



CPE STUDENT HANDBOOK

Updated: September 2025

**Accredited as of November 12, 2017
for Level 1A, 1B, 2A, 2B CPE and Certified Educator Program
by the Association for Clinical Pastoral Education, Inc., mailing address:
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Rev. Trent J. Thornley is certified by
the Association for Clinical Pastoral Education
as an ACPE Certified Educator and National Faculty

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WELCOME to Clinical Pastoral Education (CPE) at San Francisco Night Ministry (SFNM)

As one of some 350+ training centers accredited by the ACPE, our goal is to ensure that you receive a quality clinical spiritual education in accordance with the ACPE Accreditation Manual. Since its founding in 1925, ACPE has focused upon “the living human document” as a primary resource for learning. You will encounter yourself and others as “living human documents” while (1) providing spiritual care at night and on the streets of San Francisco; (2) counseling folks who are desperate or in crisis on our telephone Care Line; (3) facilitating and supporting our community spiritual programs and events (Open Cathedral, Open Shabbat, Open Sangha, Tuesday Gathering, Faithful & Fabulous, and emerging programs); and (4) engaging in our “ministry of awareness,” which bridges people whom we serve with people who support us.

You will learn from a variety of people: folks who are living or working on the streets; folks who are working in late-night establishments; Care Line Companions (CLCs); Night Ministers; partner organizations, such as Faithful Fools; your CPE peers and educator(s), and yourself. You will also learn about doing cutting-edge ministry in a nonprofit context and in the digital age of websites, social media, and peer-to-peer fundraising campaigns. You will join our team and learn all aspects of bringing SFNM into better relationships with our community.

You will experience a strong foundation of support—from the staff and volunteers, to the SFNM Governing Board, to the CPE Professional Advisory Group (PAG). We are here to facilitate your adult-learning, your spiritual formation, and your education in the art of spiritual care.

This Student Handbook should not be considered a contract. It is a resource to facilitate a productive learning experience, read in conjunction with the Night Ministry Manual. Current ACPE Standards and Manuals are available to all CPE Students in the following manner: Log on to www.acpe.edu – Resources – Standards & Manuals – and click the specific manual you wish to access from the menu. These include ACPE Standards, Code of Ethics (which is also in the student handbook), Accreditation and Certification Manuals.

Dostoevsky once said, “To speak to someone who truly listens, who understands your heart without judgment—there is no greater gift. And for the first time, I feel as though I am not alone. Meeting you has been like hearing a song I’ve always known but never dared to sing. You have brought me back to life, if only for a moment, and that is enough.” This is community chaplaincy at SFNM. We look forward to joining you in this odyssey of learning and service.

A handwritten signature in blue ink, reading "Trent J. Thornley".

Rev. Trent J. Thornley
Executive Director & Director of CPE
ACPE Certified Educator, National Faculty

A handwritten signature in black ink, reading "Rod Seeger".

Rev. Rodney W. Seeger
Governing Board Member & PAG Chair
ACPE Certified Educator, National Faculty

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1. ADMINISTRATION

1.1 – Memo of Support for CPE at SFNM

TO: Clinical Pastoral Education (CPE) Students at San Francisco Night Ministry

FROM: Rob Forrest, President of SFNM Governing Board

RE: Administrative Support for CPE at SFNM

As President of the Board of Governors of the San Francisco Night Ministry, I readily endorse our CPE program as an invaluable component of our nightly ministry, outreach, community programs, and presence to those whom we serve.

The San Francisco Night Ministry has provided non-sectarian, interfaith and multifaith crisis counseling, spiritual and emotional care, and referral services to people on the streets and in the middle of the night, every night of the year since 1964. You will learn more about our specific programs and clinical setting in this handbook and in the online workspaces.

For now, suffice it to say that, every night for six decades, our ordained night ministers have walked the streets of San Francisco at night providing open and affirming spiritual care, without judgment or agenda. Much like their chaplain colleagues in hospitals and prisons, the team of chaplains you will join at SFNM care for anyone and everyone, no matter their faith or circumstance. We meet people where they are. We listen. We accompany. We supply basic needs and referrals. We intervene in crises. We pray. We bless, and we are blessed. My hope is that you, too, will find many blessings in your spiritual care and in your formation process.

If you find that you have experienced a growth in your personal and professional caregiving, then we know we have achieved our purpose as a CPE training center.

A handwritten signature in blue ink, appearing to read "Rob Forrest", is positioned above the printed name.

Rob Forrest, President Governing Board

Contact: Rob Forrest
Email: forrest@sfnightministry.org



1.2 – HISTORY OF CPE AT SFNM

See also Appendix A (electronic folder) & [SFNM About Website - History Page](#)

The San Francisco Night Ministry (SFNM) has a long history of offering care in San Francisco, beginning on September 1, 1964. The first night walk on the streets was conducted on November 1, 1964, by Rev. Don Stuart and Rev. Chuck Lewis. Initially, Night Ministry operated as an extension of Christian ministry supported by a committee of local churches. In 1989, the organization formally incorporated as a California nonprofit under the name “Night Ministry,” doing business as the “San Francisco Night Ministry” (SFNM). During most of Night Ministry’s 60+ year history, students have been involved in a significant way. Jo Chadwick, our first Coordinator of Crisis Line Counselors (now “Care Line”), actively recruited students from area seminaries and other institutions of higher learning to staff our Crisis Line.

Today, SFNM is growing further into its status as a religious nonprofit that provides the social service of spiritual care to people for whom access to spiritual care is otherwise or effectively foreclosed. SFNM is a non-denominational, multifaith, not-for-profit organization.

The Clinical Pastoral Education (CPE) program at SFNM began with Rev. Rod Seeger initiating CPE at the SF Night Ministry in 2014 as an experiment. He aimed to determine if CPE would be a good fit for the SFNM context. He committed to working with SFNM until it could become an accredited center with the Association for Clinical Pastoral Education, Inc. (ACPE). The CPE program at SFNM has since become fully accredited by ACPE to offer ACPE Certified CPE™ programs at Levels 1A, 1B, 2A, and 2B, and the Certified Educator Program (CEC). SFNM is one of over 350 training centers accredited by ACPE. This accreditation ensures that students receive a quality clinical spiritual education in accordance with the ACPE Accreditation Manual. SFNM abides by the ACPE Accreditation Manual and manuals in its provision of educational training.

SFNM's approach to CPE is unique, as it functions as a community-based independent CPE center that is also its own student placement site. Students train within the ministry context of SFNM by providing spiritual care at night on the streets of San Francisco, caring on the telephone Care Line, ministering in the community programs, and communicating in our “ministry of awareness.” This learning occurs through an inductive approach.

The establishment and ongoing success of the CPE program at SFNM is also supported by the SFNM Professional Advisory Group (PAG). The PAG, composed of staff, volunteers, members of the Governing Board, Night Ministers, Care Line volunteers, and other community professionals, provides consultation and program evaluation to ensure the effectiveness of the CPE program.

SFNM's CPE program offers an innovative and flexible learning environment focused on serving marginalized populations and providing extensive experience in crisis counseling within a nonprofit organizational context. A strong foundation of support is provided by the staff and volunteers, the SFNM Governing Board, and the CPE Professional Advisory Group (PAG) to facilitate adult-learning, spiritual formation, and education in the art of spiritual care.

The Clinical Pastoral Education program at SFNM is fully accredited to offer ACPE Certified CPE™ programs of Level 1A, 1B, 2A, and 2B and Certified Educator Program by the Association for Clinical Pastoral Education, Inc. www.acpe.edu.

1.3 – CPE CLINICAL EDUCATORS & WORKLOAD

All CPE programs—including individual and group sessions as well as program management—are conducted by individuals certified by the Association for Clinical Pastoral Education (“ACPE”) as a **Clinical Educator** (Certified Educator Candidate, Associate Certified Educator or Certified Educator). The following Clinical Educators have been certified by ACPE:

The Reverend Trent J. Thornley, Esq.

Rev. Thornley is an ordained minister of the Metropolitan Community Churches and a member of MCC-San Francisco. He is also an ordained Buddhist Dharma Leader in the Tibetan Nyingma lineage of Anam Thubten, the spiritual founder of Dharmata Sangha. Trent holds a BA degree in Religious Studies from Indiana University, a JD from Indiana University, an MA degree in Buddhist Studies from the Graduate Theological Union, and a Certificate in Buddhist Chaplaincy from the Institute of Buddhist Studies.

In 2013, Trent completed four units of CPE at Saint Francis Medical Center. He then joined Sojourn Chaplaincy at the San Francisco General Hospital. While at Sojourn, Trent co-created and co-facilitated the volunteer chaplain training program. Trent went on to complete supervisory education at UCSF Medical Center. He became an ACPE Associate Certified Educator in May 2019.

Prior to a career shift in ministry, Trent practiced law in San Francisco for almost 20 years. He worked at a large downtown law firm, a tech start-up, and then, for the bulk of that period, as a solo practitioner representing tenants in habitability cases.

Trent is also an Enneagram enthusiast. He is a Certified Professional with the International Enneagram Association (IEA). He is also a past president of the IEA Board of Directors. He has presented at IEA global conferences on the topics of a Buddhist Enneagram and the Nine Gifts of the Holy Spirit Enneagram. He conducts workshops, many of which are attended by local CPE students from Bay Area centers, and other spiritual care leaders. He operates the website: www.livingenneagram.com.

The Reverend Rodney W. Seeger

Rev. Seeger has been in ministry since 1969. He served as a pastor in Lutheran congregations for six years. One year he served as Assistant Pastor, Hope Lutheran Church, Hollywood, CA. Three years he served as Associate Pastor, Trinity Lutheran Church, Park Forest, IL. Two years he served as Youth Minister, Trinity Lutheran Church, Alameda, CA while he was doing his CPE residency at Herrick Hospital, Berkeley, CA and his Clinical Educator education at St. Mary’s Medical Center, San Francisco followed by additional Clinical Educator education at the University of California (UCSF) Medical Center, San Francisco, CA.

In April 1975 he began as the Director of Spiritual Care at UCSF, a position he held until September 2005, when he retired from UCSF. During that period of time he was responsible for managing the Spiritual Care Department, which included supervising several staff chaplains, managing the budget, serving on Medical Center committees and supervising four units of CPE every year. In that thirty plus years he supervised one hundred and twenty two units of CPE.

Following retirement he began being more active in the Pacific Region by chairing the Regional Peer Review Committee, serving on the Regional Certification Committee and



chairing the Regional Certification Committee. He also served on the ACPE Certification Commission for seven years.

In addition to his work for the Pacific Region he also served as an interim CPE Clinical Educator at the following CPE centers when they needed a CPE Clinical Educator to supervise CPE students because their CPE Clinical Educator had moved to a new CPE center or had become sick and could not supervise CPE. The centers he helped with were: California Pacific Medical Center, San Francisco, CA eighteen months; Stanford Health Care, Stanford, CA six months; John Muir Medical Center, Concord, CA three months; and UCSF Medical Center for three months.

He also served as CPE Clinical Educator to nine students in clinical educator training who contracted for supervision as part of their overall journey to become certified by ACPE.

Beginning in 2014 he began CPE at the SF Night Ministry as an experiment to see if CPE would in fact work in the SF Night Ministry. If it did work, he had agreed to continue working with the SFNM until it could become an accredited center with ACPE.

Educator Workload

ACPE guidelines limit a Certified Educator to supervising a maximum of 13 full-time equivalent (FTE) students and a CEC to supervising no more than 6 students at a time.

SFNM adheres to these limitations.

 [ACPE Workload Policy](#)

1.4 – ORGANIZATIONAL CHART of SFNM

For an updated Organizational Chart and various History videos, photographs, and writings, go to our About SFNM website.

About SFNM

 <https://sites.google.com/sfnightministry.org/aboutsfnm/home>



1.5 – PROFESSIONAL ADVISORY GROUP (PAG)

The San Francisco Night Ministry (SFNM) CPE program is supported by a Professional Advisory Group (PAG), which plays a crucial role in advising the ACPE certified educators and administration on all aspects of the CPE Program and ensuring compliance with the ACPE Accreditation Manual. The PAG is composed of persons both internal and external to the CPE center who are considered stakeholders in the CPE program such as staff, volunteers, members of the Governing Board, and other community professionals.

The primary role of the PAG is to offer consultation to the educators and the center on the development of the CPE program. The PAG offers support to students and educators and participates in regular assessment and evaluation of the program and its effectiveness. This ongoing evaluation process, in which the PAG board reviews the results of ACPE program evaluations and exit interviews, is essential for addressing areas that can be improved within the CPE program through a cycle of action-reflection-new action.

The PAG typically meets three to four times a year. In addition to these meetings, PAG members are involved in other ways to enhance the CPE program, such as:

- Consulting on ways to improve the CPE Program, including reviewing materials like seminar evaluations, CPE Program Evaluation feedback, and Annual Reports.
- Meeting with students to receive feedback, such as at welcome meetings and/or exit interviews.
- Offering feedback to CPE faculty.
- Providing support to the CPE faculty.
- Serving as clinical resources/liasons for students and supervisors.
- Advocating for the CPE Program to SFNM, religious groups, and the broader community.
- Participating in Accreditation Reviews every 3 and 6 years.
- Reviewing the CPE program portfolio.
- Reviewing the CPE Student Handbook.
- Being available as a resource to CPE Interns/Residents.

The PAG functions as an important resource for ensuring the effectiveness of the CPE program at SFNM and serves as a liaison to interpret and support the CPE program within SFNM and in the larger community.

If, during the course of your training at San Francisco Night Ministry, you feel an ethical violation has occurred within the CPE program, you have the option to file a complaint through the [Incident Report Form on the SFNM Community website](#). The virtual Incident Report will be sent to Rev. Trent Thornley, CPE Director. If your complaint concerns Rev. Thornley, you should directly contact the Chair of the PAG.

Chair of the PAG: Rev. Rod Seeger, rod@sfnightministry.org.



SFNM CPE PROFESSIONAL ADVISORY GROUP

SFNM PAG BIOS & PHOTOS

Rev. Rod Seeger, Chair of the PAG
ACPE Certified Educator – San Francisco Night Ministry
SFNM Governing Board Member
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Mary Van Zomeren
SFNM Governing Board Member
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Ron King
Past President the San Francisco Night Ministry Governing Board
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Rev. Evered Cohen
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Rev. Hiroko Suzuki
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Former SFNM CPE Student
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Rev. Paul Gaffney
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Josefina McAuliffe-Rocha, MDiv from Institute Buddhist Studies | Former SFNM CPE Student
Chaplain Resident at UCSF Medical Center | UCSF Benioff Children's Hospital
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SFNM Staff on PAG:

Rabbi Jeremy Sher
Open Shabbat Manager | UCSF Chaplain
jeremy@sfnightministry.org

Rev. Molli Mitchell
Development Director, SFNM
molli@sfnightministry.org



1.6 – SFNM STAFF / STUDENT RELATIONSHIP

Scope: This policy concerns the relationship between Night Ministry staff and students.

Staff refers to experienced and/or professional personnel who serve as a facilitator, educator, trainer, or mentor to any student in order to ensure quality services for the people Night Ministry serves. This policy applies to all SFNM staff in the Org Chart.

Student refers to new CLC volunteers and trainees, CPE students, interns, fellows and the like. “CPE Students” refers to students enrolled in a Night Ministry CPE program.

Policy: It is the policy of the San Francisco Night Ministry to avail the Staff to CPE students to enhance their introduction to the many aspects of the Night Ministry and support their learning process.

Procedure: A Staff member can orient a Student in a specific aspect of Night Ministry and also can serve as a mentor by developing a relationship that invites the Student to debrief and process certain ministry experiences in order for the Student to gain insight into their spiritual care, ministry, or counseling. While in this capacity, the Staff member works in collaboration with the CPE Director to monitor and provide appropriate feedback to both students and any other relevant directors or educators.

Responsibilities of Staff:

- Establish and maintain a professional relationship with the Student, becoming acquainted with him/her.
- Assist in orienting the Student to the Night Ministry culture, i.e., people, programs, procedures, resources, and systems (formal and informal) that are part of the work and anything else the student may need to know to become an integral team member.
- Be available to provide input to the Student regarding the unique aspects of the functioning of specific Night Ministry programs and any problems the Student may experience in establishing a ministry presence.
- Be aware of opportunities to continue to help orient the Student, allowing the Student to shadow and observe encounters that might be valuable to the development of the Student’s ministerial skills and presence.
- Arrange ministry experiences for the Students that will support the philosophy of the Night Ministry as well as the individual learning goals of the Students.
- Formally or informally structure time to allow the Student to debrief encounters that present immediate concerns regarding the Student’s learning.
- Utilize appropriate methods of observing and assessing the Student’s ministry skills, e.g., shadowing on the Care Line, shadowing a night walk visit, or ministering in a Community Program. Also observe Student’s interactions with staff, review Ministry Contact documents, and dialogue with Students about specific encounters.



- Maintain open communication with the appropriate CPE Educator or supervisor regarding observations of the student's ministry work pertinent to the Student's learning of spiritual care competencies.
- Provide written input regarding the CPE Student's ministry functioning at mid-unit and at final evaluation time, if requested by the CPE Educator.

Responsibilities of Student:

- Be intentional about seeking feedback and professional consultation from the Staff on caregiving issues and/or competencies that arise during the course of the Student's provision of care or ministry.
- Share learning goals, at the Student's discretion, with the Staff in order to help facilitate the Student's learning.
- Refer to the appropriate director, educator, or supervisor – and copy the CPE Director – any complaints that may be made about the Staff; and only if appropriate and safe, consulting with the Staff and the complainant and other persons appropriate to the situation.
- Participate in a candid exit interview or exit survey or feedback opportunity.
- CPE Students will not engage the Staff in any issues involving the group process or individual education, or supervision of the CPE unit.

 [**Staff Feedback from CPE Students Form**](#)

SFNM as an organization uses action-reflection-new action to continuously improve our programs. Because CPE students and externs access many aspects of our programs, and get to know our volunteers, callers, and program participants, their perspective is invaluable.

THIS FORM IS ANONYMOUS. We do not collect email addresses on this form.

Your honest, candid, constructive feedback is most welcome. If you have a serious incident to report, such as abuse of authority, harassment, oppression, etc., you are encouraged to fill out an Incident Report Form on the SFNM Community Hub (go to SFNM Community white colored link in footer of public website).

It is most useful to identify people -- staff, board members, volunteers -- and use examples, both for praise and constructive criticism.



2. SPIRITUAL CARE CONTEXT

2.1 – CLIENT POPULATION AND MINISTRY AT SFNM

The San Francisco Night Ministry has been providing ministry and support services to the people in San Francisco for more than half a century.

SFNM provides the following primary Clinical Areas for spiritual care and CPE learning. Fuller explanation, along with hour minimums that students must meet in each area, can be found in [Section 4.5 – Methodology & Educational Resources](#).

Night Walks: Every night, ordained chaplains, from a variety of traditions, walk through the streets, bars, coffee shops, and transit stations offering a listening presence. Our night ministers gently invite relationality with anyone and everyone. We focus particularly on offering care to people in vulnerable situations, including homelessness, addiction, mental health struggles, and profound loneliness.

Care Line: Every night, SFNM operates a telephone call center. Trained volunteers and students, located across the U.S. and abroad, offer a compassionate ear to callers, creating a safe space for them to share their stories, struggles, or concerns contributing to flourishing communities. Nightly Community Calls open to all SFNM personnel are opportunities for debriefing and for students to practice facilitation and offering interfaith appropriate prayer and reflections.

Community Programs: SFNM offers weekly and monthly outdoor events. We create inclusive and welcoming spaces centered on a particular religious tradition or community, but open to everyone, regardless of faith or personal circumstances. Programs include twice weekly Christian Open Cathedral (one service in the Mission District is bilingual Spanish), monthly Jewish Open Shabbat, monthly Buddhist Open Sangha, and LGBTQ+ “Faithful & Fabulous” meetups. Our services foster a sense of community and belonging, which is crucial for mental and emotional health. SFNM partners with churches, synagogues and organizations to provide a meal at all events.

Clinical Pastoral Education (CPE): SFNM is accredited by the Association of Clinical Pastoral Education to offer certified training in deep listening, chaplaincy, and ministry to the marginalized for upcoming ministers, rabbis, and spiritual leaders of all kinds.



Ministry of Awareness: Activities inviting students to engage in public-facing spiritual care through peer-to-peer fundraising, community outreach, and collaborative cohort projects. These experiences help students integrate their personal voice, social location, and spiritual identity with SFNM's mission to increase access to spiritual care. By practicing relational leadership and advocacy, students build professional skills in communication, cultural humility, and theological reflection, while fulfilling a portion of their 400 required CPE hours. (See Section [4.3 SFNM Outcomes](#) under Ministry of Awareness for details).

Annual Vigil: Every Winter Solstice outside City Hall, SFNM partners with other organizations to conduct a memorial vigil for people who died homeless that year.

Community Walks: SFNM raises awareness by hosting small groups for a walk with our night ministers to experience our work of listening and connecting with our neighbors. Participants frequently report more humanity and empathy towards folks on the streets. Students occasionally participate and help to lead, when ready.

The CPE students join Night Ministers and Care Line Companion volunteers at night as they minister to people in San Francisco. The day-to-day presence of SFNM staff and the CPE students makes spiritual support available to people in San Francisco and they help to humanize the streets of San Francisco for people who are living and working on the streets. The CPE students also share in the responsibility of the leadership of all community programs.

At the beginning of the CPE unit, all the aspects of the San Francisco Night Ministry activities are introduced and reviewed. The students work with their Clinical Educator – in consultation with the Director of CPE, and the Executive Director – to negotiate assignments and schedules. The CPE student can function independently in any aspect of the SFNM when it is deemed appropriate by the Clinical Educator in consultation with the Director of CPE.



2.2 – THE SFNM LEARNING ENVIRONMENT

Overview

SFNM is a California-based 501(c)(3) religious nonprofit and an ACPE-accredited Clinical Pastoral Education (CPE) center. Uniquely, SFNM functions as both an independent CPE program and its own clinical placement site. Our immersive learning model emphasizes spiritual care on the streets, over the phone, and in diverse community settings.

Educational Philosophy

The SFNM CPE program is grounded in experiential, action-reflection-action learning. Students actively engage in direct spiritual care and critically reflect on their encounters to deepen self-awareness, develop competencies, and integrate theory with practice. Our approach prepares spiritual caregivers to navigate unpredictable, community-based contexts with compassion and ethical presence.

Core Components of the Learning Environment

- **Contextual Learning**
Students minister in real-world settings such as street outreach, the 24/7 Care Line, and outdoor community programs. These contexts offer rich, sometimes intense, opportunities to deliver spiritual care to people navigating homelessness, addiction, mental illness, and social marginalization.
- **Relational Learning**
Learning occurs through dynamic interaction with peers, educators, Night Ministers, and care recipients. Individual and group supervision foster collaborative growth and interpersonal insight within a supportive yet challenging community.
- **Reflective Practice**
Students are encouraged to examine their internal responses, personal narratives, and spiritual frameworks. This fosters integration of identity, ethics, and presence in spiritual care.
- **Skill Development**
Through guided practice and supervision, students strengthen competencies in active listening, crisis care, theological reflection, and spiritual assessment.
- **Integration of Theory and Practice**
Theological, psychological, and sociocultural theories are applied in real-time ministry. Students cultivate a capacity for meaning-making and spiritual support in complex and diverse contexts.



Learning Group and Supervision

All clinical education is supervised by an ACPE Certified Educator. Learning groups consist of a minimum of 3 and typically no more than 13 students (Level 1/Level 2), unless a co-supervisor is present. Group size supports meaningful participation in peer learning and ensures appropriate educator oversight. The relational environment is anchored in mutual respect, accountability, emotional safety, and confidentiality.

Continuity of Training

In the event of disruption to any component of the program, SFNM leadership will take all reasonable steps to support students in completing the unit. See Section 3.10 – Provision for Completion of Training for further details.

Section 3.10 – [Provision for Completion of a Unit of Training](#)

Access to ACPE Manuals

All students are given access to the most current ACPE materials, including the Accreditation Manual, Commission Manuals, and Manual of Procedures for Review and Appeals. These materials are accessible online at www.acpe.edu and via a dedicated computer in the SFNM office. Due to frequent updates, printed copies are not distributed. Students are directed to consult the ACPE website for the most up-to-date information.



2.3 – HOW PEOPLE AVAIL THEMSELVES OF SFNM SPIRITUAL CARE

San Francisco Night Ministry (SFNM) offers spiritual care in public and accessible ways that prioritize presence, relationship, and compassionate accompaniment. There are multiple ways people encounter and engage with SFNM's ministry:

Telephone Care Line

SFNM operates a nightly Care Line, staffed by trained Care Line Companions (CLCs). Callers reach out to speak with someone who will listen without judgment, offer prayer or reflection, or assist with referrals to community services. The Care Line is a vital point of connection, especially for those who are isolated or in distress.

Street Outreach and Night Walks

Night Ministers walk through San Francisco's neighborhoods—particularly the Tenderloin, Mission, and Civic Center areas—during evening hours. Wearing visible identifiers such as a clerical collar or spiritual stole, they are often recognized by restaurant workers, street vendors, unhoused neighbors, police officers, and others. These relationships have grown over decades. People learn about SFNM through word of mouth, and by being approached with warmth, respect, and no agenda. This ministry is often referred to as the "Art of Sauntering"—a practice of walking with sacred attentiveness and openness to spiritual encounter.

Community Chaplaincy Settings

Night Ministers are also present at memorial services, shelter visits, city events, and moments of community crisis. In these spaces, they serve as accessible spiritual caregivers—grieving, blessing, witnessing, and praying with individuals in their most vulnerable moments.

Outdoor and Virtual Community Programs

SFNM offers inclusive, spiritually rooted gatherings open to all, regardless of faith or housing status. These programs offer worship, ritual, food, conversation, and spiritual care:

- **Open Cathedral:** Twice weekly Christian worship with spiritual care (Sundays at Civic Center, Thursdays at 16th & Mission).
- **Open Shabbat:** Monthly Jewish gathering (4th Fridays at 16th & Mission).
- **Open Sangha:** Monthly Buddhist offering (3rd Mondays at Civic Center).
- **The Gathering:** Virtual community circle on Zoom (various faith traditions).
- **LGBTQ+ Outreach:** Events and walks serving the LGBTQ+ community throughout the year.



Relational Word-of-Mouth

A significant number of people are referred to SFNM by others—friends, pastors, clinicians, outreach workers, or previous care recipients. This organic referral network reflects the community's trust in SFNM's unique spiritual presence and compassionate care.

SFNM's model is rooted in walking alongside. There are no barriers to entry, no intake forms, and no requirement to profess belief. Through consistent presence in public spaces, on the phone, and in community gatherings, SFNM remains available—an accessible spiritual companion to all who seek connection, support, or simply a listening ear.

Sauntering

The “art of sauntering” on our nightly walks at SFNM is a spiritual practice, as well as a practical way to invite others into spiritual care encounters. We walk with no agenda other than offering compassionate presence and, as the relationship unfolds, our spiritual care, crisis intervention, and referral services.

Sauntering

JOHN MUIR ON THE ART SAUNTERING AS TOLD BY ALBERT W. PALMER

One day as I was resting in the shade Mr. Muir overtook me on the trail and began to chat in that friendly way in which he delights to talk with whom he meets. I said to him: "Mr. Muir, someone told me you did not approve of the word 'hike.' Is that so?" His blue eyes flashed, and with his Scotch accent he replied: "I don't like either the word or the thing. People ought to saunter in the mountains - not hike!"

"Do you know the origin of that word 'saunter?' It's a beautiful word. Away back in the Middle Ages people used to go on pilgrimages to the Holy Land, and when people in the villages through which they passed asked where they were going, they would reply, "A la sainte terre," 'To the Holy Land.' And so they became known as sainte-terre-ers or saunterers.

Now these mountains are our Holy Land, and we ought to saunter through them reverently, not 'hike' through them." John Muir lived up to his doctrine. He was usually the last man to reach camp. He never hurried. Whether Muir had the full etymology of the word saunter correct is up for grabs – but I deeply resonate with the Muir method of hiking.

EXCERPTED FROM THE MOUNTAIN TRAIL AND ITS MESSAGE (1911)



2.4 – TRIAGING OF THE SPIRITUAL SERVICE

The most common way of triage is through the telephone Care Line. The counselor who answers the call is able to reach the night minister via cell phone. If a person wishes to speak directly to the night minister the connection is made. During the time when no one is answering the Care Line a voice mail system is on. The caller can leave a message on the voice mail and when the volunteers arrive to begin work, they can call a person back or refer the night minister to the call.

As far as possible, an attempt is made to all people with whom the SFNM comes into contact, regardless of the setting, to draw upon the resources of their own religious tradition or spiritual practices. The community programs are multifaith, in that they offer services that are explicitly Christian or Buddhist, or from other traditions. Nevertheless, SFNM respects that there are a wide variety of beliefs and practices among the people who attend these programs.

Any form of evangelizing or proselytizing or converting is inappropriate.



2.5 – GENERAL INFO & RESPONSIBILITIES OF STUDENTS

This section provides essential guidelines to help you navigate your CPE unit at the San Francisco Night Ministry (SFNM). Please familiarize yourself with the following:

- Understanding how individuals access SFNM's care is fundamental to your ministry. This may include referrals, direct outreach, calls to the Care Line, or participation in Community Programs. Be aware of these typical pathways.
- Learn the procedures for prioritizing and responding to spiritual care needs within SFNM. Understand how requests are managed and your role in this process.
- Adhere to the general operational guidelines established by SFNM for all staff and volunteers, ensuring safety and well-being. **PLEASE REFER TO AND ENGAGE THE  CPE WORKSPACE AS IT CONTAINS ALL RELEVANT MATERIALS.**
- Understand the protocols for making referrals to community resources for individuals you encounter. Be aware of relevant agencies and the process for connecting people with support services.
- Adhere to the established dress code of SFNM, promoting professionalism and respect. Appropriate clothing will be required of CPE student night ministers. At SFNM, a night minister's particular symbolic clothing, a collar, head scarf, cross, star when working on the streets is not a sign of religious affiliation but a kind of "uniform" associated with function. Further, the symbolic nature of the clothing has a safety aspect. Night Minister Emeritus Rev. Lyle Beckman once commented that "though a few see a religious person negatively, most see this person as an object of affinity." SFNM also maintains "Night Ministry" jackets to wear in lieu of, or in addition to, your symbolic clothing.
- Become familiar with SFNM's office procedures, including the use of computers, communication systems, and the location of necessary supplies. Understand how to access and utilize these resources effectively.
- You will receive an orientation and tour of SFNM's facilities to become acquainted with your working environment.
- Understand SFNM's guidelines for expressing gratitude to donors, volunteers, and other supporters, as appropriate.
- Familiarize yourself with the library resources available at the SFNM office and online, which can support your learning and theological reflection.
- Know the necessary reporting sheets for documenting your ministry encounters and the procedures for submitting them. **MINISTRY CONTACT SHEETS ARE LOCATED ON THE  COMMUNITY HUB.** Accurate and timely documentation is crucial.



- Understand the purpose and process related to any consent forms required for your Clinical Educator to review your clinical materials for educational purposes. This relates to permissions for the use of a student's clinical materials.
- Strictly adhere to SFNM's policies on maintaining confidentiality regarding the individuals you serve and their personal information. Confidentiality is paramount.
- Review the SFNM organizational charts to understand the structure of the ministry and the roles of different staff members.
- If applicable, understand the procedures for on-duty rotation and your responsibilities during assigned times.
- Be knowledgeable about the rights of the individuals receiving care from SFNM and ensure your ministry practices uphold these rights.
- Be aware of parking information and the expected hours for your participation in the CPE program.
- Understand the priorities of care within SFNM to guide your engagement and response to various needs.
- If you interact with volunteers, be aware of any relevant volunteer training protocols and how your role intersects with theirs.
- If you are leading an interfaith spiritual reflection, refer to the specific guidelines provided, including time limits and the use of evaluation forms.

Students are expected to adhere to all relevant policies and procedures outlined in this handbook and by ACPE, including those related to admission, financial matters, complaints, maintenance of student records, consultation, discipline and withdrawal, professional ethics, and student rights and responsibilities. You also have access to the ACPE Accreditation Manual for further information on standards and policies. Ensure you understand the program length expectations for your unit of CPE. Familiarize yourself with SFNM's policies on data collection and student enrollment during orientation.

2. Cared-for Person/Night Minister Contacts "Parishioner" is a holdover of nomenclature used to refer to people with whom the SFNM interacts. SFNM is moving to interfaith/multifaith language. We often now say: "our neighbors" or "our folks" or "persons in SFNM's care" or "cared-for persons." You might hear SFNM staff use all of these terms interchangeably.

3. Initial Spiritual Care Assessment

The Night Ministers operate in different programmatic contexts in each component. If a Night Minister is working on the street, or during other community chaplaincy services, or at a community program, a brief and silent mental assessment of spiritual needs is used.

First make eye contact, and if eye contact is maintained, then initiate a greeting; if returned then initiating a friendly or probing question; if returned then listening for specific



needs or concerns, and so forth. Confidentiality is carefully guarded by, for example, keeping all records protected behind locked doors, destroying information regarding the names of cared-for persons at the end of shifts, etc.

4. Follow-Up Procedures

The role of the Night Minister(s) is to provide compassionate spiritual care to folks we meet while working in any of the SFNM program components. Continuity of care is ensured from night to night by requiring, for example, end of shift communications between Night Ministers regarding a person's crisis situations, requests for referrals and/or continuing contact. Night Ministers are required to report and discuss with clinical educators all situations which may require on-going provision of spiritual care, and social services referrals.

5. Weddings & Other Rituals

Night Ministers and staff have been asked to perform marriages or other rites and rituals. If this occurs the SFNM staff person will be provided with training regarding State of California marital laws as well as ecclesiastical guidelines. Referrals to specific religious clergy or for services in other-than-English for this service are also made available upon request.

6. Use of Night Ministry Offices

The SFNM office is open and available to students. In person students will be issued a key. Students may use the computers, printers, library, fridge, and all other resources as if a staff person. The SF Night Ministry Office location is kept confidential and students will be required to respect this rule. Emergency sleeping arrangements are available at the office if required.

7. Relating to Minors

Night Ministers do encounter minors, most typically adolescents, during their work on the streets. During Orientation, the specific issues and policies relating to conversations and interactions with minors are conveyed and discussed.

8. Referring Cared-For Persons

A thorough review of procedures to be used in emergency situations is provided to night ministers. Suicide prevention training is provided during Orientation and each Night Minister is provided with resource contacts and required to utilize them when needed. A '911' call for police emergencies is the most obvious example of this, but Night Ministers also have the numbers for the Mobile Crisis Unit, relevant local neighborhood police stations, the SFNM Care Line, and the Principle Night Minister, the CPE Educator, the night shift supervising Night Minister or supervising CLC, etc. Non-emergency referral contacts are provided and utilized by NMs for those in need of (for example) shelter, food programs, homeless services, etc.

9. Use of Interpreter Services

Individual SFNM staff are fluent in several languages: German, Spanish, Japanese, Chinese (both Cantonese and Mandarin). The SFNM understands fluency to mean that staff members are able to provide spiritual counseling to persons in need in their language. Night Ministers are encouraged to refer within the program to staff able to extend such services. A list of



interpreters is also provided so referrals can be made where the necessary expertise is unavailable.

10. Debriefing

Debriefing is an essential aspect of ongoing action-reflection and an essential component of self-care. Opportunities occur after every encounter, and also during the nightly Community Call from 8:45 PM - 9:15 PM. Students are encouraged to debrief often and robustly.

2.6 – NIGHT MINISTRY MANUAL

Students are expected to complete all SFNM Onboarding and adhere to the Night Ministry Manual in all relevant respects. The Manual is also available on the CPE Workspace.

 [NIGHT MINISTRY MANUAL](#)

2.7 – CLINICAL EXPECTATIONS FOR CPE STUDENTS

Because specific clinical expectations vary and change frequently for CPE students, SFNM also maintains an ongoing expectations sheet for each clinical area. These are specific guides and expectations for CPE students when participating in these areas. The Expectations sheet is also available on the CPE Workspace.

 [Clinical Expectations for CPE Students](#)



2.8 – EXTERNAL CLINICAL PLACEMENTS

SFNM offers the option of external clinical placements for students enrolled in all-online (distance) CPE units. This section outlines the policies, procedures, and expectations related to these external placements, in alignment with ACPE standards and SFNM's program values.

Definition of External Clinical Placement

An external clinical placement is a site physically separate from SFNM where an online student completes a specified number of clinical hours – **typically up to 100 clinical hours** – of direct spiritual care. These hours complement the remaining **200 clinical hours**, which are completed through SFNM's virtual ministries, primarily via the Care Line and remote programming.

The external site must:

- Provide the student with meaningful opportunities for one-on-one spiritual care (e.g., emotional support, pastoral presence) in accordance with ACPE standards.
- Be able to verify hours served and support the student's clinical learning in consultation with the Clinical Educator(s).

The site does not need to be ACPE-accredited, nor does it need to be a hospital or institutional chaplaincy department. However, it must meet the criteria outlined below and enter into a formal agreement with SFNM **prior to the start of the unit**.

Preceptor Role and Qualifications

Each external placement must designate a **Preceptor**, who serves as the student's onsite clinical supervisor. According to ACPE, a Preceptor is a "contextually relevant professional" recognized by the clinical site and by SFNM. A Preceptor must meet **one or more** of the following criteria:

1. Holds **professional licensure** or certification relevant to their setting.
2. Possesses an **advanced degree** in a professional field (e.g., ministry, counseling, nursing, social work).
3. Has received **faith group endorsement** or a local equivalent.

The Preceptor's responsibilities include:

- Orienting the student to the site and assuring the student understands the context.



- Confirming the student's learning goals (submitted by the student).
- Communicating regularly with the ACPE Certified Educator about fulfillment of the student's administrative obligations and the responsibilities outlined in the clinical site agreement. This includes the student's clinical work, work habits, and investment in the learning process at the placement site.
- Participating in a consultation with the SFNM Certified Educator and the student.
- Providing basic feedback at the end of the unit.
- Verifying the number of hours completed at the site.

Preceptors must complete the **ACPE Preceptor Orientation Presentation** (linked on the SFNM website) and submit a **current resume or CV** to SFNM before the unit begins.

Student Responsibilities and Required Steps

Before beginning clinical work at an external site, students must:

1. Identify and secure an appropriate site and Preceptor.
2. Submit the External Clinical Placement Agreement, signed by the student, Preceptor, site representative, and SFNM educator, prior to the start of the CPE unit.
3. Ensure the Preceptor completes the Preceptor Onboarding Form, with CV or resume.
4. Ensure the Preceptor views the ACPE Preceptor Orientation materials.
5. Pay the placement fee to SFNM that is listed in Section 3.2 – [Financial Policy](#). (Students may negotiate this as a stipend paid by the site or pay directly.)
6. Provide their Preceptor with a copy of their Learning Goals per the schedule deadline.
7. Attend a mid-unit consultation involving the SFNM educator and Preceptor.
8. Ensure the Preceptor completes the **final feedback form and hours verification**.

All steps must be completed **prior to the student beginning clinical work at the site**. The Placement Agreement and supporting materials can be found at www.sfnightministry.org/cpe.

 [Site Placement Website & Template Agreements](#)



3. POLICIES AND PROCEDURES

3.1 – ADMISSIONS & ONBOARDING POLICY

The San Francisco Night Ministry (SFNM) Clinical Pastoral Education (CPE) program is committed to providing high-quality experiential theological education in accordance with the standards of the Association for Clinical Pastoral Education (ACPE).

Non-Discrimination Policy:

San Francisco Night Ministry's Clinical Pastoral Education (CPE) program does not discriminate against persons because of race, ethnicity, religious/spiritual tradition, sexual orientation, gender identity, gender expression, age, or disability. This policy complies with federal, state, and local laws, and reflects ACPE's anti-racist and anti-bias values. Our admissions process is detailed in the Handbook and on our website and FAQs: [🔗 SFNM CPE Admissions](#).

Qualifications for Admission

Applicants are expected to demonstrate:

- A bachelor's degree (or equivalent experience) from an accredited institution.
- Emotional maturity, interpersonal capacity, and the ability to work within a peer group.
- A commitment to self-reflection and openness to feedback.
- Alignment with SFNM's mission to serve in community-based, justice-rooted spiritual care settings.
- For Level 2 applicants: successful completion of a previous ACPE unit and readiness for advanced outcomes.

Application Process

1. **Review FAQs** – Prospective students must read the FAQs and program details at www.sfnightministry.org/cpe.
2. **Submit Application** – Applicants must complete the SFNM CPE application form, including the ACPE cover sheet and application fee.



3. **Interview** – Qualified applicants are invited to a virtual or in-person interview with the Clinical Educator and a second interviewer (e.g., a staff member or PAG representative).
4. **Decision & Notification** – Decisions are typically issued within 2 weeks of the interview. Accepted students must submit a written confirmation and non-refundable tuition payment to secure their place. See Section 3.2 – [Financial Policy](#).
5. **Acceptance & Onboarding** – Upon acceptance, students must complete the onboarding checklist, including the signed Use of Clinical Materials Consent Form and required pre-unit steps. Upon acceptance, the applicant will receive the **Use of Clinical Materials Consent Form** in the Onboarding materials, which must be signed and returned before beginning the unit.

[Onboarding Checklist](#)

Admissions Timelines

- Applications are accepted year-round.
- Priority consideration is given to applicants applying at least 6–8 months before a unit begins. Admissions occur on a rolling basis.
- A minimum of three enrolled students is required for a unit to run. If this minimum is not met, admitted applicants may defer to a future unit or be assisted in applying elsewhere.

Recruitment & Diversity Commitment

SFNM actively cultivates relationships with seminaries, endorsing bodies, and community organizations to promote a student body that reflects a diversity of identities, traditions, and callings. We particularly seek students from historically underrepresented backgrounds and those pursuing non-traditional ministry paths.

Student Eligibility

To be eligible, applicants must:

- Hold a high school diploma or GED.
- Hold a bachelor's degree or equivalent life/ministry experience.
- Be fluent in spoken and written English.



- Be a U.S. citizen or hold a valid visa.
- Be in good standing with a faith community or spiritual practice.

Confidentiality & Records Handling

All application materials are stored securely within a password-protected folder in SFNM's Google Workspace, accessible only to authorized staff (Executive Director, CPE Director, administrative personnel, and Governing Board President, if applicable).

Right to Rescind

The Clinical Educator may rescind admission at any time prior to the start of the unit. Deposits will be refunded if the offer is withdrawn after acceptance.

Program Cancellation Policy

If fewer than three students enroll in a unit, SFNM reserves the right to cancel. Admitted students may:

- Defer to a future unit.
 - Be supported in applying to another accredited CPE program. If a student withdraws after a unit begins and the group falls below the minimum, SFNM will attempt to maintain the cohort or facilitate transfer.
-



3.2 — FINANCIAL POLICY

Purpose: To outline all financial requirements of the Clinical Pastoral Education program.

Policy: It is the policy of the Clinical Pastoral Education Program to inform students about all fees and stipends pertaining to the CPE program.

1. Tuition for a single unit of training of Level 1A, Level 1B, Level 2A, and Level 2B CPE at SFNM is **\$900**. This is the same tuition for each consecutive unit. There is **\$0 tuition** for CEC CPE. There is an additional **\$1,500** clinical placement fee for online-only distance students utilizing an external clinical placement (2.8 - [External Clinical Placements](#)).
2. Applicants accepted for training are requested to submit tuition and placement fee (checks made payable to SFNM or through website donation), within two weeks of receiving the letter of acceptance, and certainly on or before the start of the CPE unit.
3. **Tuition is not refundable** if an individual decides to not enter the unit, withdraws from the unit of training, or is requested to leave by the supervisor.
4. If an individual must withdraw from a unit of training due to illness or serious accident—or comparable unforeseen circumstances deemed acceptable by the supervisor—tuition will be refunded on a pro rata basis.
5. Level 1 and Level 2 students will receive a **\$800** stipend upon successful completion of the CPE unit, and upon meeting all requirements in the Agreement for Training, On-Boarding Packet, and Student Handbook. Students need to provide their own medical insurance.
6. The CPE program at SFNM currently has no scholarship assistance available to assist with tuition.
7. Students admitted into the CPE program will be required to provide their own health insurance in case they are injured while providing spiritual care services or participating in education in connection with SFNM. SFNM shall not be responsible for any injuries the interns may sustain in connection with CPE training and clinical work at SFNM.
8. SFNM currently has no compensation structure or stipends for CECs, though we can assist with the application for grants or external funding. CECs are otherwise self-funded. CECs are required to use best efforts in at least one peer-to-peer fundraising effort, which helps to defray SFNM's dues for the CEC owed to ACPE, and otherwise supports SFNM.



3. 3 - Complaint / Grievance Policy

Purpose

San Francisco Night Ministry (SFNM) is committed to fostering an educational environment grounded in respect, transparency, and justice. This policy ensures the right of all CPE students at SFNM to a confidential process for raising and resolving complaints. It applies to violations of ACPE or SFNM ethical, educational, or professional standards and is administered by the Clinical Educator, Executive Director, and Professional Advisory Group (PAG). Students receive this policy during orientation.

Definitions

- **Complaint:** A written concern alleging a violation of ACPE or SFNM standards, policies, or ethics.
 - **Grievance:** A formal complaint requiring institutional investigation and response.
 - **Incident Report:** A written report of a concern, conflict, or experience requiring informal or formal resolution. SFNM provides an Incident Report Form (see below).
 - **Student:** A currently enrolled individual in any SFNM CPE unit.
 - **Mediation:** A voluntary conflict resolution process led by a neutral third party.
-

Policy Summary

SFNM encourages informal resolution of concerns whenever possible, and at the level of the dispute occurrence, approached in a spirit of mutual respect and learning. Students, staff, and educators are expected to engage conflict with honesty, empathy, and a shared goal of growth and mutual understanding.

SFNM recognizes that this process is not always possible, feasible, or advisable. If a matter cannot be resolved informally, students may submit a formal **Incident Report** or grievance to initiate a structured process of review and resolution.

Procedures

I. Informal Resolution

- Students are encouraged to speak directly with the person involved (e.g., peer, educator) if appropriate.
- If unresolved, the student should bring the concern to the Clinical Educator.
- The Clinical Educator will schedule a resolution meeting within three (3) business days.
- If the concern involves the Clinical Educator or is not resolved informally, the student may proceed with a formal grievance.

II. Filing a Formal Complaint or Incident Report

To initiate a formal process:

1. Complete the **SFNM Incident Report Form**.



Follow the guidelines and Incident Report Form located on the Community Hub and [CPE WORKSPACE](#).

2. Include: a clear description of the issue, names and dates involved, any supporting documentation, A statement of desired outcome
3. Submit the form to one of the following: Clinical Educator, CPE Director, Executive Director, or PAG Chair

III. Internal Resolution Process

Once a report is received:

- The Clinical Educator, CPE Director, or Executive Director will respond within seven (7) business days.
- A meeting with the student and relevant parties will be scheduled within fourteen (14) days.
- If unresolved, the concern will be reviewed by a PAG Grievance Subcommittee (typically 3–5 members).



- The committee may request written statements or interviews and recommend actions.
 - A final written decision will be provided within sixty (60) business days of receipt.
-

IV. Appeals & Complaints to ACPE

Students may file an appeal or a complaint with ACPE at any point (see below), with or without engaging SFNM's internal process. ACPE encourages mediation when appropriate and offers a formal process through its Ethics Commission.

Non-Retaliation

Students will not face retaliation for submitting a complaint or participating in a grievance process. All concerns are handled confidentially and with care for the dignity of all involved.

Confidentiality

SFNM will strive to maintain confidentiality throughout the complaint process, to the extent possible and appropriate, respecting the privacy of all parties involved. However, in filing a complaint with ACPE, the complainant consents to the disclosure of relevant information to the process investigators, adjudicators, and the respondent.

Filing Complaints Directly with ACPE

Students have the right to file a formal complaint directly with ACPE at any time. Students may bypass SFNM complaint procedures when doing so.

Information on how to file a complaint with ACPE, including relevant policies and the complaint form, can be found on the ACPE website:

<https://www.manula.com/manuals/acpe/acpe-manuals/2016/en/topic/part-two-processing-complaints-of-ethics-code>

The Executive Director of the ACPE: Executive Director, Association for Clinical Pastoral Education, Inc., mailing address: ACPE: The Standard for Spiritual Care and Education
1 Concourse Pkwy, Suite 800, Atlanta, GA 30328
(404) 320-1472 (Phone 404/320-1472; Fax: 404/320-0849; Website: www.acpe.edu).



Complaints may also be sent to the Association of Professional Chaplains via the Executive Director of the APC: 2800 W. Higgins, Suite 295, Hoffman Estates, Illinois 60169, 847-240-1014, confidential@acpe.edu OR info@professionalchaplains.org.

The student has a right to omit the local process and complain directly to the National ACPE Office at any time.

Complaints Alleging Violations of ACPE Educational Standards or Accreditation Complaints

The Accreditation Commission of the Association for Clinical Pastoral Education, Inc. (ACPE) takes seriously any complaint alleging violations of education standards within accredited programs. The Accreditation Commission has final authority to determine whether violations of ACPE standards have occurred and to determine final disposition of complaints. The policies and procedures for filing an educational complaint, conducting mediation and hearings and addressing complaints are found in the ACPE Accreditation Manual Available on the ACPE website. An ACPE Complaint form is available on acpe.edu – Resources – Complaint Form.

Key ACPE Links

ACPE Complaint & Ethics Resources

-  [Policy for Complaints Alleging Violations of ACPE Education Standards](#)
-  [Policy for Complaints Against the Accreditation Commission](#)
-  [Professional Ethics Violations](#)
-  [Whistleblower Policy](#)

ACPE Outcomes

-  [Outcomes and Indicators for Levels 1A, 1B, 2A, 2B CPE](#)
-  [Competencies for Certified Educator CPE](#)



 [Student Achievement Levels 1 & 2 Criteria](#)

 [Student Achievement CEC Programs](#)

ACPE Contact Information

ACPE, Inc.

1 Concourse Pkwy, Suite 800

Atlanta, GA 30328

Phone: (404) 320-1472

Fax: (404) 320-0849

Email: acpe@acpe.edu

 [Contact Page for ACPE](#)

 [ACPE Staff Directory](#)



3.4 – MAINTENANCE OF STUDENT RECORDS POLICY

San Francisco Night Ministry (SFNM) is committed to protecting the privacy and integrity of student records in accordance with the guidelines of the Association for Clinical Pastoral Education (ACPE), federal and state law, and ethical best practices.

Purpose & Scope

This policy outlines how SFNM maintains, stores, and grants access to CPE student records, and ensures students' rights to review, amend, and control the release of their personal educational information. This policy applies to all students currently or previously enrolled in an SFNM CPE unit.

Policy Summary

- All student records are the property of SFNM.
- SFNM guarantees students the right to inspect, request amendment of, and control the disclosure of their records.
- Student records are not released without written consent, except in limited cases permitted by law or ACPE policy (e.g., accreditation review, legal compliance, risk to health/safety).
- Students will receive this policy in the CPE Handbook at the beginning of their unit.

Official Student Record Includes:

1. The ACPE Face Sheet (Application Form)
2. The Certified Educator's final evaluation
3. The student's self-evaluation



- Students may submit an addendum or response to be included in the record

Note: Students are responsible for maintaining their own copies of evaluations. SFNM will not retain evaluations permanently.

Retention and Storage

- Records are stored securely within SFNM's Google Workspace behind its organizational firewall and in a LOCKED folder with limited access by the CPE Educator and, only as necessary, by the Executive Director and President of the Governing Board and authorized administrative support for filing purposes only, and not for review of the substance of confidential information.
 - Only authorized program personnel may access records: ACPE Certified Educator(s), CECs, or administrative support staff with legitimate educational interest.
 - If the program closes, records will be secured and transferred to ACPE for permanent retention.
 - Records will be retained for **at least 10 years**, after which they may be destroyed except for the ACPE Face Sheet and use of Clinical Materials Consent Form(s), which are retained indefinitely.
-

Access and Review

- Students may review their record within 45 days of submitting a request via email.
- Copies will be provided upon request; if the student cannot come in person, a copy will be sent.
- Financial holds do not prevent review; however, records may be marked "not available for official use" if there is an outstanding balance.
- Information identifying other students or patients will be redacted prior to release.

Confidentiality and Separate Records

- Health records (physical or mental) and employment records are kept in separate, secure files per HIPAA and ADA regulations.
 - Supervisory notes by Certified Educators and Certified Educator Candidates are private and not considered part of the student record.
 - Verbatims, case studies, or other materials naming other individuals will be redacted or destroyed unless anonymized or permission is granted.
-

Annual Notice and Student Consent

SFNM publishes an annual notice outlining: how records are stored, who has access, retention and destruction protocols, and how students can review their records.

Records may be used for research purposes only with the student's written permission. No personally identifiable content will be shared without consent.

Violations and Reporting

Any concern regarding a breach of student record policy may be reported to the Chair of the ACPE Accreditation Commission at www.acpe.edu.



Annual (FERPA) Notice Regarding CPE Record

San Francisco Night Ministry (SFNM) guarantees to its ACPE students the rights to inspect and review their education records, seek to amend them, to specify control over release of their record information and to file a complaint against the program for alleged violations of these Family Education and Privacy Act (FERPA) rights.

1. Directory Information:

Directory information is student information not generally considered harmful or an invasion of privacy if released. It includes the student's name, address, email, telephone number, date of birth, religious preference and/or denomination, previous education, and may include a photo.

Required electronic evaluation filing as well as completion of unit and enrollment information are transmitted to the ACPE office. All other information is released only with the student's written, signed, dated consent specifying which records are being disclosed, to whom, and for what limited purpose. Students can restrict or opt out of release of directory information by giving a written and signed memo to the ACPE Certified Educator.

2. Student Record:

SFNM defines a student record as any record (Paper, electronic, video, audio, biometric, etc.) directly related to the student from which the student's identity can be recognized. Our student records are maintained by our ACPE Certified Educator or a person acting on behalf of SFNM. A copy of the ACPE Certified Educator's evaluation report will be given to the student. The CPE Educator's evaluation, the student's evaluation, and the ACPE application face sheet are part of the student record.

3. Records Management:

SFNM will keep student records for at least ten (10) years. These records shall not be open to anyone outside the ACPE Center except with the student's written request unless the release of the information would protect the health or safety of the student or others and for the purpose of accreditation or complaint review or as required for legal processes. After ten years, SFNM may destroy the student record except for a face sheet with identification information.

If and when our ACPE program closes, the appropriate ACPE Accreditation Commissioner arranges the secure storage of all student records of closed programs. The Accreditation Commission Chair and ACPE office will be informed of the record's location.

Students will be able to review their record within twenty-one (21) days of their request. Record inspection cannot be denied based on the student's inability to come to our Center or outstanding financial obligations. In the latter case, we will note on the copy sent, "NOT AVAILABLE FOR OFFICIAL USE." When a student record contains identifiers of another



student, those will be redacted. Students are responsible for maintaining their own files for future use. SFNM will not keep a permanent file or evaluation reports, though some class work may be available on the Google Classroom for a limited time following the program (to be communicated in the Exit Checklist). CPE students are expected to give written consent for copies of the CPE Educator's evaluation reports (and their own, if applicable) to be sent to individuals or their schools or programs. A student has the right to object to the record content. If not negotiable, the written objection will be kept with and released with the record. Grades are exempted from this right.

Material written by students, such as verbatims and case studies, will be secured in the limited-access Google Classroom, or destroyed or, if they are part of the student's record, will have the identifiable information about everyone other than the student redacted. Process notes may be kept by the ACPE certified educator. These process notes are for the exclusive use of the Clinical Educator and are not considered a part of the student's record. They are kept separately from the student record. Persons seeking certification as an ACPE Certified Educator shall not use personally identifying material about CPE students without the written permission of the student. Either the identity of the student must be redacted or the student must give written permission to use the material. Any health records (mental and physical) must be kept in locked, limited access files separate from other student records. Their use and release is subject to ADA and HIPPA regulations. Certain safety and employment records are subject to other federal regulations and state laws and are kept separately.

4. Access to Student Records

Any and all of paper ACPE Student Records are kept in a locked cabinet within our office. Only education officials have access to our student records based on their role within our center. The SFNM Director of CPE who supervises the ACPE program at SFNM and appropriate administrative support staff, as well as any ACPE Certified Educator or ACPE Certified Educator Candidate associated with SFNM may have access to the student file. Based on legitimate educational interest for selection, assessment, and evaluation of students, if information in student records or in our ACPE Certified Educator's records is considered of research value, the student files may be accessed by another ACPE Certified Educator who desires to collect and use the student material for research, a release form will be made available for the student's signature. No personally identifiable material will be used for research without the student's signature. No personally identifiable material will be used for research without a student's written permission for its use.

5. Violations

Violations of these protocols may be reported to the chair of the Accreditation Commission at: Association for Clinical Pastoral Education, Inc. [🔗 Contact Page for ACPE](#)



Consent to Maintain the Privacy of CPE Student Records at San Francisco Night Ministry

To keep in compliance with Family Education Rights and Privacy Act (FERPA) to protect the privacy of student educational records, all CPE students will complete the following form:

1. I give consent to use my CPE application materials for my Clinical Pastoral Education (CPE) interview by approved CPE interviewers at SFNM.

Yes_____ No_____

2. I give consent to file my CPE application materials as part of my educational record of CPE in the waiting period prior to the CPE interview and through the course of my CPE Student and Alumni status should I obtain CPE student status at SFNM.

Yes_____ No_____

3. I give consent to disseminate my directory information (name, telephone/cell and pager information) within SFNM facilities for the purpose of keeping contact within SFNM and fulfilling my responsibilities as an Night Minister Student.

Yes_____ No_____

4. I give consent to send my directory information (name, type of CPE unit, occupational status during CPE, gender and religious affiliation) in compliance with ACPE accreditation unit reporting requirements should I obtain student status at SFNM and complete one of more units of CPE.

Yes_____ No_____

Name of CPE Applicant/CPE Student

Signature of CPE Applicant/CPE Student

Date



3.5 - CONSULTATION POLICY

Consultation is an essential aspect of CPE at SFNM. Through consultation, students receive support, feedback, and guidance that contribute to the development of their professional competence, personal formation, and progress toward achieving ACPE Level 1 and Level 2 Outcomes, as well as CEC outcomes.

Purpose

This policy defines how consultation is structured and used within SFNM's CPE program. Consultation offers students multiple avenues to reflect on their learning, engage ministry challenges, deepen their awareness, and integrate feedback across diverse contexts of care.

Scope

This policy applies to all SFNM CPE students, ACPE Certified Educators, ACPE Certified Educator Candidates (CECs), Professional Advisory Group (PAG) members, Night Ministers, trained phone counselors (Care Line Companions), and SFNM staff.

Policy Summary

The SFNM CPE program encourages students to actively seek consultation as a vital element of their educational process. Consultation is offered both informally and formally through structured supervision, community resources, and engagement with educators and peers. Students are expected to initiate consultation regularly and make use of available resources throughout the unit.

Note: Students are also expected to adhere to the policy on SFNM Staff / Student Relationships - specifically with respect to the kinds of consultations that must be brought into the CPE education process.

1.6 – [SFNM Staff / Student Relationship](#)



Consultation Pathways and Procedures

- **Educator Consultation:** Each student meets regularly with their assigned ACPE Certified Educator or CEC. These individual supervision sessions are a primary source of formative consultation and help integrate learning goals with real-time ministry.
- **Learning Contract Integration:** Consultation strategies are built into each student's individualized learning contract. Educators help students identify key consultation supports for their development.
- **Night Ministry Team Consultation:** Students can consult with Night Ministers, Care Line companions, and ministry program staff about clinical situations encountered during Night Walks, phone line shifts, and outreach events.
- **Professional Advisory Group (PAG):** PAG members are available to provide consultation on matters of spiritual care, ethics, professional development, and the CPE program's structure. Students are encouraged to reach out to them for broader vocational or theological reflection.
- **Administrative Consultation:** Students may request a meeting with the SFNM Director of CPE or the Executive Director regarding organizational or programmatic matters not addressed through clinical supervision.
- **Formal Consultation for Level Progression:** When students are nearing completion of Level 1 Outcomes and seek to transition into Level 2, a formal consultation may be scheduled with the Certified Educator and/or PAG. This consultation helps assess readiness and next steps in the learning process.
- **Additional Consultation Upon Request:** Students may request additional consultation at any point in the unit beyond their scheduled sessions if a clinical or educational need arises.
- **Consultation for Employment or Vocational Discernment:** SFNM educators and PAG members are also available to support students exploring career paths in chaplaincy, ministry, or spiritual care. This may include resume review, networking, and guidance on future CPE units or certification pathways.



3.6 - DISCIPLINE, DISMISSAL AND WITHDRAWAL POLICY

Purpose

The purpose of this policy is to establish a fair and transparent procedure for addressing student conduct, performance concerns, or institutional changes that may lead to disciplinary action, probation, dismissal, or withdrawal from the CPE program.

Scope

This policy applies to all students enrolled in the San Francisco Night Ministry (SFNM) Clinical Pastoral Education (CPE) program, and to all ACPE Certified Educators and Certified Educator Candidates providing supervision in the program.

Policy

SFNM is committed to maintaining a supportive, respectful, and professional learning environment. However, there may be instances in which student behavior or performance falls below ACPE and SFNM standards, requiring intervention. This policy outlines the procedures for addressing concerns, issuing disciplinary action, and managing voluntary or involuntary withdrawal.

A. Disciplinary Action

1. Identification of Concern

Concerns about student conduct, professionalism, learning progress, or ethical behavior may be raised by the ACPE Certified Educator, SFNM staff, or fellow students (following the complaint procedures in Section 3.2).

2. Informal Resolution

Most issues can be addressed through open dialogue and feedback. The Clinical Educator will attempt informal resolution first, providing students with the opportunity to self-correct.

3. Formal Review and Probation

If concerns persist or are more serious, the Clinical Educator, in consultation with the Director of CPE and possibly the Professional Advisory Group (PAG), may initiate a formal review. A student may be placed on probation with written notice that includes:

- The specific concerns
- Required corrective actions



- A timeline for reassessment
- Possible outcomes, including dismissal

4. Dismissal

If a student fails to meet probation conditions or engages in egregious conduct, dismissal may be recommended. The ACPE Certified Educator, in consultation with the CPE Director and the PAG, will finalize the decision. Examples of egregious conduct that may warrant immediate dismissal include but are not limited to:

- Verifiable sexual harassment or discriminatory behavior
- Violation of patient, staff, or peer confidentiality
- Abuse of pastoral authority, including coercive spiritual practices or proselytizing
- Falsification or plagiarism of application materials, written assignments, or documentation
- Threatening behavior or actions that compromise the safety of others
- Theft, destruction, or misuse of program or institutional property
- Repeated failure to attend required sessions without adequate explanation
- Consistent disruption of the group learning process
- Deceptive self-representation, including misrepresentation of credentials, identity, or affiliations
- Failure to negotiate or adhere to an Individual Learning Contract
- Non-compliance with SFNM or ACPE ethical standards
- Behavior unbecoming of a spiritual caregiver or chaplain, including overt hostility or insubordination
- Misuse of technology, confidential materials, or organizational systems
- Repeated refusal to engage in the learning process, peer work, or pastoral duties as assigned



Dismissal from the program results in immediate cessation of all program participation. The student must return all materials and keys, and SFNM access (including to Google Workspace) will be revoked.

5. Notification of Dismissal

The student will receive written notification detailing the reason for dismissal and the effective date. The decision and process will be documented.

6. Appeal Process

Students may appeal a dismissal decision by submitting a formal written appeal, which will be reviewed per SFNM and ACPE guidelines. Appeals are reviewed by a designated internal body or the ACPE Commission when necessary.

B. Withdrawal from the Program

1. Voluntary Withdrawal

Students may withdraw at any time by providing written notice to their Clinical Educator and the CPE Director. An optional exit interview may be offered.

2. Involuntary Withdrawal (Programmatic Reasons)

If SFNM cancels a unit (e.g., due to low enrollment or institutional change), students may be required to withdraw. SFNM will assist in finding alternate ACPE-accredited placements. These actions are documented in the ACPE Accreditation Portfolio.

C. General Procedures

1. Documentation

All disciplinary and withdrawal actions will be documented in the student's educational record and handled according to confidentiality policies.

2. Student Records

Students may request to review their records in writing, per Section 3.4 – Maintenance of Student Records Policy.

3. ACPE Notification

In cases of adverse action such as dismissal, SFNM will notify the ACPE Accreditation Commission in accordance with ACPE policies.



3.7 – STANDARDS OF PROFESSIONAL ETHICS POLICY

Purpose

To outline the ethical standards expected of all individuals involved in the Clinical Pastoral Education (CPE) program at San Francisco Night Ministry (SFNM), including Certified Educators, students, staff, volunteers, and ministry leaders. This policy ensures professional integrity and upholds the mission, values, and expectations of both SFNM and ACPE.

Scope

This policy applies to all CPE students, ACPE Certified Educators and Candidates, Night Ministers, Care Line Companions, ministry staff, volunteers, and other individuals acting on behalf of SFNM in a professional capacity.

Overview

SFNM requires all representatives of SFNM to uphold the highest standards of professional and ethical conduct in keeping with the ACPE Code of Professional Ethics, the values of SFNM, the Association of Professional Chaplains (APC), and applicable professional codes or religious bodies. This includes:

- Behaving with integrity and respect in all interactions.
- Practicing within appropriate professional boundaries.
- Honoring confidentiality and maintaining the dignity of those served.
- Acting as a responsible steward of SFNM's mission, resources, and public trust.
- Avoiding misuse of professional authority, technology, or spiritual influence.
- Promoting the well-being of the whole person by attending to spiritual, emotional, biological, sociological, and psychological dimensions of care. This is carried out in collaboration with colleagues across disciplines in the helping professions.
- Practicing equity and inclusion by rejecting, resisting, and not participating in any form of unjust discrimination based on identity, background, ability, or belief.



- Maintaining integrity by treating every person with dignity, regardless of faith, age, gender identity, sexual orientation, race, ethnicity, national origin, cultural background, or physical/mental ability.
- Approaching each person's religious or spiritual convictions with reverence, openness, and cultural humility. Avoiding imposing one's own theology or practices on those served or supervised. **All forms of proselytizing are prohibited.**
- Refraining from all forms of sexual misconduct, including but not limited to: sexual abuse, sexual exploitation, sexual harassment, requests for sexual favors, and any verbal, physical, or visual behavior of a sexual nature that is inappropriate, exploitative, or coercive.
- Seeking consultation with colleagues or making appropriate referrals in the best interest of the person served, when a care recipient's needs exceed one's scope of competence or ability.
- Refraining from or excusing oneself from care encounters where there is a conflict of interest or when the care provider is too destabilized, overwhelmed, triggered, or otherwise unbalanced to hold space and offer quality care.
- Supporting the well-being of colleagues, and speaking up with care when a colleague's conduct appears to jeopardize their integrity or the safety of others.
- Upholding and advancing the mission, vision, and values of San Francisco Night Ministry.
- Stewarding well the time, facilities, supplies reputation,, and community trust of SFNM.

All individuals affiliated with SFNM are expected to act in a way that reflects positively on themselves, the program, and those they serve.

Expectations for All Participants

All students, educators, staff, and volunteers will:

- Adhere to all SFNM policies, procedures, and program expectations.
- Maintain appropriate professional appearance, demeanor, and communication.
- Represent themselves and their credentials honestly.



- Avoid all forms of discrimination, exploitation, or harassment.
 - Protect the confidentiality of patients, peers, and staff.
 - Use SFNM systems, spaces, and technologies responsibly.
 - Uphold their spiritual tradition or ordaining body's ethics and guidelines.
-

CPE Student-Specific Responsibilities

CPE students must also:

- Follow the ACPE Code of Professional Ethics and all related SFNM policies.
- Engage in honest, respectful, and constructive participation in group work and supervision.
- Treat clinical encounters and CPE group materials as confidential.
- Document all care interactions on the required data sheets and tracking systems.
- Represent SFNM appropriately in all ministry, communications, and public-facing roles.
- Participate in SFNM's unique ministries, including the Care Line, Night Walks, and community programs, with professionalism and cultural humility.
- CPE students are encouraged to respectfully “try on” or explore spiritual practices from diverse traditions, especially when facilitating or participating in SFNM’s community-based, interfaith programs; however, **only when and to the extent it is in integrity with their own tradition.**

Students acknowledge and consent that:

- Their written materials and evaluations may be used for educational, accreditation, or research purposes, with appropriate confidentiality protections.
- Their participation may be observed live or through recordings for learning and review.
- SFNM retains the right to use anonymous data and educational artifacts for ACPE compliance, program review, and training.

Clinical Educator Responsibilities

SFNM ACPE Educators shall:

- Respect the confidentiality, spiritual dignity, and growth of all students.
 - Avoid inappropriate dual relationships, including emotional or spiritual exploitation.
 - Provide a safe and ethically sound learning environment.
 - Maintain appropriate supervision notes separate from student records.
 - Not release student evaluations or personal data without appropriate student consent (unless required by law or for health and safety reasons, in consultation with ACPE).
 - Model the ethics of the profession in all clinical and educational contexts.
-

Confidentiality & Professional Conduct

- Confidentiality is expected in all ministry encounters and within the peer group.
 - Sharing of confidential material outside of group sessions, including online, social media, text, or informal contexts, is strictly prohibited.
 - SFNM recognizes that information shared in CPE groups is educational, not sacramental; confidential disclosures may be shared with supervisors when necessary to promote learning or care.
-

Ethical Concerns and Reporting

Ethical violations or misconduct may be reported using SFNM's Incident Report Form or by following the Complaint Policy.

 [**INCIDENT REPORT**](#)

Section 3.3 – [Complaint / Grievance Policy](#)



Informal resolution is encouraged first when appropriate. Formal complaints may be submitted to the Clinical Educator, CPE Director, Executive Director, or PAG. Students may also file complaints directly with ACPE at any time - see Section 3.3.

Reference Materials and Ongoing Ethics Education

All students are expected to be familiar with:

- ACPE Code of Professional Ethics

 [ACPE Code of Ethics](#)

- SFNM Complaint & Grievance Policy

Section 3.3 – [Complaint / Grievance Policy](#)

- Night Ministry Manual and this CPE Student Handbook

Section 2.6 – [Night Ministry Manual](#)

- Policies on general caregiving, including confidentiality, boundaries, and spiritual care ethics, and SFNM Staff / Student relationships

Section 2.5 – [Guidelines & General of SFNM Caregiving](#)

Section 1.6 – [SFNM Staff / Student Relationships](#)

- Clinical Expectations for SFNM CPE Students

Section 2.7 – [Clinical Expectations for CPE Students](#)

Students affirm their understanding of and agreement with these expectations by signing the Agreement for Training at the beginning of each CPE unit.

Section 3.9 – [Agreement for Training](#)



3.8 - RIGHTS AND RESPONSIBILITIES FOR CPE STUDENTS

Purpose

To clearly inform students of their rights and responsibilities within the San Francisco Night Ministry (SFNM) Clinical Pastoral Education (CPE) program, in accordance with ACPE standards and SFNM values.

Scope

This policy applies to all students enrolled in SFNM's CPE program.

1. Rights of CPE Students

Students enrolled in CPE at SFNM have the right to:

- **A comprehensive orientation**, including:
 - Overview of SFNM's administrative structure and spiritual care programs.
 - Introduction to key policies including confidentiality, documentation, complaints, and use of technology.
 - Clear expectations for attendance, time commitments, and on-call duties.
 - Access to the CPE Student Handbook, ACPE Standards, and complaint procedures.
 - Instructions for accessing the ACPE website (www.acpe.edu) and relevant complaint policies (e.g., whistleblower, ethics, education standards).
- **Respect and dignity** in all interactions, regardless of background or identity.
- **Freedom of belief**, with the right to hold and practice one's own theological, philosophical, or spiritual perspectives without imposition.
- **Supervision by a qualified ACPE Certified Educator**, including synchronous individual and group supervision in-person or via video conferencing.



- **Protection from exploitation**, including assurance that educator-student and peer relationships remain professional and with good boundaries.
 - **Confidentiality of personal material**, including any material shared in supervision or peer groups. Students agree not to share information disclosed within CPE outside of the group setting.
 - **Access to grievance procedures**, with the right to file a complaint locally or directly with ACPE at any time. Students are provided links and instructions for accessing ACPE's complaint process online.
 - **Participation in a peer group**, with a minimum of three CPE students engaged in shared learning.
 - **Access to learning resources**, including SFNM's small physical library and online educational tools.
 - **Opportunities for consultation**, with ministry staff, Care Line counselors, educators, and the Professional Advisory Group (PAG), per the Consultation Policy.
-

2. Responsibilities of CPE Students

CPE students at SFNM are expected to:

- **Follow all policies and procedures** outlined in the SFNM CPE Handbook, the CPE Workspace, the Community Hub, the Night Ministry Manual, the Clinical Expectations of CPE Students, and the Care Line Companion Workspace.
- **Understand and uphold professional ethics**, including the ACPE Code of Professional Ethics and SFNM's Standards of Professional Ethics.
- **Complete all programmatic and educational requirements**, including 400 hours per unit (300 clinical, 100 education).
- **Collaborate with peers, volunteers, and SFNM staff**, participating respectfully in group sessions, shared learning, and spiritual care delivery.
- **Provide professional spiritual care** to all individuals served by SFNM, including individuals experiencing homelessness, community members, board members, staff,



and others.

- **Maintain confidentiality** of those served and of peer interactions, both verbally and in documentation.
- **Create and engage a learning contract**, with support from their educator and peers, including goals for formation and clinical competence.
- **Maintain thorough documentation**, including statistical reporting through Ministry Contact Sheets ("Beige Sheets," etc.) and tracking all hours served.
- **Report safety concerns**, incidents, or any urgent spiritual care matters to appropriate SFNM supervisors or educators in a timely manner.
- **Support a positive "can do" culture of accountability**, maintaining a positive spirit that assumes good intentions and reporting violations of SFNM policy or student misconduct to appropriate personnel.
- **Refer learning concerns or group process issues** to their assigned ACPE Certified Educator, and not triangulate staff into CPE learning issues, process group or interpersonal dynamics, or issues of deeper spiritual or emotional formation.
- **Promote SFNM's values** of listening, hospitality, equity, and nonjudgmental care in all interactions.

These rights and responsibilities are reviewed during orientation and affirmed by students and educators at the beginning of each unit.



3.9 – AGREEMENT FOR TRAINING

Purpose: To provide an agreement for training between the student and the ACPE certified educator that outlines critical features of the CPE program.

Scope: SFNM CPE Students

Policy: The ACPE Certified Educator and CPE student will sign and date the agreement for training and it will be placed in the student's file within the first two weeks of the unit

Procedure: The Clinical Pastoral Education program at San Francisco Night Ministry (SFNM) is accredited to offer Level I/II, and Certified Educator CPE by the Association for Clinical Pastoral Education, Inc., 1 Concourse Pkwy, Suite 800, Atlanta, GA 30328, (Phone 404/320-1472; Fax: 404/320-0849; Website: www.acpe.edu). Being admitted, you have become part of a complex educational process to provide spiritual care services in the clinical areas of SFNM (on the streets, on the Care Line, in the community programs, and in our "ministry of awareness" in relation to both those who we serve and those who support SFNM).

The Agreement for Training is located among the "paper" Onboarding Forms:

APPENDIX 1A OnBoarding Forms & Student Agreement (Example)

This document identifies specific expectations to which you must agree in order to train in the CPE Program. Your initials under each section evidence informed consent and agreement to conduct yourself according to terms herein.



3.10 – PROVISION FOR COMPLETION OF A UNIT OF TRAINING

Purpose: To provide a process for ensuring the completion of an in-process CPE unit.

Scope: SFNM CPE Students, CPE Educators, Administrative Support, Pacific Community of Practice

Policy: San Francisco Night Ministry (SFNM) is dedicated to ensuring that students in its Clinical Pastoral Education (CPE) program have the support and guidance needed to successfully complete each training unit. The program will clearly outline its expectations, including the required time commitment, during the admissions process for all CPE programs.

In the event of unexpected circumstances that might hinder the planned completion of a CPE unit, such as significant changes within the institution or the program itself, SFNM will make reasonable efforts to maintain the continuity of the unit. These efforts may include, with the cooperation of the CPE Professional Advisory Group and in consultation with the assigned ACPE Accreditation Commissioner, engaging a qualified ACPE Certified Educator to finalize the unit that is in progress. The Principal Clinical Educator will seek to find a certified Clinical Educator to supervise the completion of a unit in which 1) the Clinical Educator is unable to supervise; 2) there is a substantial change in the institution or center that removes a Clinical Educator from the unit; or 3) the peer group drops below three (3) in number.

SFNM's program advertisements will accurately describe the program, its pastoral care services, and educational offerings. All information presented in advertising materials, catalogs, publications, recruitment efforts, and academic calendars will be factual at the time of publication. These materials will specify the type(s) and level(s) of education provided and include the ACPE address, telephone number, and website address.

The SFNM CPE Handbook contains or provides links to the following ACPE resources:

- The ACPE Outcomes and Indicators for Level 1A, 1B, 2A, and 2B CPE. This information will also be included in the Curriculum section of the CPE Handbook to ensure its accuracy and currency.
- The ACPE criteria for Student Achievement for Level 1 & 2 CPE Programs. This will also be located in the Curriculum section of the CPE Handbook for timely updates.
- The ACPE Competencies for Certified Educator CPE within the Certified Educator CPE Curriculum and Handbook. This will be accessible via a direct link, which will be regularly updated.



- The ACPE Student Achievement for CEC Programs in the Certified Educator CPE Curriculum and Handbook. A direct link to this resource will be provided and maintained.
- The ACPE website for Required ACPE Complaint Policies, including the Policy for Complaints Alleging Violations of ACPE Education Standards, Policy for Complaints Against the Accreditation Commission, Professional Ethics Violations, and Whistleblower Policy.

SFNM has an established process for the ongoing review of its policies and procedures. This ensures that the program's policies and procedures remain aligned with ACPE Policies and Procedures, including the involvement of an ACPE Certified Educator in overseeing its operations.

The SFNM CPE program is designed with a sufficient standard curriculum to support students in achieving the relevant ACPE Outcomes for their specific level of training. Any Level 2 students in a mixed unit with Level 1 students will receive additional curriculum and educational opportunities to meet the Level 2 Outcomes.

Students are expected to fully participate in each unit of SFNM CPE for a total of 400 hours of supervised clinical learning per unit. Successful unit completion requires meeting the program's objectives and demonstrating satisfactory progress towards the ACPE Outcomes and relevant competencies. The assessment of a student's readiness for unit completion will be based on evaluation processes, including student self-evaluations and educator evaluations.

Procedure:

1. If the Clinical Educator is unable to continue supervising, the SFNM Director of CPE, the SFNM Executive Director, and/or CPE PAG Chair/President will:

- a. Contact the Director of CPE and/or Executive Director to complete the unit:

[Rev. Trent J. Thornley](#)
Executive Director & CPE Director
San Francisco Night Ministry
1031 Franklin Street
San Francisco, CA 94109
Phone: (415) 702-7020
trent@sfnightministry.org

- b. Contact the national ACPE office for a list of interim CPE Educators:

- www.acpe.edu -- CPE Educator Resource Pool
- National ACPE Office: 404-320-1472



- c. Contact other centers in the area that might be able to take students into their program.
 - d. Contact Clinical Educators supervising web-based units for students to join in a web-based cohort for the remainder of the unit.
- 2. If there is substantial change in the institution or center, the superior will:
 - a. Make every effort to continue the program until the end of the unit.
 - b. Contact other centers in the area that might be able to take students into their program.
- 3. If the peer group falls below three (3) students:
 - a. The Clinical Educator will make every attempt to find another student by:
 - i) utilizing waitlisted CPE applications
 - ii) contacting local clergy and interfaith groups
 - iii) contacting former students
 - iv) contacting chaplains at other institutions to determine if they need additional CPE units



3.11 – PROCESS GROUP

(INTERPERSONAL RELATIONS GROUP (IPR))

Purpose

To define the practices of interpersonal group behavior in the Process Group, which is designed to provide an emotionally safe, structured space for Clinical Pastoral Education (CPE) students to explore interpersonal and intrapersonal dynamics. The group supports personal and professional development, functioning as a learning laboratory for increased self-awareness, peer feedback, group dynamics, and spiritual care integration.

Scope

This policy applies to all students enrolled in the San Francisco Night Ministry (SFNM) CPE program and to all educators or facilitators supervising the Process Group.

Policy

The Process Group is a required component of the SFNM CPE curriculum and includes a peer group of at least three students. It is supervised by an ACPE Certified Educator, Associate Certified Educator, Certified Educator Candidate, or ACPE Certified Educator Student under supervision. The group is open in terms of agenda and responsive to student experience, serving as a primary space for integration of learning, emotional processing, and growth in professional presence.

Students are expected to engage actively and respectfully in group dialogue, giving and receiving feedback on matters arising from clinical work, peer relationships, personal formation, and group process. The group emphasizes “here-and-now” awareness, emotional safety, and opportunities for risk-taking in support of growth.

Structure and Characteristics

- Students co-create a **Group Agreement** or “covenant” or learning agreement early in the unit, addressing confidentiality, participation, and group norms.
- Sessions follow an **open agenda**, shaped by student goals, relationships, and reflections.
- The group emphasizes the **here-and-now**, helping students recognize patterns of behavior and how they are perceived by others.



- Educators act as **facilitators**, guiding group processes, offering reflections on group dynamics, and holding emotional and ethical safety.
 - The group includes **mid-unit and final reflections** to support student growth and evaluate collective progress—often through creative modalities.
 - The Process Group reinforces students' capacity for **self-supervision**, emotional intelligence, and spiritual care presence.
 - Students may bring **clinical experiences** into the group to deepen insight and peer learning.
-

Core Practices and Guidelines

A. Confidentiality

Group conversations are confidential. What is shared in the group stays within the group, including personal and clinical material.

B. Commitment to Growth

Students are encouraged to:

1. Share authentically and vulnerably.
2. Stretch beyond comfort zones.
3. Take relational risks to support growth.
4. Observe and name interpersonal process respectfully.

C. Boundaries and Safety

1. Every group member has the right to name their own boundaries and say "stop" at any time.
2. Verbal, emotional, or physical abuse is not tolerated.



D. Respect for Identity and Difference

The group acknowledges that humor or comments related to race, gender, culture, religion, sexual orientation, or other identity markers may cause harm. Students commit to naming and reflecting on these dynamics as opportunities for deeper growth and justice-oriented practice.

E. Group Norms and Protocols

- Be on time and present.
- In virtual settings, cameras are to be kept on and microphones unmuted where possible, to mirror in-person group presence.
- Eating is not permitted to preserve attentiveness.
- Group members will inform the group if they are running late or need to step away.
- Extra meeting time should be negotiated in advance when needed.

F. Feedback Modalities

Support/Affirmation, Clarification, and Challenge/Confrontation are essential tools. All feedback should be offered constructively and with the goal of peer development.

G. Avoiding Collusion

Behavior that involves two or more individuals overpowering another is discouraged. The group encourages equity in communication and power-sharing.

H. Conflict Engagement

Interpersonal conflict is ideally addressed within the group space. Processing tensions in the group promotes cohesion and fosters trust. Addressing issues outside the group can undermine safety and learning.



3.12 WHISTLEBLOWER POLICY

Purpose: To ensure that all ACPE Certified Educators, Candidates, CPE students, and staff at San Francisco Night Ministry (SFNM) carry out their duties in accordance with all applicable association policies, codes of ethics, and standards, as well as all U.S. laws and regulations. Furthermore, this policy establishes a structure for reporting misconduct with protection from any form of retaliation.

Scope: This policy applies to all leadership, members, volunteers, and staff of SFNM, as well as any affiliated groups, including regional and network leadership, volunteers, and members. It also specifically includes ACPE Certified Educators, Candidates, and CPE students involved in the SFNM CPE program.

Reporting Suspected Violations

Any staff, volunteers, and CPE students should report any suspected violations or questionable matters concerning, but not limited to:

- Conflicts-of-interest
- Fraud
- Embezzlement
- Non-compliance with policies/regulations
- Financial or billing matters non-compliance
- Theft
- Association policy violations, including but not limited to violations of this policy
- Alleged abuse of power or authority
- Alleged felonies
- Conduct that is the subject of civil action or discipline in another forum when impinging upon the ability of a member to function effectively and credibly as a CPE educator, chaplain, or spiritual care provider
- Alleged violations of the ethical, professional, and/or educational standards established in the Standards of the Association for Clinical Pastoral Education, Inc. (ACPE).
- Concerns about the quality and continuity of the CPE Program
- Failure to adhere to mandatory reporting requirements and professional codes of ethics relevant to one's context
- Unsafe working conditions



Reports should be made by following the Incident Report procedures or, at a minimum, contacting, via email or talking directly with, the SFNM Director of CPE and/or the SFNM Executive Director.

[INCIDENT REPORT](#)

Students also have the option to file a complaint through the Incident Report Form on the SFNM Community website, which will be sent to the CPE Director. If the complaint concerns the CPE Director, students should directly contact the Chair of the PAG (Professional Advisory Group). Furthermore, students have the right to omit the local process and complain directly to the National ACPE Office at any time regarding alleged violations of ACPE Education Standards. Information on filing complaints can be found on the ACPE website. Violations of Annual Notice protocols may be reported to the Chair of the Accreditation Commission.

No Retaliation

SFNM and the ACPE strictly prohibit retaliation against individuals who, in good faith, report suspected violations or cooperate with the investigation of alleged misconduct. This protection extends to those who report accounting/auditing irregularities, fraud, or violations of policies or regulations.

Violations of this Policy

Violations of this policy by any individual may result in disciplinary actions or sanctions by appropriate SFNM and/or ACPE administrators, up to and including termination of position, revoking of membership, and/or legal action.

[ACPE Whistleblower Policy](#)

3.13 VIRTUAL LEARNING / VIDEO CONFERENCING POLICY

Purpose: To inform the requirements of using videoconferencing methods in CPE programs (e.g. online or hybrid program).

Purpose: To outline expectations and requirements for using videoconferencing in online and hybrid CPE programs.

SFNM offers online and hybrid CPE units that support deep interpersonal and intrapersonal learning. Educators and students are expected to create and maintain a professional, confidential, and distraction-free virtual learning environment.

Technology Requirements (Orientation)

At the start of each unit:

- Students must demonstrate reliable access to video conferencing tools.
- A **laptop or tablet** is required; phones may only be used as backup devices.
- Technology setup will be reviewed and tested during orientation.
- A **secondary method of video access** (e.g., backup device or platform) is required in case of tech failure.

Participation Expectations

During all seminars, verbatims, individual education sessions, and process groups:

- Give full attention to the session—no multitasking or unrelated tech use.
- Attend from a **private, enclosed space** that ensures **auditory confidentiality**.
- Do **not** attend while driving, walking, or from public/shared spaces.
- **Headphones are required** to maintain privacy whenever another person is in your area who can possibly overhear the session.



- Log in at least **5 minutes early** to test video and sound.
 - Keep your **video on**, framed head to chest (professional headshot style).
 - Use **gallery view** and **hide self-view** to support presence.
 - Notify your group in advance if you need to briefly step away.
 - Limit chat to tech-related messages; send relevant notes to the whole group when helpful.
 - Maintain respectful, professional communication across all platforms.
-

Submission & Document Use

- **Upload verbatims and materials** to Google Classroom prior to the session.
 - Be able to view the shared document and video feed simultaneously on your device.
-

Disruptions & Attendance Credit

- Time lost due to major tech disruptions **will not count** toward the required **100 educational hours**.
 - SFNM builds **extra hours into the schedule** to allow flexibility.
 - In case of disruption, the educator will communicate alternate plans via email, text, or agreed-upon platform.
 - Both **Zoom** and **Google Meet** are available for student access.
-

Clinical Placement Requirements

For online students with external clinical sites:



- A signed **Clinical Placement Agreement** is required before the unit begins.
- The SFNM Clinical Educator will verify site compliance and regularly communicate with the **preceptor** about the student's progress, clinical work, and investment in the CPE process.
- The ACPE Certified Educator will verify any use of virtual engagement by clinical placement sites (if applicable), including communication with onsite preceptors, and a plan for technology access and orientation.

Confidentiality & Privacy

- Google Meet is **HIPAA-compliant** (though SFNM is not bound by HIPAA).
- **Recording is not permitted** without express consent from all participants.
- Students must attend from a **private location**, free from outside observation or eavesdropping.
- **Headphones must be used** at all times.
- Emergency contact info will be collected at the start of the unit.

Evaluation of Effectiveness

- SFNM evaluates virtual learning through the **ACPE Program Evaluation** and **PAG Exit Interview**.
- Feedback is used to improve educational quality and delivery.

Synchronous Learning Requirement

- All **individual and group supervision** must be conducted via **live video conferencing**.



- **Asynchronous formats** (e.g., forums, email) may only be used for didactic or reading seminars.
 - SFNM fully complies with this ACPE requirement.
-

Using Video Conferencing in a Unit of CPE

SFNM follows ACPE standards for video-based education delivery, ensuring HIPAA-compliant platforms, confidentiality, technological orientation, and safety.

All online CPE participants are expected to follow the Video Conferencing and Virtual Learning Policy outlined in this handbook.

 [ACPE Video Conferencing Guidelines](#)

3.14 Student Access to ACPE Standards and Accreditation Materials

All students have the right to access current ACPE accreditation standards and related manuals. These include the ACPE Code of Ethics, Outcomes and Indicators for Level 1 & 2 CPE, Student Achievement Criteria, and Policies governing accreditation and complaints.

ACPE Complaint & Ethics Resources

 [Policy for Complaints Alleging Violations of ACPE Education Standards](#)

 [Policy for Complaints Against the Accreditation Commission](#)

 [Professional Ethics Violations](#)

 [Whistleblower Policy](#)



ACPE Outcomes

 [Outcomes and Indicators for Levels 1A, 1B, 2A, 2B CPE](#)

 [Student Achievement Levels 1 & 2 Criteria](#)

 [Competencies for Certified Educator CPE](#)

 [Student Achievement CEC Programs](#)

ACPE Contact Information

ACPE, Inc.
1 Concourse Pkwy, Suite 800
Atlanta, GA 30328
Phone: (404) 320-1472
Fax: (404) 320-0849
Email: acpe@acpe.edu

 [Contact Page for ACPE](#)

 [ACPE Staff Directory](#)



3.15 – Completion, Onboarding, Certificates

Program Completion

To successfully complete a Level 1 or Level 2 unit of CPE, students must meet (1) all SFNM Outcomes with reasonable frequency throughout the unit, as well as fully completing any designed Ministry of Awareness projects; and (2) sufficiently meet the Student Achievement Criteria and ACPE Outcomes defined by ACPE (see [ACPE Outcomes, Section 4.4](#)).

SFNM Outcomes

All students must successfully and adequately complete all SFNM Outcomes and all level-appropriate ACPE Outcomes to earn a credit of SFNM CPE.

 [SFNM CPE Handbook SFNM Outcomes, Section 4.3](#)

 [Student Achievement Criteria](#)

All students must in every unit meet SFNM Outcomes. For Level 1 & Level 2 students, the hours spent on SFNM Outcomes are not extra; rather they fall under the 50 discretionary hours ACPE allows as a part of the 300 total clinical hours. For CECs, SFNM's standard of professional functioning apply to every unit; however Ministry of Awareness components, if any, are decided each unit by the CPE Director and Clinical Educator. Though SFNM Outcomes are not required for ACPE per se, they are required to earn CPE credit at SFNM's CPE Center.

ACPE Outcomes for Level 1A, 1B, 2A, 2B

 [Outcomes and Indicators for Levels 1A, 1B, 2A, 2B CPE](#)

These units of CPE consist of 400 hours and depending on the level of student achievement.

ACPE Certified Educator Candidate Outcomes

 [Competencies for Certified Educator CPE](#)

Student achievement in Certified Educator CPE is documented through the CEC's portfolio and demonstration of the identified competencies throughout each phase of the process. Formal portfolio evaluations and interviews take place for: Admissions Phase, Theory Integration, Phase I, and Phase II. Please see the ACPE Certification



Manual for detailed information about the assessment of competencies and the review process for each phase.

Offboarding / Exit Checklist

To successfully complete and conclude any level of CPE at SFNM, students must complete to a reasonable degree and timeliness all the tasks in the exit checklist and any other duties or deadlines indicated in their unit schedule or as directed. This includes submission of the ACPE Program evaluation linked therein.

 [Exit Checklist - SFNM CPE](#)

Program Certificates

Upon successful completion of each unit of CPE, students will receive a certificate issued by SFNM and signed by the Clinical Educator in accordance with ACPE certification policies and appropriate to their level or unit completed.

 [ACPE Certificate Policy](#)



4. LEVEL 1 AND 2 CPE CURRICULA

4.1 – Educational Philosophy and Mission

Since its founding, SFNM has integrated education into its mission. A core aim has been to raise awareness about the importance of providing care to those living and working on the streets—people often pushed to the margins, living without stable housing, healthcare, or community. These individuals may feel unseen or excluded from mainstream society, yet they are human beings worthy of respect, compassion, and spiritual support. Over time, SFNM has proven to be a powerful setting for learning about ministry with people experiencing marginalization, illness, resource insecurity, and cultural stigma. It provides students with direct exposure to care contexts shaped by real human need and resilience. **Our mission at San Francisco Night Ministry is:**

To increase access to spiritual care and community—at night, on the streets, and on the phones. We meet people where they are.

The Clinical Pastoral Education (CPE) program at SFNM is accredited by the Association for Clinical Pastoral Education, Inc. (ACPE), and follows its standards. Our program is grounded in the conviction, often quoted from Anton Boisen, that we are called “*to learn from the living human document.*”

We embrace a clinical method of adult learning rooted in an inductive cycle: **Action** → **Reflection** → **New Action**. Students learn through real-life encounters with care receivers, deep reflection, and application of new insights to future care.

SFNM’s CPE program is shaped by a relational model of education. We believe that spiritual and professional growth happens through mutuality, dialogue, and respect. While the program challenges students to grow, it also cultivates an environment of hospitality and grace—where transformation can emerge through honest, compassionate engagement in a learning community.

Our guiding principle is to **speak the truth in love**, a value honored in many spiritual traditions. Faculty participate as co-learners, accompanying students as they reflect theologically on their encounters, explore their evolving professional and personal identities, and grow in their competence as spiritual caregivers.



4.2 – SFNM Outcomes

SFNM OUTCOMES

At SFNM, all CPE students are scored and evaluated on **Professional Functioning**. Following the below section on Professional Functioning are the official ACPE Outcomes for Level 1 and Level 2 and CEC CPE.

Level 1 and Level 2 students are required to complete all **Ministry of Awareness** projects, also outlined below, for successful completion of the unit. CECs are required to complete at least one peer-to-peer fundraising campaign, and outreach projects as directed by their educator and/or the CPE Director.

Successful completion of the SFNM Outcomes for any given unit of CPE means scoring mostly “3” (Frequently) or “4” (Consistently) on Professional Functioning metrics (below), with **no more than three “2” or “1” scores**, which include metrics regarding completion of assigned Ministry of Awareness projects.

Professional Functioning

SFNM students must adequately complete all clinical and professional expectations set forth in the syllabus, handbooks, and orientation.

Students agreed to meeting these expectations prior to commencing the program. Over the course of the unit, students are increasingly empowered to complete clinical work independently and to move toward evermore integration and collegiality with SFNM’s team. The scoring on these expectations is a guide only, and it is not included in the scoring of the standardized ACPE Outcomes.

As part of Ministry of Awareness hours, students agreed to use their best efforts to raise \$3,000 from at least 10 individual donors in a peer-to-peer fundraising campaign. The evaluation will state the number of donors and the total amount the student raised in their campaign. It will also name the cohort community project.

**Scale:**

- 1 = Rarely
- 2 = Occasionally
- 3 = Frequently
- 4 = Consistently

Expectations & Performance:

- Abided by ACPE Professional Code of Ethics
- Followed SFNM policies and procedures, CPE Handbook, and Night Ministry Manual
- Interacted with others in a manner befitting a spiritual leader
- Respect the privacy and confidentiality of all people - care seekers, staff, volunteers, etc.
- Responded to consultation requests, service needs, and calls in a timely manner
- Interacted collaboratively with staff and peers
- Attended meetings on time
- Submitted assignments within the identified time frames
- Communicated professionally regarding scheduled clinical hours and at all other times
- Fostered a positive, "can-do" service environment across the SFNM
- Effectively, accurately, timely reported ministry contacts (e.g., Blue, Green, Beige Sheets)
- Effectively used resources - e.g online library, student files, Narcan, outreach kit
- Used best efforts & good creativity in the peer-to-peer development campaign
- Represented SFNM well in outreach, media – friendly, knowledgeable, diplomatic
- Worked well in the CPE group on the SFNM cohort community project
- Abided by virtual learning policies and etiquette to foster an adequate learning space
- Maintained spaces mindful of the team – office, virtual etiquette, jackets, keys, fridge

Ministry of Awareness

Purpose and Alignment with ACPE Standards

Ministry of Awareness is a core component of the SFNM CPE curriculum, designed to cultivate students' skills in public theology, spiritual care leadership, and advocacy. Through creative and relational engagement, students develop competence in articulating and embodying the mission of spiritual care beyond one-on-one clinical encounters.



This component supports ACPE Outcomes related to professional functioning, spiritual integration, social location, and public theology. Students apply pastoral formation to public-facing work that raises awareness, builds relationships, and communicates spiritual care concepts to the broader community.

Per ACPE Accreditation Standards, a unit of CPE includes 400 hours: a minimum of 100 hours in structured group and individual education, and at least 250 hours of supervised clinical practice in spiritual care. Programs have discretion over the remaining 50 hours. At SFNM, the Ministry of Awareness component fulfills a portion of those 50 flexible hours, aligning mission engagement with clinical learning.

Ministry of Awareness Requirements

Each student completes the following **three** elements:

1. Peer-to-Peer (P2P) Fundraising Campaign – Students use the Give Lively platform to raise \$3,000 from at least 10 donors. This project builds voice, mission alignment, and spiritual storytelling skills; develops skills in relational awareness and public storytelling; offers hands-on experience with spiritual care messaging; and reinforces ethical fundraising grounded in student voice and mission alignment, and provides real-world experience of doing ministry in a non-profit context.

 [Start Your P2P on Give Lively](#)

 [P2P Tutorial & Examples](#)

2. Cohort Community Project – Each cohort collaborates as a group on a community-facing project that raises awareness about SFNM’s mission. This project emphasizes collaboration, creativity, team-based communication, and mission-based messaging. The project also provides opportunities for student learning about group dynamics and group facilitation, as well as professional functioning in teams – all associated with ACPE Outcomes. Past projects include, but are not limited to:

- Public art displays (e.g., *Patchwork Project*, *Castro Walgreens window*)
- Virtual events (e.g., *Logo Launch Party*)
- Storytelling campaigns or video production
- Public educational gatherings or neighborhood outreach



3. Outreach Engagement – Students participate in outreach through events, flyers, Care Line promotion, and community networking. Students are encouraged to tailor outreach toward audiences they relate to personally, professionally, or spiritually. Creativity, initiative, and contextual awareness are all core to effective outreach. Outreach may be targeted based on the student's background, interests, or clinical goals. Outreach may include:

- Staffing events such as SF Pride or faith-based gatherings
- Creating and distributing flyers or social media posts
- Contacting hospices, schools, shelters, or religious institutions
- Promoting the Care Line or Open Cathedral, Open Shabbat, Open Sangha, Faithful & Fabulous or other programs to new communities

Ministry of Awareness Resources

In addition to consultation with SFNM Media Director, Development Director, Executive Director and other staff as appropriate, students are provided:

- Outreach Kit (available in SFNM office)
- [!\[\]\(ad7a1908bdacfb6fefc8f076dde5173c_img.jpg\) Media Workspace](#)
- [!\[\]\(b165898631bca582967502ebce949783_img.jpg\) Care Line Flyer Examples and Toolkit](#)

Evaluation & Integration

Students reflect on their Ministry of Awareness projects in Individual Reflections, IE sessions, verbatims, evaluations, group seminars, Process Group, and in presenting the projects to each other and SFNM staff for feedback. Learning is also implicitly assessed through demonstration of ACPE Outcomes. All Ministry of Awareness activities are integrated with SFNM's mission and evaluated for pastoral effectiveness and formation. Students and educators will evaluate the success and learning of the student around the Ministry of Awareness projects as a part of the final evaluations.



4.3 – ACPE Objectives & Outcomes

SFNM CPE is designed to provide theological/spiritual/philosophical and professional education utilizing the clinical method of learning in diverse contexts of ministry. The **Objectives** of CPE define the scope of the CPE program curricula, while the **Outcomes** define the competencies to be developed by students as a result of participating in the program.

The primary **objective** of all CPE training is the spiritual care formation of the student, with a secondary aim of developing specific spiritual care skills and in connection with particular care contexts. The **outcomes** of each CPE unit are specified below.

Level 2B Spiritual Care Specialization

Level 2B students have the opportunity to focus on a particular area of spiritual care and develop advanced skills in that area. SFNM's specialization curriculum is designed to:

- Introduce and apply relevant theories and methodologies
- Support students in formulating their personal philosophy and method for their chosen specialty
- Provide structured opportunities to demonstrate competence in that area of practice

Students may choose their specialty area in consultation with the CPE Educator.

See Section 5.19 – [Level 2B Specialization Project](#)

ACPE OUTCOMES

A list of Level 1 & 2 ACPE Outcomes and a crosswalk with SFNM curricula, as well as a worksheet helping students track their progress, is available on the CPE Workspace:

 [ACPE Level 1 & Level 2 Outcomes & Dynamic Crosswalk](#)



Category A

Spiritual Formation and Integration

Spiritual formation as a spiritual care provider includes the awareness and integration of one's narrative history, socio-cultural identity, and spiritual/values-based orienting systems. **ACPE defines the word "spiritual" as inclusive of theistic and non-theistic/values-based orientations.**

One's narrative history is at play in every care encounter. Paying attention to how one's narrative history intersects with the care receiver's story will influence the kind of care that is provided. Understanding one's narrative history helps to identify the values and beliefs that shape spiritual care. Research from the behavioral sciences will help one understand and evaluate how one's narrative history informs one's values and beliefs about spiritual care.

Socio-Cultural Identity is a lens through which we see the world. Understanding one's own socio-cultural identity and how that influences one's provision of spiritual care is crucial to providing culturally respectful care. One's socio-cultural identity will frequently intersect with the care receiver's socio-cultural identity, and it is an important element present in spiritual care encounters. In the indicators, the phrase "Social Identity", is used to refer to race, culture, social location, and all other aspects of identity.

Spiritual/Values-Based Orienting Systems provide the bedrock of spirituality. Orienting systems might include faith, religion, tradition, communities, and values. One's orienting systems influence the way that one cares for others. Understanding the impact of one's values/beliefs on others is crucial to providing spiritual care. This will also enable one to respect and honor the orienting system of others and recognize when one's orienting systems might hinder and limit the provision of spiritual care. Fulfillment of these outcomes will lead to a healthy use of self that integrates these areas to positively impact the provision of spiritual care.

Outcome 1: Narrative History

Level 1A	Level 1B	Level 2A	Level 2B
Identify formative and transformative experiences in one's narrative history and their significance to one's spiritual journey. Articulate	Articulate how one's narrative history informs one's values and beliefs about spiritual care. Demonstrate awareness in the	Use knowledge of behavioral sciences to understand how one's narrative history informs one's values and beliefs about	Evaluate one's integration of how knowledge of behavioral sciences informs one's practice of spiritual care through the lens of



awareness upon reflection of when a care encounter intersects with elements of one's narrative history.	moment of when a care encounter intersects with elements of one's narrative history.	spiritual care.	one's narrative history.
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Outcome 2: Socio-Cultural Identity

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate a knowledge of one's social identity as related to spiritual care. Articulate awareness upon reflection when a care encounter intersects with elements of one's social identity.	Articulate how one's social identity informs one's approach to spiritual care. Demonstrate awareness in the moment when a care encounter intersects with elements of one's social identity.	Demonstrate how one's social identity interacts with the care receiver's social identity.	Evaluate one's integration of how knowledge of social identity informs one's practice of spiritual care.

Outcome 3: Spiritual/Values-Based Orienting Systems

Level 1A	Level 1B	Level 2A	Level 2B
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Describe how one's values and beliefs about spiritual care are part of one's orienting systems.	Demonstrate how one's orienting systems inform spiritual care encounters.	Demonstrate how one's orienting system interacts with the care receiver's orienting systems when providing spiritual care.	Evaluate how one's orienting system interacts with the care receiver's orienting systems when providing spiritual care.
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Category B

Awareness of Self and Others

The CPE process helps build awareness of self and others as a vehicle for greater spiritual care. Awareness includes learning about oneself and developing greater awareness of the experiences and values of others. Self-Care is essential to deeply engage the pain of others. Being present and holding the pain and grief of others necessitates self-care to promote sustainability and resiliency in this sacred work. Research has shown that trauma-informed approaches are beneficial for realizing and addressing the needs present.

Increased self-awareness also includes the ways that one's biases affect oneself and others, demanding that we develop Justice-Seeking awareness of biases. Some of the biases are well known, like race, gender, ability, culture, etc. Others are less well known, like age and weight. Self-awareness of one's own implicit biases and systemic biases will translate into attempts to provide equitable spiritual care. Spiritual care providers will then use the resources available to them to attempt to address the implicit and systemic biases that impact spiritual care.

Finally, our work as spiritual care providers require us to engage others from a place of Intercultural and Interreligious Humility. We are multidimensional individuals living in a complex and diverse society and world, with complex histories.

Our cultures, experiences and relationships shape our values and beliefs. Understanding that all humans have universal beliefs and needs can help us to see our common humanity. Intercultural and Interreligious Humility includes acknowledging one's limited vision of others, acceptance and appreciation of difference, and an openness and curiosity to new perspectives. Cultivating Intercultural and Interreligious Humility will expand one's ability to address the complexity in others' lives and needs. Attending to Self-Care, addressing Justice-Seeking awareness of bias, and cultivating Intercultural and Interreligious Humility ensure dignity is afforded to oneself and others.

Outcome 1: Self-Care



Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate knowledge of the varieties of self-care and initiate the use of self-care practices.	Articulate how one's self-care practices, including trauma informed approaches, support wellbeing in spiritual care.	Demonstrate how one uses self-care practices, including trauma informed approaches, for support of wellbeing, including when providing spiritual care.	Evaluate how one uses self-care practices, including trauma informed approaches for support of wellbeing, including when providing spiritual care.

Outcome 2: Justice-Seeking Awareness of Bias

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate an awareness of implicit and systemic bias including cultural and value/belief-based prejudice and its impact on spiritual care.	Articulate an understanding of one's implicit bias and systemic bias when providing spiritual care.	Demonstrate how one is addressing one's implicit bias and systemic bias when providing spiritual care as appropriate to one's context	Evaluate one's ability to address bias and seek justice when providing spiritual care as appropriate to one's context.

Outcome 3: Intercultural and Interreligious Humility

Level 1A	Level 1B	Level 2A	Level 2B
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Demonstrate respect for the orienting systems of others arising out of a sense of common humanity.	Articulate how one uses intercultural and interreligious humility when providing spiritual care.	Demonstrate intercultural and interreligious humility when providing care.	Evaluate one's use of intercultural and interreligious humility when providing spiritual care.
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Category C

Relational Dynamics

Spiritual care and education require empathy and healthy relational boundaries grounded in warmheartedness for self and others. Empathy includes caring about and taking the perspective of others' experiences, values, beliefs, and practices. Healthy relational boundaries include respect for differences in spirituality. Empathy and relational boundaries work in tandem to ensure helpful, rather than harmful, spiritual care.

Group dynamics shape spiritual care and the learning process, requiring one to learn and offer care in and among groups. Understanding theories of group dynamics will grow one's relational capacity and be a necessary component of spiritual care. This will enable one to be aware of the variety of roles that are played in groups and one's habitual roles in groups. Additionally, one will gain experience in facilitating group processes as appropriate to one's context. Fulfilling these outcomes will help one identify and evaluate how empathy, relational boundaries and group dynamics are integral to spiritual care. Finally, students who learn and offer care in and among groups will grow in their relational capacity and can bring this increased skill to their spiritual care. Concurrently, they will gain greater understanding about how group dynamics relate to spiritual care contexts.

Outcome 1: Empathy

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate knowledge of and initiate use of empathy in spiritual care contexts.	Articulate how one uses empathy when providing spiritual care.	Demonstrate one's use of empathy when providing spiritual care.	Evaluate one's use of empathy when providing spiritual care.

Outcome 2: Relational Boundaries



Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate knowledge of and initiate use of healthy relational boundaries in spiritual care contexts.	Articulate an understanding of healthy relational boundaries in spiritual care contexts	Demonstrate healthy relational boundaries in spiritual care contexts	Evaluate one's ability to maintain healthy relational boundaries in spiritual care contexts

Outcome 3: Group Dynamics

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate an understanding of group dynamics as it relates to spiritual care encounters and the learning process.	Identify group dynamics theories as they relate to providing spiritual care and one's learning process.	Demonstrate one's ability to describe and explore roles in group dynamics. Demonstrate one's ability to facilitate group processes as appropriate to one's context.	Evaluate one's ability to facilitate and function within group processes.

Category D

Spiritual Care Interventions

Spiritual care providers inhabit a role that necessitates specialized knowledge and skills to address spiritual care needs. Understanding one's role and the power and authority embedded within it are essential to providing spiritual care interventions. Learning practical communication styles and skills are necessary to develop spiritual care relationships. One way of addressing the spiritual care needs of care receivers is to utilize cultural, religious, and spiritual resources that support wellbeing.

Spiritual Assessments provide the framework for guiding appropriate spiritual care interventions. Spiritual Assessments, which are distinct from spiritual histories or spiritual screenings, are tools that empower the spiritual care provider to determine the greatest needs and resources that are present. They will support greater collaboration with the larger team through a shared meaning and understanding of spiritual care plans. In many contexts, this integration and collaboration are achieved through documentation. While not every context



utilizes documentation, learning about documentation enables integrated care and teamwork that is required in a variety of settings.

The specialized role, knowledge and skills involved in these interventions enable spiritual care providers to provide uniquely helpful care. Successful integration of these interventions and resources equips spiritual care providers with the skills to address the spiritual wellbeing of those in their care.

CPE guides students through the formational and experiential learning process and the interventions necessary to address spiritual distress. Spiritual care includes understanding one's role and the power and authority embedded within it. As students develop spiritual care relationships, they will explore their formational development and learn the practical communication styles and skills necessary for effective spiritual care. One way of addressing the spiritual care needs of care seekers is to utilize cultural, religious, and spiritual resources that are congruent with their values and beliefs.

Outcome 1: Develop Spiritual Care Relationships

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate the ability to represent one's role and function when initiating spiritual care relationships. Demonstrate an understanding and initiate use of communication styles and skills in spiritual care relationships.	Articulate an understanding of power dynamics and one's authority when providing spiritual care. Articulate how one's communication styles and skills, including trauma informed approaches, develop spiritual care	Demonstrate flexible communication styles and skills, including trauma informed approaches, that develop spiritual care relationships using one's authority.	Evaluate one's use of communication styles and skills, including trauma informed approaches.



relationships.

Outcome 2: Use of Cultural, Religious, and Spiritual Resources

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate an understanding and initiate the use of spiritual resources that address spiritual wellbeing.	Articulate how one uses spiritual resources when providing spiritual care.	Demonstrate one's ability to use spiritual resources in addressing spiritual and organizational well-being.	Evaluate one's use of spiritual resources in addressing spiritual and organizational well-being.

Outcome 3: Use of Spiritual Assessments and Care Plans

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate an understanding of the difference between spiritual assessments and spiritual histories/screens.	Articulate how one uses spiritual assessments when one provides spiritual care.	Demonstrate how one's interventions address the assessed spiritual needs/strengths.	Evaluate one's use of assessments, interventions, and plans of care when one provides spiritual care.

Outcome 4: Documentation

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate an understanding of the role of documentation in the provision of spiritual care.	Articulate how one uses documentation when providing spiritual care, as appropriate to one's context.	Demonstrate the ability to document when one provides spiritual care as appropriate to one's context.	Evaluate one's ability to document as appropriate to one's context.

Category E Professional Development



Success in the formational and reflective process of CPE requires an engagement with one's own learning process and what it means to be a professional in spiritual care. Professional Development in the CPE process includes engaging the Clinical Method of Learning, abiding by Ethical Practice and Professionalism, growing through Consultation and Feedback, investing in Teamwork and Collaboration, and becoming Research literate. One of the hallmarks of learning within CPE is through the method of action, reflection, new action, which defines the clinical method of learning. In CPE, the "action" of providing spiritual care is "reflected" upon in the educational time, which in turn leads to an improved "new action" when continuing care.

Ethical practice and professionalism serve to create a safe and relational environment to learn and provide spiritual care. Adherence to these values and principles will protect both the spiritual care provider and receiver. Honesty, integrity, personal responsibility, and boundaries are all part of ethical practice and professionalism. Additionally, spiritual care providers have an important role to play within ethics and ethical practice. Recognizing ethical issues and knowledge of ethical theories/principles will enable spiritual care providers to honor the dignity of all involved.

Consultation and Feedback are essential elements of the learning process. In CPE, learning happens through engagement with others. Regularly initiating consultation will support and improve the provision of spiritual care. Investing in the learning process necessitates offering and receiving respectful, appropriate, and timely feedback to ensure the continued development for one's own growth and that of others.

Spiritual care can be most effective when it is part of a larger care team, as appropriate to one's context. Our collaboration with others ensures holistic care for care receivers. Making referrals to other professionals allows spiritual care to remain in our area of expertise, while still providing the necessary care for those in need. Expanding the circle of concern may include spiritual care and resources for fellow team members.

There is an emerging recognition of the importance of research for the development of the profession of spiritual care. Initially, a basic awareness of the importance and relevance of research in our field of spiritual care is grounding for beginners to this vocation. Developing research literacy means reading research, knowing where to find it, being able to understand what the research is indicating, recognizing major limitations, and then integrating helpful findings into one's spiritual care. Doing so will lead to improved spiritual care, greater professionalism, and bringing in diverse voices that can inform our practice. Research literacy enables interaction with the interdisciplinary team with an increased capacity to take in data to support their practice. Research literacy supports one's ability to become a lifelong learner.

Outcome 1: Clinical Method of Learning

Level 1A

Level 1B

Level 2A

Level 2B



Demonstrate an awareness and initiate use of the clinical method of learning (action-reflection-new action).	Articulate how the clinical method of learning shapes one's provision of spiritual care.	Demonstrate one's ability to use the clinical method of learning collaboratively and creatively. Demonstrate knowledge of the history of clinical pastoral education.	Evaluate one's ability to use the clinical method of learning when one provides spiritual care and personal/professional growth.
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Outcome 2: Ethical Practice and Professionalism

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate an awareness of and adherence to mandatory reporting requirements and professional codes of ethics relevant to one's context. Demonstrate through one's behavior the attributes of integrity and honesty in one's spiritual care practice and learning process. Represent and conduct oneself in a manner that is appropriate to the context.	Demonstrate ability to recognize ethical issues in one's context and seek consultation. Demonstrate knowledge of and adherence to attributes of personal and organizational responsibility and professional boundaries in the practice of spiritual care and the learning process.	Demonstrate knowledge of ethical principles/theories used in spiritual care contexts.	Demonstrate integration of ethical decision-making in one's context.

Outcome 3: Consultation and Feedback

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate knowledge of the role of consultation in the learning process of spiritual care. Demonstrate awareness of one's ability to receive and engage feedback related to one's learning process of spiritual care. Demonstrate awareness of one's ability to offer feedback related to the learning process of spiritual care.	Initiate consultation when faced with challenges in the spiritual care context. Engage and integrate feedback in one's learning process and when providing spiritual care. Demonstrate the ability to offer appropriate and timely feedback to peers and others.	Evaluate one's ability to integrate feedback in one's learning process and when providing spiritual care. Evaluate one's ability to offer appropriate and timely feedback to peers and others.	Develop long term plan for seeking consultation to address areas of current and anticipated challenges.

Outcome 4: Teamwork and Collaboration

Level 1A	Level 1B	Level 2A	Level 2B
Demonstrate an understanding of how spiritual care interacts with and is part of the larger care team.	Articulate one's ability to engage with the larger care team, including making referrals, when one provides spiritual care.	Demonstrate one's ability to function as part of the larger care team while maintaining one's role as a spiritual care provider.	Evaluate one's ability to be a spiritual care presence with and for the larger care team.

Outcome 5: Research Based Care

**Level 1A**

Demonstrate an awareness of how research is relevant to spiritual care.

Level 1B

Articulate how one's readings of research is relevant to one's provision of spiritual care.

Level 2A

Demonstrate one's ability to access and understand the main points of a research article and any major limitations

Level 2B

Integrate relevant research into one's practice of spiritual care.



4.4 – Measuring Student Achievement

Each unit of CPE at SFNM includes a minimum of 400 hours: 100 hours of structured education, 250 hours of direct clinical work, and 50 hours as designated by the program to support integration.

To successfully complete a unit of Level 1A, 1B, 2A, 2B, or CEC CPE, students must adequately meet **both SFNM Outcomes** (Section 4.2) and **ACPE Outcomes** (Section 4.3).

 [APPENDIX 16](#) - Final Evaluation – Faculty Templates Levels 1 & 2 (16A-16D)

 [ACPE Policy on Defining a Unit of CPE](#)

Note: CECs must meet SFNM Outcomes at Section 4.2 in every CEC unit of CPE, in addition to the outcomes and competencies in Section 6.

Standard Evaluation Form

Like every ACPE accredited program, SFNM is required to utilize a standard evaluation form for the ACPE Certified Educator's evaluation of the student. This form will be an electronic form that will be completed by the CPE Educator online and then emailed to the student and available for download to SFNM's files. The form will contain both a Likert Scale to evaluate student achievement and a required narrative for each category of the outcomes. As it is an electronic form, ACPE will be able to anonymously collect and aggregate the required rate of achievement for each program and demonstrate that our programs are assessing students on the Outcomes.

 [Student Achievement Levels 1 & 2 Criteria](#)

 [Student Achievement CEC Programs](#)

ACPE Outcomes Scoring Levels 1 & 2

The ACPE Outcomes portion of the evaluation uses a Likert Scale for Each Indicator For each indicator, the educator will assign a rating according to the following scale. It is the Likert Scale rating that will determine a student's overall percentage of achievement based on the following system that will be calculated electronically in the background of the form. For each indicator, the maximum number of points available is 10, with points allocated as set forth below.



1 - Not Engaging = 4 points

This rating is for the student who is not engaging the indicator in both education and clinical hours.

2 - Needs Improvement = 6 points

This rating is for the student who is trying, but is not yet fully demonstrating the required knowledge, behaviors, skills, and attributes in both education and clinical hours.

3 - Meets Expectations = 8 points

This rating is the standard expectation of demonstration of the required knowledge, behaviors, skills, and attributes for the indicator in both education and clinical hours.

4 - Exceeds Expectations = 10 points

This rating is for the student who is excelling in the indicator in both education and clinical hours.

The overall percentage for achievement will be calculated in the following manner:

Level 1A currently has a total of 25 indicators, so a maximum of 250 points. The total number of points that a student receives will be divided by the maximum to determine the percentage. Example: if a student receives a rating of 3 for every indicator, they will receive $25 \times 8 = 200$ points, which is then divided by the total of 250 points, which equals 80%.

A student needs to receive a **minimum of 200 points** to demonstrate the **80%** achievement level, receive 1 credit and continue to the next level.

A student needs to receive a **minimum of 175 points** to demonstrate the **70%** achievement level and receive 1 credit.

A student needs to receive a **minimum of 125 points** to demonstrate the **50%** achievement level and receive .5 credit.

A student who receives less than 125 points does not receive credit.



4.5 - Formats of Level 1 and Level 2 CPE

SFNM provides several formats in which students can take units of Level 1 and Level 2 CPE in accordance with the *Standards* of ACPE.

Extended Unit - A part-time program consisting of approximately 18-30 weeks. Each unit includes at least 400 hours, of which a minimum of 100 hours is in structured group and individual education. The program is designed to be flexible to meet the differing educational needs and goals of the students. This program often has an online option.

Intensive Unit - A full-time program consisting of 11-12 weeks. It is designed primarily for seminary students who wish to take CPE to fulfill mandatory requirements. The unit includes at least 400 hours, of which a minimum of 100 hours is in structured group and individual education.

SFNM may offer uniquely structured units depending on circumstances.

Purpose and Admissions of Level 1 and Level 2 CPE

The curriculum of Level 1 is foundational for Level 2, and completion of Level 1 CPE is required for admission to Level 2 CPE.

Level 1

The purpose of Level 1 CPE is to ground the student in the basic spiritual care skills needed for ministry. Understanding of one's self and one's ministry is the hallmark of Level 1 CPE.

Level 1 CPE builds upon the student's motivation, readiness for learning, academic achievement, theological understanding, and one's capacity to be reflective about the significance of life experiences. Admission to Level 1 CPE is based upon:

- 1) the student's motivation for learning
- 2) academic theological education
- 3) ability to function within a team
- 4) emotional availability
- 5) readiness for the clinical method of learning (and process education)
- 6) ministry experience and support of one's religious/spiritual community
- 7) unique factors of personal history that lend suitability for clinical pastoral training



Level 2

Level 2 CPE, usually the third and fourth units of CPE, is designed to provide the competencies needed for a vocation in ministry and certification in the Association of Professional Chaplains (APC), the National Association of Catholic Chaplains (NACC), or the National Association of Jewish Chaplains (NAJC).

Because an essential element of professional ministry is proficiency in and commitment to practicing an action-reflection style of care, the program seeks to teach the art of professional consultation through the practice of ongoing reflection and learning about experiences and people encountered in ministry. Successful completion of Level 1 is required for admission to Level 2.



4.6 – Methodology & Educational Resources

The San Francisco Night Ministry (SFNM) CPE curriculum uses a range of methods and resources tailored to each unit, the level of CPE offered, and the learning needs of students. These methods include clinical work, written assignments, group and individual sessions, and multimedia content.

In a full-time extensive unit, students typically engage 5–10 hours per week in educational activities and 20–30 hours in direct spiritual care. Participating in a part-time extended unit may vary in the number of hours engaged per week, with an overall average of about 5 educational hours and 10–15 clinical hours.

Written work should be completed outside of scheduled program hours, but generally counts among education hours for purposes of calculating the minimum 100 hours needed to complete a CPE unit.

Orientation: Each unit begins with orientation to SFNM’s mission, policies, community, clinical areas, and safety practices. Orientation to the relevant clinical areas also occurs, such as Care Line orientation (for all students) and Night Walks and most Programs (for in-person SFNM students). Students get access to the handbook, current program and city resources, and the unit syllabus. The key access point is the CPE Workspace, which links all materials needed for successful completion.

[CPE WORKSPACE](#)

Clinical Practice: Students are complete clinical hours in SFNM’s ministry settings:

- **Night Ministry Services / Night Walks:** 5:45 PM–2:30 AM, in various shifts
- **Care Line:** 3.5-hour shifts (option to double), within 5:45 PM - 12:15 Midnight
- **Community Programs:** Includes Open Cathedral, Open Shabbat, Open Sangha, The Gathering, Faithful & Fabulous, and others
- **Ministry of Awareness:** Outreach, media, events, and organizational engagement
- **Admin/Organizational Reflection:** Board meetings, staff meetings, PAG meetings, and related reflections

For the nightly schedule for Care Line and Night Walks, refer to the Community Hub.

[NIGHTLY SCHEDULE - COMMUNITY HUB](#)

Video Conferencing: Educational sessions may be held via video conferencing. Technology issues affecting participation may result in the need to make up lost hours.

Section 3.13 – [Virtual Learning / Video Conferencing Policy](#)



Online-only CPE Students: Online, distance-only CPE students enrolled in an SFNM CPE program must do a set number (usually 100) of clinical hours at a local site. The site needed not be a hospital or an accredited ACPE CPE or location. Also, online only students can only do a maximum of 100 hours at the external site. The other 200 clinical hours are completed online at SFNM, including a heavy participation on our telephone Care Line. See details below.

Section 2.8 – [External Clinical Placements](#)

Typical Educational Methods & Assignments

- **Individual Education (IE):** 1:1 sessions with the CPE Educator for reflection and growth. Students must prepare Individual Reflections before each session.
- **Individual Reflections:** Prompted reflections that provide opportunities for students to consider and demonstrate various ACPE Outcomes, and provide the basis for 1:1 IE sessions with the educator.
- **Statement of Service:** A personal mission statement and creative expression of identity as a spiritual caregiver.
- **Learning Contract:** Students create 3–4 measurable goals aligned with curriculum areas. Goals are discussed in IE and shared with peers for feedback.
- **Written Assignments:** Includes individual reflections, verbatims, seminar forms, charting in ministry contact forms, possible book reviews, and evaluations.
- **Didactic Seminars:** Led by faculty and community members on topics such as boundaries, systems, personality theory, assessments, culture, and ethics.
- **Process Group (IPR):** Facilitated peer group sessions to explore group dynamics, offer/receive feedback, and support personal growth.

Section 3.11 – [Process Group / Interpersonal Relations Group \(IPR\)](#)

- **Role-Plays:** Practice care scenarios with peers for feedback and skill development.
- **Verbatims:** Word-for-word reports of care interactions, analyzed for theological, emotional, and interpersonal insight. Students present 3+ per unit and receive peer and educator feedback.
- **Shadow/Joint Visits:** Clinical Educators or peers accompany students in the field to observe and support ministerial development.
- **Spiritual Reflections / Interfaith Services:** Students lead interfaith reflections during shifts, such as in Community Calls, or in public SFNM services.

Additional Methods

- **Films & Media:** Used to explore care topics such as trauma, ethics, or culture.



- **Excursions:** May include street retreats, community tours, and visits to local organizations.
- **Book Reviews:** 4–5 page critical reflections on assigned texts in spiritual care.
- **Media Seminar:** Students facilitate group discussion based on podcasts, articles, or videos related to spiritual care.
- **Staff Evaluations:** SFNM staff may provide evaluations of student ministry, reviewed by the Clinical Educator.
- **Genograms:** Second-unit students may create genograms to reflect on family systems and their impact on caregiving.

Evaluations Students complete mid-unit and final evaluations based on learning goals and CPE outcomes. Final evaluations are shared with the group and submitted to the Clinical Educator. Educator evaluations follow within 21 days and become part of the permanent student record.

Program Evaluation & Level 2 Consultation After receiving their educator evaluation, students complete a program evaluation. Students may also request a consultation for advancement to Level 2 CPE, which is addressed at the end of each unit.

Level 2 Specializations Specialty areas for advanced learning are coordinated between the student, the CPE Educator, and SFNM staff.

4.7 – Correlation of Outcomes, Methodology & Learning

The CPE Workspace contains a Dynamic Crosswalk that correlates all ACPE Outcomes for Level 1 and Level 2 CPE with methods and learning, including opportunities for demonstration, in SFNM CPE programs:

 [CPE WORKSPACE](#)

 [DYNAMIC CROSSWALK](#)

CPE PROGRAM OVERVIEW OF TOPICS

A CONTEXT & ADMIN	B EDUCATION & FORMATION	C SPIRITUAL CAREGIVING	D INTERFAITH AWARENESS	E CLINICAL CONCERNS	F JUSTICE, DEI, POWER
SFNM Context & History	Statement of Service	“Spiritual Care” & Introducing SFNM	Interfaith & Multifaith	Poverty & Social Justice	DEI, Social Location & Cultural Humility
Confidentiality: SFNM, Students, Folks	Learning Goals	Stages / Elements of Care Encounter	Catholic	Homelessness	Power, Privilege, and Implicit Bias
Boundaries, Safety & Infection Control	Group Agreements & Use of Group	Ministry of Presence	Secular / Humanist & Atheist	SF Nonprofit Ecosystem	Race, Ethnicity, & National Origin
Ministry Contacts Data Recording	Emotional Awareness Feelings as Messengers	Listening & Communication Skills	Buddhist & Insight Meditation	Mental Health & Psychiatric	Hispanic / Latin American
Communication, Systems & Referrals	Storytelling & Use of Self	Spiritual Assessment (Spiritual AIM)	Muslim	Substance Use & Narcan	African- American / BIPOC
Clinical Duties & Scheduling	Spiritual / Pastoral Authority	Prayer & Meditation	Jewish	Trauma & Trauma Informed Care	LGBTQ+
Night Ministry Orientation	Personal History Impacting Care	Creating Ritual	Protestant	Language & Interpretation	Middle Eastern Cultures
Telephone Care Line Orientation	Using Theology / Spirituality	Projection & Transference	Hindu	Community Responses	Chinese / East & South Asian / API
Community Programs Orientation	Personality (Enneagram Theory)	Boundaries, Touch & Attraction	Earth-Centered Traditions	First Responders & City Policy	Eastern European / Russian
Orientation: Ministry of Awareness	Group Dynamics (PEG Theory)	Palliative Care	Jehovah Witness	Social / Medical Ethics	African Populations
SFNM Governing Board & PAG Board	Family Systems & Triangulation	Grief & Loss	Unitarian Universalist	Emergency, Crisis, Death & Dying	Immigrants & Families
Professionalism (APC, ACPE, & SFNM)	Self-Care	Suicide Assessment	Evangelical & Charismatic	Research Literacy	Disabilities

This map offers a “big picture” orientation to SFNM CPE learning in the Extended and Intensive single unit CPE programs. It is not comprehensive. There are many other topics. Also, we cannot cover all these topics in detail in one CPE unit. The map overviews a basic CPE framework, while pointing to avenues of life-long learning and integration.



5. EDUCATIONAL & PROGRAM RESOURCES

5.1 – CPE CLINICAL EDUCATORS & GUEST LECTURERS

Policy: All CPE programs—including individual supervision, group sessions, and program administration—are conducted by educators certified by the Association for Clinical Pastoral Education (ACPE). These include **ACPE Certified Educators**, **Associate Certified Educators**, and **Certified Educator Candidates**. In this handbook, these professionals may also be referred to as *CPE Educators*, *Clinical Educators*, *educators*, or *supervisors*.

Procedure: SFNM utilizes qualified Clinical Educators authorized by ACPE to lead CPE groups and supervise students individually. The educators named in [Section 1.3 – CPE Clinical Educators](#) are certified and active with SFNM.

At the beginning of each unit, students receive a **syllabus and course outline** listing the assigned CPE Educator(s), scheduled seminars, and any **guest presenters** for that unit. While all Clinical Educators are available as needed, specific supervision and teaching assignments will be outlined in the syllabus.

Guest Lecturers and Didactics

In addition to regular faculty, SFNM invites guest lecturers and community presenters to lead didactic sessions and webinars throughout the unit. These offerings are designed to support student learning goals and address emerging themes in the cohort. Topics and presenters are selected based on the Clinical Educator's assessment of the group's needs. Students should refer to the unit syllabus for up-to-date information about guest presenters and seminar topics.

[SFNM STAFF & GUEST PRESENTER CREDENTIALS](#)

Many other didactic presenters are available at SFNM. In addition to regularly offered seminars, some didactics and webinars will be scheduled based on the educator's assessment of students' learning goals and needs.. This program element will be further developed as we offer more units of CPE. ***Students should check the syllabus for particulars about presenters offering seminars in their CPE Unit.***

5.2 – THE ACTION/REFLECTION MODEL & HISTORY OF CPE

SFNM CPE is grounded in the **action/reflection model** of learning—an inductive approach that emphasizes learning from real-life encounters rather than beginning with abstract theories. This method stands in contrast to a deductive model of learning, which starts with general concepts and applies them to individual situations.

ACPE has embraced the action/reflection model since its founding more than eighty years ago. The birth of ACPE occurred in an environment infused with an inductive/clinical approach to learning. This methodology was embodied in the famous report of Abraham Flexner, *Medical Education in the United States*, published in 1910, which served as the blueprint for establishing the Johns Hopkins School of Medicine. Inspired in part by early developments in medical education—such as the 1910 Flexner Report that transformed medical training by emphasizing clinical, case-based learning—ACPE applies similar principles to the formation of spiritual caregivers. Early behavioral scientists, including Freud and Jung, likewise based their work on direct observation and personal interaction.

One of CPE's pioneers, **Anton Boisen**, referred to those receiving care as “**living human documents**.” His approach reflects the core of inductive learning: understanding arises through close observation, engagement, and reflection on experience. In contemporary CPE, this includes attention not only to the individual, but also to their context—acknowledging that transformation often occurs at the point of interaction between people.

- **History of Clinical Pastoral Education (CPE):**
 - The Association for Clinical Pastoral Education (ACPE) offers an overview of CPE's development in their [“A Brief History” document](#).
 - [HISTORY OF ACPE](#)
- **Anton Boisen:**
 - ACPE provides an in-depth biography titled [“The Biography of Anton Theophilus Boisen](#),” detailing his pivotal role in founding CPE.
 - The United Church of Christ highlights Boisen's contributions to CPE on their website.
- **Abraham Flexner:**
 - The Institute for Advanced Study presents a detailed account of Flexner's life and his significant impact, [at this link](#).



- The Encyclopaedia Britannica offers a concise biography outlining Flexner's contributions.

At SFNM, this model is woven throughout the CPE curriculum. Students are invited to offer spiritual care to individuals on the streets, over the Care Line, in community programs, or among SFNM staff and volunteers. They then reflect on those experiences to deepen their awareness and skills. Key questions include: What helped? What hindered the connection? What was unexpected? What might you do differently next time?

You will engage this model in many ways:

- Presenting and receiving feedback on **verbatim**s
- Participating in **Process Group**
- Exploring dynamics in **Individual Education (IE)** sessions and in **Individual Reflection** forms
- Participating in **role plays** and simulations
- Writing a **research presentation** that captures learning and application
- Completing a **mid-unit and final evaluation** reflecting on your personal and professional growth

Interactions with peers, Night Ministers, and SFNM staff also offer real-time opportunities to explore and integrate insights through this action/reflection process.

By the end of your CPE unit, we hope that this method not only enhances your skills but also deepens your sense of vocation and connection to those you serve. The action/reflection model is more than an educational tool—it is a spiritual practice that nurtures transformation.



5.3 – LEARNING & LIBRARY RESOURCES

There are multiple resources at SFNM to aid you in making this a successful learning experience. Some of these include:

Multidisciplinary Resources Students benefit from a variety of learning contexts, including access to community organizations, hospitals, clinics, and social service centers. Interdisciplinary collaboration is central to CPE training.

SFNM Resources Hub Students can access hundreds of articles on spiritual care and related topics as well as research resources on the CPE Workspace, Resources Tab.

 [CPE WORKSPACE RESOURCES HUB](#)

SFNM Office Library: In terms of basic books in the spiritual care field, you may use books maintained in the library collection in the office. Should you be interested in a particular book that is not available, you are invited to discuss the matter with your Clinical Educator about the possibility of ordering and adding it to one of the libraries.

SFNM Digital Library: Appendix B contains a vast digital library of chaplaincy and spiritual care resources. These digital library resources were compiled by Rev. Dr. Peter Yuichi Clark, former Director of Spiritual Care Services at UCSF Health. SFNM uses these resources with permission from UCSF Health, given by Rev. Susan Conrad, Director of Spiritual Care Services, in an email dated May 17, 2020.

 [APPENDIX B: SFNM DIGITAL LIBRARY](#)

Graduate Theological Union (GTU) Library: One of the largest theological libraries in the United States, is located at 2400 Ridge Road in Berkeley. To access the GTU library online, go to www.gtu.edu/library. At the student's initiative and expense, an annual library card can be obtained from the GTU library in accordance with its policies.

San Francisco Public Library: The public library has a network of neighborhood libraries in addition to the main library at 100 Larkin St., San Francisco, 94102, phone (415) 557-4400. It is a 10 minute walk from the Night Ministry office.

ACPE Accreditation Manual Access SFNM follows ACPE standards as a satellite center of CPE of Central California. The **ACPE Accreditation Manual**, along with the Commission and Governance Manuals, is available at www.acpe.edu. Students should access the most current versions online. Key available documents include:



- ACPE By-Laws and Governance Manual
- 2020 Accreditation Manual
- Manual for Processing Complaints of Ethics Code Violations

Counseling Resources Students are encouraged to seek outside support when personal concerns arise that exceed the scope of CPE. Referrals can be requested from the CPE Educator or SFNM leadership. Local resources include:

- Interfaith Counseling Center – 415-256-9701
- Center for Creative Growth – 510-527-2100
- Feminist Therapy Connection – 510-841-1261
- Oakland Center for Holistic Counseling – 510-444-2501
- Psychology Clinic at UC Berkeley – 510-642-2055

All centers offer sliding fee scales. Students should visit websites for further details.

Other Resources for Students Staff provide guidance on employment resources and chaplaincy openings. CPE alumni receive regular updates and job postings.

- ACPE – www.acpe.edu
- Association of Professional Chaplains – www.professionalchaplains.org
- National Association of Catholic Chaplains – www.nacc.org
- Neshama: Association of Jewish Chaplains – www.najc.org
- American Association of Pastoral Counselors – www.aapc.org
- Spiritual Care Collaborative – www.spiritualcarecollaborative.org



5.4 - STATEMENT OF SERVICE / SPIRITUAL CARE-GIVING

Your Statement of Spiritual Care-Giving or **Statement of Service** should be brief, concrete, and personal. It is the first written requirement of the unit; it may be revised, as it is reviewed throughout the unit; it plays a fundamental role in identifying your goals for the unit of training; and it may be one of the most important things you take with you at the end of the program. At SFNM, the Statement of Service contains both a written and creative element.

Students should use the form provided in the Appendix and/or Google Classroom.

The development of your statement and its supporting description and its creative expression is up to you. Draw upon whatever resources you consider relevant: readings, experiences, theological perspectives, significant models, conversations, scriptural images, etc. Most important, this should be a statement of your definition of ministry. You may wish to project an ideal priest, rabbi, imam, minister, and then consider how you, at present, compare: What are your strengths? What are your weaknesses? What do you need to do to reach that ideal picture of spiritual care-giving?

Given the context of the coming unit, your Statement of Service should give particular attention to the function of spiritual care: e.g., how important is it? How should it be done? How do you see yourself as a deliverer of spiritual care?

You will be asked to share your paper with your CPE peers. Initially, their concern will be that of understanding your perspective. As the unit proceeds they will, hopefully, raise questions, make suggestions, express reservations with respect to how your practice of spiritual care-giving is, or is not, congruent with your definition of ministry. Ideally, this process should contribute to your self-understanding and effective spiritual care functioning.

5.5 – CONTRACT FOR LEARNING (GOALS)

CPE provides an opportunity to construct a Contract for Learning which consists of personal/professional/learning goals, to assist your development in ministry. This becomes one way for you to identify concrete achievements for the unit of training. Ideally, this process should give you a clearer insight into how you function, how effective you are, and how you can be more effective.

All students in all levels (Level 1A, 1B, 2A, 2B, CEC) utilize the Learning Goals form and guidelines in the Appendix and/or Google Classroom, which include example goals.

 [APPENDIX 4 - GUIDELINES FOR LEARNING GOALS](#)

 [APPENDIX 5 - LEARNING GOALS FORM](#)

Your Learning Contract and goals will be discussed in IE as well as with the peer group for clarification. This Contract along with your Statement of Service provides a framework for your work, evaluation and learning. Your Contract should identify three goals, related to the Outcomes for Level 1 CPE.

- 1) The goals you identify should be important to you, in your personal/professional functioning with cared-for persons, staff, peers, volunteers, and related personnel—the more specific the better. They should be appropriate for a 400-hour unit—either as well-defined, short-term goals, or as a sub-goal within a long-term goal. One goal should specifically utilize a process group setting for practice.
- 2) Quantify your goal as much as possible in order to give you some index of your progress. This may be measured in such terms as: so many hours devoted to a certain task; reactions or evaluations received from others pertaining to specific behaviors (e.g., “You are friendlier...a better listener...” etc.); or a subjective evaluation of feelings and behaviors. It is especially important that this quantification occurs in advance. In short: How will you know that you have reached your goal(s)?
- 3) Identify as many specific steps as possible that you will take towards reaching your goal(s). This may entail reading, consulting, maintaining records, viewing videotapes, etc.
- 4) Attempt to anticipate what obstacles will impede your progress toward achieving your goal(s). Take into consideration your context (availability of resources, schedule, etc.), other people who may be involved, and your own characteristics and idiosyncrasies.



- 5) Identify books, articles, and/or videos that will help you meet your goals. (Ask your Clinical Educator for suggestions as needed.)
- 6) You may elect a goal partner(s) from your peer group as a resource toward reaching your goals. Schedule time for such things as consulting, sharing, reviewing, and evaluating. This person should have some familiarity with you and your situation. You will probably make more effective progress if you encourage criticism as well as being grateful for praise.

Additional information and resources are found along with the Learning Goals Contract form in the Appendices 4 & 5.

Considerations for Level 2 Students:

Your Contract should include your Level 2 project and/or area of specialization integrated with the Outcomes from Level 2 CPE.

By the end of Level 2, students will be able to demonstrate awareness of the Common Qualifications and Competencies for Professional Chaplains

As in Level 2, your three goals should be important to you and relevant to the CPE setting; they should be quantified as much as possible; identified with specific steps to demonstrate progress; include anticipated obstacles; indicate helpful books, articles, videos (especially as they relation to your Level 2 project); and you may elect a goal partner(s), if that appears to be helpful.



5.6 – INDIVIDUAL REFLECTIONS

Within the learning format of clinical pastoral education, each student is asked to write individual reflections. These may be referred to in Individual Education sessions.

As a part of the “learning to learn” process, the reflections should be reflective in nature, analyzing significant events for the week, and suggesting ways in which you would like to change your behavior in order to minister more effectively.

Students should use the form provided in the Appendix or in Google Classroom.

Generally speaking, students might reflect on the following:

- 1) what was significant about your work with people – general assessment of your functioning, and identification of strengths, growing edges and new actions you will take.
- 2) describe significant relations with SFNM personnel, staff, and within the peer group. Reflect on your role in the relational dynamics and identify what new action you will take.
- 3) describe significant learning events or critical incidents which have occurred and how you see your involvement in them;
- 4) suggestions for improving the quality or effectiveness of your spiritual care;
- 5) significant learning experiences within the CPE peer group; **AND/OR**
- 6) spiritual implications and theological reflections for your life and vocation.

These reflections usually derive from one to three “learning” experiences and generally do not exceed more than two pages.

Notice that Individual Reflections reference and provide opportunities to demonstrate numerous SFNM Outcomes and ACPE Outcomes.



5.7 – RESEARCH PRESENTATION

Students will have an opportunity to present a case study and their findings in research in a Research Presentation. This presentation will give the student the opportunity to satisfy the research related APCE Outcome, as well as practice researching, applying research in action-reflection-new action, and learn from the peers' research in the process.

Students should use the forms provided in the Appendix or in Google Classroom.

5.8 – VERBATIM REPORTS

The student's Clinical Educator will determine how many and what types of verbatims the students will present in any particular unit.

The General Verbatim form captures the basic format. Other verbatims might include the Spiritual Assessment Verbatim or the Cultural Awareness Verbatim. Assignments of verbatims will be noted in the schedule.

Also, students may present Verbatim Responses, as indicated in the syllabus and schedule.

Students should use the forms provided in the Appendix or in Google Classroom.

5.9 – MID-UNIT EVALUATION

Students should use the form provided in the Appendix or in Google Classroom.



5.10 – SHARING OUR STORIES

Purpose

"Sharing Our Stories" is a designated space in the CPE unit where students practice recounting and organizing aspects of their personal narrative history. This includes exploration of family of origin, social location, trauma, resilience, and personality dynamics. The practice supports students in connecting their life story to their emerging spiritual care identity and aligns with ACPE outcomes around self-awareness, theological reflection, and relational functioning.

Structure

- Each student will present a **15–20 minute oral narrative**.
- Students may respond to provided prompts or choose freely which aspects of their story to share.
- After each presentation, time will be given for questions, reflections, or affirmations from the peer group.

Educational Aims This practice helps students:

- Reflect on the ways their narrative history, social identities, and orienting systems influence their caregiving.
- Build self-awareness, deepen their capacity for vulnerability, and enhance their interpersonal relationships within the group.
- Practice pastoral presence and offer mutual spiritual support through attentive listening.
- Practice with boundaries, appropriate self-disclosure, empathy, trauma-informed communication and other ACPE outcomes.

Guidelines

- **Respect confidentiality:** Stories shared in this setting are confidential. Do not reference another person's story outside the group without their clear consent.
- **Practice presence:** Listen openly and attentively. Refrain from offering solutions or advice unless invited.
- **Offer feedback thoughtfully:** Share affirmations, ask curious questions, or reflect on what moved or resonated with you.
- **Take appropriate risks:** Share your story honestly and with intention, while maintaining healthy boundaries.
- **Honor differences:** Recognize and hold space for the diversity of identities and experiences present in the group.
- **Be mindful of time:** Prepare in advance to stay within the allotted timeframe and allow space for others.

Additional Recommendations



- Use I-statements and speak from your own experience.
- Avoid over-disclosing or speaking in ways that might overwhelm you or the group.
- Center on meaning-making rather than only chronology—what matters most about your story to you now?
- Consider how aspects of your story shape your presence as a spiritual caregiver.

This session is an invitation to speak from the heart and listen with care. We trust that each story, offered with courage, contributes to the sacred work of this learning community.



5.11 – USE OF CLINICAL MATERIALS CONSENT FORM

This form must be reviewed and signed by the CPE student prior to formal admission to an ACPE accredited CPE program and at the start of each subsequent unit in which the student enrolls.

CPE students shall be informed prior to acceptance into the program, as well as at the start of each subsequent unit, that their clinical materials and recorded and/or live observation media that are pertinent to the certification processes for Certified Educator Candidates or Associate ACPE Certified Educators, that are pertinent to the peer review process for ACPE Certified Educators, that are pertinent to a center's accreditation process, or that are pertinent to ACPE approved research studies, may be used from the unit. ***All identifying information shall be redacted from written documents. A copy of this signed agreement shall remain a part of the center's files indefinitely. Materials that are not supported with this signed Consent Form MAY NOT BE USED.***

I, _____ understand that _____
Students' Printed Name Certified Educator Candidate/Associate ACPE Certified Educator

will use my written evaluation, the above-named educator's written evaluation of me, and other clinical materials pertinent to the above-named educator's process toward certification as an ACPE Certified Educator or as part of the above-named educator's peer review process, and I understand that such materials will have personal information redacted. I understand that the above-named educator will use recorded and/or live observation media that are pertinent to the above-named educator's process toward certification as an ACPE Certified Educator or as part of the above-named educator's peer review process, and I understand that such media may identify me. I understand that this use is for the purpose of the above-named educator's professional development, certification, and/or peer review. I understand that my written materials and live/recorded observation media that may identify me may be read, heard, viewed, and discussed by the above-named educator's professional colleagues as they assess the above-named educator's professional development and competence as an ACPE Certified Educator.

I understand that my clinical materials may be utilized by my center as data for demonstrating compliance with ACPE Accreditation Manual for accreditation and/or for ACPE approved research studies without further notification to me.

My signature grants consent to all of the above.

I understand that I may revoke this authorization, in writing, to the above-named individual and that if I choose to do this, I will no longer be able to participate in the unit of CPE and will not receive credit for the unit. Any clinical materials and/or live/recorded observation media obtained prior to the revocation of this authorization may still be used by the above-named educator.

Student's Signature

Date

Start and End Dates of the Unit

 [SEE ONBOARDING FORMS](#)



5.12 - FINAL SELF & EDUCATOR EVALUATIONS

Final Self Evaluation

The Final Self Evaluation provides an opportunity for you to take a critical look at the unit of training: what went well, what did not, etc. The more concrete examples you can give to illustrate points, the better. Ideally, the writing itself will prove a learning experience as well as providing some suggestions for your future.

Students should use the form provided in the Appendix or Google Classroom.

Your final evaluation should be submitted by the deadline in your CPE schedule. It should be posted in Google Classroom and/or copies should be made for your peers. Follow these guidelines, including page limits, when submitting your final self-evaluation:

 [**APPENDIX 15 - GUIDELINES FOR FINAL SELF-EVALUATION**](#)

Final Educator Evaluation

Students are evaluated based on ACPE Outcomes and Indicators. The final evaluation your Clinical Educator writes must be given to you within 45 days of the end of the unit of training.

 [**ACPE Outcomes and Indicators for Levels 1A, 1B, 2A, 2B CPE**](#)

Following are templates of the final educator evaluation for Level 1A, 1B, 2A, and 2B:

 [**APPENDIX 16A - FINAL EVALUATION LEVEL 1A**](#)

 [**APPENDIX 16B - FINAL EVALUATION LEVEL 1B**](#)

 [**APPENDIX 16C - FINAL EVALUATION LEVEL 2A**](#)

 [**APPENDIX 16D - FINAL EVALUATION LEVEL 2B**](#)

To successfully complete a unit of CPE, students must meet the Student Achievement Criteria as defined by ACPE and adequately satisfy SFNM Outcomes.

Section 4.4 – [Measuring Student Achievement](#)

Section 4.2 – [SFNM Outcomes: Professional & Ministry of Awareness](#)



5.13 – ORIENTATION CHECKLIST

Purpose

This checklist ensures you have received all fundamental information for participating in CPE at SFNM. If anything is unclear, please ask!

General Information

- ☐ [SFNM Onboarding](#) process
 - ☐ Dress code - SFNM jackets, policy on religious clothing on Night Walks
 - ☐ Library resources, in office and digital
 - ☐ Ministry Contacts reporting sheets & processing
 - ☐ Consent form for Clinical Educators, [CPE Onboarding forms](#)
 - ☐ Maintaining confidentiality
 - ☐ Telephone policy (general, paging, beepers)
 - ☐ Office procedures, computers, supplies - **keys**
 - ☐ Organizational charts
 - ☐ On-duty rotation, nightly schedule, Community Call - [Community Hub](#)
 - ☐ Rights of people in SFNM's care
 - ☐ [Parking and directions](#)
 - ☐ Priorities of care
 - ☐ Telephone Care Line training completion
-

CPE Program

- ☐ CPE history & organization
- ☐ Resources (books, journals)
- ☐ Financial policy
- ☐ Complaint procedure
- ☐ On-site supervision
- ☐ Didactic seminars
- ☐ Personal & professional relations (Process Group)
- ☐ Individual Reflections
- ☐ Statement of Service
- ☐ Unit goals / learning contract
- ☐ Verbatims (format, discussion process, peer Responses)
- ☐ Role-play verbatims
- ☐ Individual Education (IE) sessions
- ☐ IE Reflections
- ☐ Research Presentation
- ☐ Mid-unit evaluation
- ☐ Final evaluation

Orientation to SFNM Personnel & Programs

- ☐ Care Line volunteers



- [] Programs orientation
- [] Prayer/Mediation board and nightly schedule, practices orientation
- [] Designation of Night Ministry areas of service, whiteboard in office
- [] Partner orientations (e.g., Faithful Fools, Code Tenderloin, etc.)
- [] Communication method, Night Minister Phone Numbers (NM Workspace)
- [] Security & safety procedures
- [] Responding to referrals
- [] Team meetings, e.g. Night Ministers monthly meeting
- [] Debriefing and Staff-Student relationship protocols
- [] Community Walks protocols - assumption of risk waiver forms
- [] Emergency response protocols, Narcan usage and tracking



5.14 - Consent to Photograph / Media

STAFF MEMBER / GUEST / CPE STUDENT / VISITOR CONSENT TO PHOTOGRAPH

1. I, the undersigned, hereby authorize San Francisco Night Ministry (SFNM) to take photographs, motion pictures, television pictures and/or make electronic recordings (hereinafter referred to as photographic or electronic reproductions) of me while I am a staff member, volunteer, guest, CPE student or visitor at SFNM.
2. I authorize the use of any such photographic or electronic reproductions of me for use in communications and marketing materials, including social media channels, SFNM's internal website, external website (<https://www.sfnightministry.org/>), advertising, direct mail campaigns, flyers, brochures, and any other mediums utilized.
3. I further authorize the use and transmission of any comments that I may make and that may be recorded in connection with such photographic or electronic reproductions. I understand that I may be identifiable from such photographic or electronic reproductions.
4. I understand that these photographic or electronic publications may be picked-up and then used and disclosed by other people and entities that are not connected to SFNM.
5. I authorize the release of my name in connection with any such photographic or electronic reproductions or comments.

Signature

Date

Print Name

5.15 - Interfaith Spiritual Reflection Guidelines & Feedback

GUIDELINES

- Limit the time to a few minutes, appropriate to the context in which it is offered.
- Community Call is a good opportunity to practice offering reflections.
- Use language and readings which are gender inclusive.

*Examples: In reference to God, when using pronouns or gender specific descriptors, include both "He and She", or "Father and Mother", for example. Or simply "God". It would **not** be gender inclusive to say only "He" and "Father".*

*In reference to persons, use descriptors like "one," "they," "a person," "people," "brothers and sisters," "men and women," "humankind," etc. It would **not** be gender inclusive to say only "he" or "brothers" or "men" or "mankind".*

- Respecting the diversity that is represented in the circle is of utmost importance. Do not assume that others share your faith-specific knowledge. (For example, don't assume that everyone knows who Jesus is.) Do not assume that others share your beliefs, or ask others to agree to a belief that may not be their own. Distinguish, therefore, between what is asked for all to share in common versus individual belief. For example, it would be inappropriate to ask the group to pray in Jesus' name. However, it is acceptable for you to say, "As a Christian (Jew, Muslim, Buddhist, etc.) I believe ..."
- Respecting the diversity that is not necessarily represented in the circle is also important for your learning. Plan your content as you would for presiding at a public event with an unknown religious audience, where theistic, non-theistic, and even no faith tradition would be represented.
- When drawing on **sacred texts or readings** (not required), be sensitive to your listeners and do not assume that sacred texts include only the Hebrew and Christian scriptures. Therefore, we ask you to **identify and explain the sacred texts or readings you use**.

□ To **identify** means to reference or site where it's found. *Example: This reading is from the book of Matthew, which is from the Christian or Greek scriptures.*

□ To **explain** means to say what is included in or what type of literature is found in this reference. *Example: The book of Matthew contains stories and teachings from the life of*



Jesus, whom Christians consider the son of God. You might also choose to say that, "The book of Matthew is one of four books in the Christian scriptures called Gospels"

- Provide copies of the texts being used, if possible.
- When including group singing, or listening to music, identify the music played or sung. Also, be sure to use music with lyrics sensitive to an interfaith group.

ACTION/REFLECTION

- Allow this time to help you reflect on what is most meaningful/central to your own tradition.
- Allow this time to provide an opportunity to learn from and experience the faith traditions of others.
- When in doubt, ask questions or seek consultation.
- If your personal belief system makes it difficult to participate in this interfaith spiritual reflection or to be in such leadership, please consult with your CPE Educator. No one will be required to lead or to participate if it violates personal conscience.

At the completion of each Interfaith Spiritual Reflection, consider debriefing with peers on how it went. **Bring your learning into IE and Process Group.**

FEEDBACK & EVALUATION

Please know that *no one will ever be evaluated on the content of what he/she shares* during Spiritual Reflection time. You will only be evaluated, when leading the spiritual reflection, on your ability to facilitate an interfaith experience.

This checklist supports reflection and feedback on the facilitation of an **interfaith spiritual reflection**. It is designed to encourage inclusive, respectful, and meaningful experiences across traditions.

Checklist of Considerations

Please check all that apply:



- Was the reflection kept within the 15-minute time frame?
 - Was inclusive language used (e.g., gender-inclusive, nonsectarian language)?
 - Did the reflection avoid requiring agreement with beliefs not your own?
 - Did the leader avoid assuming participants had specific religious knowledge?
 - Was there respect shown for spiritual identities that may not have been represented in the group?
 - Were sacred texts or readings clearly identified and explained (e.g., scripture, poetry, liturgy, etc.)?
 - Were songs or music selections clearly identified by name and source?
 - Were music lyrics appropriate and sensitive to an interfaith setting?
-

Open Feedback

What worked particularly well?

What presented challenges or created barriers for your reflection?



5.16—CHAPLAINCY COMMON STANDARDS

The common qualifications and competencies (formerly known as the common standards) of the chaplaincy profession are four foundational documents affirmed by the constituent boards of the Council on Collaboration on November 7, 2004 in Portland, ME. Collectively, these documents established a unified voice for the six chaplaincy organizations that affirmed them. This information is provided for all students who may be considering a career as a professional hospital chaplain.

These standards describe what it means to these organizations to be a professional chaplaincy care provider, pastoral counselor or educator. The documents are published at <https://www.professionalchaplains.org/>

Common Qualifications and Competencies for Professional Chaplaincy

Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students

Principles for Processing Ethical Complaints

The membership of the participating groups represents over 10,000 members who currently serve as chaplains, pastoral counselors, and clinical pastoral educators in specialized settings as varied as healthcare, counseling centers, prisons or the military. The complete documents and information about each of the collaborating groups can be found on the following websites:

Association of Professional Chaplains® (APC®) - <https://www.professionalchaplains.org/>

Association for Clinical Pastoral Education (ACPE) - <https://acpe.edu>

National Association of Catholic Chaplains (NACC) - <https://www.nacc.org/>

Neshama Association of Jewish Chaplains (NAJC) - <https://najc.org/>

Canadian Association for Spiritual Care/Association Canadienne de Soins Spirituels (CASC/ACSS) - <https://spiritualcare.ca/>

Common Qualifications and Competencies

	Section 1: Integration of Theory and Practice Competencies
ITP1	Articulate an approach to spiritual care, rooted in one's faith/spiritual tradition that is integrated with a theory of professional practice.
ITP2	Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of spiritual care.
ITP3	Incorporate the spiritual and emotional dimensions of human development into one's practice of care.
ITP4	Incorporate a working knowledge of different ethical theories appropriate to one's professional context.
ITP5	Articulate a conceptual understanding of group dynamics and organizational behavior.
ITP6	Articulate how primary research and research literature inform the profession of chaplaincy and one's spiritual care practice.
	Section II: Professional Identity and Conduct Competencies
PIC1	Be self-reflective, including identifying one's professional strengths and limitations in the provision of care.
PIC2	Articulate ways in which one's feelings, attitudes, values, and assumptions affect professional practice.
PIC3	Attend to one's own physical, emotional, and spiritual well-being
PIC4	Function in a manner that respects the physical, emotional, cultural, and spiritual boundaries of others.
PIC5	Use one's professional authority as a spiritual care provider appropriately.
PIC6	Advocate for the persons in one's care.
PIC7	Function within the Common Code of Ethics for Chaplains, Pastoral Counselors, Clinical Pastoral Educators, and Students
PIC8	Communicate effectively orally and in writing.
PIC9	Present oneself in a manner that reflects professional behavior, including appropriate attire, and grooming.
	Section III: Professional Practice Skills Competencies
PPS1	Establish, deepen and conclude professional spiritual care relationships with sensitivity, openness, and respect.
PPS2	Provide effective spiritual support that contributes to well-being of the care recipients, their families, and staff.
PPS3	Provide spiritual care that respects diversity and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices.
PPS4	Triage and manage crises in the practice of spiritual care.
PPS5	Provide spiritual care to persons experiencing loss and grief.
PPS6	Provide religious/spiritual resources appropriate to the care recipients, families, and staff.
PPS7	Develop, coordinate, and facilitate public worship/spiritual practices appropriate to diverse settings and needs.
PPS8	Facilitate theological/spiritual reflection for those in one's care practice.
PPS9	Facilitate group processes, such as family meetings, post trauma, staff debriefing, and support groups.



PPS10	Formulate and utilize spiritual assessments, interventions, outcomes, and care plans in order to contribute effectively to the well-being of the person receiving care.
PPS11	Document one's spiritual care effectively in the appropriate records.
Section IV: Organizational Leadership Competencies	
OL1	Promote the integration of spiritual care into the life and service of the institution in which one functions.
OL2	Establish and maintain professional and interdisciplinary relationships.
OL3	Understand and function within the institutional culture and systems, including utilizing business principles and practices appropriate to one's role in the organization.
OL4	Promote, facilitate, and support ethical decision-making in one's workplace.
OL5	Foster a collaborative relationship with community clergy and faith group leaders.

Professional Ethics

The APC Code of Ethics also outlines professional integrity, boundaries, and accountability for chaplains. It ensures that spiritual care is offered with honesty and respect.

View the ethics statement: <https://www.apchaplains.org/standards/professional-ethics/>

Visit the APC website for full information and resources: <https://www.apchaplains.org/>

5.17 – LEVEL 1 & 2 BIBLIOGRAPHY

See [APPENDIX 18](#) - CPE Bibliographies

5.18 – LEVEL 2A CONSULTATION

CPE students may apply for Level 2A CPE after they have fulfilled the outcomes of Level 1A and Level 1B CPE (usually after 1-3 units).

Students are encouraged to utilize consultation with their Clinical Educator and peers as part of the process of deciding to apply for Level 2A CPE. Level 2A and Level 2B curriculum builds on at least two or more program units of CPE. This should total a minimum of 800 hours with a balance between supervised clinical practices and structured learning activities (min. 200 hours).

[LEVEL 2 CONSULTATION MEMO](#)

Once a student and their Clinical Educator ascertain that it is appropriate to apply for Level 2 standing, a consultation will be held for the purpose of reviewing the student's successful completion of the outcomes of Level 1A and Level 1B CPE and to recommend to the student's Clinical Educator whether or not the student should proceed to Level 2A CPE. Ordinarily at least three consultants will be involved in the consultation with the student: a Clinical Educator (or one in supervisory training), a representative of the student's religious or spiritual tradition or other appropriate mentor, a member of the CPE Professional Advisory Group, and a student peer.

In preparation for the consultation for Level 2 CPE, The student submitted the following materials for review by the committee: a brief autobiographical statement, the student's most recent learning goals, the student's most recent CPE self-evaluation, the student's most recent CPE supervisory evaluation, and a written statement stating an agenda and clarifying the issues over which the student initiated consultation. In the written statement shall be included a description of how the student feels they successfully completed the Outcomes for Level 1 CPE and how the student plans to fulfill the Outcomes for Level 2 CPE.

These materials must be made available to the consultation team at least two weeks prior to the scheduled consultation, unless otherwise agreed. The consultation will last for at least one hour. At the conclusion of the hour, members of the team indicate their recommendation as to whether or not the student should proceed to Level 2 CPE. A written summary of the meeting will be compiled by one of the consultants, with copies provided for the student and the CPE Educator. The committee will issue a Consultation Report, which will be attached to the student's next or most recent supervisory evaluation for CPE completed at SF Night Ministry. A template Consultation Report is located at Appendix 22, linked above.

5.19 - LEVEL 2B SPECIALIZATION PROJECT

Purpose and Overview of the Level 2B Specialization Project

In Level 2B of Clinical Pastoral Education (CPE), students have the opportunity to pursue a **specialization project** that deepens their pastoral competence and aligns with their professional goals in chaplaincy. This project allows students to focus on a specific area of ministry, further refine their supervisory skills, and engage in advanced theological and practical research.

The **Level 2B Specialization Project** serves as an extension of the CPE learning process. It involves **clinical practice**, **research**, and **academic development** aimed at advancing the student's knowledge and skills in a chosen specialty. The project culminates in a **presentation** shared with faculty, peers, and other relevant stakeholders. This project is an essential component for those aiming for **Board Certification** in their chosen area of chaplaincy.

Specialization Options

The Level 2B Specialization Project is designed to allow students to deepen their expertise in a specific area of spiritual care. Students may choose a specialization based on their personal interests, career goals, or needs within the broader field of chaplaincy. Common specializations include, but are not limited to:

- **Healthcare Chaplaincy** (e.g., hospital, hospice, or palliative care settings)
- **Trauma-Informed Care** (e.g., care for survivors of abuse, natural disasters, or trauma)
- **Spiritual Care for Specific Populations** (e.g., LGBTQIA+, veterans, marginalized communities, etc.)
- **Interfaith and Multicultural Chaplaincy**



- **Educational Chaplaincy** (e.g., school-based spiritual care)
- **Spiritual Care for Mental Health and Behavioral Health Populations**

These are broad categories, but students are encouraged to discuss their specific interests with their **Certified Educator** to tailor the specialization to their unique needs.

Consultation with Educator and Project Development

Students pursuing a Level 2B Specialization Project must **consult regularly with their Certified Educator (CE)** to develop their project. This consultation process is a critical element of the specialization and is meant to guide the student in refining their **learning objectives, clinical practice, and research focus**.

The consultation will include:

1. **Initial Planning** – During the first two weeks of the unit, students must meet with their CE to **define their project goals, clarify the research question**, and outline the **practicum requirements**. This includes identifying appropriate clinical sites, resources, and subject matter experts to support the project.
2. **Project Proposal** – Students must submit a **specialization project proposal** outlining their learning objectives, clinical setting, and research framework. This proposal must be reviewed and approved by the CE before moving forward.
3. **Ongoing Feedback and Check-ins** – Throughout the unit, students must meet with their CE regularly (at least once a month) for **feedback on the progress** of their specialization project. These meetings ensure that the student is on track to meet the academic and clinical goals and allows for early identification of any challenges.
4. **Final Review** – At the end of the unit, the student will submit their **graduate-level research paper**, along with **documentation of their practicum experience**. The paper should present the research, theory, and practical application of the student's specialization. The **oral presentation** follows, where the student presents their findings to their CE, the student cohort, and any



invited guests (e.g., other chaplains, interdisciplinary staff, etc.).

Key Elements of the Level 2B Specialization Project

- **Clear Specialized Learning Objectives:** Students will define their goals and expected outcomes for the project, aligned with **ACPE standards** and personal career goals.
 - **Clinical Practicum:** The student will engage in **supervised clinical practice** related to their specialization (minimum 300 clinical hours).
 - **Interdisciplinary Teamwork:** Throughout the project, students will collaborate with other healthcare professionals, spiritual leaders, and community stakeholders to deepen their care delivery.
 - **Research and Evidence-Based Practice:** Students will conduct **research** on a topic relevant to their specialization, applying **evidence-based practices** in spiritual care. This can include literature reviews, interviews, surveys, or ethnographic studies.
 - **Research Paper:** Students could complete a **written paper** (typically 20-30 pages) that presents their research findings and discusses the theoretical and practical implications for their chosen area of specialization.
 - **Oral Presentation:** At the conclusion of the project, students will present their research findings to faculty, peers, and other stakeholders. This will take the place of the Research Verbatim of Level 1A, 1B, 2A.
-

Final Evaluation and Certification

- **Theory Integration:** The final **Theory Integration Presentation** will reflect the student's ability to synthesize theory with practical ministry experience in their



chosen specialization.

- **Integration Interview:** Following the completion of the **specialization project**, students will participate in an **Integration Interview** where they present their findings and demonstrate mastery of the project's key competencies.

Board Certification: Upon successful completion of the Level 2B Specialization Project and Integration Interview, students will be well-positioned to pursue **Board Certification** in their area of chaplaincy, with the support of their **Certified Educator**.

Expected Timeline for the Level 2B Specialization Project

Task	Timeframe
Initial Planning Meeting with Educator	Week 1–2
Submit Project Proposal	Week 3–4
Ongoing Feedback and Check-ins	Monthly (or as scheduled)
Submit Graduate-Level Research Paper	End of Unit
Oral Presentation of Research	End of Unit
Final Evaluation Review	End of Unit

This **Level 2B Specialization Project** provides an in-depth opportunity for students to hone their chaplaincy skills in a specific field while integrating theory and practice. Through clinical engagement, research, and a formal presentation, students will demonstrate readiness for board certification and deepen their contribution to the field of professional spiritual care.



5.20 – ACPE Standards and Accreditation Portfolio

Overview of ACPE Standards

The San Francisco Night Ministry CPE program is accredited by the Association for Clinical Pastoral Education (ACPE) and follows the required ACPE Accreditation Standards (2020 version). These seven core standards define expectations for accredited CPE programs and guide the structure, mission, and delivery of our program. For more information, students may review the full ACPE Standards here:

 [ACPE Standards Manual](#)

Access to SFNM's Accreditation Portfolio

SFNM maintains an up-to-date Accreditation Portfolio with documentation that reflects our compliance with all ACPE standards. This includes:

- A narrative response to each of the seven ACPE standards.
- A dashboard summarizing key data, including educator history and student unit enrollment.
- Clinical Site Placement Agreements.
- Documentation of student feedback and program evaluation practices.

ACPE accreditation and site team members, and other appropriate ACPE professionals or educators, may view SFNM's Accreditation Portfolio by contacting the Executive Director or CPE Director. Portfolio review is encouraged for transparency and engagement in continuous improvement.

Student Involvement in Program Evaluation

SFNM invites and incorporates student feedback in program improvement. Students complete written program evaluations at the end of each unit. Themes from these evaluations are included in the ACPE portfolio and shared with the Professional Advisory Group (PAG) during exit interviews.

 [Learn about ACPE Accreditation](#)



6 – CERTIFIED EDUCATOR (CEC) PROGRAM

6.1 – OVERVIEW OF CEC EDUCATION

San Francisco Night Ministry (SFNM) is accredited by the Association for Clinical Pastoral Education (ACPE) to offer Certified Educator CPE (CE-CPE). This program trains qualified individuals to become ACPE Certified Educators through a rigorous, multi-phased certification process. This section outlines SFNM's policies, educational resources, program phases, and assessment methods in alignment with the ACPE Certification Manual and Core Curriculum.

As the SFNM CPE Center, we offer a creative, innovative, competency based certified educator CPE program to people who are seeking to enter the ACPE Certification Process. The ACPE Certification Process is designed as a developmental, competency-based approach to learning. Competency-based learning utilizes systems of instruction, assessment and reporting that are based on students demonstrating that they have learned the skills they are expected to learn as they progress.

This handbook adheres to the revised competencies for implementation on January 1, 2025. ACPE reduced the number of competencies and shifted emphasis for Organizational Leadership and Accreditation in Phase 2. The crosswalk document provides helpful context for understanding the changes.

Purpose and Overview

The goal of CE-CPE at SFNM is to develop educators who can design, lead, and supervise CPE programs in accordance with ACPE's national standards. Certified Educator Candidates (CECs) are supported in the development of their personal educator identity and professional functioning through reflective learning, group process, theological integration, and demonstrated supervision competency.

Program Structure and Phases

The certification process unfolds in distinct but overlapping phases as outlined in the [ACPE Certification Process Overview](#): Admission, Phase I, and Phase II.

- **Admission** – Admission is designed with the primary purpose of assessing an aspirant's readiness and potential to embark on the journey of becoming an ACPE



Certified Educator. It has a two-part process: first, application and acceptance by San Francisco Night Ministry (SFNM); second, a separate application and acceptance to be a Certified Educator Candidate with ACPE.

- **Phase I** – Foundational development of educator competencies, participation in CE-CPE group, and supervisory practice under the guidance of an ACPE Certified Educator.
- **End of Phase I Assessment** – SFNM provides formal documentation evaluating the candidate's readiness to move to Phase II, as outlined in the [!\[\]\(4893cbf4ffcafd947f359d4625b0f9b1_img.jpg\) End of Phase I Competency Assessment](#)
- **Phase II** – Advanced supervision practice, Theory Integration Project (TIP) development and presentation, and the Integration Interview.
- **Theory Integration Project (TIP)** – A comprehensive written and oral project that integrates theory, theology, education, and practice.
 - [!\[\]\(35d080c94c0d90bc297db1c948b9e520_img.jpg\) TIP Overview](#)
 - [!\[\]\(c848d46a9a80377e6f77446970420d92_img.jpg\) TIP Rubric](#)
- **Final Certification Review** – Conducted by an ACPE Certification Committee, based on submitted materials and presentation.

[The Certified Educator CPE Journey](#)

Core Curriculum and Supervision

CECs engage with a core curriculum tailored to their competencies and contextual needs.

[!\[\]\(4c68dfa45abf998751922c66aa569255_img.jpg\) Core Curriculum Guide](#)

Supervision includes:

- Regular supervision with the SFNM Certified Educator
- Peer cohort learning
- Participation in the supervision of Level 1A, 1B, 2A, and 2B students
- Integration of personal narrative, behavioral sciences, and theological foundations
- Assigned readings in adult education, supervision, theology, and behavioral sciences
- Theory Integration Project development
- Shadowing and co-supervising Levels 1 & 2 students
- Written case studies, verbatims, and evaluations

Local Program Responsibilities

SFNM will ensure:



- Timely reporting of student progress to ACPE
- Clear documentation of competencies
- A structured learning agreement aligned with certification competencies
- Formal review at the end of each phase

The SFNM Clinical Educator must ensure CECs have access to diverse clinical and supervisory opportunities and will work with the Certification Commission to ensure alignment with national standards.

Application and Admission

CE-CPE candidates must: Be accepted by an ACPE-accredited center (SFNM). Refer to fuller details of admission requirements in [Section 6.2](#).

Outcome and Program Completion

Upon successful completion of the certification process and ACPE Certification Commission review, a candidate is granted the designation of ACPE Certified Educator. A full breakdown of required documents and procedures is available in the [ACPE Certification Manual](#).



6.2— THE PORTFOLIO

The portfolio is a comprehensive, structured, and electronically maintained collection of work that documents the Certified Educator Candidate's (CEC's) developmental journey and achievement of competencies throughout the ACPE certification process. It is a living document used by both the ACPE Certified Educator and the CEC to assess readiness for each phase and to support successful certification. The portfolio is guided by the standards outlined in the ACPE Certification Manual and includes evidence demonstrating competency development and achievement at three critical stages:

- Admission to the Certified Educator Program
- Completion of Phase I
- Completion of Phase II

Purpose of the Portfolio

- To track and assess a CEC's progress toward the competencies required by ACPE.
- To guide learning and supervision through regular reflection, self-evaluation, and educator feedback.
- To serve as the primary tool for certification reviews, including formal assessments by ACPE Certification Commissioners.

Required Portfolio Contents

The following items must be included and updated prior to each formal assessment (Admission, Phase I, Phase II):

- All admission materials submitted with the initial application to the Certified Educator Program.
- Educational Plan, including a projected timeline for completion of Phase I and II.
- Webinar responses to required ACPE webinar modules (if applicable).
- Competency Assessment Forms for Admission, Phase I, and Phase II.
 - Up to three pieces of evidence for each competency.
 - Use hyperlinks in the forms to link to evidence housed in the portfolio.
 - Evidence may include written work, video clips, evaluations, supervisory vignettes, student feedback, and other relevant materials.
- Weekly reflections and process notes, as generated during training.
- Supervisory vignettes, from both Phase I and Phase II.
- Video recordings of IPR/Process Group sessions:
 - At least one full session from Phase I and one from Phase II.
 - Each video must be accompanied by a self-evaluation.
- Theory Integration Project and Presentation, including:



- Project documents
- Rubric assessments
- Feedback from peers and educators
- Sample student final evaluations written by the CEC
- CEC Self-Evaluations (minimum of every 6 months during both Phase I and Phase II)
- Certified Educator Evaluations of the CEC (minimum of every 6 months)
 - Final evaluations must be signed and dated by both parties.
- Program Evaluations, including student and faculty feedback about CEC programming.
- Additional materials deemed essential by the CEC or Certified Educator.

Review and Oversight

- The ACPE Certified Educator at SFNM is responsible for guiding the CEC through the portfolio development process and conducting regular evaluations.
- All competencies must be assessed and approved by the Certified Educator before a CEC may request a formal review with the Certification Commission.
- The Certification Commissioner assigned to the CEC will track progress, ensure timely completion of requirements, and verify readiness for phase assessments.
- All competency forms and evidence must be saved through the end of the certification process, including documentation for competencies not granted at prior assessments.

Ethical and Administrative Compliance

Upon acceptance into SFNM's Certified Educator Program, the CEC is required to:

- Maintain active ACPE membership throughout the training process.
- Sign and adhere to the ACPE Accountability for Ethical Conduct Policy.
- Notify the ACPE Executive Director of any ethical, legal, or professional misconduct allegations, per ACPE Standards Appendix 1.

For full policies, processes, and competency expectations, please refer to the ACPE Certification Manual.



6.3— ADMISSION TO CERTIFIED EDUCATOR PROGRAM

Students are admitted irrespective of gender, age, race, ethnic origin, religion, sexual identity, or disability. We purposefully seek diversity. Openness to learning and capacity for self-direction are crucial. Respect for authority, one's own and another's is vital. Propensity to self-interrupt, reflect, and remain open to experience are necessary.

Non-Discrimination Policy for CEC Admission:

SFNM does not discriminate against persons because of race, ethnicity, religious/spiritual tradition, sexual orientation, gender identity, gender expression, age, or disability. As an ACPE-accredited center, SFNM is committed to anti-racist and anti-oppressive practices. Reasonable accommodations are made in accordance with applicable law.

CECs and candidates must comply with all general policies and procedures regarding admissions and onboarding herein.

 [Section 3.1 for Admissions & Onboarding](#)

Applicants for Certified Educator CPE must first complete at least four units of CPE, successfully meet level 2 outcomes, and demonstrate a convincing proclivity to be a clinical pastoral educator. There are two parts to the admission process:

 [Part One: Application and acceptance to a local ACPE Accredited Center](#)

 [Part Two: Application and acceptance to become a Certified Educator Candidate with ACPE](#)



Part One: Application & Acceptance at SFNM

[ACPE Application to Become a Certified Educator Candidate](#)

Eligibility

To be considered for admission to the Certified Educator CPE program at San Francisco Night Ministry (SFNM), applicants must meet the following eligibility criteria:

- Hold a Master's degree (or equivalent) in theology, spiritual care, or a related field from an accredited institution

[Graduate theological degree or its equivalent](#)

- Have successfully completed a minimum of **four (4) units of Level I/II CPE**
- Demonstrate clinical competence in spiritual care and the ability to use the action-reflection model of learning
- Show readiness to engage in the adult learning process, peer feedback, and educator formation
- Provide documentation of endorsement or support from their religious/spiritual tradition or community
- Demonstrate a heart for the work of community chaplaincy offered by SFNM and a heart for the folks we serve and an understanding of SFNM services
- Demonstrated experience being flexible and adaptable in an organization and/or programs in transition or in a fast-moving environment
- Current ACPE membership

Required Application Materials

Applicants must submit a complete Phase I application packet, including:

- SFNM application:  [Application for Certified Educator Programs](#)
- ACPE Certification application form: ACPE Certification Application
- Autobiography (15-20 pages)
- Spiritual/religious history
- All prior CPE evaluations and self-evaluations (4 units)
- Academic transcripts
- Resume or CV



- Statement of professional goals
- Endorsement letter from a religious/spiritual tradition or equivalent

The Portfolio

Using the application materials that applicants have uploaded to their portfolio, the ACPE Certified Educator at San Francisco Night Ministry will conduct an initial assessment of each applicant's suitability for admission and potential for becoming an educator.

Section 6.2 – [The Portfolio](#)

Acceptance into the local program is distinct from acceptance to the ACPE Certification Process. When a center has a single candidate and the ACPE Certified Educator has determined that the applicant meets the competencies for admission to the ACPE Certification Process, they will arrange for **Part Two** of the process to take place.

Once the applicant is accepted to the San Francisco Night Ministry, the student is required to maintain ACPE membership. Additional students are required to promptly provide notice to the ACPE Executive Director of any complaint of unethical or felonious conduct made against you in a civil, criminal, ecclesiastical, employment, or another professional organization's forum.

Part Two: CEC with ACPE

When the applicant is accepted to the Certified Educator CPE by ACPE, the person will officially engage in CPE supervision at San Francisco Night Ministry.

A unit of Certified Educator CPE consists of a clinical supervisory practicum of at least 400 hours, which includes no less than 100 hours of structured group and individual education along with supervisory work and/or spiritual care ministry. Once you are certified as a Certified Educator Candidate, you are expected to complete a minimum of one and a maximum of four units of Certified Educator CPE in one year.

Once chosen by the local center, San Francisco Night Ministry CPE, and prior to the ACPE interview, the applicant must view the following videos located on the New Certification Process webpage by ACPE:

- **Understanding Competencies**
- **Competencies for Admission**



The applicant will write a brief reflection on each of the videos, demonstrating their understanding of the major ideas of each and include these reflections in their portfolio. The training educator will arrange for the applicant's interview. The interview committee will consist of three persons. The interview can be arranged in person or via video conference and will include the following persons:

1. The Certified Educator Candidate applicant

2. The training educator from the local center:

- The training educator is the primary educator at the center who will be supporting the work of the CEC

3. A Certification Commission Reviewer who will be assigned by the Chair of the Commission or Certification Coordinator in the national office:

- The Certification Commission Reviewer will oversee the progress of the CEC for the duration of their term on the Commission

4. An ACPE Certified Educator from outside of the center, who is part of the National Faculty (selected by the training ACPE Certified Educator):

- The outside educator's role is to provide a fresh set of eyes to assess the applicant's readiness for entry into the ACPE Certification Process

The Certification Commission representative and the local ACPE Certified Educator shall be given access to the applicant's portfolio no less than 30 days prior to the interview. Each will review the materials and evaluate the applicant in accordance with the competencies for admission, utilizing the **Admission Competencies Assessment Form**, which will then become a part of the CEC's portfolio. (Please note that it is the applicant's responsibility to complete the "What/Where is your evidence?" part of the Admission Competencies Assessment Form.)

If either the Commission Representative or the National Faculty Member determines that an applicant has not met the required competencies, they shall request a conference call with the ACPE Certified Educator from the local center to discuss their concerns. The group must reach a consensus as to how to proceed with the process, seeking consultation from the Chair of the Commission as needed.

Upon completion of the assessment of the applicant's materials and the interview process, the committee shall determine the applicant's level of competence and suitability for the certification process. The decision shall require a unanimous acceptance.

Following the committee's deliberation, feedback will be provided to the applicant.

- Applicants who are accepted into the process are granted the title Certified Educator Candidate and the center will be invoiced for the yearly fee.



- If an applicant is not accepted, it is possible for the local center to continue to work with the student on the areas outlined by the committee, and then arrange for another interview at a later date. Aspirants who choose this path will enroll as appropriate in Level 1A, 1B, 2A, or 2B CPE during this time period.

If an applicant has been accepted into the ACPE Certification Process but decides to apply to a different center, they only need to complete that center's interview process. They do not need to complete the ACPE interview process again.

Financial Information

All Certified Educator Candidates are responsible for tuition and fees associated with the CE-CPE program unless otherwise arranged. SFNM may support candidates in applying for external grants. SFNM does not offer compensation, stipends or health benefits.

Section 3.2 – [Financial Policy](#)



6.4 – HYBRID MODELS FOR CEC PROGRAM

San Francisco Night Ministry (SFNM) supports the training of Certified Educator Candidates (CECs) through hybrid models in accordance with ACPE standards. Hybrid programs offer flexibility in delivery while maintaining the relational, supervisory, and evaluative structure.

Hybrid Model #1

ACPE Certified Educator Is Primarily Virtual; CEC and Students Are In Person

Definition: This model is defined by the CEC being physically present with a group of students at an accredited or provisionally accredited CPE site, while the ACPE Certified Educator overseeing the unit operates primarily from a different location and joins most sessions virtually.

Requirements and Expectations:

- The program must be accredited for Certified Educator CPE, or provisionally accredited prior to beginning.
- The ACPE Certified Educator remains the Educator of Record, with full responsibility for the design, implementation, and evaluation of the CPE unit.
- The CEC's role will grow progressively in alignment with the *Progressive Autonomy in Educating Under Supervision* model from the ACPE Certification Manual.
- While the Certified Educator joins virtually for much of the unit, they are also expected to have a physical, in-person presence at the site at key points during the unit, especially:
 - More frequent in-person visits during early phases (e.g., Phase IA).
 - Gradual reduction in frequency as the CEC progresses through Phases IB and II.
- The design of this hybrid structure, including in-person visits and supervisory decisions, must be clearly documented in the program's accreditation portfolio.

Portfolio Requirements for Hybrid Model #1:

- **Standard 1, Indicator E:** Clear policies on the use of video conferencing, with explicit explanation of how these tools support the hybrid learning model and contribute to the educational goals.



- **Standard 5, Indicator D:** A description of the CEC's role within the broader institution. If the CEC has non-CEC responsibilities, these should be detailed along with institutional support for balancing those roles.

Accreditation and Certification Oversight:

- Programs utilizing Hybrid Model #1 must consult regularly with their ACPE Accreditation Commissioner and the CEC's Certification Commission Reviewer.
 - These check-ins should occur at transition points (e.g., Phase IA to IB, or IB to II) or if the CEC changes sites or programs.
-

Hybrid Model #2

CEC Is In Person; ACPE Certified Educator Provides Blended Oversight

Definition: In this model, the CEC is physically located at the accredited site (SFNM), working with students in person. The ACPE Certified Educator provides supervision and education through a blend of in-person and virtual engagement, with an increased on-site presence during the early stages of the CEC's training.

CEC Responsibilities and Educator Oversight:

- The CEC is based on-site at SFNM, engaging directly with students and staff in clinical and educational contexts.
- The ACPE Certified Educator is the Educator of Record and retains full responsibility for unit planning, education, supervision, and evaluations.
- The CEC's responsibilities will increase progressively, based on demonstrated readiness and consistent with ACPE's guidelines for *Progressive Autonomy*.
- The Certified Educator will provide in-person supervision at key intervals, especially:
 - More frequent in-person contact during Phase IA,
 - A shift toward virtual engagement in later phases, once readiness is demonstrated.

Institutional Role and Support:



- Per **Standard 5, Indicator D**, the program will outline any additional institutional roles the CEC holds, assess their impact on the certification process, and ensure the candidate receives adequate support and protected time for their training.

Portfolio and Oversight Requirements:

- Per **Standard 1, Indicator E**, the use of virtual tools and supervision methods will be explained in detail within SFNM's accreditation portfolio.
- SFNM commits to regular consultation with the Accreditation Commissioner and Certification Commission Reviewer, especially at phase transitions or changes in site.

General Functioning in Hybrid CEC Models

CEC Responsibilities and Educator Oversight

Certified Educator Candidates at SFNM will carry out the majority of their responsibilities in person at the ACPE-accredited SFNM clinical site. The ACPE Certified Educator is the Educator of Record and retains full responsibility for the design, implementation, and evaluation of each CPE unit, including supervision, didactic content, and all evaluations.

The CEC's responsibilities will grow progressively in scope and complexity, in alignment with the Progressive Autonomy in Educating Under Supervision model outlined in the ACPE Certification Manual. The Certified Educator will assess and affirm readiness before granting additional responsibilities.

In-Person Presence of the Certified Educator

Although the ACPE Certified Educator may join regular sessions virtually, in-person engagement at the SFNM site is required at multiple points throughout the unit. The frequency and length of visits will be determined by the Certified Educator based on the developmental needs of the CEC, with increased presence during early phases of training (e.g., Phase IA) and greater flexibility as the CEC advances through Phases IB and II.

Video Conferencing Policy in Hybrid CEC Education

The SFNM CPE program integrates video conferencing tools to support synchronous and asynchronous educational engagement in the hybrid environment. This includes:



- **Synchronous Supervision:** All individual and group supervision sessions between the Certified Educator and the CEC will occur via secure, real-time video conferencing when not held in person.
- **Asynchronous Learning:** Supplementary materials (e.g., readings, discussion prompts) may be distributed electronically to support independent reflection and learning.
- **Clinical Placement Verification:** The Certified Educator will verify the SFNM clinical site through periodic in-person visits and/or other appropriate means.

SFNM will ensure that both the CEC and the Certified Educator have access to the necessary technology and training. Contingency plans will address any potential technical failures to ensure that educational hours and quality standards are upheld. Responsibilities in any hybrid model include: secure, real-time video conferencing is used for supervision, group sessions, and didactics when not held in person; maintain confidentiality, occur in private settings, and are not recorded without mutual consent; and technology support and contingency plans are in place to uphold educational quality in the event of disruptions.

All virtual sessions will adhere to strict **confidentiality** standards. Recording is prohibited without explicit mutual consent. The CEC is expected to conduct virtual sessions in a private, secure space using headphones or other privacy-preserving methods.

Institutional Role and Support for the CEC

SFNM will clarify the CEC's broader role within the organization in accordance with ACPE Standard 5, Indicator D. If the CEC holds responsibilities outside of the training program, these will be reviewed to assess their impact on educational progress, and SFNM will provide appropriate support to ensure balance and integrity in the CEC's formation process.

Evaluation and Ongoing Consultation

The effectiveness of video conferencing and the hybrid model will be assessed regularly through program evaluations and feedback from CECs, Certified Educators, and other stakeholders. These assessments will be documented in SFNM's accreditation portfolio, along with the rationale for the design of the hybrid model, especially the progression of the CEC's role and in-person expectations.

In alignment with ACPE expectations, SFNM commits to maintaining regular communication with its assigned Accreditation Commissioner and the CEC's Certification Commission Reviewer, especially when a CEC transitions between certification phases or programs. This collaboration ensures that the program and candidate remain aligned with ACPE's standards and best practices throughout the certification process.



6.5 – CEC POLICIES & PROCEDURES & ROLE AT SFNM

CEC Policies and Procedures

CEC participants are bound by the general SFNM CPE policies outlined in Sections 2–5 of this CPE Handbook, including:

- Confidentiality
- Student records
- Ethics and conduct
- Use of Clinical Materials Consent (see Appendix)
- ACPE grievance and complaint policy

Additional policies specific to CECs include:

- Required use of ACPE portfolio templates and rubric documents
- Participation in ACPE-recognized peer consultation
- Adherence to [ACPE workload and evaluation standards](#)

Functioning of CECs at SFNM

Certified Educator Candidates (CECs) will primarily conduct their activities and responsibilities in person at the San Francisco Night Ministry (SFNM), which is an ACPE-accredited CPE center. CECs may participate, with approval and consultation, in a Hybrid CEC model as outlined in [Section 6.3](#).

The ACPE Certified Educator holds the responsibility for running the CPE unit, including all educational components and evaluations. The role of the CEC will evolve according to the principles of Progressive Autonomy in Educating Under Supervision, as detailed in the current ACPE Certification Manual. The SFNM program will be intentionally designed to ensure that the CEC's responsibilities and autonomy increase gradually, contingent upon demonstrated readiness and competence to advance.

At San Francisco Night Ministry (SFNM), the Certified Educator Candidate (CEC) functions as a developing spiritual care and educational colleague within the ministry. Their role will progressively expand to include increasing pastoral, administrative, and educational responsibilities. As an integral part of their learning and immersion into the SFNM context, the CEC is expected to actively participate in:

- Relevant SFNM staff meetings and functions to gain a comprehensive understanding of the ministry's operations and culture.



- Meetings of the Professional Advisory Group (PAG) as appropriate, contributing to the evaluation and ongoing development of the CPE program.
- Participation in Governing Board meetings as requested, providing insights into organizational leadership and governance.
- Various events and outreach initiatives undertaken by SFNM, contributing to the ministry's broader "ministry of awareness."
- Opportunities for public speaking to represent SFNM's mission and the CPE program to the wider community.
- Providing clinical spiritual care services as a vital component of their experiential learning and integration into the SFNM ministry, which includes:
 - Participating in night walks alongside experienced Night Ministers.
 - Serving on the Care Line as a trained volunteer, offering compassionate listening and spiritual support.
 - Actively engaging in and potentially leading Community Walks.
 - Contributing to and potentially leading community programs such as Open Cathedral, Open Shabbat, Open Sangha, and Faithful & Fabulous.

This active participation ensures that the CEC integrates theoretical learning with practical experience within the unique clinical environment of SFNM and develops a thorough understanding of the ministry's multifaceted operations and the diverse needs of the individuals it serves.



6.6 – COMPETENCIES OF CERTIFIED EDUCATOR CPE

The Certified Educator Program at SFNM follows the **ACPE Certification Process**, a developmental, competency-based framework organized into three stages: Admission, Phase I, and Phase II.

CECs at SFNM are expected to demonstrate competence across **six domains**:

- **Professionalism** (Values and Attributes, Ethics, Reflective Practice & Self-Care)
- **Relationships & Identity** (Relational Abilities, Educator Identity, Cultural Humility)
- **Education** (Curriculum, Teaching, Assessment, Consultation)
- **Conceptualization & Theories** (Supervision, Theology, Systems, Research)
- **Application & Integration** (Spiritual Care, Supervision, Use of Self)
- **Leadership & Organizational Development** (Organizational Context, Accreditation, Improvement)

These competencies are required by ACPE to guide the development of Certified Educator Candidates. The complete list of competencies, organized by stage, is available in ACPE's 2025 Certification Manual & also attached at Appendix 29.

 [ACPE Certified Educator CPE Competencies](#)

 [Appendix 23 - CEC Certification Templates & Tools](#)

 [Appendix 29 - CEC Competencies](#)

CECs must progressively demonstrate these competencies in coursework, supervision, group process, verbatims, program design, consultation, and presentations. SFNM's curriculum, evaluation, and mentoring are built around these indicators of readiness for each phase.



6.7 - RIGHTS AND RESPONSIBILITIES OF INDIVIDUALS IN CERTIFIED EDUCATOR CPE PROGRAM

I. RIGHTS

The individual in the Certified Educator CPE Program has the right to be treated as a fellow professional at San Francisco Night Ministry (SFNM) and, specifically, the benefits applicable to one's status. One's rights include:

- a copy of the Complaint Procedure
- a copy of the Financial Disclosure policy
- an orientation to SFNM
- supervision of a fully certified supervisor, according to the ACPE Accreditation Manual
- progressive evaluations at least twice a year

II. RESPONSIBILITIES

The student in the Certified Educator CPE Program is expected to function in a professional manner at SFNM - as if one were a fully certified educator. One's responsibilities include:

- Familiarity with the Standards for SFNM employees as well as the student Handbook for CPE.
- Familiarity with the ACPE Accreditation Manual and the Certification Manual.
- Agreement to conduct each unit of CPE according to the ACPE Accreditation Manual and the principles and policies and Night Ministry Manual of SFNM.
- Onboarding as any personnel, including executing the Oath of Confidentiality.
- Regular attendance and participation in all local, regional and SOS gatherings for CECs.

These rights and responsibilities have been reviewed to the satisfaction of the Certified Educator Candidate and the training supervisor.

Certified Educator Candidate

Date

Training ACPE Certified Educator

Date



6.8 – THE CERTIFIED EDUCATOR JOURNEY

The SFNM program for Certified Educator Candidate (CEC) is intended for the qualified person with demonstrated pastoral, professional and clinical competence to learn the art and science of clinical pastoral supervision. The program is designed to coordinate with the specific requirements to achieve certification by ACPE.

At SFNM, for CECs, a **two-year minimum commitment is required**. The ACPE Certification process is designed to be completed in 4 years or fewer. Certified Educator Candidates at SFNM are encouraged to complete Phase I in approximately 2 years and Phase II in an additional 2 years, barring extenuating circumstances. Ongoing progress reviews will support timely achievement.

A CEC becomes a spiritual care and educational colleague in the SFNM. One **progressively** bears increasing pastoral, administrative, and educational duties. One participates in didactic instruction and literature review, supervises CPE students (after admission as a Certified Educator Candidate, and under the direct supervision of an ACPE certified educator with the status of National Faculty), part-time and/or full time, assists with curriculum development, and receives individual and group supervision. The student presents clinical material to Clinical Educators and peers as an inherent part of their on-going educational experience.

[Appendix 24: The Certified Educator CPE Journey](#)

Admission to the Certified Educator program begins (two parts).

Part One: Application and acceptance to a local ACPE Accredited Center

Part Two: Application and acceptance to become a Certified Educator Candidate with ACPE

Section 6.3 – [Admission to Certified Educator Program & CEC Application](#)



A. Orientation to the Two-Phase ACPE Process

The ACPE certification pathway consists of two formal phases, each with learning expectations, developmental markers, and review procedures.

Phase I

- Focus: Acquisition of foundational theory, supervised CPE instruction, development of personal theology of supervision
- Core Curriculum: Mandatory ACPE video-based curriculum and written reflections
- Milestone: Completion of the **Theory Integration Presentation** and portfolio review

Phase IA: ACPE Certified Educator maintains a live presence in the room

- Orientation and welcome to the CEC process, both locally and nationally
- ACPE Certified Educator and CEC form an educational plan for Phases I and II and upload to portfolio
- CEC completes core curriculum webinars and uploads responses to portfolio
- Once webinars are completed, CEC selects a Theory Integration Presentation Mentor.
- CEC's stages progressive autonomy shall be determined by the ACPE Certified Educator

Phase IB: ACPE Certified Educator provides direct supervision

- ACPE Certified Educator determines the readiness of the CEC move into Phase IB. Development of progressive autonomy continues.

Phase II

- Focus: Independent supervision under mentorship, integrative learning, administrative competence
- Milestone: Completion of the **Integration Interview** and certification as ACPE Certified Educator

B. Learning Contract Process

Each CEC writes a **Contract for Learning** at the start of every unit, identifying specific goals aligned with their developmental phase. These contracts are reviewed with the Certified



Educator and submitted as part of the portfolio. They should reflect developmental tasks appropriate to the CEC's current certification phase (e.g., Phase I or Phase II), such as:

- Preparing the Theory Integration Paper
- Developing a didactic session
- Practicing evaluation writing or facilitation skills

CEC Learning Contracts use the same template as Level 1/2 students:

Section 5.5 – [Contract for Learning \(Goals\)](#)

The learning goals and rubric should reflect certification benchmarks. CECs are encouraged to share and discuss their contracts during peer consultation or supervisory sessions.

C. Core Learning Tools

Certified Educator Candidates at SFNM are supported by structured tools to track learning, self-reflect, and integrate feedback throughout the certification process. The CE and Certified Educator will create these tools in collaboration with the CPE Director.

- **CEC Journey Tracker** – A roadmap tracking unit progression, theory milestones, evaluations, and ACPE readiness

Section 6.8 – [The Certified Educator Journey](#)

- **Weekly Supervision Log** – Documents individual and group supervision insights, feedback, and next steps, developed with Certified Educator
- **Case Study Feedback Log** – Captures feedback and themes from CEC-led case study sessions, based on Process Notes presentations and tools

Section 6.10 – [CEC Learning Tools](#)

- **Portfolio Development Tracker** – Monitors collection and submission of required portfolio elements

Section 6.2 – [The Portfolio](#)



- **Theory Integration Journal** – A reflective space to document learning and development of core theories, developed with Certified Educator
 - **Evaluations** - Self and Educator - Section 6.11 – [CEC Evaluations & Progress](#)
-

D. ACPE Core Curriculum Integration

During Phase I and Phase II, CECs complete the **ACPE Core Curriculum**, a set of video-based webinars hosted by ACPE. CECs upload written reflections to their digital portfolios. All of the videos are located on the **ACPE website** (<http://www.acpe.edu>) and the ACPE YouTube Page. Additionally, the PowerPoint presentation from the video is also included for reference.

Phase I Topics:

- Personality Theory: Understanding of Humanity Informing Education
- CPE Group Theories
- Educational Theory/Transformative Education
- Theology of Supervision
- Competencies for Intercultural Care and Education
- Interfaith Spiritual Care
- Introduction to Professional Ethics
- History of ACPE
- The Theory Integration Presentation Mentorship Process

While new topics will be added to the Phase I Core Curriculum, a CEC is only obligated to have written reflections on those that were available at the time of their end of Phase I assessment.

While you are supervising, you will work with the Phase I of ACPE Certification Process. Phase I of the ACPE New Certification Process is defined by the development of the aspirant's (Candidate's) portfolio, the acquisition of knowledge, and demonstration of competence. Throughout this phase, Certified Educator Candidates will, in addition to their work and learning in their local center

- complete the Core Curriculum Webinars
- develop and present their Theory Integration Presentation
- participate in a formal review of their portfolio to ensure all Phase I Competencies are met.

The typical time frame for Phase I is expected to be approximately **2 years**.



Phase II Topics (Emerging): Understanding the Accreditation Process, Evidence-Based Practice and Research. Advanced Ethics, Leadership, Peer Review, and ACPE Involvement

E. Certification Progression: Units I–X

CEC development is structured across 10 units over approximately 4 years (based on full-time participation). This map is flexible and competency-driven.

Each unit includes:

- Defined **learning objectives** aligned with ACPE Competency Domains
- Key **involvement tasks** in supervision, program design, and self-reflection
- Suggested **readings and tools** supporting academic and practical formation

See the proposed full unit-by-unit map in Section 6.9 – [CE Syllabus and Tracking Learning](#).

F. Theory Integration Presentation (Phase I)

CEC's in Phase I prepare a **Theory Integration Presentation** that articulates their educational, theological, and personality frameworks for supervision. This is a major milestone reviewed by a mentor and a committee.

- Format: Written paper, visual presentation, or multi-modal integration
- Rubric: Assesses clarity, application, and integration across three domains
- Timeline: Typically presented in Unit V or VI
- Participants: CEC, Theory Mentor, Training Educator, and review team

When a CEC has completed the Core Curriculum for Phase I, they will choose a Theory Integration Presentation Mentor who will guide them through the process of preparing and presenting their Theory Integration Presentation. As clinical pastoral supervision and education



is a relational activity grounded in theology and in theories of personality and education, the student and educator meet each other as living human documents, acknowledging the complexities of relationships while at the same time valuing the learning that emerges from faithful engagement with one another. CEC may continue refining their theory in Phase II as part of their final portfolio.

G. Evaluation and Portfolio Reviews

CEC evaluations occur at minimum every 6 months and include:

- A written **self-evaluation** by the CEC
- A written **educator evaluation** by the ACPE Certified Educator
- Use of structured **evaluation templates** for Phase I and II

Section 6.11 – [CEC Evaluations & Progress](#)

[APPENDIX 26](#)

CEC Phase I Evaluation Template

[APPENDIX 27](#)

CEC Phase II Evaluation Template

Portfolio Reviews occur at key milestones:

- **End of Phase I Review** – Certification Reviewer, Training Educator, and a National Faculty member assess readiness to proceed
 - **End of Phase II Review** – Readiness for **Integration Interview**
 - **Final Certification** – Granted after successful Integration Interview
-

H. Integration Interview and Transition to Certification

The Integration Interview marks the culmination of the CEC's educational journey. This 1.5–2 hour meeting engages the CEC's portfolio, theory integration, and relational presence.

The review team includes:



1. Training ACPE Certified Educator
2. Certification Commission Reviewer
3. Theory Integration Mentor
4. Additional Certification Commissioner
5. National Faculty Member of CEC's choosing

Following the interview, the CEC may be granted full **ACPE Certified Educator** status or assigned a Professional Development Plan.

Phase I

A solid theoretical foundation is essential for the practice of supervision. The ability to articulate, with clarity, the conceptual frameworks that inspire, motivate and inform supervision is one of the qualifications for an educator to function independently.

Aspiring educators must demonstrate:

1. A competent level of knowledge of theory in three areas
 - Theology/Spirituality
 - Education
 - Personality
2. Agility in the application of these theories to their practice
3. Creativity in accessing alternatives to their own theoretical positions.

Although the Theory Integration Presentation is a key component of Phase I, the CEC will continue to reflect on their theories throughout Phase II. An integral part of the Integration Interview will be the reflection and assessment of the CEC's theories and their application to the practice of supervision.

Theory Integration Presentation Rubric (Phase I)

Rubrics are descriptive and not evaluative. While rubrics can be used to evaluate, the main idea is that one should match the performance to the description rather than evaluate it. The main purpose of a rubric is to assess performance. This can be done through direct



observation of an aspirant or observing the product of an aspirant's work. The presentation is not "scored" in the traditional sense; theory presentations are "accepted" when the mentor and the committee determine that it successfully addresses the rubric. Aspirants may still have edits to make to their presentations after they have been accepted by the committee.

A rubric will help aspirants to:

- Understand expectations and components of the Theory Integration Presentation
- Become more aware of their learning process and progress
- Improve their work through timely and detailed feedback

A rubric will help educators and mentors to:

- Guide the aspirant through the development process and help them to prepare for submission of the presentation

The rubric is divided into multiple sections:

- Overall Presentation Attributes
- Specific Educational Theory Components
- Specific Personality Theory Components
- Specific Spiritual Belief System Components

The rubric utilizes two levels of performance:

- **Emerging:** This describes a basic level of understanding and is the level at which aspirants often begin their journey.
- **Competent:** This describes the level of understanding that is required for an aspirant to move forward in the supervisory process.

An aspirant's Theory Integration Presentation is "accepted" when the committee determines that the areas of the rubric have met the criteria as "competent."

Persons Involved in the Theory Integration Presentation Process (Phase I)

1. The Certified Educator Candidate (CEC)

2. The Training ACPE Certified Educator

The training educator supports the work of the CEC in consultation with the Mentor and provides opportunities for the CEC to implement his/her theories.

3. Theory Integration Presentation Mentor

The Mentor works with the CEC in the development of the presentation through a dialogical process. The mentor is in regular communication with the training educator to ensure continuity and consistency. It is the mentor's responsibility to determine when the Theory Integration Presentation is ready to be assessed by the reading team.

4. Theory Integration Presentation Review Team

The review team consists of the mentor and two additional persons. Review teams will meet in person 3-4 times a year, on a set schedule, to review presentations.



The Process and The Product (Theory Integration Presentation, Phase I)

Upon the CEC's completion of the core curriculum, they will choose a Theory Integration Presentation Mentor from the list of mentors that is on the ACPE website. A key role for the mentor is to determine when the CEC's presentation is ready to be reviewed by a committee. The development of the presentation is a dialogical process from the very beginning and is designed to support the work of the training ACPE Certified Educator and the CEC.

The Theory Presentation Mentor will communicate regularly with the Training ACPE Certified Educator to ensure that they are working together. In conversation with their Training Educator and Theory Integration Presentation Mentor, the CEC will choose one of the following methods for the final product:

- A written, 15-20-page paper that includes all topic areas
- Three written, individual papers addressing each topic area separately
- A PowerPoint (or similar) presentation or series of presentations, integrating oral, written, and visual elements

A mentor and CEC may also mix and match the above elements to design an appropriate presentation that both addresses the rubric and the Phase I competencies.

The Theory Integration Presentation (Phase I)

The CEC's presentation of their project is scheduled when the mentor has determined that the CEC has achieved a level of competence according to the Theory Integration Presentation Rubric.

Upon reaching this stage, the mentor will inform the ACPE office of the CEC's readiness. A review team will be selected and a time for the presentation scheduled. Depending on the time of year and the location of the mentor and review team, the presentation can take place in person or via video conferencing.

The Theory Integration Presentation Procedure (Phase I)

1. Prior to the presentation:

- Thirty (30) days prior to the scheduled presentation, the CEC shall upload their presentation to their portfolio and grant access to their review team.
- The mentor and review team will schedule a meeting to review the presentation and identify any areas of particular strength or concern, as well as areas in which they would



like to engage the CEC during their presentation. If there are serious concerns about the presentation, then the in-person presentation will be postponed until changes are made.

- The mentor will provide feedback to the CEC.
- The CEC will develop a 20-minute presentation about their project. This is designed to give an overview and highlight a few elements of the project.

2. On the day of the presentation:

- The CEC will begin by delivering their presentation.
- Following the presentation, the review team will engage the CEC in various elements about their project, both to ensure the CEC's grasp of knowledge and its application and to collegially challenge the CEC in specific areas for reflection. This will last about 45 minutes.
- As the team reviewed the CEC's project, the presentation is designed to be an opportunity for collegial challenge and dialogue.
- At the conclusion of the discussion, the CEC will leave the room or log off the video conference to allow the team to confer about the presentation and to determine the feedback that will be given.
- The team will accept the CEC's presentation and may ask for some revisions or additions to finalize the project.

End of Phase I Assessment of Competencies

At the end of Phase I, there will be both informal and formal reviews of the CEC's portfolio. The informal review of the CEC's portfolio will take place with the CEC's peer group and will provide the CEC and training educator valuable input and feedback.

The formal review, at which it will be decided that the CEC is ready to move into **Phase II**, will include the training educator, the Certification Commission Reviewer, and an additional (new) National Faculty Member who does not work in the CEC's center. This National Faculty Member shall be someone different than the National Faculty member who participated in the CEC's interview process. The training educator and the CEC will choose the National Faculty Member together. This group will review the evidence, data, and artifacts to ensure that the CEC has adequately demonstrated each competency. Following their review, they will provide feedback to the CEC, highlighting areas of accomplishment, and areas for continued focus.

In preparation for this review, the CEC will ensure that the **assessment form** is completed listing the evidence for each competency. This form should be reviewed by the training educator prior to the portfolio being shared with the Certification Commission Reviewer and



National Faculty Member. Then, the team will review the form and the evidence to ensure completion and accuracy.

At the discretion of the review team, a video conference may be held with the CEC to discuss certain parts of their portfolio, along with any concerns.

At the conclusion of their review, the assessment form is returned to the CEC, who will then upload it into their portfolio. The Certification Commission Reviewer will then submit the last page of the document to the ACPE office, certifying that the CEC has successfully met the required competencies to move to **Phase II**.

Phase II

Phase II and Continuing to supervising CPE units

Phase II of the New Certification Process is defined by the continued development of the CEC's portfolio, integrative work, and the demonstration of increasing competence and independence. Throughout this phase, the CEC will, in addition to their work and learning in their local center

- complete the Core Curriculum Webinars for Phase II
- supervise independently, while under supervision
- participate in a formal review of their portfolio ensure all Phase II Competencies are met
- participate in the Integration Interview for certification.

The typical time frame for Phase II is expected to be approximately 2 years.

Core Curriculum (Phase II)

The Core Curriculum is spread out during Phase I and Phase II, and is designed to provide a consistent baseline of knowledge and information for our aspirants. The curriculum consists of video presentations and the aspirant is required to write a response to the reflection questions provided by the presenter that is uploaded to their portfolio. The video recordings are introductory in nature and are designed so that the training ACPE Certified Educator can build upon them.

All of the videos are located on the ACPE website and the ACPE YouTube Page. Additionally, the PowerPoint presentation from the video is also included for reference.

The curriculum seeks to facilitate supervisory identity formation, the integration of personal and professional identity, and the development of knowledge, skills, and abilities which demonstrate competence at a mastery level consistent with the highest standards of CPE supervision.



The Core Curriculum topics for Phase II are under development, but will include:

- Understanding the Accreditation Process
- Professional Ethics
- Evidence Based Practice and Research
- Expanding One's Own Portfolio: Engagement and Involvement with ACPE

End of Phase II Assessment of Competencies

At the end of Phase II, there will be both informal and formal reviews of the CEC's portfolio. The informal review of the CEC's portfolio will take place with the CEC's peer group and will provide the CEC and training educator valuable input and feedback.

The **formal review**, at which it will be decided that the CEC is ready for the **Integration**

Interview, will include:

1. The training educator
2. The Certification Commission Reviewer
3. The Theory Integration Presentation Mentor
4. A Certification Commissioner who was not part of the CEC's process
5. A National Faculty Member of the CEC's choosing.

This group will review the evidence, data, and artifacts to ensure that the CEC has adequately demonstrated each competency. Following their review, they will determine if the CEC has met the required competencies and is able to schedule the Integration Interview. This review will be done via video conference.

In preparation for this review, the CEC will ensure that the **assessment form** is completed listing the evidence for each competency. This form should be reviewed by the training educator prior to the portfolio being shared with the rest of the group who will ensure its completion.

Any concerns about the CEC's competence that arise from this review of the portfolio shall be shared with the training educator and the CEC so that the concerns may be addressed prior to the scheduling of the CEC's Integration Interview. The training educator, along with the Certification Commission Reviewer, will make the determination that the CEC has adequately addressed the expressed concerns, after which the Integration Interview shall be scheduled.

Integration Interview (Phase II)

The Integration Interview is the culmination of the CEC's certification journey and is both a demonstration of the integration of theory and practice and a celebration of accomplishment. As explained in the **End of Phase II Assessment of Competencies**, the Integration Interview



is not scheduled until it has been determined that the CEC has demonstrated all of the required competencies in their portfolio.

The Integration Interview Team will be comprised of **five persons**:

1. The Training Educator

- The Training Educator is the primary person who worked with the CEC throughout their Certification journey. In the event where a CEC worked with more than one educator, one person shall be chosen by the CEC to fill this role.

2. The Certification Commission Reviewer

- The Certification Commission Reviewer, when possible, is the same reviewer who participated in the admissions process. If the Reviewer has concluded their term on the Commission, then the new Commissioner will fill this role. In certain instances, permission may be sought from the Chair of the Commission to include the initial Reviewer as well.

3. The Theory Integration Presentation Mentor

- As one who worked with the CEC for an integral part of Phase I, the Theory Integration Presentation Mentor plays an important role in the Integration Interview.

4. A Certification Commissioner who was not part of the CEC's process

- To bring an additional perspective to the CEC's work and portfolio, an additional Commissioner will be part of the Integration Interview Process

5. A National Faculty Member of the CEC's choosing

- In addition to the roles above, the CEC also invites an additional member of the National Faculty of their choosing. In making this selection, the CEC should invite someone with whom they feel secure and confident, yet they can be open and vulnerable.

In preparation for the Integration Interview, the team will review the CEC's materials a *minimum of 30 days prior to the interview date* to ensure that everything is in order. The team will prepare questions to engage the CEC about their theories, integration, and overall readiness to become certified. The interview, which will last between 1 ½ – 2 hours, will affirm the CEC's accomplishments, as well as create an opportunity for the CEC to demonstrate their integration of theory and practice. The interview is also the opportunity for the team to assess the interpersonal and relational components that are required.

At the end of the interview, barring any major issues, the CEC will be an **ACPE Certified Educator**. Any concerns about the CEC's competence will have been addressed prior to the Integration Interview. However, if concerns arise, the Integration Interview Team will address them as part of the **newly Certified Educator's professional development plan** designed to strengthen particular areas. In the rare event that the Integration Interview is terribly unsuccessful, a follow-up assessment will take place to determine the best course of action.



Delays or Reassessment

In rare cases where the Integration Interview Team determines that a CEC has not adequately demonstrated readiness for certification, a formal reassessment plan will be developed in collaboration with the Certification Commission Reviewer, Training Educator, and the CEC. This plan will identify specific areas for growth and expected timelines for reassessment.

Certification

Upon the successful conclusion of the Integration Interview, the CEC is granted the title of ACPE Certified Educator. There are three distinct designations of certification:

ACPE Certified Educator: An ACPE Certified Educator is entitled to supervise Levels 1 & 2 students. A Certified Educator may be given a Professional Development Plan that will include recommendations for continued growth. The evaluation of the educator's initial Professional Development Plan will take place as part of the Peer Review Process.

National Faculty Eligible: A Certified Educator who was certified without a Professional Development Plan or who has completed their professional development plan as affirmed by their Peer Review Team becomes National Faculty Eligible. This means that should the individual desire, they are eligible to engage in the process of becoming a member of the National Faculty by participating in a focused program of learning geared to the education of future educators.

National Faculty: ACPE Certified Educators who agree to engage in a process of ongoing professional development and who are recognized by their peers, through the formal Peer Review Process, as committed to continuing professional education in their work with CECs are considered National Faculty Members. This will be an optional add-on to becoming an ACPE Certified Educator that can begin one year after one has achieved National Faculty Eligible status.

6.9 – CE SYLLABUS & TRACKING LEARNING

In consultation with the Clinical Educator, the CPE Director, and other stakeholders and peers, the CEC tracks their learning and progress towards certification.

CEC Journey Tracker

The “CEC Journey Tracker” is a comprehensive, longitudinal map that documents a candidate’s entire certification journey. It includes milestones, anticipated project deadlines, phases of certification, and reflective updates. CECs will:

- Draft an initial tracker with their CE during onboarding.
- Revise and expand the tracker each unit, using the tool collaboratively in consultation with the CPE Director.
- Use the Tracker to coordinate assignments, timelines, and portfolio elements, and update the Tracker regularly.

 [APPENDIX 25 - CEC Journey Tracker](#)

Curriculum Overview and Sample Progress Map

The SFNM CEC program uses a flexible curriculum map that outlines a 10-unit trajectory across approximately four years. This structure is based on full-time participation and is adapted to reflect demonstrated competence rather than time alone.

Unit	Phase	Focus	Est. Duration	Milestone
I	Phase I	Orientation, Core Curriculum	4 months	CEC Onboarding
II	Phase I	Group/Individual Supervision	4–6 months	Core Progress
III	Phase I	Program Design, Group Theory	5–6 months	Didactic Coordination
IV	Phase I	Enneagram, Theory Prep	6 months	Theory Mentor Selection



V	Phase I	Theory Integration Presentation	6 months	Theory Review
VI	Phase I	Ethics & Portfolio Development	6 months	Phase I Portfolio
VII	Phase II	Multicultural Awareness, Admin	6 months	Admin Growth
VIII	Phase II	Gender/Sexuality, Interview Prep	6 months	Interview Readiness
IX	Phase II	Social Justice, Certification	5–6 months	Integration Interview
X	Post-Cert	Career Transition	3–4 months	CE Status

This is a sample—not a fixed syllabus. CECs are encouraged to tailor their journey to their style and context.

Core Competency Domains (ACPE 2025 Standards)

CEC learning is shaped by the six ACPE competency domains, which guide evaluations, consultation, and portfolio design:

1. **Professionalism** – Reflective practice, boundaries, ethics, and self-care
2. **Relationships & Identity** – Relational awareness, cultural humility, identity formation
3. **Education** – Teaching, curriculum development, feedback, assessment
4. **Conceptualization & Theories** – Theological grounding, psychological frameworks, systems theory
5. **Application & Integration** – Supervision and care practices grounded in theory
6. **Leadership & Organizational Development** – Leadership skills, program administration, accreditation literacy

All CEC assignments, evaluations, and final portfolios must reflect progressive competence in these six domains.



Sample Learning Progression After ACPE Admission Interview

Unit I: Certified Educator Candidate

Objectives:

Phase I – Begin working with the Core Curriculum, establish pastoral role in supervisory education, and reflect on personal style of supervisory functioning. Expand affective range in writing and consultation. Initiate regular use of learning tools including the Weekly Supervision Log, Personal Learning Contract, and CEC Journey Tracker.

Involvement:

CEC assists the Certified Educator in group programming, mid-unit reviews, and student didactics. They begin developing supervisory presence by observing and co-facilitating group sessions, supporting student learning, and reflecting with the CE after sessions. They join peer consultation groups, review ACPE history and standards, and begin building their personal bibliography using the Portfolio Development Tracker and Reading Reflection Log.

Suggested Readings:

- The Theory and Practice of Group Psychotherapy by Irvin Yalom
- The Wisdom of the Enneagram by Riso & Hudson
- Recent issues of *Reflective Practice: Formation and Supervision in Ministry*

Unit II: Certified Educator Candidate

Objectives:

Phase I – Complete Core Curriculum and establish mentoring relationship for Theory Integration. Expand supervisory competence, especially with Level 1 students. Deepen use of reflective writing and case review through learning tools.

Involvement:

CEC begins taking the lead in student supervision, planning program components with support from the CE. They design and facilitate learning goals conversations and case study review, integrating the Case Study Feedback Log and Weekly Supervision Log. They begin collecting materials and notes toward their Theory Integration Presentation using the provided outline template.



Suggested Readings:

- Courageous Conversations by William DeLong
 - Ministry After Freud by Allison Stokes
 - *The Art of Supervisory Presence* (SFNM CEC Learning Tools Appendix)
-

Unit III: Certified Educator Candidate

Objectives:

Phase I – Grow in supervisory theory and theological reflection, especially in relation to Level 2 students. Deepen understanding of formative feedback and student process.

Involvement:

CEC assumes primary responsibility for running the CPE unit under supervision. They coordinate student orientation, facilitate learning contracts, and lead mid-unit reviews. They use the Evaluation Commentary Template for student feedback and continue updating their portfolio using the Portfolio Reflection Exercise and ACPE Outcome Mapping Tool.

Suggested Readings:

- Spiritual Dimensions of Pastoral Care by Swinton & Willows
 - Faith Development and Pastoral Care by James Fowler
 - Selections from the SFNM Pastoral Theology Resource Guide
-

Unit IV: Certified Educator Candidate

Objectives:

Phase I – Develop competence in use of personality theory and group systems as tools in supervision. Begin preparation for Theory Integration Presentation.

Involvement:

CEC leads all elements of a CPE unit, including program design, student supervision, and final evaluations. They coordinate student interviews and didactics. The CEC drafts a Theory



Integration Presentation using the Theory Integration Outline Template and engages peer reviewers in preparation. They also continue using the Weekly Supervision Log and add entries to the Theory Integration Journal.

Suggested Readings:

- Towards a Psychology of Being by Abraham Maslow
- Generation to Generation by Edwin Friedman
- The Road Back to You by Cron & Stabile

Unit V: Certified Educator Candidate

Objectives:

Phase I – Deliver the Theory Integration Presentation and demonstrate a working knowledge of adult learning theory, educational design, and supervisory methodology.

Involvement:

CEC co-leads the CPE unit, supervises Level 1 and 2 students, and coordinates all didactics. They formally present their Theory Integration project using the integration tools and rubrics provided, then collect feedback. CEC reflects on this milestone in the Portfolio Reflection Tool and meets with their theory mentor to prepare for the portfolio phase.

Suggested Readings:

- The Adult Learner by Knowles, Swanson & Holton
- The Courage to Teach by Parker Palmer
- Changing Life Patterns by Elizabeth Liebert
- Emotional Intelligence by Daniel Goleman

Unit VI: Certified Educator Candidate

**Objectives:**

Phase I – Finalize Phase I portfolio. Deepen supervision through ethical reflection, boundary awareness, and integration of theory with care and pedagogy.

Involvement:

CEC supervises a full student cohort, leads final evaluations, coordinates orientation for the next unit, and completes their End-of-Phase I Portfolio using the full suite of Portfolio Tools. They also complete the Ethics Integration Worksheet and receive comprehensive feedback from the CE.

Suggested Readings:

- Ethics and Spiritual Care by Karen Lebacqz
- Issues and Ethics in the Helping Professions by Corey & Callanan
- ACPE Ethics Manual

Unit VII: Certified Educator Candidate**Objectives:**

Phase II – Demonstrate multicultural awareness and educational leadership. Continue full supervision of CPE students and assume administrative tasks of the CPE program.

Involvement:

CEC leads a new unit with increased autonomy, supports student supervision, coordinates didactics, and participates in applicant selection. They take on administrative functions in recruitment and orientation while pursuing independent study in multicultural supervision. They continue tracking goals in the CEC Journey Tracker and write a cultural identity reflection.

Suggested Readings:

- Inside the Circle by Joan Hemenway
- Learning to Be White by Thandeka
- Pastoral Counseling Across Cultures by David Augsburger



Unit VIII: Certified Educator Candidate

Objectives:

Phase II – Demonstrate readiness for integration interview and supervisory competence in multicultural and gender-sensitive care.

Involvement:

CEC leads a CPE unit and works on preparation for their Integration Interview. They facilitate group supervision with a focus on gender and sexual identity dynamics and review key sections of their portfolio with mentors. The CEC submits their application for the Integration Interview and uses the Interview Preparation Checklist.

Suggested Readings:

- Freeing Theology edited by Catherine LaCugna
- Gay & Lesbian Theologies by Elizabeth Stuart
- Reflective Practice journal selections on gender and power in supervision

Unit IX: Certified Educator Candidate

Objectives:

Phase II – Finalize readiness for Associate Certification. Focus on social justice and public theology.

Involvement:

CEC supervises a CPE unit while completing the final edits of their Certification Portfolio. They submit materials to ACPE, continue group participation, and prepare for the Integration Interview. They integrate resources on systemic injustice into didactics and supervise students around power and oppression themes in care.

Suggested Readings:

- Living with Apocalypse by Tilden Edwards
- Social Analysis by Holland & Henriot
- The Social Transformation of American Medicine by Paul Starr

Unit X: Associate Certified Educator / Career Transition

Objectives:

Post-Certification – Transition to professional role as Certified Educator or faculty candidate. Explore long-term identity as supervisor, educator, and chaplain leader.

Involvement:

The newly certified educator supervises a full unit, provides training to CECs or interns, and works with the Director of CPE on long-term programming. They reflect on their learning journey, begin mentoring junior CECs, and consider roles in institutional leadership or peer education.

Suggested Readings:

- Educating Clergy by Foster, Dahill, Golemon & Tolentino
- Supervising the Reflective Practitioner by Moira Forsyth
- SFNM Strategic Plan, visioning documents, and ACPE Leadership resources



6.10 CEC LEARNING TOOLS

Overview

Certified Educator Candidates at SFNM engage in both formal and organic learning processes. In addition to required clinical supervision, CECs are invited to complete structured exercises—such as clinical vignettes, group observation reflections, and theory integration projects—that illuminate and deepen their development as educators. SFNM encourages the use of written tools, annotated recordings, and peer group consultation to facilitate theological reflection, pedagogical awareness, and supervisory identity formation.

Process Notes For Consultation

Adopted from BDTIL model by Rev. Rod Seeger & intended for peer consultation

Context & Background – Provide basic information about the week of the unit, students, CEC, and other necessary information

Behavior – Describe the behavior or actions which you observed or experienced. What is the behavior that you see or don't see? Many people are so good at "telling the story" that they get caught up in the story and do not go beyond "just telling the story". Describing the behavior they observe as succinctly as possible is important. Describing the behavior is like telling the story.

Dynamics – What dynamics did you see, experience, at play with these behaviors? Describe inter- and intra- personal dynamics with the CPE student, other CPE students and you. What happens socially, spiritually, psychologically when you experience the behavior of the person? What happens interpersonally and intrapersonally when you observe, experience these behaviors? Any power dynamics? Group dynamics?

Theory (Theology/Spirituality/Education/Personality/Ethics) and Assessment – What theories help you better understand the behaviors and dynamics that you described? What do your working / core theories say that will help you understand the behaviors and dynamics better? What is your assessment based on the theory?

Interventions (or Supervisory Strategies) - New Actions for Future Supervision – What supervisory intervention or strategy did you use or will you use in response to the student or the situation? In light of a better understanding of the behavior and dynamics and how theory addresses and informs the expanded understanding of the behavior and dynamics, what is the supervisory intervention or strategy that you would choose to address the situation? What various supervisory options or strategies do you have to address the situation? In light of who



you are and how you prefer to supervise, what intervention or strategy would you use to address the situation?

Learnings – In light of what you have described above and reflected upon, what have you learned about your theory, practice, your student, yourself? Once you have reviewed an interaction or exchange using these categories, what would be the best supervisory response to facilitate learning?

Portfolio Development Exercises

To support preparation for ACPE certification milestones, CECs are encouraged to engage with the following tools throughout their training. Many of these can be revisited as part of final portfolio preparation:

1. **Timeline of Your Theological Journey**
Create a visual or written timeline of your theological, vocational, and spiritual development. Include pivotal personal, professional, and faith-based experiences that shape your supervisory identity.
2. **Mapping the Curriculum**
Reflect on the structure and flow of a CPE unit. Draft a week-by-week or theme-based curriculum plan that includes didactics, group structures, individual supervision, evaluations, and spiritual care integration.
3. **Supervisory Self-Portrait**
Compose a narrative or diagram of your supervisory identity, drawing on lived experiences, critical incidents, and insights from theory. Address your strengths, areas of growth, and working style.
4. **Annotated Bibliography of Key Theories**
Create a working bibliography of core readings across theology, pastoral education, behavioral sciences, ethics, and systems theory. Annotate each with how the resource informs your supervisory practice.
5. **Critical Incident Case Study – With Educator Lens**
Write a case study of a student learning incident that you supervised or observed. Reflect on your theoretical framework, process, and how your educator response helped shape the learning.



6. Learning Goals Inventory

Track and assess your progress toward each ACPE 2025 Competency using a structured rubric or reflection grid. Include concrete examples of how each has been met or is being pursued.

Narrative Theological Integration Assignments

These brief writing assignments invite integration across the supervisory arc of a CPE unit.

- **“Where I Meet God in Supervision”** – A 1–2 page theological reflection on the sacred in supervision.
 - **“What I Believe About Learning”** – A reflective essay articulating your adult learning theory and its theological underpinnings.
 - **“Ritual and Closure”** – A brief analysis of how liturgy, ritual, and sacred space support learning, particularly at the end of a unit.
-

Learning Supports at SFNM

Certified Educator Candidates will also have access to the following:

- Weekly Supervision with a Certified Educator
- CPE Educator Peer Consultation Group
- Access to Clinical Case Material and Student Evaluations for review and feedback practice
- Opportunities to Co-Facilitate Didactics and Process Group
- Annual Review or Learning Midpoint with PAG/Director to assess progress and recalibrate trajectory
- Digital CEC Workspace



6.11 – CERTIFIED EDUCATOR EVALUATIONS & PROGRESS

Purpose and Overview

Progress evaluations in the Certified Educator Program are essential tools for structure, accountability, and developmental guidance throughout both Phase I and Phase II of the ACPE certification process.

At SFNM, CECs engage in **at least two formal progress evaluations annually**, aligned with unit completion and major certification milestones. All evaluations must address the specific competencies outlined by ACPE and should include examples from supervisory and educational practice to demonstrate applied knowledge and growth. Each written evaluation will become a formal part of the CEC's record and is stored in accordance with ACPE record retention policies.

Required Evaluation Components & Templates

Each progress evaluation must include:

- CEC self-evaluation addressing ACPE Phase I or Phase II competencies
- Supervisory evaluation prepared by the Training ACPE Certified Educator
- Optional addendum by CEC in response to the supervisory evaluation
- Co-signature and date by both CEC and Training Educator
- Filing in the CEC's portfolio and SFNM student record

[APPENDIX 26](#)

CEC Phase I Evaluation Template

[APPENDIX 27](#)

CEC Phase II Evaluation Template

[APPENDIX 28](#)

CEC Interview Integration Report

Evaluation Tools and Rubrics

Evaluations must reference the competency rubrics found on the ACPE Manuals website. CECs and Educators are required to use these as guides for structuring evaluations and portfolio evidence:

 [Theory Integration Presentation Rubric](#)

 [Phase I competencies rubric](#)

 [Phase II competencies rubric](#)



Timing and Frequency

- First Progress Evaluation: Within the first 6 months of CEC (early Phase I)
- Mid-Phase Evaluations: Annually (or each unit if full-time)
- Pre-Transition to Phase II: Required portfolio and competency evaluation
- Pre-Integration Interview: Required formal Phase II competency evaluation
- Additional Evaluations: May be scheduled based on performance, readiness, or at the discretion of the Certified Educator

Who Conducts the Evaluations?

- **CEC Self-Evaluation:** Initiated and written by the CEC with direct reference to current phase competencies
- **Training Educator Evaluation:** Written by the ACPE Certified Educator who provides direct supervision and assessment
- **Phase Transition Reviews:** Conducted by a small committee that may include the training educator, a Certification Commission Reviewer, and a National Faculty Member (see Section 6.7 and 6.8 for details)

Portfolio Requirements

Progress evaluations must be uploaded to the CEC's portfolio with links to competency evidence and annotated documentation. Each evaluation should reference:

- Specific ACPE competency codes (e.g., P1.4, P2.27)
- Hyperlinks to or citations of supervisory vignettes, curriculum documents, assessments, etc.
- Video documentation of IPR or group supervision, if applicable

Final Notes

Evaluations are a cornerstone of a CEC's formation. SFNM encourages CECs to:

- Use evaluations to claim growth, reflect deeply, and articulate goals
- Review competencies regularly with mentors and peer groups
- Track and archive all evaluations as part of a professional practice portfolio



6.11 – CEC HIATUS, LEAVE OF ABSENCE, TRANSITION

This policy outlines procedures for CECs in the SFNM CPE Program who wish to take a formal hiatus or leave of absence. It ensures transparency, continuity, and alignment with ACPE standards for reentry and progress through the certification process.

A. Requesting a Hiatus or Leave of Absence

Certified Educator Candidates may request a leave of absence for personal, professional, or health-related reasons. To initiate this process:

- The CEC must submit a written request to the SFNM Director of CPE, including:
 - The reason for the leave
 - Anticipated start and return dates
 - Any support needs for reintegration
 - The Director of CPE will respond in writing within 14 business days to:
 - Approve the request and document the leave start date
 - Set a proposed timeline for periodic check-ins (if desired)
 - Clarify SFNM's capacity to hold a training slot for the student
 - All leaves of absence must be discussed with the CEC's ACPE Certified Educator and, when applicable, the CPE Professional Advisory Group (PAG).
-

B. Duration of Leave and Status Maintenance

- A leave of absence may be granted for up to **one calendar year** at a time.



- SFNM may hold a CEC's active candidacy status internally for **up to three years** from the last date of active enrollment.
 - If the leave extends beyond three years, the CEC will be asked to **formally reapply** to the program (see Section C below).
 - During the leave, SFNM will not submit evaluations, progress reports, or learning outcomes to ACPE unless the CEC is actively enrolled or engaged in a learning contract.
-

C. Reinstatement Procedures

CEC reinstatement following a leave of absence (within 3 years):

- The CEC must contact the Director of CPE in writing to request reactivation.
- A reentry conversation will be scheduled with the CEC and supervising Certified Educator to assess:
 - Readiness to return
 - Any changes in circumstances or learning goals
 - Updated timeline for portfolio completion
- A new or revised learning contract will be developed before the CEC resumes training.

CEC reentry after **3 years or more** of inactivity:

- The candidate must reapply to the SFNM CPE Program with a full application, including:
 - Updated resume
 - Reflective letter explaining readiness and ongoing commitment
 - Optional letters of reference (if requested)
- The candidate may be invited to a reinterview with the Certified Educator and/or PAG.



- If readmitted, a new learning contract and portfolio plan will be created, with updated timelines for meeting ACPE competencies.
 - ACPE will be informed of any CEC who is formally withdrawn or reentered after a hiatus, per ACPE policy.
-

D. Notification to ACPE

SFNM is responsible for notifying ACPE of:

- All formal CEC withdrawals
 - Any reinstatement to active training following a break of more than 12 months
 - Any impacts to the CEC's certification timeline that may require adjustment through ACPE's Readiness or Certification Commission
-

E. Student Support and Vocational Discernment

During any leave period, the SFNM CPE Program encourages CECs to remain in contact for vocational discernment, access to spiritual support, and potential learning or reading resources, depending on availability. While no formal supervision can occur during an inactive period, SFNM remains committed to the student's long-term vocational path.



6.12 – CERTIFIED EDUCATOR PROGRAM BIBLIOGRAPHY

See [APPENDIX 18](#) - CPE Bibliographies

* * *

These texts support a “starter” bibliography of resources specifically geared toward Certified Educator training. Further resources are in Appendix 18. The CEC and Certified Educator will create a list of readings and other media resources fitting to their educational objectives.

Group Theory and Process

- Irvin D. Yalom, *The Theory and Practice of Group Psychotherapy*
- Joan Hemenway, *Inside the Circle: A Historical and Practical Inquiry Concerning Process Groups in CPE*

Theology and Spiritual Care

- Elizabeth Stuart, *Gay & Lesbian Theologies*
- Catherine LaCugna, *Freeing Theology: The Essentials of Theology in Feminist Perspective*
- Karen Lebacqz, *Ethics and Spiritual Care: A Guide for Pastors, Chaplains, and Spiritual Directors*
- Pamela Cooper-White – *Shared Wisdom: Use of the Self in Pastoral Care and Counseling*
- Howard Clinebell – *Basic Types of Pastoral Care and Counseling*
- Donald Capps – *Reframing: A New Method in Pastoral Care*

Educational and Adult Learning

- Parker Palmer, *The Courage to Teach*
- Malcolm Knowles, *The Adult Learner*
- Elizabeth Liebert, *Changing Life Patterns*

Personality Theory and Self Awareness

- Abraham Maslow, *Toward a Psychology of Being*
- Riso & Hudson, *The Wisdom of the Enneagram*
- Daniel Goleman, *Emotional Intelligence*

Social Justice and Cultural Competency

- Thandeka, *Learning to Be White*
- Tilden Edwards, *Living with Apocalypse*
- Henriot & Holland, *Social Analysis: Linking Faith and Justice*



Ethics and Professional Identity

- Corey & Callanan, *Issues and Ethics in the Helping Professions*

Behavioral Sciences & Adult Learning

- Brene Brown – *Dare to Lead*
- Parker Palmer – *The Courage to Teach*
- Jack Mezirow – *Transformative Dimensions of Adult Learning*
- Daniel Goleman – *Emotional Intelligence*

Pastoral and Spiritual Care

- Anton Boisen – *Out of the Depths*
- Carrie Doehring – *The Practice of Pastoral Care*
- Kenneth Pargament – *Spiritually Integrated Psychotherapy*

Supervisory Theory & CPE-Specific Texts

- Robert Dykstra – *Images of Pastoral Care*
- Pamela Cooper-White – *Many Voices: Pastoral Psychotherapy in Relational and Theological Perspective*
- John Savage – *Listening & Caring Skills*
- Sally Schwab – “Critical Pedagogy for CPE Supervisors” (Journal of Pastoral Care & Counseling)

Intercultural & Anti-Oppression

- bell hooks – *Teaching to Transgress*
- Ken Hardy – “Cultural Shock and the Practice of Family Therapy”
- Resmaa Menakem – *My Grandmother’s Hands*
- Emmanuel Lartey – *In Living Color*

Supervision Theory and Research

- William DeLong, *Courageous Conversations*
- Reflective Practice Journal – <https://www.reflective-practice-journal.org/>