines that

govern the professional conduct of ministers at the local placement site.

Characteristics of professional ethics include:

- Honesty and trustworthiness
- Placing the needs of the person(s) receiving ministry first
- Maintaining clear and appropriate boundaries
- Responsible and respectful exercise of power in all relationships
- Protecting confidentiality
- Knowing the limits of one's personal training and offering appropriate referrals as needed
- Seeking appropriate consultation and assistance for personal and pastoral growth, and to protect the persons you serve
- Relationships of accountability between the FST student and his or her mentor(s), place of ministry, FST, the faith tradition
- Accountability for parish or agency property, money and other ministerial resources
- Accountability for time and progress toward learning outcomes
- Knowing what constitutes discrimination, harassment or abuse, and reporting it
- Observing FST's policies regarding discrimination and harassment:

FST is committed to respecting individual rights and tolerates no discrimination based upon race, color, creed, national or ethnic origin, gender, sexual orientation, age, physical or mental handicaps.

Sexual harassment is a discriminatory practice that is unethical, unprofessional, and threatening. Such harassment is directly opposed to the School's mission which attempts to include "all in an embrace of mutuality, equality, and respect." Sexual harassment has serious consequences. It is not only inappropriate, it is also illegal. Such harassment is using "one's authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or to punish another for his or her refusal; or the creation of an intimidating, hostile or offensive working environment through verbal or physical conduct of a sexual nature." (Equal Employment Opportunity Commission of the United States Government)

GUIDING PRINCIPLES FOR STUDENT-MENTOR REFLECTIONS

Based on Supervision of Ministry Students. Regina Coll, CSJ (Collegeville, MN: The Liturgical Press, 1992).

Rationale: Supervised Ministry is a form of education in which experienced ministers pastorally partner with ministry students to facilitate the ability of these women and men to be effective pastoral leaders. The weekly reflection sessions between students and their Field Education Mentors are thus to be guided by three primary goals: to enable students to cultivate the skills needed for a particular ministry, to facilitate the students' growing ministerial identity, and to bring the students' theological and theoretical understandings, as well as their pastoral priorities into conversation with the lived experience of the communities they serve. In order to achieve these goals the following principles are offered to help frame the mentoring process.

Primary Principles:

Students engage in the sessions as opportunities to:

- Cultivate the sensibilities (e.g., awareness and insight) that can facilitate their ability to be self-initiating, intentional, competent and responsible ministers.
- Reflect on their pastoral experience in ways that lead to new self-understandings, pastoral insight, and effective ministerial practice.
- Develop their ministerial priorities and skills by affirming their ministerial strengths and addressing their "growing edges."
- Review their progress toward achieving their learning outcomes, including the need to amend or refine them as needed for their own benefit and that of the communities they serve.

Mentors engage in the sessions as opportunities to:

- Support the student's ministerial growth through reflective listening and encouragement.
- Challenge the student to identify and critically examine the deeper assumptions, expectations and consequences of their self-understandings, pastoral insights, and ministerial practices.
- Nurture the student's overall pastoral vision: how the convergence of their person, theological and theoretical understandings, pastoral priorities and practice actually do and possibly could meld into a more life-giving ministerial identity, focus and praxis for the student and the community served.
- Facilitate the dialogue that leads the student to achieve their learning outcomes, including amending or refining them as needed.

FST FIELD EDUCATION CALENDAR

(Specific dates and times noted on syllabus)

FALL SEMESTER	
Second and Third Week of September	Initial Contract Conversations: <u>Students meet with</u> Professor to determine potential ministry sites and their suitability. Then, students meet with potential Field Education Mentors to discern ministry sites and activities.
Fourth Week of September	Fall Field Education Contracts due
First Week of November	Mid-Semester Assessment due
Second Week of November	Second Contract Conversation: Students meet with Professor to review Assessment data
Second Week of December	Fall Field Education Evaluations due

SPRING SEMESTER	
Second and Third Week of February	Initial Contract Conversations: <u>Students meet with</u> Professor to determine potential ministry sites and their suitability. Then, students meet with potential Field Education Mentors to discern ministry sites and activities.
Fourth Week of February	Spring Field Education Contracts due
First Week of April	Mid-Semester Assessment due
Second Week of April	Second Contract Conversation: Students meet with Professor to review Assessment data
Second Week of May	Spring Field Education Evaluations due



INTERSESSION AND/OR SUMMER PLACEMENTS

With prior permission from the Director of Field Education and Vice President for Academic Affairs, students may fulfill one semester's field education requirement with an Interession or Summer placement.

Prior to the Placement	Initial Contract Conversations: <u>Students meet with Professor</u> to determine potential ministry sites and their suitability. Then, students meet with potential Field Education Mentors to discern ministry sites and activities.
Last Week of the Placement	Field Education Evaluations are due
Second Week of the Following Semester	Second Contract Conversation: Students meet with Professor to review Assessment data



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APPENDIX: FORMS

- Field Education Contract
- Same Site-Second Semester Field Education Contract
- Student Mid-Semester Reflection and Self-Assessment
- Field Education Student Self-Assessment
- Field Education Mentor Evaluation
- Student Recommendations for Field Education Placements
- Hours Log



Field Education Contract

Student Name:	Semester/Year:
Phone: ()	Email:
Placement Agency:	Phone: ()
Address:	
Mentor Name:	Ministry:
Phone:	Email:
Dates of Placement: From / / to / /	
Day and time student is regularly on site:	
Regular student/mentor reflection sessions to be held:	
LEARNING OUTCOME #1:	
Ministry tasks related to learning outcome:	
Evaluation Process:	
Evaluation Criteria:	
LEARNING OUTCOME #2:	
Ministry tasks related to learning outcome:	
Evaluation Process:	
Evaluation Criteria:	
SELF-CARE OUTCOME:	
Activities related to this objective:	
Person(s) who will assist you in achieving this self-care outcome:	
How will they assist you?:	



I bring these personal and ministerial strengths to this field education experience:

This field education experience will enable me to develop my ministerial identity by:

This field education experience can contribute to my future ministerial competence by:

I agree to be accountable for all elements of this learning contract:

Student's Signature: _____

Date: _____

Mentor's Signature: _____

Date: _____

Approval of Director of Field Education: _____

Date: _____

Original to Field Education Director

Copy to Student

Copy to Mentor



Same Site, Second Semester Field Education Contract

Student Name:	Semester/Year:	
Phone: ()	Email:	
Placement Agency:	Phone: ()	
Address:		
Mentor Name:	Ministry:	
Phone:	Email:	
Dates of Placement: From / / to / /		
Day and time student is regularly on site:		
Regular student/mentor reflection sessions to be held:		
<p>LEARNING OUTCOME #1:</p> <p>Ministry tasks related to learning outcome:</p> <p>Evaluation Process:</p> <p>Evaluation Criteria:</p>		
<p>LEARNING OUTCOME #2:</p> <p>Ministry tasks related to learning outcome:</p> <p>Evaluation Process:</p> <p>Evaluation Criteria:</p>		
<p>SELF-CARE OUTCOME:</p> <p>Activities related to this objective:</p> <p>Person(s) who will assist you in achieving this self-care outcome:</p> <p>How will they assist you?:</p>		
I agree to be accountable for all elements of this learning contract:		
Student's Signature: _____	Date: _____	
Mentor's Signature: _____	Date: _____	
Original to Field Education Director	Copy to Student	Copy to Mentor



Student Mid-Semester Reflection and Self-Assessment

The primary purpose of the mid-semester field education reflection and self-assessment is educative, rather than evaluative. It is intended to enable you to reflect upon and possibly refine your field education learning outcomes such that they better facilitate your ongoing discernment and/or practice of ministry as well as yourself as a minister. Answer the following questions on a separate sheet (typed, 12-point, 2-3 pages maximum)

1. Name your field education site.
2. If your field education placement required an orientation and/or training process prior to beginning, describe the nature of the training (i.e., who conducted it, duration of the process, topics/themes addressed, activities and ministerial resources used to facilitate the learning, evaluative criteria and process).
3. State the date that you began your field education placement.
4. Describe your ministry at the site.
5. Name your field education mentor(s).
6. Describe the frequency and nature of the weekly mentoring sessions with your mentor(s).
7. Name some of the primary learnings you have derived from these sessions.
8. Describe the frequency and nature of the occasional (i.e., once or twice a semester) feedback sessions you have with persons who participate in or witness your ministry.
9. Name some of the primary learnings you have derived from these sessions.
10. Describe the progress you have made on each of the three learning outcomes or how you would further refine the tasks and evaluative process (es) or criteria, or how your learning outcomes have changed and what new learnings are emerging.
11. Describe the ministerial tasks that are most personally and pastorally engaging for you at this placement and explain their appeal to you.
12. Describe the ministerial tasks that you find most personally and pastorally challenging and explain your response. What kind of feedback and/or guidance from your on-site supervisor/mentor can assist you in addressing these growth areas? Are there other persons who could offer useful feedback/guidance to you in these areas? Who? How can/will you elicit their assistance?
13. Describe how this placement promises to or actually does facilitate the integration of your ongoing prayer/spiritual development, theological study, ministry and personal life.
14. Additional comments:



Field Education Student Self-Evaluation

Student: _____ Ministry Site: _____

Mentor and Contact #: _____ Term: _____

	Always	More than 90% of time	Needs Improvement
I arrive on time to my assigned field site.			
I minister according to the purpose, mission, values and goals of the organization to which I am assigned.			
I accept direction and coaching and ask questions when necessary from my mentor.			
I communicate in a timely and appropriate manner and manage conflict effectively.			
I bring initiative and creativity to the assignment.			
I respect clientele, parishioners, partners, team members and leadership, including showing sensitivity to those of other faiths and cultures.			
I participate well in team settings.			
I keep appropriate boundaries with clients and do not attend to outside business (e.g., texting) while on site.			
I demonstrate care for facilities and property and understand my fiscal responsibilities, including preparation of budgets as needed.			
If leading other staff/volunteers, I encourage, promote and support my team. (Check here if not applicable <input type="checkbox"/>)			
I appropriately balance self-care, prayer and ministry.			
I bring the vision and charisms of Francis, Clare and FST to my daily interactions and work.			
I integrate theology, history, ethics, Scripture and other elements of my academic work into my reflection and practices at my ministry site.			

My stated learning outcomes were:

1. _____



2. _____

3. _____

In specific terms, I would evaluate my growth and challenges with regard to these outcomes in the following ways:

Learning Outcome #1 _____

Learning Outcome #2 _____

Learning Outcome #3 _____

What do I enjoy about this assignment? _____

What personal insights are emerging about myself as minister? _____

Student Signature: _____

Date Due: _____ Date Submitted: _____



Field Education Mentor Evaluation of FST Ministry Student

Student: _____ Ministry Site: _____

Mentor and Contact #: _____ Term: _____

	Always	More than 90% of time	Needs Improvement
Arrives on time to assigned field site.			
Ministers according to the purpose, mission, values and goals of the organization.			
Accepts direction and coaching and asks questions when necessary.			
Communicates in a timely and appropriate manner and manages conflict effectively.			
Brings initiative and creativity to the assignment.			
Respects clientele, parishioners, partners, team members and leadership, including showing sensitivity to those of other faiths and cultures.			
Participates well in team settings.			
Keeps appropriate boundaries with clients and does not attend to outside business (e.g., texting) while on site.			
Demonstrates care for facilities and property and understands fiscal responsibilities, including preparation of budgets as needed.			
If leading other staff/volunteers, student encourages, promotes and supports team. (Check here if not applicable <input type="checkbox"/>)			
Brings a balanced and professional presence to ministry site.			
Brings the vision and charisms of Francis, Clare and FST to his or her daily interactions and work. (Check here if unfamiliar <input type="checkbox"/>)			
Integrates theology, history, ethics, Scripture and other elements of academic training into his or her reflection and practices at ministry site. (Check here if unfamiliar <input type="checkbox"/>)			

When creating the field education contract, the student articulated the desire to achieve specific learning outcomes in this case [student should complete this portion in advance]:

1. _____

(Continued on reverse)



2. _____

3. _____

Please highlight the successes and areas where there is room for growth in the student's ability to meet these learning outcomes (use additional paper if necessary):

Learning Outcome #1 _____

Learning Outcome #2 _____

Learning Outcome #3 _____

Do you have any other suggestions for growth or affirmation of things done well for the student?

Are you willing to receive another student or students from FST to serve in your setting? _____
What recommendations can you make that will assist the Field Supervision Department to improve the mutual experience of mentor and student? _____

Mentor Signature _____ Date _____

You may return this to the student or send to me directly:
Maureen Day · Franciscan School of Theology
5998 Alcalá Park, San Diego, CA 92110



Student Recommendations for Field Education Placement

Semester/Year: _____

Name of placement site: | _____

Address: | _____

Field Education Mentor(s): | _____

Would you recommend this placement site for other ministry students (*yes or no*)? _____

Please explain your answer to the question with sufficient description to assist other students who may be considering this placement site. For instance, if you do recommend this placement site list several of the most compelling reasons you have made this assessment. If, you do not recommend this site list some of the most serious reasons you do not believe a student ongoing ministry formation would not be best served.



Field Education Placement Hours Log

Use this form to track the number of hours you spend in ministry at your site as well as what you do there. A photocopy of this with your site supervisor's signature is due the class before reading week (please keep the original to submit at the end of the semester).

Week #	Description	# hrs.
E.g.	Mon: Prep Bib. Study and YGrp (2), Tues: YGrp (3), Wed: RCIA (1.5) Mentoring (1), Fri: Bib. Study (1.5)	9
Week 1		
Week 2		
Week 3		
Week 4		
Week 5	++++++	
Week 6		
Week 7		
	Total Hours at Mid-Semester	/88
Date _____ Signature of Site Supervisor _____		
Student Signature _____		
Week 8		
Week 9		
Week 10		
Week 11		
Week 12		
Week 13		
Week 14		
Week 15		
Week 16		
	Total Hours at End of Semester	/88
Date _____ Signature of Site Supervisor _____		
Student Signature _____		