

THE INTERN HANDBOOK

ACADEMIC YEAR 2023/2024



SMU | **PERKINS**
SCHOOL OF THEOLOGY

INTERN PROGRAM

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COURSE OVERVIEW

The design of the Intern Program assumes interns to be adult learners who can assess and value their past experiences and vocational goals and build on these creatively and systematically in pursuing the learning opportunities offered at their particular internship site. To that end, the internship curriculum specifies a set of course Competencies under the learning areas: Be Aware, Think Theologically, and Lead Faithfully, but students design their own Learning Goals and corresponding Tasks to achieve and demonstrate the Competencies.

While the intern carries out the Tasks of ministry and systematically reflects on the experience, a trained mentor pastor provides professional and theological supervision; a lay teaching committee gives regular feedback on performance; and the Internship Seminar led by the intern faculty and/or a mental health consultant offers a place to share ministry stories, receive additional support and wisdom and begin to integrate the internship experience.

Statement of Purpose

The aims of this course are based on an understanding of the Gospel, the Church and the mission of Perkins School of Theology.

The Gospel, testified to by the various voices of Scripture and Tradition, is the proclamation that God has created this world and continues to bless it with life and well-being (Gen. 1:28; 12:13; John 10:10). God's blessing is peace and justice and human flourishing. God continues to overcome everything that distorts and destroys life and wholeness (Isa. 61:8; Amos 5; John 1:15; Rev. 21:3-4). This Gospel, decisively embodied in Jesus Christ, embraces the totality of creation: the personal and the social, the spiritual and the secular, the present and the future.

The Church is called by God to be the community of those who commit themselves in the name of Jesus to embodying God's life-giving Gospel in their own lives and to advocating the divine blessing/justice for the whole of creation in a way that confronts the concrete issues of power, economics, class, gender, and race (Matt. 25:31-46).

The primary mission of Perkins School of Theology is "to prepare women and men for faithful leadership in Christian ministry" (Perkins 2016-17 *Catalog*. p. 13).

The purpose of the Internship course is to enable students to participate in and reflect upon ministry experiences and their contexts to provide resourceful, faithful Christian leadership in the world. To achieve this, students are placed in a variety of supervised settings. Students will reflect theologically on ministry experiences, the contexts of these experiences, and their own leadership. Students will receive various forms of supervision for the performance of ministry in fulfillment of objectives and for their personal reflections.

This course seeks to realize this purpose by assisting students to develop several Competencies. These Competencies are organized in three learning areas: Be Aware, Think Theologically, and Lead Faithfully. The complete description of all the required Competencies is contained in Appendix A.

Intern Faculty and Staff Contact Information

Dr. Charles Aaron

Co-Director

caaron@smu.edu

(214) 768-2537

Dr. Elias Lopez

Co-Director

ehlopez@smu.edu

(214) 768-6109

Dr. Susanne Johnson

Associate Professor of Christian Education

susannej@smu.edu

(214) 768-4340

Mrs. Reba Gram

Program Specialist

rgram@smu.edu

(214) 768-3202

Mailing Address:

Southern Methodist University

Perkins School of Theology

Perkins Intern Office

P.O. Box 750133

Dallas, TX 75275-0133

Physical Address:

300 Kirby Hall

5915 Bishop Blvd.

Dallas, TX 75205

perkinsintern@smu.edu

Learning Covenant

The Intern Program engages interns as adult learners, namely, as mature, capable, and motivated persons whose effort and initiative directly contribute to the overall experience and quality of learning derived from the internship. This approach enables interns to maximize their creativity, build on their experience, and pursue vocational objectives based on the ministry opportunities their placement sites have to offer. For this reason, interns are charged with writing, and periodically revising, a document that functions as a type of job description called the Learning Covenant.

The **Learning Covenant** should map the intern's roles and responsibilities for the various stages of the internship. The Learning Covenant is comprised of three interrelated components – **Competencies, Learning Goals, and SMART Tasks**.

The intern faculty have developed Competencies (Appendix A) that require interns to establish unique Learning Goals (objectives) and SMART Tasks (activities) based on their specific interests, vocation, and context. Competencies are organized under three distinct yet overlapping learning areas: Be Aware, Think Theologically and Lead Faithfully.

Learning Goals can be formulated as a set of skills, leadership role, responsibility, or spiritual practice in which you want to gain proficiency. SMART Tasks should clearly relate to at least one Learning Goal. Aim to write at least two Learning Goals per Competency and at least two Tasks per Learning Goal. Interns can use this formula as a general guide: 1 Learning Goal = 2 Competencies = 4 SMART Tasks. Learning Goals must relate directly to at least one of the Competencies.

SMART Tasks are specific, measurable, achievable, realistic and timely (i.e., work responsibilities). By carrying out SMART Tasks, interns be able to achieve the desired Learning Goal, thereby making progress in that specific Competency. SMART Tasks are developed in consultation with the mentor pastor, lay teaching committee, and faculty supervisor. An internship's "success," therefore, is determined by how well an intern has completed the SMART Tasks as delineated in the Learning Covenant and whether she has fulfilled the formal and substantive requirements of the course.

To determine whether a SMART Task meets the criteria, ask yourself: “if someone asks me whether I have completed activity X, would I be able to give a definitive, time-specific answer? **Examples:** yes, I finished yesterday; no, I will start next Friday; I am 50% done but I should finish tomorrow. If you would not be able to give such a response, then the SMART Task probably needs some revision.

Interns should keep in mind that they will need to explain how each SMART Task will enable you to achieve a Learning Goal and how, in turn, each Learning Goal fulfills a Competency. If you can't explain this to your Internship Team, then you probably need to spend more time thinking through and revising your Learning Covenant. Input from your mentor pastor and faculty supervisor is essential to this process.

Writing the Original Learning Covenant

1. Intern receives guidance from faculty supervisor in the Intern Orientation.
2. Intern communicates with mentor pastor prior to the start of the internship to discuss potential roles and responsibilities and to receive guidance regarding activities (SMART Tasks).
3. Intern sends draft to faculty supervisor (as needed) for additional comments.
4. Intern distributes draft Learning Covenant to the lay teaching committee, **Friday, August 11, 2023** and requests feedback.
5. Intern continues to edit the Learning Covenant following the Lay Teaching Committee Orientation by incorporating feedback from Internship Team.
6. Intern sends final version of Learning Covenant to mentor pastor, on-site supervisor, and lay teaching committee chair.
7. Intern submits original version of Learning Covenant to faculty supervisor by **Friday, August 25, 2023**.

Learning Covenant Revision 1

The intern will write the revision after receiving formal evaluation of his/her work during the first eight weeks of internship. Revision 1 integrates that feedback and also adds new Learning Goals corresponding to Competencies (Appendix A) that were not addressed in the first eight weeks of internship. The first revision of the Learning Covenant is due to the faculty supervisor by **Friday, November 3, 2023**.

The lay teaching committee and the mentor pastor will meet separately with the intern in the ninth week of internship for a formal evaluation of the student's activities and completion of SMART Tasks based on the Learning Covenant. The lay teaching committee and mentor pastor will use an evaluation form provided by the Intern Program to guide the discussions with the intern. Immediately following the evaluation sessions, the committee chairperson and the mentor pastor will send the evaluation form to the faculty supervisor.

The intern will review the evaluations from the teaching congregation/agency (the mentor pastor and/or on-site supervisor, and the lay teaching committee) with the faculty supervisor. The mentor pastor and intern will resume meeting for supervisory sessions for theological reflection upon completion of the faculty supervisor's conversation with the intern.

Learning Covenant Revision 2

The Midpoint Evaluation assesses the intern's overall growth and progress from the start of the internship, including the Ninth Week Evaluation. The intern will write the Midpoint Self-Evaluation Paper using the questions in the template (Appendix D) and distribute it to the members of the lay teaching committee, the mentor pastor, and the faculty supervisor five days prior to the Midpoint Evaluation meeting. The lay teaching committee and the mentor pastor may be required to prepare a written assessment for this meeting.

The intern will use the information gained at the Midpoint Evaluation to write a second revision of the Learning Covenant. Revision 2 integrates the feedback and also adds new Learning Goals corresponding to the Competencies (Appendix A) that have not yet been addressed during the internship. It also includes any Competencies the intern desires to continue to address. Revision 2 of the Learning Covenant is due to the faculty supervisor by **Friday, February 2, 2024**.

Do I have to revise my Learning Covenant? The short answer is no. If the original version is working fine, interns can keep using it or simply make minor modifications. The majority of interns, however, decide to expand, significantly alter, or even cut-down their original Learning Covenant after a few months. Our advice is for students to find ways to maximize the Learning

Covenant by challenging themselves as time goes on. Usually, conversations with the Internship Team are instrumental in this regard.

Consider writing the original Learning Covenant with the Evaluations in mind. For instance, you may set out to accomplish a Learning Goal in the first eight weeks (by the Ninth Week Evaluation). After doing so, you could then replace the original Learning Goal with a new one, which you aim to complete by the Midpoint Evaluation. Similarly, you may leave a Learning Goal in-tact, but decide to replace the original SMART Tasks with ones that are more challenging or reasonable based on your context.

Internship Seminar

The Internship Seminar is inseparable from the supervised ministry in the church or agency and is core to the internship course. It introduces interns to practical tools and strategies for ministry, guides theological reflection on diverse internship experiences, and helps develop intrapersonal awareness and interpersonal relationship skills.

Each faculty supervisor will convene Internship Seminar regularly during the fall and spring semesters. Faculty supervisors will designate the format of the seminars for his/her intern group. These seminars will include leadership by a mental health consultant. The intern's weekly requirement of work hours includes the time spent in the Internship Seminar.

Mental Health Consultant

The internship provides opportunities for non-therapeutic consultation with mental health professionals to students, mentor pastors and the Intern faculty. These professionals, known in the Intern Program as “Consultants,” are part of the internship supervisory team along with the mentor pastor and/or on-site supervisor, the lay teaching committee, and the faculty. They provide non-therapeutic consultation on issues that arise throughout the internship such as, but not limited to, intrapersonal awareness, life changes/ stressors and conflict facilitation. The Intern Program will pay for and make available up to three private sessions per semester for each intern.

Consultants offer their professional skills to the internship in a variety of ways, such as:

- Leading seminar sessions at the discretion of the faculty.
- Providing 1-on-1 consultation to interns and mentor pastors.
- Offering intern faculty consultation as needed.
- Guiding small group discussions in Mentor Pastor Colloquies.

Supervision and Trust

The purpose of all conversations among the intern, mentor pastor, lay teaching committee, consultant and faculty supervisor—that is, the internship team—is to foster the growth and learning of the intern in her/his pastoral identity. By their nature, such conversations are very personal and thus are most helpful when they take place in a setting in which all the persons involved trust each other. Therefore, the content of these conversations should not be shared with anyone who is not a member of this internship team. To do so would be a serious violation of trust.

In certain exceptional cases, a member of the team may conclude that in order to avert harm—whether to the intern, some other member of the internship team, or other persons in the church or community—he/she must share something said or learned in such conversations with someone outside of the team. This should be done only after a great deal of thought, prayer and consultation. Such a decision should be discussed with both the intern and the faculty supervisor and/or the consultant to ensure communication with persons outside the circle of trust is done in the most responsible and helpful way.

THEOLOGICAL REFLECTION PAPERS

Assignment Overview

Purpose and Pedagogy

The purpose of this assignment is to guide the Intern to develop a lifelong discipline of reflecting theologically on the practice of ministry. Our pedagogy invites Interns to reflect regularly on their practice of ministry by writing Theological Reflection Papers that are discussed with an experienced and theologically-educated mentor pastor.

This exercise is meant to help Interns approach ministry from a place of increased depth and clarity. The discipline of writing and discussing Theological Reflection Papers on a regular basis offers Interns the opportunity to develop the skills to become lifelong reflective practitioners that engages in the three-fold method of "reflection in action - reflection on action - reflection for action."¹

Learning Outcomes

1. The student reflected theologically on their choices for strategies and course of action during the Internship.
2. The student developed a Theology of Ministry that integrated their ministerial identity and coursework with their internship experiences.
3. The student critically reflected on how their worldview shapes their theological commitments.

Supervisory Session

- The Intern and the mentor pastor should schedule 60–90-minute supervisory sessions to discuss Theological Reflection Papers. These sessions should take place approximately once a month.
- Students **should not** wait until the end of the semester to write these papers. Doing so does not fulfill the requirements of this assignment.

¹ Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic Books, 1983).

- The Intern should submit the Theological Reflection Paper in advance to the mentor pastor at a mutually agreed time, but no less than 48 hours before the scheduled session.
- The supervisory session should take place in a professional setting, preferably the mentor pastor's office. Virtual meetings can be used if both parties agree. The mentor pastor should aim to keep interruptions to a minimum.
- Interns should submit all Theological Reflection Papers to the mentor pastor and the first two of the first semester to the faculty supervisor. Please note that the lay teaching committee should not receive Theological Reflection Papers.

Required Assignments

- Master of Divinity students are required to write a total of eight papers (four per semester).
- Master of Arts in Ministry students are required to write a total of six papers (three per semester).

*In place of an incident in the placement site, interns may use any of the following for a Theological Reflection Paper if it is discussed with mentor pastor in a supervisor session (60-90 mins):

- i Theology of Ministry (part of the Final Evaluation Paper)
- ii Commissioning papers or theological essays required by the Board of Ordained Ministry or other ecclesial body for the purposes of ordination
- iii Ministry Context Study Report (with Theological Analysis)
- iv A theological assessment of a sermon preached during the Internship

Format and Length

Theological Reflection Papers should be 7-10 pages in length, including the Header and the Questions from the template. Papers should be typed, double-spaced with one-inch margins and written in a standard 12-pt font (e.g., Garamond, Baskerville, or California FB). Refer to the Theological Reflection Paper Template (Appendix B) for further instructions.

Choosing an Incident

1. Choose an “incident” from your internship experience that pertains directly to at least one Competency. An incident can fall under, but is not limited to, one of the following areas:
 - pastoral conversation
 - teaching moment
 - positive or negative exchange with a staff or lay member • discussion that emerged from a committee meeting or a similar setting
 - event (e.g., worship, public theology or social advocacy)
 - spiritual or physical disciplines
2. The incident should stimulate focused reflection on the challenges that emerge in ministry performance, interpersonal relationships, and/or personal awareness.
3. The paper should critically reflect on your actions, reactions, thoughts, feelings, and leadership within the incident. In other words, the paper should focus on the intern.

COURSE REQUIREMENTS

Successful completion of the Internship entails two types of requirements: formal and substantive. An Intern must fulfill both types in order to pass the course.

Formal Requirements

1. Consistent participation in the placement site for the duration of the internship (August 7, 2023 - May 7, 2024).
 - Master of Divinity full-time internship - minimum 35 hours per week
 - Master of Divinity part-time internship - minimum 25 hours per week
 - Master of Arts in Ministry internship - minimum 20 hours per week
2. Create a Learning Covenant that includes Learning Goals and Tasks to achieve the Course Competencies. Submit three versions of the Learning Covenant on schedule.
3. Attend and fully engage in the Internship Seminar sessions, including sessions with faculty supervisor and Mental Health Consultant. Participation in the Internship Seminar counts towards minimum hour requirement.
4. Submit all Theological Reflection Papers and other written assignments on time.
5. Meet with the mentor pastor regularly to discuss Theological Reflection Papers (approximately once per month).
6. Meet with the lay teaching committee regularly according to the proposed schedule.
7. Prepare for and attend three Evaluation meetings (Ninth Week, Midpoint, and Final Evaluations).

Substantive Requirements

Substantive requirements pertain to a person's "gifts and graces" for ordained ministry. Gifts and graces include but are not limited to:

1. Fulfillment of the Competencies and goals under Lead Faithfully, by which the intern demonstrates **leadership** in identifying a need; creating a vision of ministry in the church/agency or community; defining a plan for the ministry; recruiting and training volunteers; participating in the ministry; expressing gratitude to the volunteers; and evaluating the ministry.

2. Evidence that the intern can **perform** the functions of a Christian minister, at least at a

basic level of competence and reliability. This does not entail perfection. In fact, failure may be a valuable learning experience and actually enhance an intern's later performance. The intern, however, must exhibit self-awareness, pastoral sensibilities, an aptitude to think theologically, and the capacity to further the ministries of the church.
3. Demonstration of an increased **knowledge** of church operations and roles and responsibilities of a minister. This will depend upon how well the intern has utilized the resources and feedback from mentor pastor, lay teaching committee, consultant, faculty supervisor, and other persons in the church and community.
4. Evidence that the intern can **reflect theologically** by relating ministry activities to expressed understanding of the Christian faith. This entails such things as the ability to articulate one's understanding of the church and its ministry and one's call to ordained ministry, and to critically reflect on any act of ministry from one's own faith perspective.
5. Demonstration that the intern has **personal characteristics** which will enable him/her to be a faithful and effective Christian ministry leader. This involves attention to:
 - Spirituality
 - i. Capable of giving an account of personal calling (i.e., reason for serving as a minister of the gospel)
 - ii. Sensitivity to personal need for prayer, meditation, devotional time
 - iii. Ability to effectively articulate experiences, resources, practices or disciplines as they pertain to the Christian faith
 - Interpersonal Relationships
 - i. Ability to initiate and maintain healthy relationships with other persons
 - ii. Relates in a sincere, honest, caring, and respectful manner
 - iii. Ability to effectively navigate situations of disagreement or conflict
 - Intrapersonal Awareness
 - i. Awareness of communication style and how it affects others
 - ii. Emotional acuity in forms of communication
 - iii. Understanding of personal identity as a minister (i.e., occupying a role of authority)

Evaluation

The Intern Program uses the word “evaluation” in a very specific sense. It does not imply a judgment about the “value” or “worth” of any person. It is also separate from any decisions regarding ordination by the church. An intern's performance is evaluated by how well she addresses the Learning Goals and whether she completes the SMART Tasks as outlined in the Learning Covenant. Members of the Internship Team will meet with the intern on three separate occasions to evaluate and provide feedback on the intern's performance. The lay teaching committee and mentor pastor will, in effect, decide whether the intern has fulfilled the formal and substantive requirements of the course.

An intern's progress is assessed at the ninth-week, midpoint and final evaluation meetings. The intern must be present in every evaluation meeting. The faculty supervisor, in accordance with university policy, makes the final decision on whether or not the intern has satisfactorily completed (or passed) the course. The designations used in evaluation are:

- *Pass*: The faculty supervisor has determined that the intern has satisfactorily met the formal and substantive requirements of the course.
- *Incomplete*: The intern has not completed the requirements of the course. Unfinished work may be completed and/or reservations resolved if the intern completes or repeats some aspect of the program in a satisfactory manner.
- *No Credit*: The intern has demonstrated a lack of aptitude, interest, or willingness to fulfill the stated requirements of the course.

Ninth Week Evaluation

The lay teaching committee and mentor pastor will meet separately with the intern in the ninth week of internship for an evaluation of the student's progress, focusing on whether the intern has successfully achieved the objectives in the Learning Covenant. The faculty supervisor will offer guidance in the use of the Evaluation Forms found on the Intern Program website.

Midpoint Evaluation

As preparation for the Midpoint Evaluation meeting, the intern will write a Midpoint Self-Evaluation Paper (see Appendix D) and distribute it to the lay teaching committee members, the mentor pastor and the faculty supervisor at least five days prior to the meeting. The lay teaching committee and the mentor pastor can choose to bring a written statement or a list of bullet points that address the intern's performance.

The intern will use the insight gained at the Midpoint Evaluation meeting to write Revision 2 of the Learning Covenant. Revision 2 should integrate the Intern Team's feedback. It can also include new Learning Goals corresponding to the remaining Competencies (Appendix A). This second revision is due to the faculty supervisor by **Friday, February 2, 2024**.

Final Evaluation

The Final Evaluation will assess the intern's overall growth and learning. The faculty supervisor oversees this process in order to submit the final grade. The faculty supervisor will collect documents from the intern, the lay teaching committee, and the mentor pastor. The faculty supervisor offers guidance for all evaluations and will make adjustments to the guidelines below, as appropriate.

1. The intern will write the Final Self-Evaluation Paper based on a set of guiding questions (Appendix E) and will distribute it to the lay teaching committee members, the mentor pastor and the faculty supervisor at least five days prior to the Final Evaluation meeting.
 2. The mentor pastor will provide verbal and/or written feedback on the intern's progress to the intern and faculty supervisor.
 3. Each lay teaching committee member will provide verbal and/or written feedback on the intern's progress to the intern and faculty supervisor. The chairperson may provide a written summary of oral feedback to the faculty supervisor.
-

APPENDIX A

Course Competencies

Area I: Be Aware

1. Demonstrate the ability to implement regular practices, grounded in love of God, self, and neighbor, for a sustainable life of Christian service in the following areas:
 - daily spiritual disciplines
 - consistent self-care that addresses physical, emotional, and relational needs
 - ethical inter-personal boundaries
2. Demonstrate the capacity to grow in self-awareness by discussing with the Internship Team how theological convictions inform ministry practices.
3. Demonstrate the ability to receive and integrate constructive feedback from the Internship Team regarding communication and leadership practices by revising the Learning Covenant.
4. Demonstrate the ability to complete required meetings and assignments on time in order to cultivate the professional work habits that are necessary to thrive as a Christian leader.

Area II: Think Theologically

5. Demonstrate the capacity to describe and assess the theological rationale underlying ministry practices (SMART Tasks) in Theological Reflection Papers.
6. Demonstrate the ability to draw on the intellectual resources of the Christian tradition in the execution of ministerial responsibilities (i.e., preaching, teaching, worship, outreach, pastoral care).
7. Develop a comprehensive Theology of Ministry, as part of the Final Self-Evaluation, that integrates the Internship experience and seminary journey with their long-term vocation.

Area III: Lead Faithfully

8. Demonstrate the ability to recruit, organize, and collaborate with a team to implement new leadership projects with clear goals and a robust theological vision. Examples of leadership projects include but are not limited to:
 - administrative, stewardship, fundraising, and/or financial leadership

- educational ministries (discipleship, formation, new members classes)
 - social justice advocacy
 - social entrepreneurship
 - interfaith community engagement
 - charitable ministries
 - pastoral care (crisis or non-crisis situations)
 - new church plant
9. Demonstrate the capacity to plan and lead services with a worship team and to discuss the theological dimensions of worship. M.Div. students are required to preach at least four sermons over the course of the academic year.
 10. Demonstrate the ability to organize and balance their schedules effectively in order to meet Internship, self-care, family, and academic responsibilities.
 11. Develop the ability to conduct a focused Ministry Context Study (analyzing demographic data, conducting interviews or surveys, etc.) that can assist the placement site in its mission. This Competency is not required for M.A.M. students.

Optional: Submit a written report, based on the Ministry Context Study, to the lay teaching committee or other relevant parties (as appropriate).

APPENDIX B

Theological Reflection Paper Template

Intern:

Paper Number:

Supervisory Session Date:

Mentor Pastor:

Faculty Supervisor:

A. Narrative Account (see Writing Instructions)

I. Introduction

The Introduction should provide relevant background information to help the reader understand the context and your experience. What is the time and place? What is the purpose of the meeting or conversation? Who are the people, and how do they know one another? Use pseudonyms to avoid identifying the persons by name (i.e., Ms. A).

II. Description

Write a narrative account that describes the dialogue between the persons involved. Retell exchanges and responses as accurately as possible using dialogue form. Feel free to summarize long exchanges. But make sure to use quotes to highlight important parts of the conversation (see example below).

Identify in your narrative account the salient non-verbal factors such as gestures, facial expressions, body language, insinuations, etc. Explain how these factors influenced your feelings, responses, and/or conclusions.

B. Guiding Questions

I. Be Aware

- i. Try to identify the underlying theological-ethical issue(s) of your narrative account. In a few words, how would you describe the main issue(s) at stake?

- ii. What was going on with you internally (what were you thinking and feeling) during this experience?
- iii. What assumptions were you making? How did you test your assumptions? How did your awareness of your assumptions affect your subsequent responses and reactions?
- iv. What power dynamics (e.g., gender, race/ethnicity, social status, leadership role, etc.) were at play in this incident?
- v. Did you learn anything new about yourself? For instance, did you learn something new about your ability to listen, your faith, your ministerial identity, your communication style, your approach to ministry, or your theological commitments

II. Think Theologically

- i. How did you experience the presence and activity of the Divine? How did this experience help you to think differently about the Divine and how the Divine relates to us? Was your theological imagination—your views about God and Creation—challenged, expanded, or reinforced? Explain. Alternatively, if you did not experience the presence of the Divine, why do you think that is? Explain.
- ii. What doctrines (e.g., Christology, ecclesiology, salvation, creation, eschatology, etc.) were raised in the narrative account?
- iii. As you reflect on the main theological-ethical issue at stake in the narrative account, does it promote or oppose the Divine desire for creation? What gaps exist between that intention and the way of the world? Explain.
- iv. How did you rely on exegesis of Scripture to address the theological-ethical issue(s)? How did this exegesis help you act in a way consistent with your theological commitments while maintaining a pastoral relationship?
- v. As you consider your seminary education as a whole, what other coursework (besides biblical and theological studies) could you use to deepen your theological analysis of your narrative account? Explain.

III. Lead Faithfully

- i. What leadership qualities were you trying to embody (e.g., assertive, approachable, inclusive, authoritarian, etc.)? Explain.
- ii. How might others describe the leadership you displayed? What, if anything, interfered with your intended leadership?
- iii. What spiritual disciplines, if any, did you rely on to lead in this incident? Explain.

- iv. As you re-read your paper and think about this incident, did your leadership enable others to think about their understanding of the faith and their Christian witness in a different way? If so, describe how.
- v. What leadership qualities did you discover about yourself from this incident.

APPENDIX C

Sample Narrative Account

A. Narrative Account

I. Introduction (approximately 250-400 words)

This paper will focus on an incident in which I was denied access to a church member when she was in the hospital this past summer. The church member, Mrs. C, was taken to the hospital on a Sunday morning, had open heart surgery the following Sunday, and then passed away shortly thereafter.

During her early hospital stay when she was coherent, I was denied access to visiting with her by her husband. His reason for this was justifiable since he felt that she needed her rest and did not need visitors. I did not see her until she was in intensive care just prior to her surgery. By that time, she was unconscious, and she was never again aware of my visits.

II. Description (approximately 500-750 words)

A parishioner went to the hospital by ambulance early on a Sunday morning. I was leading a church service that morning when I learned of the hospitalization. That afternoon I called the hospital to obtain the room number. My phone call was connected to the room and I talked with her husband, Mr. C. He told me, "Mrs. C needs her rest and I do not want the church members coming to the hospital to see her." Apparently, just in that short time there had already been several members who had visited and that it had caused his wife to be tired. He asked me to pass the word along to everyone that I talked to.

Since I am on staff, I assumed that this prohibition did not apply to me. I therefore told Mr. C that I would come to the hospital soon to see his wife. However, he responded, "I would prefer if you didn't come because she really needs her rest." Surprised by his response, I struggled to find the words to say. I simply reassured him that we would pray for Mrs. C and for him to call me if he needed me in any way. He thanked me and the conversation ended.

I checked on Mrs. C's condition via her family members during the week and learned that she would be transferred to intensive care. Mr. C had never let me know that her condition had worsened, and by the time I reached the hospital she was in the ICU and was unconscious. She never regained consciousness and died after her heart surgery. We held her funeral in our church two weeks later.

Mrs. C was loved by the church. She had been a longtime member and having been involved in many ministries which touched the lives of people. The congregation were never able to express their appreciation to her during her stay in the hospital and were very affected by her death. Her husband still attends the church regularly and has received support from the members.

APPENDIX D

Midpoint Self-Evaluation Paper

In preparation for the Midpoint Evaluation meeting, the intern should write a self-evaluation addressing the following questions. The Midpoint Self-Evaluation paper should be submitted to the lay teaching committee, mentor pastor, and faculty supervisor at least five days prior to the evaluation meeting. The paper should be between 3-5 pages in length and include the heading and guiding questions listed below.

Intern:

Title: Midpoint Self-Evaluation Paper

Meeting Date:

Placement Site:

Mentor Pastor/On-site Supervisor:

Lay Teaching Committee Chair:

Faculty Supervisor:

Guiding Questions

1. How is your self-awareness increasing? What are you learning about yourself? Relate your response to the Competencies under **Be Aware**.
2. How are your theological convictions evolving? What have you learned about theological reflection from serving in your context? Relate your response to the Competencies under **Think Theologically**.
3. How is your understanding of leadership changing? What are you learning about leadership from serving in your context? Relate your response to the Competencies under **Lead Faithfully**.
4. Which Competencies were most fulfilling and why?
5. Which Competencies were most challenging and why?

6. Which Competencies will you carry over into the second half of internship and why?
7. Identify the Learning Goals and Tasks you adjusted and give the rationale.
8. Reference feedback from the faculty supervisor, your peers, the mentor pastor, the on-site supervisor (if applicable), and the laity.
9. Write a reflection on your deliberative theology in light of your ministry practices entitled “Ministry Practices in Conversation with Deliberative Theology.”

In preparation, please engage in the following three activities: **First**, reflect on your practice of ministry during internship; **second**, review your theological reflection papers and conversations with peers, laity, faculty supervisor and mentor pastor; and **third**, reread your Credo or other assignments written for the course, “The Interpretation of the Christian Message.” The latter is your deliberative theology.

Include the following in your paper:

- What are the life and death questions facing our cities and world that have kept you up at night? How are these shaping your understanding of the vocation of the Christian leader?
 - As you re-read your Credo or other assignments of that course, discuss where these intersect with the questions arising from your ministry practices.
 - Identify and comment on the texts and metaphors (Biblical, cultural, social, etc.) that describes or inspires your practice of ministry.
 - Identify and comment on the resources from your coursework that support your theological vision of ministry.
10. What do you want to discuss, if anything, about your growth, learning, or plans not already covered in the questions above?

Distribute to Faculty and Mentor Pastor Only:

11. On a separate page, index your theological reflection papers. List the date of each paper and a phrase describing the subject matter. This index is submitted only to the faculty supervisor and mentor pastor.

APPENDIX E

Final Self-Evaluation Paper

In preparation for the Final Evaluation meeting, the intern should write a self-evaluation addressing the following questions. The Final Self-Evaluation paper should be submitted to the lay teaching committee, mentor pastor, and faculty supervisor at least **five days** prior to the evaluation meeting. The paper should be between 12-15 pages in length and include the heading and guiding questions listed below.

Intern:

Title: Final Self-Evaluation Paper

Meeting Date:

Placement Site:

Mentor Pastor/On-site Supervisor:

Lay Teaching Committee Chair:

Faculty Supervisor:

Guiding Questions

1. What has been your most formative experience during the internship? Explain.
2. As you receive feedback from the faculty supervisor, your peers, the mentor pastor, the onsite supervisor (if applicable), and the laity, what are you learning about yourself with regard to your identity as a Christian leader? (2-3 paragraphs)
3. For each area of your Learning Covenant (Be Aware, Think Theologically, and Lead Faithfull), respond to the questions below. Make sure to devote two paragraphs for each area.
 - What did you learn?
 - How did you adjust your Learning Goals and/or Tasks according to your performance or feedback along the way?
4. Take a moment to reflect on your fulfillment of the Competencies throughout the year. Write 3-4 paragraphs addressing the following questions.

- Which Competencies were most challenging and why?
 - Which Competencies were most fulfilling and why?
 - Which Competencies will be important goals for your learning beyond the internship?
5. Write a Theology of Ministry paper. A Theology of Ministry paper should articulate a theologically informed statement of the church's mission ("call to action") in light of the local and global challenges facing our world. To this end, write a paper responding to the following questions:
- What does the Christian faith have to offer the congregation and/or communities in your ministry context? In your view, what is the role of the church in this historic moment? Your answer should reflect an awareness of the ministerial challenges posed by broader social issues.

Your Theology of Ministry should:

- Discuss the role of the clergy (elder, deacon or other designation) as well as the role of the laity to enact the church's purpose
 - Support your theological-ethical views with an exegesis of Scripture and by engaging theological sources (i.e., theologians, creeds, hymns, etc.)
 - Reference at least one experience that occurred during your internship (or a previous ministerial position) that has shaped your Theology of Ministry
 - In order to situate yourself in the contemporary context, address one or at most two of the following issues 1) healthcare challenges, 2) impact of environmental disasters caused by climate crisis, 3) global refugee crisis that separates families, 4) history of racial violence, 5) domestic and sexual violence, or 6) social media and political extremism
6. What do you want to discuss, if anything, about your growth and learning not already covered in the questions above?

Distribute to Faculty and Mentor Pastor Only:

7. On a separate page, index your theological reflection papers. List the date of each paper and a phrase describing the subject matter. This index is submitted only to the faculty supervisor and mentor pastor.

APPENDIX F

Southern Methodist University's Policy on Sexual Harassment

The University strives to provide an educational and working environment free of intimidation and harassment for its students, faculty, and staff. Unprofessional treatment of students, faculty, staff, and other colleagues, in any form and from any source related to the University, is unacceptable to the University and will be subject to this Policy.

This statement contains policies on sexual harassment and consensual sexual relationships^[1], and a grievance procedure to govern the resolution of complaints that fall under either policy. The Director of Institutional Access and Equity is available to any member of the University community for counseling regarding any alleged incidents of discrimination, including sexual harassment, and will be notified of all sexual harassment complaints.

A. SEXUAL HARASSMENT

STATEMENT OF POLICY

Southern Methodist University is committed to providing a work and study environment that encourages intellectual and academic excellence and the emotional wellbeing of its students, faculty and staff. Circumstances, facts and conduct that violate this policy contradict the University's educational philosophy and standard.

The University expressly prohibits sexual harassment of its students, faculty or staff, or of applicants who seek to join the University community in any capacity. Sexual harassment constitutes sex discrimination and violates the dignity of the person. Although also an issue of sex, sexual harassment is most often an issue of power. Typically, sexual harassment occurs when a person with power abuses that power. Such abuses create confusion by eliminating boundaries between professional role and personal relationship. In addition, the University is equally committed to preventing peer sexual harassment where issues of power may not be present or may not be apparent. (See the Appendix attached hereto for the definition of *sexual harassment* as used in this Policy.)

In carrying out its responsibility to provide a proper educational and working environment, the University may make decisions that are independent of the wishes of the Complainant and the Accused. The University is not bound to resolve complaints based on agreement between the parties.

B. CONSENSUAL SEXUAL RELATIONSHIPS

1. FACULTY/STUDENT RELATIONSHIPS

For purposes of this policy, a faculty member or a teacher is any member of the full-time or part-time faculty, a teaching or research assistant when acting in a teaching capacity, an academic advisor, or any other person making academic judgments about a student's work.

It is a serious breach of professional ethics for a teacher to initiate or acquiesce in a sexual relationship with a student who is under the personal supervision of the faculty member. Therefore, Southern Methodist University prohibits consensual sexual relationships between a faculty member and a student enrolled in a course taught by the faculty member, or whose work, academic or otherwise, is supervised by the faculty member. This applies even when both parties appear to have consented to the relationship. A faculty member and/or a student who currently has, or has previously had, a consensual sexual relationship with a person should not enter into, or should immediately disengage from, a student/teacher relationship with that person. The burden to disengage from the student/faculty relationship falls equally on both parties.

The professional relationship between faculty and students is central to the University's educational philosophy. When faculty members interact with students in a student-teacher relationship, they exercise a form of power over the students, whether in the form of criticism, praise, suggestions, corrections or career guidance. Any action in which power is abused, or appears to have been abused, can disrupt this professional relationship and undermine the mutual trust and respect upon which this professional relationship is founded.

A consensual sexual relationship between a faculty member and a student, particularly when the faculty member is in a position of power, will irreparably undermine this professional relationship. The issue of power and control over the student remains so strong in a sexual relationship that voluntary consent by a student is improbable and highly questionable. What one thinks is voluntary consent may be only forced consent, which the hidden, subtle pressure stemming from the faculty member's position of power has transformed into a "voluntary" act. Such a relationship creates an inevitable conflict of interest when the teacher makes judgments about a student's work. The appearance of impropriety to the University community, which such relationships produce, casts doubt on the faculty member's academic decision concerning a particular student's performance, the faculty member's overall professionalism and credibility, and the genuineness of the student's accomplishments where the faculty member is directly supervising and teaching the student. In addition, problems arise when a student who had a prior relationship with the faculty member, needs or wants to take a class taught by that faculty member or otherwise needs his/her assistance. As a result, even where there is no power or authority of the faculty member over the student, consensual sexual relationships are discouraged between faculty/student.

2. STAFF/STUDENT RELATIONSHIPS

As in the case of faculty/student relationships, relationships between staff/student where the staff member has authority or control over the student, a consensual sexual relationship is a violation of University policy.

A consensual sexual relationship between a staff member and a student, particularly when the staff member is in a position of power over the student, will irreparably undermine their professional relationship. The issue of power and control over the student remains so strong in a sexual relationship that voluntary consent by a student is improbable and highly questionable. What one thinks is voluntary consent may be only forced consent, which the hidden, subtle pressure stemming from the staff member's position of power has transformed into a "voluntary" act. Such a relationship creates an inevitable conflict of interest when the staff member makes judgments about the student's work. The appearance of impropriety to the University community, which such relationships produce, casts doubt on the staff member's professional decision concerning a particular student's performance, the staff member's overall professionalism and credibility, and the genuineness of the student's accomplishments where the staff member is directly supervising and otherwise assisting the student.

Additionally, problems arise when a student who had a prior relationship with the staff member needs his/her assistance. As a result, even where there is no power or authority of the staff member over the student, consensual sexual relationships are discouraged between staff members and students.

3. FACULTY/STAFF RELATIONSHIPS

Relationships between supervisors and subordinates, whether involving faculty or staff members, may become problematic because of the inequality of power in the relationship. Faculty and staff members are encouraged to avoid such relationships. The appearance of impropriety, the perception of pressure on the subordinate, concern for favoritism to the subordinate reflect examples of potential disruption to the professional work environment that result from such relationships. Problems may arise, not only during the course of such relationships, but also when they end. Questions about the propriety of consensual sexual relationships between supervisors and subordinates, who are members of the faculty or staff, should be addressed to immediate supervisors or to the Director, Office of Institutional Access and Equity.

C. GRIEVANCE PROCEDURES:

OVERVIEW

There are two levels of review for complaints of sexual harassment. The first involves an informal complaint procedure to be handled by the administrative official to whom the complaint

is first brought (the “Administrative Official”). The second involves a formal action taken by the appropriate authority (the “Appropriate Authority”) to whom the Administrative Official refers the Complainant. The goal at both levels will be to perform a thorough, timely review and resolution of the complaint. In either case, an informal, preliminary investigation shall be held in order to determine whether there is a reasonable basis for believing the Complainant's allegations. If the Administrative Official handling the charge, or the Appropriate Authority to whom the case is referred, considers settlement to be a reasonable outcome, settlement between the Complainant and the Accused may be accomplished. If a written settlement is reached, the Administrative Official or the Appropriate Authority must file a copy of the Agreement with the Office of Institutional Access and Equity. A copy of the written settlement agreement shall also be made available, upon request, to each party. If an oral agreement is reached, the Administrative Official or Appropriate Authority must file a summary of the case, including the nature of the agreement, with the Office of Institutional Access and Equity. At the conclusion of the informal proceedings, if an agreement has not been reached, the Complainant may pursue a formal complaint. Persons involved in this process should not publicize or divulge either the nature of the proceedings or the identities of the people involved.

1. INFORMAL PROCEEDINGS

A Complainant may bring an allegation of violation of this policy to an appropriate Administrative Official, who may be any academic or administrative officer such as the Director of Institutional Access and Equity; a Vice President; a Dean; the Dean of Student Life; or other director, supervisor, department chair or head.

The Administrative Official will counsel the Complainant regarding his/her rights and options available under this policy as well as resources available through the Office of Institutional Access and Equity, Memorial Health Center, Human Resources, Women’s Center, and other facilities. The Administrative Official will encourage, but not require, the Complainant to seek first a direct resolution of his/her concerns by stating objections to the alleged behavior orally or in writing to the alleged offending party. If a direct approach results in a satisfactory resolution, the matter will be deemed closed, except that the Administrative Official will notify the Director of Institutional Access and Equity of the allegation and outcome in order to keep appropriate and accurate University records. If the result of the direct approach is unsatisfactory, or if the Complainant chooses not to use it, the Administrative Official will direct the Complainant to the Appropriate Authority to hear the complaint and handle the case under this Policy.

In determining the Appropriate Authority to whom the Complainant shall be referred, the Administrative Official to whom the Complainant initially brings the allegation shall consult the Director of the Office of Institutional Access and Equity. The Director of the Office of Institutional Access and Equity may handle the investigation at her/his discretion. If the Director does not

handle the investigation the Administrative official and the Director of the Office of Institutional Access and Equity may choose another Appropriate Authority to handle the investigation. In selecting the Appropriate Authority to handle the investigation, consideration shall be given to the level of authority of such person, his/her ability to utilize effectively all of the procedures and channels of communication available for resolution of the complaint, and his/her ability to ensure that a thorough and timely review of the complaint shall take place. Consideration should also be given to selecting a two-person team (one male, one female as warranted) to serve as the Appropriate Authority to handle the informal complaint resolution. In instances where sexual orientation is at issue, appropriate consideration will be given to the composition of that team as well.

The single Appropriate Authority, or the chosen team, as the case may be, will conduct a preliminary investigation to determine whether there is a reasonable basis for believing that a violation of this Policy has occurred. In the process of this investigation, the Appropriate Authority, single person or team, will meet separately with the Complainant and the Accused and obtain signed written statements from each, if possible. The Appropriate Authority may also meet with any other persons reasonably believed to have knowledge about the allegations and obtain signed written statements from them, if possible. At this stage of the proceedings, the identity of the Complainant shall not be disclosed without the consent of the Complainant. However, failure of the Complainant to allow his/her name to be released may substantially reduce the effectiveness of this Policy in handling the complaint.

If the preliminary investigation reveals that there is a reasonable basis for believing that a violation of this policy did occur, the Accused will be so informed, and the Appropriate Authority will conduct an administrative review of the complaint including:

- a. review of the allegations by the Complainant;
- b. review of the response of the Accused to the allegations;
- c. responses from others;
- d. negotiations to resolve the matter in a manner reasonably acceptable to both interested parties.

If the Appropriate Authority handling the case determines that a violation of this policy has occurred, the Appropriate Authority may structure an agreed settlement which includes, but is not limited to, an oral or written warning, a promise not to commit such an abuse again, an oral or written apology, professional counseling for the individual who violated the policy, or any other sanction which appropriately reflects the severity of the violation of this Policy and other relevant considerations. If an agreement between the parties is reached, which the University

approves, appropriate sanctions will take effect. However, the University reserves the right to act as deemed appropriate at any time with or without written statements and without the agreement of a party or parties.

2. DISCONTINUANCE OF INFORMAL PROCEEDINGS AND INITIATION OF FORMAL PROCEEDINGS

Informal proceedings may be discontinued and formal proceedings initiated in one of the following ways:

- a. If, after the informal proceedings, the Appropriate Authority handling the case concludes that there is no reasonable basis for the complaint, the Complainant may request a formal hearing in accordance with the procedures outlined in the next section.
- b. If the Complainant wishes to end the informal process at any time, the Complainant may request formal proceedings as outlined below.

3. FORMAL PROCEEDINGS

Formal proceedings hereunder shall take place in accordance with the following guidelines:

- a. If a complaint is filed against either a full-time or part-time member of the faculty, a teaching assistant or a student teaching assistant in his/her teaching capacity, or any other instructional personnel, the matter shall be submitted to the Faculty Senate Ethics and Tenure Committee for its consideration and action in accordance with its then-current guidelines and procedures;
- b. If a complaint is filed against a University staff member, the matter shall be submitted to the Vice President, or to the person designated by the Vice President, responsible for the unit employing the accused. A formal hearing may be convened in accordance with the University's Grievance Policy and Procedures, Policy 2.8, if appropriate.
- c. If a complaint is filed against a student, the matter shall be submitted to the University Judicial System for adjudication in accordance with the judicial procedures for alleged violations of the Student Code of Conduct.

4. REPORTING

The University authority handling the informal proceedings, and the appropriate reviewing committee, board or panel, in the case of a formal proceeding, shall submit in writing their final recommendation or resolution regarding the complaint to the Director of the Office of

Institutional Access and Equity of the University. The parties shall have an opportunity to be advised of the final outcome.

5. RECORDS

Records of any inquiry or proceeding, formal or informal, must be filed with the University Office of Institutional Access and Equity and be maintained by that office pursuant to the Office of Institutional Access and Equity's records retention policy, which is so long as any party is employed by, and/or is a student at, the University, plus two (2) years. Unless required by law, or unless disclosure to the Board of Trustees or corporate officers of the University should be warranted, as determined by the Office of the General Counsel, the identity of any participant in the record shall be kept confidential from anyone outside the Office of Institutional Access and Equity.

6. ISOLATED AND INADVERTENT OFFENSES

Members of the University community demonstrate insensitivity that necessitates remedial measures when, without establishing a pattern of doing so, they engage in isolated conduct which meets the definition and examples of sexual harassment given in sections A & B in the Appendix, but fail to realize that their actions discomfort or humiliate and constitute acts of sexual harassment. When University administrators become aware that such activities are occurring in their areas, they should direct those engaged in such conduct to undertake an educational program [1][2] designed to help them understand the harm they are doing.

If, after participating in the educational program or failing to participate after being directed to do so, a person continues to engage in the conduct described in this section, the facts and circumstances of the person's activities and conduct shall be reported to the Office of Institutional Access and Equity by the University administrator who requested that the person participate in the educational program. If the Director of the Office of Institutional Access and Equity determines that the person subject to the report has engaged in a pattern of conduct intended to discomfort or humiliate the one to whom the actions or statements are directed, the Director of the Office of Institutional Access and Equity shall forward the findings as a complaint to be acted upon by the appropriate body pursuant to the proceedings for a formal hearing as outlined in University Policy 2.8.

7. PROTECTION OF THE COMPLAINANT AND OTHERS

- a. Reasonable actions will be taken to assure that the Complainant and those testifying or participating in other ways in the complaint proceedings will suffer no retaliation as a result of their participation. Steps to avoid retaliation may include:

- i. lateral transfers of one or more of the parties in an employment setting and a comparable move if a classroom setting is involved, and
 - ii. arrangements that academic and/or employment evaluations concerning the Complainant or others be made by an appropriate individual other than one who may be in a position of authority to retaliate.
- b. In appropriate circumstances, the Provost may, at any time during or after an investigation of a sexual harassment complaint, place any faculty member or teaching assistant (acting in a teaching capacity) accused of sexual harassment on administrative leave from teaching responsibilities if, the Provost reasonably believes (i) the alleged sexual harassment has occurred and (ii) the accused would be in a position to do immediate harm to members of the University community if the accused continues to teach the class. Such leave may be with pay and all benefits in place.
- c. In appropriate circumstances, the Vice President, or the Vice President's designee, responsible for the unit employing an accused staff member may, at any time during or after an investigation of a sexual harassment complaint, place any staff member on administrative leave from responsibilities if, the Vice-President reasonably believes that (i) the alleged sexual harassment has occurred and (ii) the accused would be in a position either to retaliate against, or in any way do serious harm to members of the University community, if the accused continues to work in that unit or department. Such leave may be with pay and all benefits in place.
 - i. In extraordinary circumstances, the Vice President of Student Affairs may, at any time during or after an investigation of a sexual harassment complaint, suspend an accused student from one or more classes or suspend the accused student from the University altogether if, the Vice President of Student Affairs reasonably believes that (i) the alleged sexual harassment has occurred and (ii) the accused would be in a position either to retaliate against, or in any way do serious harm to members of the University community if the accused continues enrollment in that a class or classes or continues living in the University community.

8. FALSE ACCUSATIONS

The accusation of sexual harassment can place a permanent stigma on the Accused, regardless of the ultimate outcome of any inquiries and the truth of the matter. Thus, false accusations of sexual harassment are deemed reprehensible and are prohibited by the University. When this entire process has concluded, and it appears reasonably likely that a Complainant in bad faith, deliberately and knowingly filed a false complaint, the accused and/or the Appropriate Authority who has handled the case may seek redress through appropriate University channels.

A. DEFINITION OF SEXUAL HARASSMENT

Behavior is defined as sexual harassment from the recipient's perspective, using the reasonable person standard, not through the actor's intent. Sexual harassment includes but is not limited to such behavior as unwelcome sexual advances, requests for sexual favors, verbal or physical conduct of a sexual nature directed towards a student, member of the faculty or staff, or an applicant seeking to join the University community, particularly when any of the following circumstances are present:

1. tolerance of sexual harassment is made an explicit or implicit term or condition of: status in a course, program, activity; academic evaluation or admission; employment, hiring, promotion, job evaluation
2. submission to or rejection of sexual harassment is used as a basis for academic evaluation, or an employment decision affecting such individuals.
3. The behavior described has the purpose or effect of creating an intimidating, hostile or offensive environment for work or learning, or unduly interfering with an individual's work performance. For purposes of this policy, "undue interference" is defined as improper, unreasonable or unjustifiable behavior going beyond what is appropriate, warranted or natural

Sexual harassment is not limited to direct, abusive action by an individual in a supervisory position. All persons, including peers and co-workers, who exercise or have potential to exercise any kind of control or review should be careful not to permit the creation of a situation or environment that is abusive, or has potential for being abusive.

In addition, relationships that begin as consensual have the potential to evolve into sexual harassment -- particularly when the persons involved are in unequal positions of power or authority. This potentiality is an inherent risk in faculty/student and staff/student relationships, as well as in supervisor/subordinate relationships involving faculty and staff, and justifies the prohibitions and warnings contained elsewhere in this Policy.

B. EXAMPLES OF SEXUAL HARASSMENT

Sexual harassment may encompass any sexual attention that is unwanted. For purposes of further clarification, and in order to provide some guidance as to what specific behavior constitutes sexual harassment as defined in Section A above, examples of the verbal or physical conduct prohibited by this policy include, but are not limited to:

1. physical assault;

2. direct statements or threats that submission to sexual advances will be a condition of admission, employment, work status, promotion, grades or recommendation;
3. direct proposition of a sexual nature.

In addition, the following examples are intended to illustrate other behavior that may constitute verbal or physical conduct prohibited by this policy. These examples require a more subjective judgment than the foregoing examples and are further qualified by the assumption that the recipient of the conduct described is a reasonable adult, free of hypersensitivities:

1. implied statements or threats that submission to sexual advances will be a condition of admission, employment, work status, promotion, grades or recommendation;
2. subtle pressure for sexual activity, an element of which may be conduct such as repeated and unwanted staring;
3. a pattern of conduct (not legitimately related to the subject matter of an academic course, if one is involved, or to a workplace discussion, if that is the case) intended to discomfort or humiliate, or both, that includes one or more of the following:
 - a. comments of a sexual nature; or
 - b. sexually explicit statements, questions, jokes, anecdotes or gestures;
4. a pattern of conduct that would discomfort or humiliate, or both, a reasonable person to whom the conduct is directed, that includes one or more of the following:
 - a. unnecessary touching, patting, hugging or brushing against a person's body;
 - b. remarks of a sexual nature about a person's clothing or body; or
 - c. remarks about sexual activity or speculations about previous sexual experience.

It is important to note that acts of sexual harassment may take many different forms: verbal statements, messages, physical contact, gestures, pictures or other visuals. They may also be posed as direct threats or as jokes. Sexual harassment can be viewed as occurring along a continuum, from acts that annoy to acts that harm and cause fear. Men and women may perceive things differently, culture may influence perception, and our unique experiences may impact our views. Be aware of these differences. A rule of thumb is: WHEN IN DOUBT, DON'T!

Questions about the policy, procedure, or its application may be addressed to the Director, Office of Institutional Access and Equity.

1. "Consensual sexual relationships" may include amorous or romantic relationships, and the term is intended to indicate conduct between members of the University community which passes beyond what a person of ordinary sensibilities would believe to be a collegial or employment relationship.
2. As used herein, "educational program" may include non-structured as well as structured programs such as self-evaluation or counseling, community service, etc., combined with other appropriate administrative sanctions (with or without pay).

For more information, contact SMU Office of Institutional Access and Equity located in 220 Perkins Administration Building -- (214) 768-3601 -- accessequity@smu.edu .

Perkins School Of Theology's Statement On Sexual Harassment

Sexual harassment, sexual assault, rape, and sexual misconduct are problems which affect the religious community, including seminaries, as well as secular society. Southern Methodist University expressly forbids sexual harassment of any kind, whether involving students, faculty, or staff. Perkins School of Theology regards sexual harassment as a serious violation of the God-given integrity of individuals and as inhibiting the moral and educational mission of the school.

Sexual harassment is costly for the victim, for the harasser, and for the community in which the harassment takes place.

Persons who are subjected to sexual harassment often experience a loss of self-esteem, harbor doubts about their vocation, value, and abilities, and feel isolated and helpless. This often causes stress for their families as well. Victims frequently have difficulty concentrating, with the resultant disruption of academic performance and of religious activity. This disruption and stress often continue over a long period of time. Sexual harassment or the risk of it may cause a student to drop or avoid a course, change a course of study, alter vocational plans, resign from a job, or even withdraw from school.

The harasser's behavior betrays a lack of respect for others and raises questions about the individual's ability to use the power of the pastoral and teaching office appropriately. Such behavior may lead to severe sanctions, including suspension or termination from school or work. If not confronted, this behavior is likely to continue, causing further harm to others, to the harasser's family, and to the harasser's own person.

The community suffers from a loss of trust in its leadership and a loss of security for its members. This will affect the community's ability to minister effectively. In the case of Perkins as a theological seminary, there is the risk that we will lose credibility as a trustworthy institution. An environment in which sexual harassment is allowed to continue undermines the gospel message of the sacred worth of all people, and is in direct conflict with Perkins' stated mission to "prepare women and men for faithful leadership in Christian ministry." (Perkins 2016-17 Perkins *Catalog*, p. 13).
