



# Supervisor Handbook

Fuller Theological Seminary  
Office of Field Education

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## **Field Education Program**

### **Purpose**

Fuller Seminary's Field Education program has one fundamental purpose: to support the development of our students in becoming effective ministers for Jesus Christ.

### **Goals**

The above purpose will be fulfilled through the achievement of five major goals:

1. Discernment of the student's vocational calling and ministry focus.
2. Development of an operating theology that under girds the student's practice of ministry.
3. Improvement of competency in ministry skills and growth in attitudes necessary for the practice of ministry.
4. Expression of the student's faith in service to Jesus Christ, the Church and the world.
5. Commitment to the student's own spiritual formation.

### **Essential Elements and Structure**

Five essential elements of the Field Education Program provide the structure through which the above goals may be accomplished:

1. *Supervised Field Experience.* Churches and other institutions are invited to enter into partnership with the seminary and students. This partnership-in-training is the essence of Field Education. Each member has an important role to fulfill.
  - a. *Churches/Institutions* provide a supervisor who is willing to mentor the student during her/his internship. Ideally, the intern will also receive support and encouragement from others within the church or institution, such as a lay-coordinator or a small committee. The *Lay-coordinator* (if one is available) is responsible to organize and maintain this support as well as relate directly with the intern and supervisor in the program (see pg. 8)
  - b. *Supervisors* work closely with the student. Supervision provides the intern with a supportive relationship in which to grow in identity, calling, skills, and responsibilities as a minister. Supervisors are required to complete the supervisor orientation process (see pg. 8)

**Field Education Program (Cont'd)**

- c. *Fuller Seminary* provides the basic framework within which Field Education occurs. The Seminary provides for accreditation, and sets standards that must be met to ensure worthwhile learning experiences.
2. *Individual Supervision.* A one-on-one conference of at least one hour is required each week between the supervisor and intern. The purpose of these meetings is a) to review and reflect on the purpose and goals of the internship; b) to provide guidance, mentoring, encouragement, and prayer support; c) to provide an opportunity for theological reflection on ministry issues. Lay-coordinators may be involved in this conference or, in cooperation with the Supervisor, another time and means to interact with the intern may be determined.
3. *Ministry Enrichment Seminars.* For students completing the nine-month church internship (FE501 or FE533), attendance at three Ministry Enrichment Seminars is required. Usually at least three seminars are offered each quarter and are one to two hours in length. These seminars are designed to address practical ministry issues that may not be part of a student's other course work. Supervisors are encouraged to attend and discuss any or all Ministry Enrichment Seminars with their interns. Listings of current and past (taped) seminars are available on the Field Education website at [http://www.fuller.edu/sot/fielded/cp\\_content/MES\\_List.asp](http://www.fuller.edu/sot/fielded/cp_content/MES_List.asp).
4. *Theological Reflection Groups.* These groups, led by a faculty member, administrator, or minister, are designed to help students reflect theologically upon their ministry experience. Each participating student is required to present a case study to the group for discussion and reflection. Groups consist of no more than eight peers who meet together two hours per week for four weeks during the "B" (second) quarter of the nine-month church internship (FE501 & FE533).
5. *Field Education Interviews.* Interviews between the intern and the Director, Program Coordinator, or a faculty member are held during the internship to discuss the intern's progress, to counsel with the intern regarding any needs related to the internship, and/or to clarify ministry goals. An individual interview will be held at the end of the "A" (first) quarter and at the beginning of the "C" (third) quarter of FE501, FE503 and FE533.

*Note: Fuller's academic quarters begin in late September, early January, mid March and late June.*

### **Time Structure of Internships**

Field Education internships have three basic time requirements:

1. Eighty percent of the intern's time may be spent in the performance of her/his primary ministry assignments (e.g., high school ministry, adult education). **Ministry assignments should be realistic in terms of the student's time commitment to the internship.** Of this eighty percent, fifty percent must be active leadership and thirty percent may be comprised of preparatory work and observation of ministry.
2. In addition to the primary ministry(ies) the intern might be responsible for, she/he must be exposed to broader areas of ministry within the church or institution at least twenty percent of the time (e.g., committee meetings, worship leadership, pastoral care).
3. One hour per week is to be spent in *one-on-one conference* between the supervisor and intern. These meetings should include reflection upon the student's perceptions, experience, and progress in ministry, guidance regarding a variety of ministry situations, theological reflection concerning ministry issues and prayer. This meeting may be included as part of the intern's fifty percent of active ministry.

### **The Learning Agreement**

The Learning Agreement is a covenant between supervisor, lay-coordinator, student and the Field Education Department. The Agreement sets forth the student's primary and additional ministry responsibilities and time commitments, the mutual goals of the intern and supervisor for both ministry and learning and establishes the supervision contract. All the signatories of the Learning Agreement must agree on the goals.

A Learning Agreement form will be provided to the student that must be completed mutually (between student and supervisor) and returned to the Office of Field Education. The Learning Agreement is due by Friday of the second week of the intern's first quarter. Since there are varieties of student interests, congregational/institutional needs and pastoral styles the terms of each agreement will necessarily be customized by the intern and supervisor, subject to approval by the Director of Field Education. *The supervisor should keep a copy of the Learning Agreement.*

### **Types of Learning Outcomes Expected**

It is expected that the student will be exposed to a variety of ministry experiences and encouraged to develop competency in some of these areas. The following list of learning opportunities is intended to assist both supervisor and student in the development of a Learning Agreement for an internship. It will also prove to be helpful to the church or organization as it develops a program description for an internship.

### **Worship Leadership**

- Preaching in a worship setting.
- Participation in worship services, including reading of Scripture and leading in prayer.
- Planning and coordinating worship services.
- Preparation and administration of dedications, baptisms, communion, funerals and weddings (Observe or participate as church polity allows.)

### **Christian Education**

- Planning/developing programs in at least one area of Christian Education (children, youth, adults).
- Recruitment, training and supervision of lay leaders.

### **Pastoral Care and Counseling**

- Pastoral calls in homes and in hospitals
- Observation of and participation in congregational care programs (deacons, shepherds programs, etc.).
- Pastoral counseling (observation and participation under supervision as appropriate).

### **Evangelism and Mission**

- Parish evangelism.
- New member recruitment, training, reception and follow-up.
- Involvement of the church in world mission.

### **Administration**

- Establishing program goals and methods of evaluation for various ministries.
- Observation and/or participation in decision-making processes with the staff, church, board and committees.
- Observation and/or participation in conflict management.

- Management of personal time, including time for study, ministry, family and leisure.

### **Financial Management**

- Participation and/or observation in the budget planning process.
- Participation and/or observation in the stewardship program.

### **Role and Responsibilities of the Supervisor**

The supervisor is a very important person in the life of the Fuller Seminary intern. The supervisor's practice of ministry will become a model for the student's own ministry. The relationship developed between supervisor and intern often becomes the most crucial relationship the student has during his or her seminary career. Such significant relationships usually develop when the supervisor feels free to share personal experiences and problems in the ministry. In an atmosphere of openness and honesty students are free to share their needs, problems and questions about the ministry.

*Formal responsibilities* of the supervisor include:

1. Assuring the participation of the church or institution in the internship.
2. Negotiating the Learning Agreement with the intern during the first two weeks of the internship.
3. Meeting with the intern in one-on-one conference *at least one hour per week* for evaluation, planning, theological reflection and prayer.

Giving attention to the:

- a. Learning needs of the intern.
- b. Task assignments and performance of the intern.
- c. Effect of the intern's work in the congregation/institution.
- d. Spiritual life of the intern.

Providing guidance with regard to the:

- e. Professional growth and competence of the intern.
  - f. Spiritual life of the intern.
  - g. Theological significance of the intern's work.
4. Submitting a formal evaluation of the intern's work each quarter to the Field Education Office.
  5. Working with the lay-coordinator and other team members as appropriate, to provide a meaningful learning experience for the intern.
  6. Assisting the intern in planning and developing programs in the church or institution.

7. Notifying the Field Education Department if the intern is experiencing problems.
8. Meeting the requirements for supervisor certification (see below).

### **Requirements, Orientation and Certification of Supervisors**

Supervisor qualifications and requirements:

1. Service in a related full-time ministry position for a minimum of three years. \*
2. Active service in current position for at least one year. \*
3. Formal theological training (i.e. Bible school or seminary level theological training). \*
4. Commitment to spending at least one hour per week in one-on-one conference with the intern for evaluation, planning, theological reflection and prayer.
5. Commitment to completing required assignments in a timely manner (includes completion of the Learning Agreement with the intern at the start of the internship and evaluation of the intern's work at the end of each quarter).
6. Commitment to providing a structure that is challenging, educational and supportive, and to assure the participation of the church or institution in the internship.

\*Exceptions must be cleared by the Director of Field Education.

#### **Supervisor Certification:**

In addition to these requirements, supervisors must complete a certification process. This process includes reading and agreeing to the Supervisor Orientation Guidelines and completing a Supervisor Application. **\*\*This signed application must be submitted by the intern (with his/her Internship Application) to the Office of Field Education prior to internship approval.** A copy of the Supervisor Application is included with this handbook.

Those who have previously supervised one or more Fuller interns must renew their certification every two years.

#### **Role and Responsibilities of the Lay-Coordinator**

It is strongly recommended that a layperson or small committee (three to four people) be involved in the structure of the internship. A lay-coordinator should be someone well integrated into the life of the church, who accepts

responsibility for loving and nurturing the student, and who is able to give an accurate layperson's perspective on the internship. In accepting this responsibility, it is recommended that the lay-coordinator:

1. Work with the supervisor in defining the position description for the internship.
2. Assist with interviewing internship applicants as appropriate.
3. Participate with the supervisor and intern in negotiating the Learning Agreement.
4. Meet with the supervisor and the intern on a regular basis for evaluation and discussion of the intern's professional growth and competence.
5. Facilitate the supportive aspects of the program by:
  - a. Involving the intern in the work of the local and regional committees or boards.
  - b. Inviting the intern to participate in church activities that will help him or her feel a part of the life of the church.
  - c. Providing personal support and encouragement to the intern during the course of the internship.
6. Meet with the intern, either alone or with the other church members, for mutual ministry and prayer support.
7. Complete written evaluations of the intern as requested.

Participation of a lay-coordinator is preferred but not required for an internship.

### **Checklist of Supervisor Responsibilities**

- \_\_\_\_\_ Supervisor Application submitted prior to the internship.
- \_\_\_\_\_ Hour-long weekly one-on-one conference scheduled with the intern.
- \_\_\_\_\_ Learning Agreement submitted by Friday of the second week of the internship.
- \_\_\_\_\_ Quarterly Evaluation submitted by the end of the tenth week of each quarter.
- \_\_\_\_\_ Re-certification every two years.

### **Contact Information**

Each supervisor should feel free to contact the Field Education Office to discuss any questions, concerns or comments they may have regarding the internship process.

In addition, each supervisor should feel free to contact the Field Education Office regarding the progress or performance of the intern should the need arise.

### **Field Education Office**

Fuller Theological Seminary  
135 North Oakland Avenue  
Pasadena, CA 91182

For General Information:

626.584.5387 or [fielded@fuller.edu](mailto:fielded@fuller.edu)

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Website: [www.fuller.edu/sot/fielded](http://www.fuller.edu/sot/fielded)

The Field Education Office is located in Carnell Hall (behind the Catalyst) on Fuller's Pasadena Campus.

Title and full name (First middle last)				Previous name
Position				Home email*
Other Fuller relationship*	<input type="checkbox"/> Student applicant	<input type="checkbox"/> Student	<input type="checkbox"/> Faculty	<input type="checkbox"/> Previous Field Ed supervisor
	<input type="checkbox"/> Donor	<input type="checkbox"/> Other		
Home address*	City, state, zip			
Phone	Work	Home*	Cell*	
Birth date*	Month __ Day __	Gender* <input type="checkbox"/> Male <input type="checkbox"/> Female	Your <i>specific</i> denomination (Use codes on reverse)	
Church or organization				Church/organization denomination
Church/organization mailing address	City, state, zip			
Your work email	Website			
Full name of Fuller intern				Start date
Current ministry position	Please describe your current position. Include dates (mm/yy) of service and primary tasks.			<input type="checkbox"/> Ordained <input type="checkbox"/> Licensed
Professional/ministerial experience	Please list up to two other relevant positions held and dates (mm/yy) of service.			
	1			Dates
	2			Dates
Education	Please describe your theological training (including degrees and dates of completion) and any education relevant to your position.			
Supervision of students	Please list any experience and/or training you have had in supervision. Include names of Fuller Seminary interns you have supervised, if applicable.			
Office use	Student # G	Date received	Date approved	Supervisor # G
	* The starred information is requested only for identification purposes and to avoid duplication in our database.			

# SUPERVISOR AGREEMENT

I agree to the following:

1. I have had a minimum of three years experience in my vocational field and at least one year in my current position. (Exceptions must be approved by the Director of Field Education.)
2. I have read the Supervisor Handbook and Supervisor Orientation Guidelines. I agree to abide by the policies and procedures for supervising an intern outlined in those documents.
3. I will meet with the student one-on-one each week in a one hour-long supervisory conference for evaluation, planning, theological reflection, and prayer.
4. While I am supervising a Fuller Seminary student, I will conduct myself professionally and ethically, which includes, but is not limited to, adherence to the Statements of Community Standards affirmed by the Fuller Seminary community, which are attached to this agreement.
5. I will commit to providing a structure that is challenging, educational, and supportive, and assure the participation of the church or organization in the internship.

Supervisor signature \_\_\_\_\_

Date \_\_\_\_\_

Please print your name \_\_\_\_\_

Denomination codes (if you don't find your denomination code please write in the complete denomination name)

<b>Baptist</b>	LM	Lutheran Church Missouri Synod	OP	Orthodox Presbyterian	GC	Church of God in Christ	MC	Mennonite Church
AB American Baptist	LW	Lutheran World Federation	PX	Presbyterian (International)	GP	Church of God of Prophecy	MJ	Messianic Judaism
BA Australian Baptist	<b>Methodist</b>		PC	Presbyterian Church (USA)	GA	Church of God, Anderson, IN	M	Moravian Church
BX Baptist (Non-U.S.)	MX	Methodist (International)	PA	Presbyterian Church of America	GT	Church of God, Cleveland, TN	NZ	Nazarene Church
BG Baptist General Conference	FM	Free Methodist	P3	Presbyterian Church of Canada	B2	Church of the Brethren	NR	Netherlands Reformed Church
B Baptist, Other (in U.S.)	K	Korean Methodist	PK	Presbyterian Church of Korea	GG	Churches of God, General Conf	NC	New Church
B3 Canadian Baptist	U	United Methodist	PN	Presbyterian Church of Nigeria	CX	Coptic Orthodox Church	ND	Nondenominational
CB Conservative Baptist	<b>Pentecostal/Charismatic</b>		PS	Presbyterian Church/Singapore	DC	Disciples of Christ	LC	Old Catholic
BM Missionary Baptist	AA	Apostolic Assembly	TP	Taiwan Presbyterian	DR	Dutch Reformed	OH	OMS Holiness
FW Free Will Baptists	AG	Assemblies of God	<b>Other</b>		EO	Eastern Orthodox	OX	Orthodox (International)
GB General Baptists	CV	Calvary Chapel	AD	Advent Christian Church	EP	Episcopal	OC	Overseas Crusades
IB Independent Baptist	XE	Charismatic Episcopal	AI	African Inland Church	EX	Evangelical (Non-U.S.)	PD	People of Destiny International
NB National Baptist Convention	CA	Christian Assemblies	AZ	African Methodist Epic Zion	EV	Evangelical Church	PB	Plymouth Brethren
BN North American Baptist	FC	Fellowship of Christian Assemblies	AM	African Methodist Episcopal	EA	Evangelical Church Alliance	RC	Reformed Church in America
BP Primitive Baptists	FG	Full Gospel	AN	Anglican	EW	Evangelical Church of W Africa	RE	Restoration Movement
RB Regular Baptists	FS	Foursquare	A3	Anglican of Canada	EC	Evangelical Covenant	RO	Roman Catholic
SB Southern Baptist Convention	XM	Independent Charismatic	AO	Antiochian Orthodox	EF	Evangelical Free	RX	Russian Orthodox
BU United Baptists	IP	Indian Pentecostal	AC	Apostolic Church	EH	Evangelical Holiness	SA	Salvation Army
<b>Congregational</b>	OB	Open Bible Standard	AF	Apostolic Faith	EM	Evangelical Mennonite	SD	Seventh Day Adventist
4C CCCC	PE	Pentecostal	AR	Armenian Churches	EN	Every Nation	7B	Seventh-Day Baptist
CO Congregational	A4	Pentecostal Assemblies of Canada	BW	Bible Way Church, Worldwide	FR	Friends	UN	Unaffiliated
EG Evangelical Congregational	PH	Pentecostal Holiness	BR	Brethren Church	GM	General Conference Mennonite	UD	Undecided
IC Independent Congregational	UP	United Pentecostal International	BC	Brethren in Christ	GE	Greek Evangelical	UU	Unitarian Universalist
C5 NACC	VY	Vineyard Christian Fellowship	NI	Church of Christ Non-Instrumental	GO	Greek Orthodox	UB	United Brethren
<b>Lutheran</b>	<b>Presbyterian</b>		CC	Christian Ch/Ch of Christ NACC	HC	Hebrew Christian	U3	United Church of Canada
CL Canadian Lutheran	RP	Associated Reformed Presbyterian	C2	Christian Church	HN	Holiness of North America	UC	United Church of Christ
AL Amer Assoc Lutheran Churches	CP	Cumberland Presbyterian	CE	Christian Methodist Episcopal	IF	Indep Fundamental of N America	UE	United Evangelical
EL Evangelical Lutheran Church	VP	Evangelical Presbyterian	CR	Christian Reformed	IN	Independent	UH	United Holy Church of America
L Lutheran	KA	Korean American Presbyterian	CM	Christian/Missionary Alliance	IA	International Agape Ministries	UA	Uniting Church of Australia
LX Lutheran (International)	KP	Korean Presb Ch in America	CH	Church of Christ	KE	Korean Evangelical Church USA	WE	Wesleyan Church
LB Lutheran Brethren	NP	National Presbyterian	CG	Church of God (other)	MB	Mennonite Brethren Ch in NA	W	Worldwide Church of God

# FORMAL STATEMENTS OF COMMUNITY STANDARDS

Fuller Theological Seminary 135 N. Oakland Ave. Pasadena, CA 91182 (800) 235-2222 www.fuller.edu

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. Among their qualifications should be compassion for individual persons, sensitivity to the needs of the communities of which they are a part, a commitment to justice, a burden that the whole of God's will be obeyed on earth, personal integrity, a desire for moral growth, and mutual accountability. Candidates for a degree from Fuller Theological Seminary are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian faith and living. The seminary community also desires to honor and respect the moral tradition of the churches who entrust students to us for education. These moral standards encompass every area of life, but prevailing confusion about specific areas leads the community to speak clearly about them. Students receiving training in a discipline for which there are professional ethical standards are subject to those as well.

Enrollment in, employment by, or voluntary service to Fuller Theological Seminary includes a commitment by each individual to adhere to all of the seminary's published policies and ethical standards.

Seven statements of community standards are affirmed by all trustees, faculty, administrators, staff, and students of the seminary. These are:

- 1) Academic Integrity
- 2) Marriage and Divorce
- 3) Respect for People and Property
- 4) Sexual Standards
- 5) Substance Abuse
- 6) Nondiscrimination
- 7) Sexual Harassment

## Academic Integrity

*Preamble.* This Academic Integrity Policy is an expression of the desire of the Fuller community to make clear the shared expectations that enable us to operate as a community embodying mutual trust in pursuing our academic tasks. It is rooted, first of all, in the conviction that the God whom we serve, the God who is Truth, calls us to truthfulness in the presence of the One from whom nothing can be hidden; and second, in the conviction that as brothers and sisters in Christ we are called both to treat one another with integrity and to expect integrity from one another. We consider it crucial to our life together to establish a common understanding of the shape academic integrity should have among us. Fuller Theological Seminary seeks to promote both intellectual and moral growth. Thus, our commitment to seek to be beyond reproach in our academic work, as well as in the rest of our behavior, goes beyond adherence to institutional rules or even maintenance of interpersonal relationships and becomes a matter of the formation of Christian character. Keeping that commitment expresses our endeavor to be who we say we are not only as people of faith, but also as those called to moral leadership. Genuine spirituality takes on concrete shape in godly behavior. Failure to represent oneself and one's work truthfully undermines one's character and trustworthiness, and it eventually destroys trusting relationships in the community.

Therefore, we as faculty and students alike commit to honesty in all aspects of our work. We seek to establish a community which values serious intellectual engagement ("loving God with the mind") and personal faithfulness more highly than various measures of "success" such as grades,

degrees, or publications. We bear a joint obligation to one another both in and outside of the classroom: faculty are responsible for modeling in their lectures and publications the same standards for use of oral and written sources that they expect of students in students' oral and written work, just as they are responsible for manifesting the attitudes of openness that they ask for from students. We further count it vital not only to seek to maintain the highest standards of integrity ourselves, but also to protect the integrity of the whole community by actively refusing to tolerate or ignore dishonesty on the part of others.

## Marriage and Divorce

Out of its commitment to the stability and strength of marriages and families and out of concern about the prevailing breakdown of both in our time, Fuller Theological Seminary wishes, in the following statement, to affirm its commitments and policies with respect to God's will for the permanence of marriage and the tragic realities of divorce.

I. As in all of its policies and practices, so also in its policy with respect to marriage and divorce, the seminary intends to embody the mind of Christ and the teaching of Holy Scripture.

Christ teaches that God the Creator intended marriage to be an unconditional covenant between a woman and a man that unites them into one corporate body. Guided by the love and grace of God to all persons, each spouse vows to love, honor, and cherish the other in all circumstances without exception (Mark 10:2-12). Christ's teaching is clear in recalling the creation story. He says: "But from the beginning, God made them male and female. 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. Therefore, what God has joined together, let no one separate."

The apostle Paul, having reaffirmed the Lord's teaching about the permanence of marriage, adds the richly suggestive metaphor of the marriage of a man and a woman as a mirror of the abiding union of Jesus Christ and his Body, the Church.

From these words, it is clear that God wills marriage to be a permanent partnership of love. Surely God wills for every marriage something far richer than permanence. God wills that both partners subordinate their individual expectations to their shared growth into the disciplined maturity and wholeness of Christ. God wills that healthy marriages be pivotal supports for all other human relationships. God wills that a wife and husband model together the whole mind of Christ for human community. The concern of this statement, however, is with his will for the permanence of marriage. It is motivated by a desire that Christian marriages in particular survive the erosions of a culture in which pursuit of each individual's personal satisfaction has replaced lifetime commitment as the norm for marriage.

Fuller Theological Seminary seeks to be a community of men and women, single and married who are striving to make their lives reflect the healthy, generous, attractive, and enduring embodiments of God's unselfish love in a selfish world.

II. Sensitive to the fragility of any marriage, and to the fact that the price of fidelity to the biblical ideal is often paid in the hard currency of patient courage, Fuller Theological Seminary intends to do whatever it can to encourage and comfort those members of the community who walk the path of fidelity in lonely need and turbulent pain. It is concerned not only to help people salvage their distressed marriages, but to be a community of support for all who strive to make their healthy marriages and their strong families even healthier and stronger than they are. The seminary expects

that persons who are experiencing a troubled marriage will recognize the importance of this community of support and will make good use of seminary and other resources in their effort to bring healing and wholeness to their marriage.

III. The Fuller community intends to respond to its divorced members with a compassion that in no way compromises our conviction. We believe that God wills marriage to be permanent and that he is deeply grieved when any marriage fails. We do not intend to alter this conviction. In compassion, however, we recognize that, in our broken world, it may sometimes be the case that people do end their marriages. In accordance with Scripture and the theological heritage of the Church, we must ascertain the circumstances and causes of the failure of the marriage. Some relevant circumstances taken together, and not as a checklist, may include personal motivations, history of the relationship, counseling efforts, questions of abuse, care of any children, remarriage, reconciliation efforts and fidelity. While the seminary community does not reject members on the simple ground that they have experienced the pain of a broken covenant and a failed marriage, the seminary will review the circumstance and causes according to the seminary's Response Procedures for Alleged Violations of Community Standards.

IV. The seminary attempts to respond redemptively to people within its community whose marriages have, in tragic fact, failed. It means to do so in ways that reflect both its commitment to the permanence of a marriage covenant and its compassion for those whose covenants have been broken by divorce. We do not intend to compromise the biblical ideal; we acknowledge that the breakup of a marriage always grieves God. Yet, compassion leads us to discern that, in our broken human condition, divorce may sometimes be an unavoidable last resort to end a cycle of pain and sin within an unwholesome marriage. In this delicate balance of commitment and compassion, Fuller Theological Seminary hopes to be a redemptive community in which those who have experienced the pain of a covenant broken, a love failed, a marriage lost, are renewed.

V. The Fuller community remains convinced that Christ's ideal of permanent marriage must be reflected, however imperfectly, in the lives of its faculty, administration, board, students, and staff. For this reason, it has established certain procedures for evaluating the circumstances and causes of any divorce that may occur.

It expects that a member of the seminary board of trustees, faculty, administration, student body, or staff experiencing a divorce will self-report the relevant circumstances of their divorce to one of those designated in the seminary's Response Procedures. The purpose of the review will be to help colleagues ascertain whether the reasons for the divorce and the mind of the colleague concerning it are such as to recommend his or her continuing to function as a member in the Fuller community. The review shall be attended with utmost concern for the special needs and rights of all parties to the divorce; it shall be private, collegial and as fair as possible to all concerned. The review process is outlined in the seminary's Response Procedures and, under certain circumstances, could result in dismissal of a person from the seminary community.

Likewise, when someone who has been invited to join the seminary's board of trustees, the faculty, or senior administration, has experienced divorce, the candidate is asked to participate with a committee of his or her potential colleagues in a review of the circumstances of the divorce before any appointment is made.

VI. Finally, Fuller Theological Seminary applauds and encourages the creative efforts of those Christian agencies who, together with faithful Christian churches, are dedicated to the

renewal and healing of marriage and family life in our society.

## **Respect for People and Property**

As a community of Christians with special commitment to acting out love to one another, the seminary expects community behavior that demonstrates the highest standard of respect for people and property. Scripture is replete with exhortations to look out for the welfare of others and build up each other, to be good protectors and stewards of the possessions God has given us and to be honest and keep one's word. The seminary is committed to foster respectful interpersonal relationships regardless of gender, race, age, handicap, or national origin.

Basic standards for respectful conduct at Fuller are similar to those of other institutions of higher education in societies with the legal foundation of respect for people and property. The following are examples of behaviors that are not acceptable according to the standard on Respect for People and Property. When willfully engaged in, repeated or having serious consequences, they may be cause for disciplinary action. When appropriate, these may be reported to civil authorities for legal or other action.

**Dishonesty:** The seminary regards as unacceptable any lying, misrepresentation, or deception in representations an individual makes about self or others in any phase of seminary life, especially in formal statements.

**Injurious or offensive action:** Physical assault, infliction of psychological injury, and the spreading of malicious rumors are unacceptable. Prejudicial treatment based on gender, race, age, physical challenge, or national origin is both offensive and injurious. Persistent profane or obscene language that gives offense is subject to disciplinary action.

**Disruption:** Acts by individuals or groups which substantially interfere with the rights of others or interfere with the normal activities of the seminary are unacceptable. Disruptive activities in classrooms, libraries, offices, other campus meeting or assembly areas, or in student residences are included.

**Stealing or destruction of property:** Theft of or damage to the property of another person or of the seminary is unacceptable. Defacing or rendering library material unusable shows little respect for people or property. Unauthorized possession or use of seminary materials or equipment is a form of stealing.

**Purposeful violation of institutional policies:** Purposeful violations include refusal to comply with contractual arrangements with seminary offices or services and unwillingness to abide by established policies in Fuller Housing.

## **Sexual Standards**

Fuller Theological Seminary believes that heterosexual union must be reserved for marriage and insists on sexual abstinence for the unmarried. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture.

Consequently, the seminary expects all members of its community—trustees, faculty members, students, administrators, and staff members—to abstain from what it holds to be unbiblical sexual practices.

## **Substance Abuse**

**Policy.** Fuller Seminary is committed to maintaining a drug-free working environment, one conducive to the promotion of wellness and positive self-development of all members of its community. In

keeping with this objective, the seminary will ensure that all of its workplaces are safe and free from the problems and risks associated with the unauthorized use and abuse of alcohol and the illegal use and abuse of drugs.

**Standards of Conduct.** Out of respect for our bodies as temples of the Holy Spirit, as good stewards of our relationships with one another, and in relation to our individual and communal fitness for ministry, the unlawful possession, use, or distribution of illicit drugs or alcohol by students and employees on Fuller property or at Fuller activities is prohibited. The seminary also reserves the right to discipline students and employees for off-campus conduct not in keeping with these community standards.

**Facts About Drug and Alcohol Abuse.** Drug abuse has spread to every level of society in the United States. All drugs are toxic or poisonous if abused. Health risks of drug abuse include, but are not limited to, sleep disorders, confusion, hallucinations, paranoia, depression, impotence, liver damage, cardiac irregularities, hepatitis, and neurological damage. Abuse of either alcohol or drugs during pregnancy increase the risk of birth defects, spontaneous abortion, and stillbirths.

Alcohol is a depressant. It depresses the central nervous system and can cause serious, irreversible physical damage. Excessive drinking damages the liver, resulting in cirrhosis. Chronic alcohol abuse also causes hypertension, cardiac irregularities, ulcers, pancreatitis, kidney disease, cancer of the esophagus, liver, bladder, and lungs.

**Available Assistance.** The good news is that alcoholism and drug abuse and addiction are treatable. Generally, a recovering alcoholic or drug abuser may never safely drink or use drugs again, but can lead a normal, productive life as long as he or she maintains total abstinence. Confidential counseling and treatment programs in the Fuller Psychological Center may be available to Fuller students and employees. The costs of these programs are dependent upon the treatment necessary, with the individual's economic situation a recognized factor on a sliding payment scale. Students and employees should consult with their insurance carriers with individual questions regarding coverage of treatment.

**Legal Sanction.** Pending the outcome of investigations, local, state, and federal laws establish severe penalties for the unlawful possession of illicit drugs and alcohol. These legal sanctions, upon conviction, may range from the payment of a small fine and probation to imprisonment for up to one year or a \$5,000 fine, or both. Recent federal laws have increased the penalties for the illegal distribution of drugs to include life imprisonment and fines in excess of \$1,000,000.

Incidents on the Fuller campus or incidents involving members of the Fuller community may be reported to civil authorities for legal action.

## **Nondiscrimination**

Fuller Theological Seminary does not discriminate on the basis of race, color, national origin, gender, handicap or disability, or age, in any of its policies, procedures, or practices, in compliance with Title VI of the Civil Rights Act of 1964 (pertaining to race, color, and national origin), Title IX of the Education Amendments of 1972 (pertaining to gender), Section 504 of the Rehabilitation Act of 1973 (pertaining to handicap), and the Age Discrimination Act of 1975 (pertaining to age). This nondiscriminating policy covers admission and access to, and treatment and employment in, Fuller Seminary's programs and activities.

## **Sexual Harassment**

*Preamble.* The two great commands are these: "You shall love the Lord your God with all your heart . . . soul . . . and mind" and, "You shall love your neighbor as yourself" (Matt. 22:37,39). As man and woman are made in the image of God (Gen. 1:27), so in Christ there is neither male nor female (Gal. 3:28). Followers of Jesus are not to lord over one another (Matt. 20:25-27), but are to be in mutual submission (Eph. 5:21). Christians manifest these truths by their mutual service and love in the Body of Christ.

Sexual harassment is a violation of Christ's commandment to love our neighbor as ourselves. It denies the image of God in the other, and it negates our oneness in Christ. Sexual harassment regularly involves an abuse of power. It invariably interferes with shared ministry and rends the Body of Christ.

With these things in mind, together with the realization that when one member suffers, all suffer together (1 Cor. 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

### **I. Policy**

Fuller Theological Seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude, and the use of language by each member of the seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God's image and for God's glory. The seminary is therefore committed to creating and maintaining a community in which students, faculty and administrative and academic staff can work together in an atmosphere free of all forms of harassment, exploitation or intimidation, including sexual harassment. Every member of the Fuller community should be aware that the seminary is strongly opposed to sexual harassment and that such behavior is prohibited both by seminary policy and by law (cf. Title VII of the Civil Rights Act, 1964, 42 U.S.C. Sections 2000e et seq. (1992); Title IX of the Educational Amendments, (1972), 20 U.S.C. Sections 1681 et seq. (1990)). Sexual harassment is a barrier to learning in the classroom and to productivity in the workplace. It is the intention of the seminary to take whatever action may be needed to prevent, correct and, if necessary, discipline behavior which violates this policy. Faculty, administrators, and supervisors have the responsibility for participation in the creation of a campus environment free from sexual harassment, an environment that bears joyful witness to the God-given worth of all persons.

### **II. Definition of Sexual Harassment**

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature up to and including sexual assault constitute sexual harassment when:

1. submission to such conduct is made either explicitly or implicitly a condition of instruction, employment, or participation in other seminary activity;
2. submission to or rejection of such conduct by an individual is used as a basis for evaluation in making any academic or personnel decision affecting that individual; or
3. such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in instructional, employment-related, or other seminary activity.

Both men and women may be victims of sexual harassment. One person may be sexually harassing another person and not be aware of it. In determining whether the alleged conduct constitutes sexual harassment, consideration shall be given to the record as a whole and to the totality of the circumstances, including the context in which the alleged conduct occurred.

**FIELD EDUCATION  
SUPERVISOR and INTERN ROLES AND RESPONSIBILITIES**

**For a Part-time or Full-time Church Internship**

**HOURS:**     **Part-time internship = 10 hrs minimum to 15 hrs maximum per week**  
**Full-time internship = 35 hrs minimum to 40 hrs maximum per week**

**BRIEF DESCRIPTION:**

Fuller Theological Seminary’s Field Education Internship Program is a required course for all Master of Divinity and Master of Arts in a Specialized Ministry students as part of their theological education. It is the field-based internship placement which is expected to provide an environment where the intern can experience spiritual formation, development of skills and experiential growth for pastoral ministry in a church context. This document explains the responsibilities of both the intern and the supervisor.

	<b>Intern will:</b>	<b>Supervisor will:</b>	<b>Notes</b>
<b>Role and Responsibilities</b>	<ul style="list-style-type: none"> <li>• Initiate discussion with the supervisor about what the intern is expected to learn (refer to <i>Field Education’s Course Objectives and Student Learning Goals and Outcomes</i> found in the Intern Handbook).</li> <li>• Ensure that the intern’s internship <u>learning goals are clear and specific</u> and that the responsibilities assigned to the intern’s supports the learning goals.</li> <li>• Understand that the intern is in a training and mentoring relationship with the supervisor, and the supervisor is the mentor and coach. The intern is in a learning mode.</li> <li>• Grow relationally as the primary focus and secondarily grow in decision-making, problem solving, and doing ministry.</li> <li>• Develop the intern’s own theology of ministry by reflecting on experience and faith with the supervisor.</li> <li>• Meet regularly each week for a minimum of one hour individually with supervisor.</li> <li>• Meet all Field Education assignments deadlines.</li> <li>• Contact/set up an appointment the intern’s Field Education Advisor if internship goals are changing or if issues with internship arise, especially if their assignments do are not relevant</li> </ul>	<ul style="list-style-type: none"> <li>• Ensure that internship hours per week are not exceeded for the part-time or full-time internship (see above).</li> <li>• Ensure that the intern’s ministry responsibilities are clear and the internship expectations are appropriate for one who is learning. (An intern is not a regular staff, but one who is being trained and mentored.) <ul style="list-style-type: none"> <li>1. Help intern formulate clear internship goals.</li> <li>2. Define clearly how intern progress will be assessed and provide constructive feedback.</li> <li>3. Ensure ministry/responsibilities assigned to intern is aligned with the intern’s goals.</li> </ul> </li> <li>• Be available, model, coach, supervise, train the intern and help the intern reflect theologically on the intern’s ministry experiences.</li> <li>• Meet with Intern for reflection and ministry review at least once a week for an hour.</li> <li>• Advocate or represent the intern’s case in church administration councils/governing bodies as a way to care for the intern and model leadership.</li> <li>• Allow space for the intern to grow in pastoral role, function and identity. Provide a context where there is permission to fail and where accomplishments are celebrated.</li> </ul>	

	<b>Intern will:</b>	<b>Supervisor will:</b>	<b>Notes</b>
	<p>to the learning goals.</p> <ul style="list-style-type: none"> <li>Maintain a healthy ministry lifestyle through balancing four primary relationships: God, self/family, ministry, and supervisor.</li> </ul>	<ul style="list-style-type: none"> <li>Review and carefully complete supervisor evaluations each quarter.</li> <li>Inform intern if you are traveling or will not be available to meet during the regularly scheduled end-of-quarter evaluation time. In this case, the evaluation must be completed earlier in the quarter. (Delayed submissions impact intern's grade.)</li> <li>Reinforce the development of a healthy ministry lifestyle by helping the intern balance four primary relationships: God, self/family, ministry, and supervisor</li> </ul>	
<b>Submissions to Field Education</b>	<ul style="list-style-type: none"> <li>Sign and submit all required course materials to FE by due dates (<i>Refer to Assignments page in the Syllabus for actual due dates.</i>) <ol style="list-style-type: none"> <li>Learning Agreement – 2<sup>nd</sup> week of quarter</li> <li>Quarterly evaluations – 10<sup>th</sup> week of quarter</li> <li>Case Study – 10<sup>th</sup> week of A-Quarter</li> <li>MES Responses – 10<sup>th</sup> week of quarter seminar was attended</li> </ol> </li> <li>Attend required Field Education sessions (<i>Refer to Assignments page in the Syllabus for actual due dates.</i>) <ol style="list-style-type: none"> <li>Orientation</li> <li>Theological Reflection Seminar</li> <li>Theological Reflection Group</li> <li>Ministry Enrichment Seminars</li> </ol> </li> <li>Schedule and meet FE Advisor for A and C Quarter Reviews (Pasadena students only)</li> <li>Meet with Supervisor for reflection and ministry at least once a week for an hour.</li> <li>Complete all assignments in detail, e.g., reflect on assignments and use them as learning opportunities.</li> </ul>	<ul style="list-style-type: none"> <li>Meet with intern, sign and submit all required materials by deadlines (<i>Refer to Assignments page in the Syllabus for actual due dates.</i>) <ol style="list-style-type: none"> <li>Learning Agreement – by 1st week of quarter</li> <li>Quarterly evaluations – by 9<sup>th</sup> week of quarter</li> </ol> </li> </ul>	<p>Delay in and/or incomplete submissions impacts intern's grade for the quarter.</p> <p>All submissions must be <b>signed</b> and <b>clearly legible, preferably typed.</b></p> <p>All documents (applications, Learning Agreement, evaluations, and other assignments) are part of intern's permanent file for up to 5 years after graduation and are available to Ordination committees or post-graduate institutions.</p>

Title and full name (First middle last)				Previous name
Position				Home email*
Other Fuller relationship*	<input type="checkbox"/> Student applicant	<input type="checkbox"/> Student	<input type="checkbox"/> Faculty	<input type="checkbox"/> Previous Field Ed supervisor
			<input type="checkbox"/> Donor	<input type="checkbox"/> Other
Home address*	City, state, zip			
Phone	Work	Home*	Cell*	
Birth date*	Month __ Day __	Gender* <input type="checkbox"/> Male <input type="checkbox"/> Female	Your <i>specific</i> denomination (Use codes on reverse)	
Church or organization			Church/organization denomination	
Church/organization mailing address	City, state, zip			
Your work email	Website			
Full name of Fuller intern	Start date			
Current ministry position	Please describe your current position. Include dates (mm/yy) of service and primary tasks.			<input type="checkbox"/> Ordained <input type="checkbox"/> Licensed
Professional/ministerial experience	Please list up to two other relevant positions held and dates (mm/yy) of service.			
	1	Dates (mm/yy)		
	2	Dates (mm/yy)		
Education	Please describe your theological training (including degrees and dates of completion) and any education relevant to your position.			
Supervision of students	Please list any experience and/or training you have had in supervision. Include names of Fuller Seminary interns you have supervised, if applicable.			
Office use	Student # G	Date received	Date approved	Supervisor # G
	* The starred information is requested only for identification purposes and to avoid duplication in our database.			

# SUPERVISOR AGREEMENT

I agree to the following:

1. I have had a minimum of three years full-time experience at a staff leadership position in my vocational field, not counting any internships, and at least one year in my current position. (Exceptions must be approved by the Director of Field Education.)
2. I have read the Supervisor Handbook and Supervisor Orientation Guidelines. I agree to abide by the policies and procedures for supervising an intern outlined in those documents.
3. I will meet with the student one-on-one each week in a one hour-long supervisory conference for evaluation, planning, theological reflection, and prayer.
4. While I am supervising a Fuller Seminary student, I will conduct myself professionally and ethically, which includes, but is not limited to, adherence to the Statements of Community Standards affirmed by the Fuller Seminary community, which are attached to this agreement.
5. I will commit to providing a structure that is challenging, educational, and supportive, and assure the participation of the church or organization in the internship.

Supervisor signature \_\_\_\_\_

Date \_\_\_\_\_

Please print your name \_\_\_\_\_

Denomination codes (if you don't find your denomination code please write in the complete denomination name)

<b>Baptist</b>	LM	Lutheran Church Missouri Synod	OP	Orthodox Presbyterian	GC	Church of God in Christ	MC	Mennonite Church
AB American Baptist	LW	Lutheran World Federation	PX	Presbyterian (International)	GP	Church of God of Prophecy	MJ	Messianic Judaism
BA Australian Baptist	<b>Methodist</b>		PC	Presbyterian Church (USA)	GA	Church of God, Anderson, IN	M	Moravian Church
BX Baptist (Non-U.S.)	MX	Methodist (International)	PA	Presbyterian Church of America	GT	Church of God, Cleveland, TN	NZ	Nazarene Church
BG Baptist General Conference	FM	Free Methodist	P3	Presbyterian Church of Canada	B2	Church of the Brethren	NR	Netherlands Reformed Church
B Baptist, Other (in U.S.)	K	Korean Methodist	PK	Presbyterian Church of Korea	GG	Churches of God, General Conf	NC	New Church
B3 Canadian Baptist	U	United Methodist	PN	Presbyterian Church of Nigeria	CX	Coptic Orthodox Church	ND	Nondenominational
CB Conservative Baptist	<b>Pentecostal/Charismatic</b>		PS	Presbyterian Church/Singapore	DC	Disciples of Christ	LC	Old Catholic
BM Missionary Baptist	AA	Apostolic Assembly	TP	Taiwan Presbyterian	DR	Dutch Reformed	OH	OMS Holiness
FW Free Will Baptists	AG	Assemblies of God	<b>Other</b>		EO	Eastern Orthodox	OX	Orthodox (International)
GB General Baptists	CV	Calvary Chapel	AD	Advent Christian Church	EP	Episcopal	OC	Overseas Crusades
IB Independent Baptist	XE	Charismatic Episcopal	AI	African Inland Church	EX	Evangelical (Non-U.S.)	PD	People of Destiny International
NB National Baptist Convention	CA	Christian Assemblies	AZ	African Methodist Epic Zion	EV	Evangelical Church	PB	Plymouth Brethren
BN North American Baptist	FC	Fellowship of Christian Assemblies	AM	African Methodist Episcopal	EA	Evangelical Church Alliance	RC	Reformed Church in America
BP Primitive Baptists	FG	Full Gospel	AN	Anglican	EW	Evangelical Church of W Africa	RE	Restoration Movement
RB Regular Baptists	FS	Foursquare	A3	Anglican of Canada	EC	Evangelical Covenant	RO	Roman Catholic
SB Southern Baptist Convention	XM	Independent Charismatic	AO	Antiochian Orthodox	EF	Evangelical Free	RX	Russian Orthodox
BU United Baptists	IP	Indian Pentecostal	AC	Apostolic Church	EH	Evangelical Holiness	SA	Salvation Army
<b>Congregational</b>	OB	Open Bible Standard	AF	Apostolic Faith	EM	Evangelical Mennonite	SD	Seventh Day Adventist
4C CCCC	PE	Pentecostal	AR	Armenian Churches	EN	Every Nation	7B	Seventh-Day Baptist
CO Congregational	A4	Pentecostal Assemblies of Canada	BW	Bible Way Church, Worldwide	FR	Friends	UN	Unaffiliated
EG Evangelical Congregational	PH	Pentecostal Holiness	BR	Brethren Church	GM	General Conference Mennonite	UD	Undecided
IC Independent Congregational	UP	United Pentecostal International	BC	Brethren in Christ	GE	Greek Evangelical	UU	Unitarian Universalist
C5 NACCC	VY	Vineyard Christian Fellowship	NI	Church of Christ Non-Instrumental	GO	Greek Orthodox	UB	United Brethren
<b>Lutheran</b>	<b>Presbyterian</b>		CC	Christian Ch/Ch of Christ NACC	HC	Hebrew Christian	U3	United Church of Canada
CL Canadian Lutheran	RP	Associated Reformed Presbyterian	C2	Christian Church	HN	Holiness of North America	UC	United Church of Christ
AL Amer Assoc Lutheran Churches	CP	Cumberland Presbyterian	CE	Christian Methodist Episcopal	IF	Indep Fundamental of N America	UE	United Evangelical
EL Evangelical Lutheran Church	VP	Evangelical Presbyterian	CR	Christian Reformed	IN	Independent	UH	United Holy Church of America
L Lutheran	KA	Korean American Presbyterian	CM	Christian/Missionary Alliance	IA	International Agape Ministries	UA	Uniting Church of Australia
LX Lutheran (International)	KP	Korean Presb Ch in America	CH	Church of Christ	KE	Korean Evangelical Church USA	WE	Wesleyan Church
LB Lutheran Brethren	NP	National Presbyterian	CG	Church of God (other)	MB	Mennonite Brethren Ch in NA	W	Worldwide Church of God

# FORMAL STATEMENTS OF COMMUNITY STANDARDS

Fuller Theological Seminary 135 N. Oakland Ave. Pasadena, CA 91182 (800) 235-2222 www.fuller.edu

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. Among their qualifications should be compassion for individual persons, sensitivity to the needs of the communities of which they are a part, a commitment to justice, a burden that the whole of God's will be obeyed on earth, personal integrity, a desire for moral growth, and mutual accountability. Candidates for a degree from Fuller Theological Seminary are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian faith and living. The seminary community also desires to honor and respect the moral tradition of the churches who entrust students to us for education. These moral standards encompass every area of life, but prevailing confusion about specific areas leads the community to speak clearly about them. Students receiving training in a discipline for which there are professional ethical standards are subject to those as well.

Enrollment in, employment by, or voluntary service to Fuller Theological Seminary includes a commitment by each individual to adhere to all of the seminary's published policies and ethical standards.

Seven statements of community standards are affirmed by all trustees, faculty, administrators, staff, and students of the seminary. These are:

- 1) Academic Integrity
- 2) Marriage and Divorce
- 3) Respect for People and Property
- 4) Sexual Standards
- 5) Substance Abuse
- 6) Nondiscrimination
- 7) Sexual Harassment

## Academic Integrity

*Preamble.* This Academic Integrity Policy is an expression of the desire of the Fuller community to make clear the shared expectations that enable us to operate as a community embodying mutual trust in pursuing our academic tasks. It is rooted, first of all, in the conviction that the God whom we serve, the God who is Truth, calls us to truthfulness in the presence of the One from whom nothing can be hidden; and second, in the conviction that as brothers and sisters in Christ we are called both to treat one another with integrity and to expect integrity from one another. We consider it crucial to our life together to establish a common understanding of the shape academic integrity should have among us. Fuller Theological Seminary seeks to promote both intellectual and moral growth. Thus, our commitment to seek to be beyond reproach in our academic work, as well as in the rest of our behavior, goes beyond adherence to institutional rules or even maintenance of interpersonal relationships and becomes a matter of the formation of Christian character. Keeping that commitment expresses our endeavor to be who we say we are not only as people of faith, but also as those called to moral leadership. Genuine spirituality takes on concrete shape in godly behavior. Failure to represent oneself and one's work truthfully undermines one's character and trustworthiness, and it eventually destroys trusting relationships in the community.

Therefore, we as faculty and students alike commit to honesty in all aspects of our work. We seek to establish a community which values serious intellectual engagement ("loving God with the mind") and personal faithfulness more highly than various measures of "success" such as grades,

degrees, or publications. We bear a joint obligation to one another both in and outside of the classroom: faculty are responsible for modeling in their lectures and publications the same standards for use of oral and written sources that they expect of students in students' oral and written work, just as they are responsible for manifesting the attitudes of openness that they ask for from students. We further count it vital not only to seek to maintain the highest standards of integrity ourselves, but also to protect the integrity of the whole community by actively refusing to tolerate or ignore dishonesty on the part of others.

## Marriage and Divorce

Out of its commitment to the stability and strength of marriages and families and out of concern about the prevailing breakdown of both in our time, Fuller Theological Seminary wishes, in the following statement, to affirm its commitments and policies with respect to God's will for the permanence of marriage and the tragic realities of divorce.

I. As in all of its policies and practices, so also in its policy with respect to marriage and divorce, the seminary intends to embody the mind of Christ and the teaching of Holy Scripture.

Christ teaches that God the Creator intended marriage to be an unconditional covenant between a woman and a man that unites them into one corporate body. Guided by the love and grace of God to all persons, each spouse vows to love, honor, and cherish the other in all circumstances without exception (Mark 10:2-12). Christ's teaching is clear in recalling the creation story. He says: "But from the beginning, God made them male and female. 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. Therefore, what God has joined together, let no one separate."

The apostle Paul, having reaffirmed the Lord's teaching about the permanence of marriage, adds the richly suggestive metaphor of the marriage of a man and a woman as a mirror of the abiding union of Jesus Christ and his Body, the Church.

From these words, it is clear that God wills marriage to be a permanent partnership of love. Surely God wills for every marriage something far richer than permanence. God wills that both partners subordinate their individual expectations to their shared growth into the disciplined maturity and wholeness of Christ. God wills that healthy marriages be pivotal supports for all other human relationships. God wills that a wife and husband model together the whole mind of Christ for human community. The concern of this statement, however, is with his will for the permanence of marriage. It is motivated by a desire that Christian marriages in particular survive the erosions of a culture in which pursuit of each individual's personal satisfaction has replaced lifetime commitment as the norm for marriage.

Fuller Theological Seminary seeks to be a community of men and women, single and married who are striving to make their lives reflect the healthy, generous, attractive, and enduring embodiments of God's unselfish love in a selfish world.

II. Sensitive to the fragility of any marriage, and to the fact that the price of fidelity to the biblical ideal is often paid in the hard currency of patient courage, Fuller Theological Seminary intends to do whatever it can to encourage and comfort those members of the community who walk the path of fidelity in lonely need and turbulent pain. It is concerned not only to help people salvage their distressed marriages, but to be a community of support for all who strive to make their healthy marriages and their strong families even healthier and stronger than they are. The seminary expects

that persons who are experiencing a troubled marriage will recognize the importance of this community of support and will make good use of seminary and other resources in their effort to bring healing and wholeness to their marriage.

III. The Fuller community intends to respond to its divorced members with a compassion that in no way compromises our conviction. We believe that God wills marriage to be permanent and that he is deeply grieved when any marriage fails. We do not intend to alter this conviction. In compassion, however, we recognize that, in our broken world, it may sometimes be the case that people do end their marriages. In accordance with Scripture and the theological heritage of the Church, we must ascertain the circumstances and causes of the failure of the marriage. Some relevant circumstances taken together, and not as a checklist, may include personal motivations, history of the relationship, counseling efforts, questions of abuse, care of any children, remarriage, reconciliation efforts and fidelity. While the seminary community does not reject members on the simple ground that they have experienced the pain of a broken covenant and a failed marriage, the seminary will review the circumstance and causes according to the seminary's Response Procedures for Alleged Violations of Community Standards.

IV. The seminary attempts to respond redemptively to people within its community whose marriages have, in tragic fact, failed. It means to do so in ways that reflect both its commitment to the permanence of a marriage covenant and its compassion for those whose covenants have been broken by divorce. We do not intend to compromise the biblical ideal; we acknowledge that the breakup of a marriage always grieves God. Yet, compassion leads us to discern that, in our broken human condition, divorce may sometimes be an unavoidable last resort to end a cycle of pain and sin within an unwholesome marriage. In this delicate balance of commitment and compassion, Fuller Theological Seminary hopes to be a redemptive community in which those who have experienced the pain of a covenant broken, a love failed, a marriage lost, are renewed.

V. The Fuller community remains convinced that Christ's ideal of permanent marriage must be reflected, however imperfectly, in the lives of its faculty, administration, board, students, and staff. For this reason, it has established certain procedures for evaluating the circumstances and causes of any divorce that may occur.

It expects that a member of the seminary board of trustees, faculty, administration, student body, or staff experiencing a divorce will self-report the relevant circumstances of their divorce to one of those designated in the seminary's Response Procedures. The purpose of the review will be to help colleagues ascertain whether the reasons for the divorce and the mind of the colleague concerning it are such as to recommend his or her continuing to function as a member in the Fuller community. The review shall be attended with utmost concern for the special needs and rights of all parties to the divorce; it shall be private, collegial and as fair as possible to all concerned. The review process is outlined in the seminary's Response Procedures and, under certain circumstances, could result in dismissal of a person from the seminary community.

Likewise, when someone who has been invited to join the seminary's board of trustees, the faculty, or senior administration, has experienced divorce, the candidate is asked to participate with a committee of his or her potential colleagues in a review of the circumstances of the divorce before any appointment is made.

VI. Finally, Fuller Theological Seminary applauds and encourages the creative efforts of those Christian agencies who, together with faithful Christian churches, are dedicated to the

renewal and healing of marriage and family life in our society.

## **Respect for People and Property**

As a community of Christians with special commitment to acting out love to one another, the seminary expects community behavior that demonstrates the highest standard of respect for people and property. Scripture is replete with exhortations to look out for the welfare of others and build up each other, to be good protectors and stewards of the possessions God has given us and to be honest and keep one's word. The seminary is committed to foster respectful interpersonal relationships regardless of gender, race, age, handicap, or national origin.

Basic standards for respectful conduct at Fuller are similar to those of other institutions of higher education in societies with the legal foundation of respect for people and property. The following are examples of behaviors that are not acceptable according to the standard on Respect for People and Property. When willfully engaged in, repeated or having serious consequences, they may be cause for disciplinary action. When appropriate, these may be reported to civil authorities for legal or other action.

**Dishonesty:** The seminary regards as unacceptable any lying, misrepresentation, or deception in representations an individual makes about self or others in any phase of seminary life, especially in formal statements.

**Injurious or offensive action:** Physical assault, infliction of psychological injury, and the spreading of malicious rumors are unacceptable. Prejudicial treatment based on gender, race, age, physical challenge, or national origin is both offensive and injurious. Persistent profane or obscene language that gives offense is subject to disciplinary action.

**Disruption:** Acts by individuals or groups which substantially interfere with the rights of others or interfere with the normal activities of the seminary are unacceptable. Disruptive activities in classrooms, libraries, offices, other campus meeting or assembly areas, or in student residences are included.

**Stealing or destruction of property:** Theft of or damage to the property of another person or of the seminary is unacceptable. Defacing or rendering library material unusable shows little respect for people or property. Unauthorized possession or use of seminary materials or equipment is a form of stealing.

**Purposeful violation of institutional policies:** Purposeful violations include refusal to comply with contractual arrangements with seminary offices or services and unwillingness to abide by established policies in Fuller Housing.

## **Sexual Standards**

Fuller Theological Seminary believes that heterosexual union must be reserved for marriage and insists on sexual abstinence for the unmarried. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture.

Consequently, the seminary expects all members of its community—trustees, faculty members, students, administrators, and staff members—to abstain from what it holds to be unbiblical sexual practices.

## **Substance Abuse**

**Policy.** Fuller Seminary is committed to maintaining a drug-free working environment, one conducive to the promotion of wellness and positive self-development of all members of its community. In

keeping with this objective, the seminary will ensure that all of its workplaces are safe and free from the problems and risks associated with the unauthorized use and abuse of alcohol and the illegal use and abuse of drugs.

**Standards of Conduct.** Out of respect for our bodies as temples of the Holy Spirit, as good stewards of our relationships with one another, and in relation to our individual and communal fitness for ministry, the unlawful possession, use, or distribution of illicit drugs or alcohol by students and employees on Fuller property or at Fuller activities is prohibited. The seminary also reserves the right to discipline students and employees for off-campus conduct not in keeping with these community standards.

**Facts About Drug and Alcohol Abuse.** Drug abuse has spread to every level of society in the United States. All drugs are toxic or poisonous if abused. Health risks of drug abuse include, but are not limited to, sleep disorders, confusion, hallucinations, paranoia, depression, impotence, liver damage, cardiac irregularities, hepatitis, and neurological damage. Abuse of either alcohol or drugs during pregnancy increase the risk of birth defects, spontaneous abortion, and stillbirths.

Alcohol is a depressant. It depresses the central nervous system and can cause serious, irreversible physical damage. Excessive drinking damages the liver, resulting in cirrhosis. Chronic alcohol abuse also causes hypertension, cardiac irregularities, ulcers, pancreatitis, kidney disease, cancer of the esophagus, liver, bladder, and lungs.

**Available Assistance.** The good news is that alcoholism and drug abuse and addiction are treatable. Generally, a recovering alcoholic or drug abuser may never safely drink or use drugs again, but can lead a normal, productive life as long as he or she maintains total abstinence. Confidential counseling and treatment programs in the Fuller Psychological Center may be available to Fuller students and employees. The costs of these programs are dependent upon the treatment necessary, with the individual's economic situation a recognized factor on a sliding payment scale. Students and employees should consult with their insurance carriers with individual questions regarding coverage of treatment.

**Legal Sanction.** Pending the outcome of investigations, local, state, and federal laws establish severe penalties for the unlawful possession of illicit drugs and alcohol. These legal sanctions, upon conviction, may range from the payment of a small fine and probation to imprisonment for up to one year or a \$5,000 fine, or both. Recent federal laws have increased the penalties for the illegal distribution of drugs to include life imprisonment and fines in excess of \$1,000,000.

Incidents on the Fuller campus or incidents involving members of the Fuller community may be reported to civil authorities for legal action.

## **Nondiscrimination**

Fuller Theological Seminary does not discriminate on the basis of race, color, national origin, gender, handicap or disability, or age, in any of its policies, procedures, or practices, in compliance with Title VI of the Civil Rights Act of 1964 (pertaining to race, color, and national origin), Title IX of the Education Amendments of 1972 (pertaining to gender), Section 504 of the Rehabilitation Act of 1973 (pertaining to handicap), and the Age Discrimination Act of 1975 (pertaining to age). This nondiscriminating policy covers admission and access to, and treatment and employment in, Fuller Seminary's programs and activities.

## **Sexual Harassment**

*Preamble.* The two great commands are these: "You shall love the Lord your God with all your heart . . . soul . . . and mind" and, "You shall love your neighbor as yourself" (Matt. 22:37,39). As man and woman are made in the image of God (Gen. 1:27), so in Christ there is neither male nor female (Gal. 3:28). Followers of Jesus are not to lord over one another (Matt. 20:25-27), but are to be in mutual submission (Eph. 5:21). Christians manifest these truths by their mutual service and love in the Body of Christ.

Sexual harassment is a violation of Christ's commandment to love our neighbor as ourselves. It denies the image of God in the other, and it negates our oneness in Christ. Sexual harassment regularly involves an abuse of power. It invariably interferes with shared ministry and rends the Body of Christ.

With these things in mind, together with the realization that when one member suffers, all suffer together (1 Cor. 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

### **I. Policy**

Fuller Theological Seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude, and the use of language by each member of the seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God's image and for God's glory. The seminary is therefore committed to creating and maintaining a community in which students, faculty and administrative and academic staff can work together in an atmosphere free of all forms of harassment, exploitation or intimidation, including sexual harassment. Every member of the Fuller community should be aware that the seminary is strongly opposed to sexual harassment and that such behavior is prohibited both by seminary policy and by law (cf. Title VII of the Civil Rights Act, 1964, 42 U.S.C. Sections 2000e et seq. (1992); Title IX of the Educational Amendments, (1972), 20 U.S.C. Sections 1681 et seq. (1990)). Sexual harassment is a barrier to learning in the classroom and to productivity in the workplace. It is the intention of the seminary to take whatever action may be needed to prevent, correct and, if necessary, discipline behavior which violates this policy. Faculty, administrators, and supervisors have the responsibility for participation in the creation of a campus environment free from sexual harassment, an environment that bears joyful witness to the God-given worth of all persons.

### **II. Definition of Sexual Harassment**

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature up to and including sexual assault constitute sexual harassment when:

1. submission to such conduct is made either explicitly or implicitly a condition of instruction, employment, or participation in other seminary activity;
2. submission to or rejection of such conduct by an individual is used as a basis for evaluation in making any academic or personnel decision affecting that individual; or
3. such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in instructional, employment-related, or other seminary activity.

Both men and women may be victims of sexual harassment. One person may be sexually harassing another person and not be aware of it. In determining whether the alleged conduct constitutes sexual harassment, consideration shall be given to the record as a whole and to the totality of the circumstances, including the context in which the alleged conduct occurred.

**FIELD EDUCATION  
SUPERVISOR and INTERN ROLES AND RESPONSIBILITIES**

**For a Part-time or Full-time Church Internship**

**HOURS:**     **Part-time internship = 10 hrs minimum to 15 hrs maximum per week**  
**Full-time internship = 35 hrs minimum to 40 hrs maximum per week**

**BRIEF DESCRIPTION:**

Fuller Theological Seminary’s Field Education Internship Program is a required course for all Master of Divinity and Master of Arts in a Specialized Ministry students as part of their theological education. It is the field-based internship placement which is expected to provide an environment where the intern can experience spiritual formation, development of skills and experiential growth for pastoral ministry in a church context. This document explains the responsibilities of both the intern and the supervisor.

	<b>Intern will:</b>	<b>Supervisor will:</b>	<b>Notes</b>
<b>Role and Responsibilities</b>	<ul style="list-style-type: none"> <li>• Initiate discussion with the supervisor about what the intern is expected to learn (refer to <i>Field Education’s Course Objectives and Student Learning Goals and Outcomes</i> found in the Intern Handbook).</li> <li>• Ensure that the intern’s internship <u>learning goals are clear and specific</u> and that the responsibilities assigned to the intern’s supports the learning goals.</li> <li>• Understand that the intern is in a training and mentoring relationship with the supervisor, and the supervisor is the mentor and coach. The intern is in a learning mode.</li> <li>• Grow relationally as the primary focus and secondarily grow in decision-making, problem solving, and doing ministry.</li> <li>• Develop the intern’s own theology of ministry by reflecting on experience and faith with the supervisor.</li> <li>• Meet regularly each week for a minimum of one hour individually with supervisor.</li> <li>• Meet all Field Education assignments deadlines.</li> <li>• Contact/set up an appointment the intern’s Field Education Advisor if internship goals are changing or if issues with internship arise, especially if their assignments do are not relevant</li> </ul>	<ul style="list-style-type: none"> <li>• Ensure that internship hours per week are not exceeded for the part-time or full-time internship (see above).</li> <li>• Ensure that the intern’s ministry responsibilities are clear and the internship expectations are appropriate for one who is learning. (An intern is not a regular staff, but one who is being trained and mentored.) <ul style="list-style-type: none"> <li>1. Help intern formulate clear internship goals.</li> <li>2. Define clearly how intern progress will be assessed and provide constructive feedback.</li> <li>3. Ensure ministry/responsibilities assigned to intern is aligned with the intern’s goals.</li> </ul> </li> <li>• Be available, model, coach, supervise, train the intern and help the intern reflect theologically on the intern’s ministry experiences.</li> <li>• Meet with Intern for reflection and ministry review at least once a week for an hour.</li> <li>• Advocate or represent the intern’s case in church administration councils/governing bodies as a way to care for the intern and model leadership.</li> <li>• Allow space for the intern to grow in pastoral role, function and identity. Provide a context where there is permission to fail and where accomplishments are celebrated.</li> </ul>	

	<b>Intern will:</b>	<b>Supervisor will:</b>	<b>Notes</b>
	<p>to the learning goals.</p> <ul style="list-style-type: none"> <li>Maintain a healthy ministry lifestyle through balancing four primary relationships: God, self/family, ministry, and supervisor.</li> </ul>	<ul style="list-style-type: none"> <li>Review and carefully complete supervisor evaluations each quarter.</li> <li>Inform intern if you are traveling or will not be available to meet during the regularly scheduled end-of-quarter evaluation time. In this case, the evaluation must be completed earlier in the quarter. (Delayed submissions impact intern's grade.)</li> <li>Reinforce the development of a healthy ministry lifestyle by helping the intern balance four primary relationships: God, self/family, ministry, and supervisor</li> </ul>	
<b>Submissions to Field Education</b>	<ul style="list-style-type: none"> <li>Sign and submit all required course materials to FE by due dates (<i>Refer to Assignments page in the Syllabus for actual due dates.</i>) <ol style="list-style-type: none"> <li>Learning Agreement – 2<sup>nd</sup> week of quarter</li> <li>Quarterly evaluations – 10<sup>th</sup> week of quarter</li> <li>Case Study – 10<sup>th</sup> week of A-Quarter</li> <li>MES Responses – 10<sup>th</sup> week of quarter seminar was attended</li> </ol> </li> <li>Attend required Field Education sessions (<i>Refer to Assignments page in the Syllabus for actual due dates.</i>) <ol style="list-style-type: none"> <li>Orientation</li> <li>Theological Reflection Seminar</li> <li>Theological Reflection Group</li> <li>Ministry Enrichment Seminars</li> </ol> </li> <li>Schedule and meet FE Advisor for A and C Quarter Reviews (Pasadena students only)</li> <li>Meet with Supervisor for reflection and ministry at least once a week for an hour.</li> <li>Complete all assignments in detail, e.g., reflect on assignments and use them as learning opportunities.</li> </ul>	<ul style="list-style-type: none"> <li>Meet with intern, sign and submit all required materials by deadlines (<i>Refer to Assignments page in the Syllabus for actual due dates.</i>) <ol style="list-style-type: none"> <li>Learning Agreement – by 1st week of quarter</li> <li>Quarterly evaluations – by 9<sup>th</sup> week of quarter</li> </ol> </li> </ul>	<p>Delay in and/or incomplete submissions impacts intern's grade for the quarter.</p> <p>All submissions must be <b>signed</b> and <b>clearly legible, preferably typed.</b></p> <p>All documents (applications, Learning Agreement, evaluations, and other assignments) are part of intern's permanent file for up to 5 years after graduation and are available to Ordination committees or post-graduate institutions.</p>