

**INTERNSHIP MANUAL
FOR INTERNS AND SUPERVISORS**

*EASTERN CLUSTER OF
LUTHERAN SEMINARIES*

2012-2013 Edition

**The Lutheran Theological Seminary at Gettysburg
The Lutheran Theological Seminary at Philadelphia
The Lutheran Theological Southern Seminary**

I. INTERNSHIP IN THE EASTERN CLUSTER

Internship is an educational program of the seminaries, congregations, synods, and agencies of the Evangelical Lutheran Church in America for the candidates preparing for the ordained ministry in the ELCA. The program provides for extended and thorough involvement in the work of the ministry. Normally serving in a congregation of this church, the intern is supervised jointly by a pastor and the seminary in cooperation with members of congregations, staffs of agencies, other pastors, and other interns.

Through the internship the candidate engages in the full range of ministerial work and is guided simultaneously in developing attitudes, understandings, and skills vital to the pastoral office. Except for solemnizing marriages and administering the sacraments, the intern becomes deeply involved in all aspects of congregational life and pastoral responsibilities.

In exceptional cases, and as provided for in the policies of the Evangelical Lutheran Church in America, functions regularly reserved for ordained ministers may be carried out by lay persons upon authorization of the congregation and the approval and supervision of the synodical bishop.

ELCA seminaries continually seek to enhance the educational value of the program, especially in developing sound relationships among the intern, the supervising pastor, and the congregation. To this end, most interns and pastors participate in training events and "cluster" meetings of nearby interns and supervisors. They share concerns and experiences which increase mutual understanding and cooperation.

Most students take their internship in the third year of theological studies. Concurrent internships (half-time for 21 months while engaging in academic work) are possible in some situations. From time to time there are a limited number of overseas internship opportunities for exceptionally mature and experienced candidates. The candidate's synodical officers are involved in approving such placements. Internships in specialized situations are available; e.g., in Appalachia, campus and recreational ministries, church-wide agencies, and institutional chaplaincies. Information about these may be obtained from the seminary internship directors.

TO PROSPECTIVE INTERNS

Since 1965 all Lutheran candidates for ordination have been required to serve a 12-month internship which may include a quarter of Clinical Pastoral Education in an approved situation. The ELCA seminaries incorporate that requirement in a curriculum leading to the degree of Master of Divinity. The four-year program is designed to prepare endorsed candidates for ordination. A person studying at an institution other than a

seminary of this church is to gain endorsement as a candidate for the ministry and then is to arrange for an internship placement through an ELCA seminary, normally in the fall semester of the second year.

The seminaries cooperate with one another in arrangement for placements throughout Canada and the United States, and take into consideration both the desires of candidates and the availability of situations. Usually prospective interns and potential pastors meet together at the seminary early in the calendar year. After preferences are expressed and careful consideration is given, the internship directors inform candidates and pastors of the placements. Notification may be expected by late March or early April. The dates for starting and ending the internship, as well as housing accommodations, etc., are agreed upon by the intern and the supervisor in accord with ELCA guidelines developed by the department of Vocation and Education. *Please note that the student is required to sever active relationship with the congregation at the close of the period of internship.

TO PROSPECTIVE SUPERVISORS

In some years there are more requests for interns than there are persons available. Because conditions and priorities in congregations and agencies change, some previous participants may elect not to apply in a given year. New applications are always welcomed by the seminary internship directors.

Before applying it is suggested that prospective supervisors think about the educational opportunities which the internship provides, the time required to give sound guidance to the intern, and the resources required, then write to the internship director of the ELCA seminary maintained by the endorsing synod. The internship director will forward an application and further information. **The final date for submitting applications is January 31.**

ELCA Standards and Guidelines require the seminaries to obtain clearance from the synodical bishop before utilizing any congregation or agency for an internship placement. Those applying should request from their bishop approval in advance of their application.

II. THE EASTERN CLUSTER INTERNSHIP PROCESS

Internship is an integral part of the program of the seminary and final responsibility for the selection and placement of interns rests within the faculty. At the same time, these seminaries want to work in partnership with the candidacy committees of the synods from which students come.

ELIGIBILITY OF STUDENTS

Students must have completed two full years of academic work before they are eligible to go on internship. Occasionally, a student will request permission to go on internship having completed less than that. Requests for such exceptions must be made in writing to the Dean at LTSP and the Field Education Committees at LTSG and LTSS.

Only students who have been endorsed by his/her synodical candidacy committee may begin internships in an ELCA congregation. If a student has been postponed by their candidacy committee, that student may participate in the internship matching process but is responsible for informing potential supervisors of the postponed status. Likewise, a student who has been postponed may receive a tentative internship assignment, but that assignment is only finalized upon the student's endorsement. If a student has been denied candidacy in the ELCA, that student may not participate in the matching process nor may that student receive an internship assignment (tentative or final) to an ELCA congregation.

PLACEMENT PROCESS

Procedure for Congregations to Apply

Intern applications are gathered from June 1 to January 31. Application forms are sent to those congregations which have expressed interest and which can offer good supervision. Before any application is sent, the bishop of the synod in which the congregation is located will be contacted to approve the congregation as a viable site.

When the applications are received from congregations, they will be made available for all prospective interns to read. Students receive a clearer picture of the congregation if annual reports, newsletters, and other material from the parish are included. Because there are many applications for the students to examine, the parish is urged to submit the application as early as possible.

Internship Data Placement Forms (Interns)

During the fall semester prior to the matching process, all students submit to the Field Education Office completed internship data placement forms which give basic information about themselves and their initial preferences in terms of type of supervisor desired, types of location (geographical), type of congregation, etc. Included with the data is a brief biographical statement by the student. These biographies are duplicated by the Field Education Office and sent to all supervisors who have applied for an intern.

Matching Process

Letters are sent to home synods of students requesting preferences as to type, general geographic location, and learning goals and experiences to be considered in a candidate's internship. No later than February 1, the Director of Field Education shall receive from the Bishop or candidacy committees recommendations on types of internships for their students. The seminary will try to honor the requests of the candidacy committees for their students.

In so far as possible, the matching process will involve face-to-face contact of the prospective interns and potential pastor/supervisors. The circumstances of each year will guide the actual format utilized.

Matches Announced by April 1

The matches between students and parishes/institutions will be announced on or before April 1. An agreement specifying employment conditioned is signed by the pastor/supervisor, the parish or institutional representative, the student, and a seminary representative. Parishes and institutions, at their expense, are encouraged to have the students visit the internship context prior to the beginning of an internship.

All ELCA Seminaries Cooperate

In a very real sense, an application by a congregation/agency or by a student to one seminary is an application to all seminaries. This is the result of the close cooperation among all internship directors. Internship sites are shared among the seminaries. Intern directors work with special needs of students for location and type of internship by working with the seminary that has an intern situation best fitting the special need. Intern directors meet annually in March to share sites and help place students who have not yet been placed.

WORKSHOPS

Intern Matching Workshop (at Gettysburg only)

During February, all supervisors who have applied for an intern through Gettysburg, traveling at their own expense, come to the seminary campus for a two-day matching workshop. During the event, the pastor (and laity) interview six or more students who are interested in being assigned to their parish or institution. At the end of the workshop, the pastor lists at least three students with whom he/she would like to work, and the reasons for choosing those students. At the same time, the students list the parishes or

institutions to which they would like to be assigned. On the basis of all data available, the students are assigned to a parish or institution. A letter is sent to the approved internship contexts and the students, notifying them of the match.

Teambuilding Workshop

At the close of each academic year (usually the late spring), the seminaries hold teambuilding workshops for the interns (and spouses) and the pastor-supervisor. Unlike the matching process, the expenses for the supervisors (travel within limits, room and board) are covered by the seminaries. The workshops are designed as a structured opportunity for the interns and supervisors to get to know one another and examine their leadership styles and constructive manner during internship. It is expected that **every** supervisor will participate in this workshop every year. The seminaries conduct similar workshops on different dates in order that supervisors and interns unable to attend the workshop at one seminary will attend the workshop at another.

Supervisory Workshop

In order that supervisors make only one trip to the seminary, the seminaries offer supervisory workshops in conjunction with the Teambuilding Workshop. The supervisory workshops are immediately prior to, combined with, or following the other workshop. Supervisors are expected to participate in the supervisory workshop each year. Supervisors are considered adjunct members of the faculty and are to take the educational responsibility for the students seriously. The names of intern supervisors are listed annually in each seminary's catalogue.

III. INTERNSHIP IN PROGRESS

A. SUPERVISION

The Importance of Role

Essential to the process is that roles in the relationship remain clear. Whatever the nature of conversation between the mentor and student, or the style of work, or the way each "let's down their hair" in informal moments, etc., the mentor remains the supervisor and the student remains the learner.

This emphasis on role does not mean that there will be no moments of confusion or even deliberate change of pace. Rather, it means that for a quality experience for both pastor/supervisor and student the reality of the roles of mentor and learner consciously will be identified and clarified again and again. At a minimum, the supervisory conference held every week will be structured in such a way as to remind both partners of the true nature of their relationship.

Supervisory Conference

The key ingredient of educational supervision is the weekly, individual, supervisory conference. It is a dyadic interview regularly scheduled for a specific time period at a private place protected from interruption, physically comfortable, and conducive to good, audible communication. Occasionally, there will be informal, on-the-spot conferences, but these should not be the norm.

If the supervisor is responsible for short-circuiting the regular conference, the result may be guilt on the part of the intern who is made to feel that he or she is intruding on other scheduled activities of the supervisor. The implicit message also is that the dialogue is unimportant and perhaps by extension the entire relationship. Even if a student does not perceive it, be assured that the seminary considers this an unsatisfactory arrangement.

Where the student becomes the instigator of frequent informal conferences in lieu of the formal weekly supervisory conference, the concern is of even deeper dimensions. This pattern, on the part of the student, may be signaling undue dependence or, equally negative, actual hostility toward the supervisor.

The Purpose is Functional

The purpose of the conference is to help the student do the job he or she is placed there to do. In that sense, it is functional. It may have to deal with administrative concerns, but it should be perceived as educational in nature. The predominant concern of the supervisor should be to teach.

At the beginning of the internship the general purpose of the supervisory conference should be established. It should read something like this: *"to help identify his or her role in the congregation with more and more clarity and to help him or her acquire and put into use appropriate knowledge, understanding, and skills for improving the quality of his or her activity in the role."*

It would be well if every supervisor would say to the intern that in the supervisory conference they will be discussing some of the things that he or she does not do well, but that this is to be anticipated and quite usual. A matter-of-fact and natural approach to this reality should provide a feeling of relief to the student. He or she will not be left alone to face new experiences. There will be an experienced person to share them with and the purpose will be the student's own growth in knowledge and skill.

To be sure, the supervisor also should address the positive side. The student does bring experience and skill to the situation, too. He or she should be assured that there will be help to utilize them within the requirements of the congregation and its mission.

The **seminaries advocate a case approach to the supervisory hour each week.** That is, the intern will identify some aspect of recent experiences in ministry and will write it up as a brief "case" for discussion with the supervisor.

Normally the outline will be something like this: a brief description of the **background** of the incident, a detailed **description** on the event as it took place, with the focus on what the intern actually did, said, etc., and **analysis** of the dynamics present in the event as the intern reflects on it (What was going on?), and **evaluation** of the work accomplished by the intern (I did a good or bad job because...).

The **one-page write-up** of the case should be in the supervisor's hands at least 24 hours before the weekly conference. "Lesson plans" should be developed by the supervisor. The discussion that flows from this method normally will be very rich.

B. INTERNSHIP COMMITTEE

(See the Eastern Cluster Internship Committee Manual)

C. FINANCIAL MATTERS

STIPEND

The following guidelines are standard for all internships under the auspices of the ELCA. The congregation or agency normally assures the intern of the following:

- * A monthly undesignated cash stipend of \$1,100.
- * Adequate furnished housing, plus utilities (where unfurnished housing is provided, moving expenses to and from the seminary are to be provided by the congregation).
- * Expenses incurred in the performance of assigned duties such as automobile expenses as stipulated by the IRS.
- * The congregation will send to the seminary the sum \$500.00 to be used in a travel pool to defray the travel expense for one round trip between the seminary and the place of internship, including family.
- * Two weeks' paid vacation for a year's internship.
- * One day per week free time.
- * Tuition for internship (\$1000.00).
- * **Seminary Student Health Insurance is: \$2,290 for the year for the student. Churches are required to pay all of this cost..**
- * Various administrative and other fees charged by individual seminaries for program function.
- * **Student association fee is \$325 per year.**

TRAVEL POOL

- * The internship travel pool is intended to defray the round-trip transportation costs of seminarians and families from the seminary to the internship site and back again. This does not include the cost of moving household furnishings. As has always been the case, placements which do not provide furnished housing for the interns are responsible for the cost of moving household furnishings.
- * Travel Expense Vouchers will be made available to the students through the Field Education Office. Students must submit receipts for expenses with the voucher, sign the voucher, and return it to the Field Education Office within

one month of the move. Payment will be made by check to the student by the Business Office after processing the voucher.

* **Guidelines to the Voucher**

- 1) Round trip mileage as the IRS stipulates (you are reimbursed only from the Seminary to your internship site and then the return from your congregation back to the Seminary. Any side trips on route to your site are not part of the calculation).
- 2) One night's lodging will be provided for those traveling 450 miles or more.
- 3) Meal reimbursement only covers those driving 5 or more hours: up to \$25.00 per day per adult, \$15.00 per day for each child.
- 4) In placements where unfurnished housing is provided, the student will be compensated for household moving expenses from and to the seminary by the placement.
- 5) Receipts for motels and meals must accompany the request for reimbursement-you are not reimbursed for gas because you are reimbursed for mileage.
- 6) Specialized arrangements can be made in consultation with the Internship Director.
- 7) This is an opportunity for students to exercise a sense of good stewardship in spending church funds to defray their travel costs.

TAXES

The tax situation for interns is confusing. Below is our best effort to explain what this office knows about the subject.

- * **Federal Income Tax** Interns have been ruled "employees" of the congregations being served. Taxes must be paid on monies received directly from the congregation. At present, that means the monthly stipend and allowances, including the money paid to the intern for housing and utilities or the estimated value of housing and utilities provided. Interns should complete a W-4 form (Employees Withholding Allowance Certificate) and furnish it to the congregation. In January, the intern should receive a W-2 for the calendar year just passed.

A few interns might benefit from the IRS ruling that when an employee lives on-site (literally on the church property, not in a church-owned house a block away, or in a rented apartment), the value of such housing might be considered for the employer's convenience and hence not taxable. Check current IRS rules.

- * **State Taxes** These will vary. Pennsylvania, for example, has a gross income tax. It is based on what appears on the W-2 form. However, through inquiry to the PA Dept. of Revenue, we have verified that the living expense stipend paid to a student on seminary internship is not taxable income for state purposes. We provide a letter of attestation to be attached to a PA student tax return. (See PA Form 40 "Scholarships, Fellowships, and Stipends.") Check your state's tax rules.

- * **City/County Taxes** These also vary. Philadelphia, for example, has a wage tax (not an income tax). That wage is to be deducted by the employer and paid. The wage earner does not file a form. It is also based on the W-2 form. Investigate your city/county situation.
- * **Conclusion** Every taxpayer stands alone before the IRS. This statement, and for that matter all other advice, is no basis for defense of your own decisions in these matters. We wish the news were more heartening. We continue to keep these matters before the Vocation and Education division in hopes that some way of relief can be found for students on internship.

SOCIAL SECURITY (FICA)

- * Beginning January 1, 1985, all non-profit corporations were forced to deduct the employee portion of FICA taxes from the pay and remit it with the employer's portion to the IRS. Interns, being employees, must be treated in this way. Where congregations attempt to help with Social Security tax by giving an additional stipend, the additional stipend becomes additional income for all tax purposes. The rate for Social Security payment is 7.65%.
- * Deductions (and employer portions) are based on total cash stipend and allowance including cash, housing allowance or the actual cash value of housing and utilities provided. We advise that car allowances be paid separately from the stipend.

VACATION

- * An intern/vicar on a 12-month internship shall be allowed two weeks-[two Sundays] vacation with pay at a time (or times) mutually agreed on by the supervisor and intern.
- * An intern/vicar on a 9-month internship shall be allowed ten days vacation with pay at a time (or times) mutually agreed on by the supervisor and intern.

D. GRADUATE STUDY DURING INTERNSHIP

Because of the intensity intended in the normal 9 or 12 month internship, both in practice and reflection upon it - a special kind of theological learning - additional graduate study for credits toward graduation requirements is not permitted during the intern year.

E. CROSS-CULTURAL TRIPS ARE ALLOWED!

An exception to the policy above in **D.** is when there is a cross-cultural immersion trip that the intern would like to go on at any of the Seminaries. Several interns for instance, have gone on a J-term class to the Lutheran Center in Mexico City and they are allowed and

more importantly *encouraged* to participate in these trips. Sometimes the congregation is able to help subsidize these trips and they look forward to hearing presentations from the intern upon their return.

F. CLUSTERS

All Lutheran seminaries in the United States and Canada are involved in providing "intern clusters" in strategic geographical locations. Students on internship/vicarage are required to participate in the internship cluster in their geographical area. The purpose of the cluster is to provide a means of 1) disciplined sharing of experiences, 2) continuing contact with the seminary and its faculty, and 3) contact with students from other ecclesiastical traditions working in the vicinity of the cluster. Usually, clusters meet once a month. Cluster leaders will be shared by the faculty, the Director of Field Education, the interns, intern supervisors, and other persons designated by the seminaries. Gettysburg Seminary assumes responsibility for clusters in Region 8. Philadelphia Seminary conducts clusters in Region 7. Southern Seminary is responsible for Region 9.

G. FUNCTIONAL LEARNINGS AND CHECKLIST

The last page of this manual is a checklist of aspects of your internship which and intern should be sure to cover. There is an emphasis for each month, although the checklist needs to be tailored by each supervisor/intern team to the particular parish ministry in which they are involved.

IV. FEEDBACK AND EVALUATION

Ongoing feedback and evaluation enable the student to take a reading on the way others view his/her ministry and identify his/her strengths and weaknesses. While feedback is a constant process throughout the year, at two points formal structure is suggested, and completed forms are mailed to the Field Education Office.

A. QUARTERLY, MID-YEAR AND FINAL EVALUATION

Directions for obtaining the forms on-line are:

Evaluation Forms are found directly from the ELCA web-site utilizing Formatta Filler 6.0:

Go to www.elca.org
Congregational and Synodical Mission
Candidacy
Candidacy Forms
Forms for Seminary use

These evaluations are to be shared among the intern, the supervisor and the internship committee before they are sent to the seminary. After each member of the internship committee completes his/her evaluation forms individually, they may be shared with the intern at an internship committee meeting. The intern and supervisor share their reports with one another, discuss them, and sign both reports.

- * **Quarterly Evaluation Reports** The intern and supervisor submit a 1st quarter and an *optional* 3rd quarter to the Field Ed. Office and the student's synod office.
- * **Mid-Term Evaluation Reports** The intern, supervisor, and internship committee member reports are submitted at mid-year (month 6 or 7) to the Field Education Office and the student's Synod office. The internship committee member reports are prepared and submitted as individual reports. **It is the intern's responsibility to send the mid-year evaluations both to the field ed. office and a set to the bishop's office of the student's synod.**
- * **Final Evaluation Reports** During the last month of internship (or by August 15 if the internship ends in August), the final evaluation reports of the intern, supervisor, and internship committee members are due to the Field Education Office. Unlike the mid-year evaluation, the internship committee members compile their individual reports into one "Internship Committee's Final Evaluation Consensus Statement" which is submitted to the seminary along with the intern and supervisor reports. **For the final evaluations the intern should send a set to the field ed. office where the office will process them for the synod office and for the student's senior panel.**
- * Upon the conclusion on the internship, the faculty will evaluate it.

B. CONFIDENTIALITY

The use of these documents must be in a way that benefits the student, the seminary, and the Church, in accord with the purpose of evaluation. At the same time, the rights and responsibilities of each of these parties be protected and safeguarded.

These guidelines are to be followed in regard to the use of evaluative materials:

- * Evaluative documents are to be circulated as indicated below only after releases have been signed by the student. If the student chooses not to release these, he or she should be apprised of the possible effects of such actions.

- * Evaluative documents are to be available to the student, the Director of Internship, the pastor-supervisor (evaluations related to work he/she supervises), student's faculty panel or advisor, the seminary dean and president, and the bishop and/or designated assistant(s) of the student's home synod. In addition, the student may designate other synodical bishops to receive these documents for purposes of consideration for first placement. The student may also designate other persons to receive these documents.
- * During the student's seminary studies, the documents are to be collected by the seminary and copies forwarded to the student's home synod immediately upon being received.
- * The copies of these documents held by the seminary are to be turned over to the student upon graduation.

V. SPECIAL CIRCUMSTANCES

A. SPECIAL TYPES OF INTERNSHIPS

In addition to the normal 9 or 12 month internship the seminary at times offers the following:

Concurrent Internship

A concurrent internship extends over two academic years and includes the summer between these two years. The student will carry an academic schedule equivalent to approximately one-half of the required number of courses for each of the four semesters of the last two years of the seminary educational process. Placement close to the educational center is necessary.

Non-Parish Setting

Under extraordinary circumstances, certain non-parish settings may be arranged providing the work is done under a qualified supervisor and that the student's home synod explicitly approves the placement.

Overseas Internship

Each year the Division for Global Mission places a few students in an overseas setting. Because of the rarity of this opportunity, DGM requests:

- ~ Top academic students.
- ~ Persons with a broad Lutheran background.
- ~ The encouragement of synodical committees.
- ~ Recommendation of faculties.

No student will be placed in an overseas setting without full cooperation of the student's synod. **DGM does not pay the tuition for persons chosen.**

B. EXTENDED ILLNESS

An extended illness of the intern can become problematic for an experience of such relatively short duration as an internship. In such situations, a careful balance must be maintained assuring fairness to the student as well as to the parish. When questions arise with respect to such situations, the following guidelines can apply:

Although the intern is not an employee of the congregation (except for tax purposes) but a student fulfilling the internship requirement of the Church and seminary, and receiving an educational stipend, congregations that have sick leave policies for its paid staff should seek to apply that same policy to the intern. In the absence of an operative sick leave policy, the following is offered to the student and the congregation as counsel and advice:

Sick Leave For the purpose of policy, "sick leave" may be granted for any student absent from duty because of accident or illness, including any illness resulting from pregnancy or childbirth.

Short-Term Illness Up to one week, shall not affect the stipend or housing arrangements.

Long-Term Illness or Disability More than one week may necessitate adjustments, as negotiated by the Field Education staff, the intern, and the congregation. A long-term illness extending beyond a month may necessitate a review of the internship by the Field Education staff.

Internship Requirement An extended sick leave may interfere with students ability to meet the one-year requirement of the ELCA and the seminary. There is normally some flexibility allowing for negotiation for an absence of a maximum of three months. For instance, a student may surrender his or her vacation time or negotiate a reduction of stipend or even waiver of stipend if that seems appropriate. On occasion, students are able to fulfill a portion of their pastoral duties by working part-time, permitting them to achieve some of their educational goals. The internship requirement should be fulfilled with a balance of integrity and of compensation for one who is ill.

PARENTAL LEAVE POLICY :

Standard policy following the birth of a child while on full-time internship is six consecutive weeks of leave for a mother, and four consecutive weeks for a father, divided as follows:

- 2 weeks paid leave (mother only)
- 2 weeks standard paid vacation time (mother or father)
- 2 weeks unpaid leave (mother or father)
- Housing support continues during this time.

Note that parental leave includes the paid vacation time required as standard for all internships. Understanding the limited duration of pastoral internships, these are to be considered reasonable, if basic, amounts. Congregations may choose to accommodate additional parental leave, in consultation and agreement with the intern, Seminary, and the intern's Candidacy Committee.

Note: When pregnancy occurs prior to the start of internship, the internship plan will be re-evaluated by all parties. Intern, site, seminary, and candidacy committee will together determine the suitability and timing of the internship.

Effective June 1, 2012

C. MINISTERIAL ACTS

Baptism In emergencies an intern may perform a baptism as may any lay person. However, any non-emergency situation is governed by the policies of the ELCA which call for an ordained person to preside at baptism.

Holy Communion

The normative statement on the public celebration of Holy Communion is: *"The pastor (of the congregation) as one duly called and ordained for the Ministry of Word and Sacrament, shall preside at the Holy Communion."*

(Section 11A.5 of the Statement for Communion Practices)

*The appropriate liturgical role for seminarians at celebrations of Holy Communion is to serve as assisting minister. We understand this to mean that an intern will not preside at public services of Holy Communion where the called pastor of the congregation is available. They may, when properly authorized, distribute home communion along with other authorized persons. The intern should never be the sole eucharistic minister for the congregation.

Weddings In most states, an intern may not legally officiate at a wedding service. Although there are exceptions to that general rule, they are rare and interns should not assume the right or privilege of performing a wedding while on internship.

Funerals Unlike weddings, neither Church policy nor State law insists that funerals be conducted by an ordained person. Therefore, interns are free to conduct funerals with the consent and guidance of the supervising pastor.

D. CHANGE OF PASTORAL LEADERSHIP

If a pastoral vacancy occurs in a congregation to which an intern has been assigned, the internship is terminated. At the same time, an automatic review of the situation occurs. If the vacancy occurs before the internship begins, the intern usually will be reassigned. If the vacancy develops after the internship begins, every effort will be made to continue the internship by seeking to find alternate forms of supervision either with the assistance of a vice-pastor or, on rare occasions, taking advantage of supervising expertise that may be exercised by lay people within the congregation.

E. TERMINATION OF ENDORSEMENT

It is the policy of the seminaries to terminate the internship of any student whose ecclesiastical endorsement is removed, immediately upon notice from the endorsing

body. This is the policy because the seminaries view the internship as having a direct relationship to ordination. It is assumed that mutual and prior discussions between synod officials and faculty will occur before such action is taken.

F. EXPECTATIONS CONCERNING SEXUAL CONDUCT OF CANDIDATES

(See Eastern Cluster Lay Committee Manual for text)

G. SEXUAL HARASSMENT

The seminary policy concerning sexual harassment shall be applied to all internships. In this policy, sexual harassment is defined as including any unwelcome sexual advance, request for sexual favors, and/or verbal expression or physical conduct of a sexual nature by a male or female.

Alleged violations shall be reported to the Director of Internships immediately and in confidence. The President or Dean may be contacted in the event the Director of Internship is unavailable. If the aggrieved party is prepared to declare that he or she has been harassed, a discussion shall be initiated by the Director of Internship with the parties involved. If the parties agree that the matter is resolved, no additional steps need be taken. If there is not agreement, the President and/or Dean shall immediately establish a hearing to determine whether or not sexual harassment has occurred and seminary policies shall be followed.

H. DRUG/ALCOHOL ABUSE POLICY

The seminary policy regarding drug and alcohol abuse shall apply to all internships. These follow the Drug-Free Schools and Communities Act Amendments of 1989, Public Law 101-226. As required by the Act, the seminary has provided notification of (1) standards of conduct, (2) legal sanctions, (3) health risks, (4) prevention and treatment, and (5) institutional sanctions.

Interns, as students, are covered in this policy. Sanctions for student can range from probation to suspension and dismissal. Violations may lead to referral for prosecution under local, State, and Federal Law. In the case of personal use and abuse, the individual's willingness to pursue responsible treatment is a significant consideration in defining the institution's response.

I. TITLES

Approved titles include "intern" or "vicar." Under no circumstances is the intern to be called "pastor" or "The Reverend." The Church in its good time bestows these latter titles by ordination. No congregation and no seminary has the right to convey that which the Church has reserved to its candidacy process.

J. EARLY TERMINATION OF AN INTERNSHIP

An internship is an educational program under the authority of the faculty of the seminary. Just as the internship is established by the faculty, it may be terminated only by faculty

action. In agreeing to the terms of the internship, a congregation is agreeing to provide a learning opportunity for the student. Only for government tax purposes is the student an employee of the congregation.

CONSULTATION WITH THE STUDENT'S SYNOD

Consultation with the student's synod is essential and shall be pursued at the earliest time by the seminary.

CAUSES FOR EARLY TERMINATION

- * Mutual agreement by the congregation's representatives, the seminary's representatives, and the student.
- * The unsuitability of the site for learning purposes or the absence of appropriate learning as determined by the seminary.
- * The resignation of the pastor/supervisor from his/her call or the disability of the pastor/supervisor for a significant portion of the internship period.
- * Inappropriate supervisory practice as determined by the seminary.
- * The inability of the intern to conduct the office of intern effectively in the setting without reflection on moral and spiritual character of the intern, which judgment shall be the prerogative of the faculty.
- * The physical or mental incapacity of the intern.
- * The disqualification of the intern on grounds of doctrine, morality, or continued neglect of duty as well as denial of the Christian faith, conduct grossly unbecoming a member of the Church of Christ, or persistent trouble-making within the congregation as reported by the pastor/supervisor, the intern committee, or other appropriate congregational leaders.

PROCEDURES FOR EARLY TERMINATION

In each of the above situations all appropriate persons shall be heard, after which the seminary's representative will inform the faculty of the situation and the faculty may vote to discontinue the internship.

Premature termination of an internship, regardless of the cause, shall be reported to the student's synod or church body by the Director of Internship or the Dean of the seminary.

The obligations of a congregation to a person whose internship has been terminated by the faculty shall cease with that termination action, except that to reduce hardship the congregation may be asked by the seminary to provide temporary sustenance.

POST TERMINATION PROCEDURE

The advice and counsel of the student's synod or church body shall be obtained prior to further action with regard to the completion of the internship requirements.

GRADES AND TRANSCRIPT NOTATIONS

When an internship is completed at full term, the grade of "pass" or "fail" is assigned as appropriate, without explanatory notation. When an internship is terminated either by the student's voluntary withdrawal, or by a decision of the seminary faculty, the grade of "W" or "fail" shall be assigned as appropriate, with no explanatory notation. In some cases, the grade of "no credit" shall be assigned with notation of "Internship terminated (date)." At Gettysburg Seminary, receiving an F (fail) or WF (withdrew failing) for the internship subjects a student to academic dismissal.

PROCESS FOR APPEAL

The process for appeal described in the appropriate Student Handbook shall pertain.

INTERNSHIP TUITION

Payment of the tuition remains the obligation of the student, but it is understood that the congregation/agency will make payment, with the above reductions, when that had been part of the internship agreement. (DGM does not pay tuition for its overseas internships.)

APPENDIX I: INTERNSHIP in the ELCA Evangelical Lutheran Church in America

The Evangelical Lutheran Church in America requires candidates for ordination to complete satisfactorily an approved internship. Internship consists of a supervised contextual experience designed to contribute to the formation of pastoral identity and the development of the requisite skills for the public exercise of ministry. Internship is normally full time for one year as the third year of the seminary four-year degree program. A unit of approved supervised clinical ministry experience may be counted as part of the internship year with the approval of seminary and candidacy committee.

Normally congregations and supervisors approved by ELCA seminaries, in consultation with synodical bishops, provide the settings and guidance for internships. To facilitate the internship program, the department of Vocation and Education has established standards and guidelines for internship. Each seminary creates policies and procedures through which the standards are implemented. Responsibility for interpreting these standards and guidelines and considering requests for exceptions resides with the seminary in consultation with the appropriate synod and Vocation and Education, when necessary.

A. ELCA Seminaries

The seminaries shall:

1. Provide adequate policies, procedures, resources, support, and faculty staffing to maintain an internship program consistent with the expectations of the ELCA.
2. Place eligible students on internship in accordance with the expectations of the ELCA and the policies and procedures of the respective seminaries.
3. Develop and distribute the seminary's policies and procedures concerning internships.
4. Maintain effective communication with synodical bishops concerning settings and supervisors.
5. Confer with synodical candidacy committees about internship candidates prior to placement.
6. Provide programs to orient and train new supervisors and to further the development of experienced supervisors.

7. Maintain effective processes for placement and orientation prior to internship, as well as provide reflection following internship.
8. Confer with synodical candidacy committees as necessary and provide summary evaluations (form D) at the conclusion of internships prior to the approval interviews of the candidates by the committees.
9. Provide guidance and support during the internship year in a variety of ways including site visits.
10. When necessary, terminate an internship after appropriate consultation.

B. SYNODS

The synodical bishop (or designate) shall:

1. Identify and encourage potential congregations and pastors to consider applying to participate in the internship program.
2. Maintain effective communication with seminary field education offices relative to settings and pastors.
3. Provide opportunities for ELCA interns on the territory of the synod to participate in the programs and functions of the ELCA and the synod.
4. Offer necessary support for the Horizon Internship program, including adequate synodical funding.

The synodical candidacy committee shall:

1. Advise students from their synod at non-ELCA seminaries to affiliate with and ELCA seminary during the first year of their academic program in order to meet prerequisites for an eventual ELCA internship.
2. At time of endorsement, convey any recommendations regarding internship including international Horizon or specialized ministry sites to candidates and the appropriate internship directors by means of the Endorsement Decision Form.
3. Receive written evaluations regarding candidates' internship experiences prior to the approval interviews of the candidates by the candidacy committee.

C. INTERNS

Interns are candidates who have a positive endorsement from their synodical candidacy committee, are enrolled in or affiliated with an ELCA seminary, and are approved for

internship placement by that seminary. Interns serve in a sustained supervised ministry experience.

Interns are placed in approved settings by the seminaries. To assist in that placement candidates for internship are expected to consult with their candidacy committee and their internship director. Interns are expected to conduct themselves in a manner consistent with the policies of the ELCA.

Criteria and Standards for Candidates for Internship

Candidates will:

1. Apply for internship through the internship office of their seminary, or, if attending a non-ELCA seminary, through the ELCA seminary with which they are affiliated.
2. Develop broad learning goals for the internship year in consultation with the synodical candidacy committee and seminary faculty to be used in considerations leading to placement.
3. Develop specific and agreed upon learning goals with the supervisor and internship committee once placement has been made.
4. Seek to develop and maintain sound and effective relationships with the supervisor, other staff members, the internship committee, and members of the congregation.
5. Maintain appropriate contacts with the synodical bishop, candidacy committee, and seminary. While on internship, interns are to submit reports and evaluations as requested in a timely manner.
6. Engage in personal prayer, study, and theological reflection and discussion on issues related to ministry and be accountable for these practices to either a Spiritual Director or Supervisor.
7. Attend internship cluster meetings, conference meetings, and synodical events and participate in appropriate community groups and activities.
8. Become conversant with the policy, programs, curriculum, official documents, and official statements of the ELCA.
9. Inform the seminary internship director in a timely manner of any concerns or difficulties which develop in the course of the internship.

D. SUPERVISORS

A supervisor is normally an ordained Lutheran minister who has served a minimum of three years, and normally in the setting for at least one year. Pastors who serve as supervisors are expected to be committed to internship as an educational component in the preparation of candidates for ordained ministry. The pastor must be approved as a supervisor by the seminary to which application is made in consultation with the synodical bishop and field education colleagues. Pastors serve as an effective model for and guide to the intern with regard to personal faith, spiritual discipline, personal habits, public ministry, and participation in the wider church. They provide supervised opportunities for the intern to participate in all dimensions of pastoral ministry. All supervisors must

participate in supervisory training as provided by the seminaries for new and experienced supervisors.

Criteria and Standards for Supervisors

The supervisor will:

- Share with and involve the intern in all aspects of ministry as appropriate, assisting and sharing accountability with the intern to achieve mutually agreed upon learning goals.
- Reflect on the pastoral ministry and the intern's work and well being in weekly supervisory sessions.
- Guide the intern in developing responsible and effective partnership in ministry with laity.
- Know and support the polity, policies, and positions of this church including those matters relating to leadership in sacramental practices.
- Participate in the life of the synod and provide opportunities for the intern to experience and participate in synodical programs and events, as well as in appropriate local ecumenical, interfaith, and community organizations and activities.
- Participate in continuing education.
- Support the internship committee and facilitate its functioning.
- Attend internship cluster meetings regularly with the intern.
- Cooperate with the seminary regarding policies and practices contained in the seminary internship manual.
- Provide reports and evaluations to the seminary as requested.
- Participate in the placement process as requested by the seminary.

E. SETTINGS

Settings provide opportunities for the intern to be broadly and appropriately engaged in the practices of ministry, including occasions unique to the settings. Such opportunities are an expression of the setting's commitment to internship as an educational component in the candidate's preparation. All Horizon internship sites are to meet the following ELCA expectations related to settings.

Criteria and Standards

Settings:

1. Are expected to be open to any endorsed candidate of the ELCA.
2. Are chosen (and periodically evaluated) by the seminary after consultation with the bishop of the synod related to each setting.
3. Normally are congregationally based
4. Are expected to have a written policy for sexual ethics, sick leave and life long learning.
5. Are expected to apply to only one seminary.
6. Are expected to insure that the necessary resources (e.g. financial supervisory, etc.) are provided.
7. Will be committed to internship as an educational component in the preparation of candidates for the ordained ministry.
8. Will provide opportunities for the intern to be broadly and appropriately engaged in ministerial activities.
9. Will provide adequate support to the intern (and family) including forming a committee of lay members which will provide the intern feedback and evaluation.
10. In keeping with the policies of the ELCA, interns will not preside at Baptism, except in the case of emergency, or Eucharist without the authorization of the synodical bishop and then only in extraordinary circumstances.
11. Will model awareness of and connectedness to ELCA wider church expressions in on-going supportive relationships not limited to, but including, financial benevolence.

Approved by the Board of Vocation and Education on October 13, 2002

APPENDIX 2: INDUCTION SERVICE AND BULLETIN MATERIAL

OFFICE FOR THE INDUCTION OF AN INTERN/VICAR

O God, who through the Holy Spirit illumines the mind and sanctifies the lives of those who are called to be pastors and teacher: look with your favor upon all seminaries for the instruction and discipline of those who are to serve in the Sacred Ministry of your Church, and bless your people in this congregation who by word and example aid your servant, _____, in learning to apply the principles of ministry that have been taught in school. Grant, as we diligently work together, submitting ourselves in obedience to your Son and guided by your Spirit, that our lives may be enriched and our ministries fulfilled with joy -- to the glory of your Name. Amen.

The Apostle Paul writes, "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God that inspires them all in everyone. To each is given the manifestation of the Spirit for the common good." 1 Cor. 12:4-7.

It is the duty of the intern/vicar, under the direction of the supervisor, to be completely involved in the life and work of the ministry in this congregation/agency, so that experiential knowledge of what the ministry entails may be gained. In a very real sense you are an unordained partner in this ministry.

Supervisor: I ask you, _____, are ready to assume your responsibilities of ministry here and will you seek under God's hand to fulfill that ministry to His glory? If so, answer "I am ready, God helping me with His Grace."

Intern: I am ready, God helping me with His Grace.

(The congregation will rise.)

It is your duty as members of this congregation/agency to accept this intern/vicar (and spouse) as (a) fellow worker(s) with in our church/agency family, to invite and welcome (him, her, them) into your homes, and in every way possible strengthen and encourage (him, her, them) in this year of service in a new and strange area.

Supervisor: Now I ask you, will you receive (this, these) servant(s) of God as (a) fellow laborer(s) in the Gospel of Christ and uphold and support (him, her, them) in every way? If so, answer, "Yes, by God's help."

Congregation: Yes, by God's help.

Almighty God, by Whose call we are at work, bless us in our labors together.

Let us pray.

Almighty God, we humbly ask you to bless this congregation/agency, and to further with your continual help those who labor in it; grant them lowliness in spirit, steadfastness of faith, perseverance in all good works, and bring all at last to your heavenly kingdom; through Jesus Christ our Lord. Amen.

The Lord's Prayer.

(Benediction by Intern)

The grace of our Lord Jesus Christ,
The Love of God,
And the Communion and Fellowship of the Holy Spirit,
Be with us all. Amen.

THE CONGREGATION AND A NEW INTERN/VICAR

*The new intern/vicar is not a copy of anyone else. He or she should not be expected to function or respond in the same way as any previous student you have known.

*Your new intern is coming to a new situation and this may require some time for adjustment. It is often more difficult for the spouse of a married student to make this adjustment than it is for the student. Coming to a congregation means meeting many new people. You can help greatly by repeating your name to the intern for several months.

*Don't hesitate to invite the involvement of the intern in aspects of the congregation's life and ministry that are beyond the specific assignments made by the supervisor, but the intern should be given the same freedom to turn down the invitation as the pastor has. It is not fair to expect the intern to do everything anyone suggests.

*The spouse and family of a married student should be invited to be involved in the life of the congregation, but should have the same freedom to choose where and when they will be involved as do other families.

*The intern is with you both to learn and to minister. You can help by sharing your understandings of the faith and ministry of the church and the opportunities you see for ministry in your community.

*Your loyalty, cooperation, understanding, and prayers will greatly enrich the experience of your congregation and your intern.

*Lists of institutions, agencies, and services to people who are working in the community should be available for the intern to use.

*The church and seminary are grateful for your part in preparing future pastors.

APPENDIX 3: THE LEARNING CONTRACT

This learning experience is based on:

Craig L. Emerick, The Learning Covenant
(Dallas, Texas: Perkins School of Theology Internship Program, 1980)
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Southern Methodist University, Dallas, Texas

This revision has been prepared for use in the internship program of the Eastern Cluster of Lutheran Seminaries. Mr. Emerick, and Perkins School of Theology Internship Program have given permission for the use and revision of their copyrighted materials. Their willingness to permit us to use their copyrighted materials is gratefully acknowledged. The initial permission was obtained by the Lutheran Theological Southern Seminary.

INTRODUCTION

Covenant means binding persons together in a relationship of mutual trust and loyalty with each other and with God.

The purpose of covenant making for internship is to build from the outset a high degree of intentionality in nurturing the personal/spiritual/professional growth of the minister-in-training. The binding of persons in the covenant for learning can be visualized. The immediate covenantal relationship is set within the ultimate context of God at work leading and shaping the Christian community:

Minister-in-training

Pastor/Supervisor

Learning Covenant

Intern Committee

Seminary

Covenant making takes time and hard work, and offers some exciting rewards. The energy used in reflections and analysis, meditation and dialogue can lead to new perspectives on the meaning of ministry and to greater intentionality in your efforts. This discipline is especially critical within the boundaries of the time frame for internship. Please complete the worksheet appropriate for you and have it ready for the covenant making process. You may find it helpful to read the other worksheets in the appendix. Members of the internship committee and the field instructor will want to keep their filled

out worksheets in their file from year to year so that they will have them available for revision each succeeding year.

GUIDELINES FOR COVENANT MAKING

Covenant Making

The covenant is a relationship between minister-in-training, pastor/supervisor, internship committee (on behalf of the teaching parish), the seminary, and God. Writing a Learning Covenant is the discipline which brings persons together on the basis of love and truth. As mutual trust is experienced, a commitment can be built on common goals and mutual understanding. Thus, writing out a Learning Covenant can be a vital means for setting the tone and the direction of these relationships.

The Written Covenant

The outcome of this process is a written learning contract. Because of the highly personal and unique character of each intern, pastor/supervisor, and teaching parish, each of you must do your homework by completing your worksheet. Sharing this information in writing greatly enhances the dialogue and provides the intern with specific information from which to draft the statement of covenant. **The initial learning covenant is due about two months after the internship begins.**

The Intern is responsible for having copies go to the following:

- * the intern's own file
- * pastor/supervisor
- * each member of the congregation's internship committee
- * seminary director of internship
- * the intern's synodical candidacy committee
- * the intern's faculty advisor

How to Get There From Here

Dialogue

This is where it begins. Dialogue means literally "talking things through". It's as basic and profound as listening to others and listening to and expressing your innermost self. Dialogue means being responsive to your own claims and to the claims of another. Preparation for responsible dialogue depends on how well you have applied yourself in completing the respective worksheets. Sitting down and talking things through offers you new insights into yourself, your priorities, values, feelings and personal viewpoints.

Some Suggestions to Facilitate the Dialogue

- * To provide ample time for the dialogue, set an initial meeting of intern, internship committee, and pastor. Its purpose is to share respective worksheets with one another and clarify the meaning of what is written there.
- * Then let it percolate in order to sort out your ideas and feelings. This means time alone in your "quiet place."
- * The intern then initiates individual conversations with the pastor and each member of the internship committee to further define and clarify goals for work and learning.
- * In a second meeting with the pastor and internship committee, sort out the priorities which are mutually agreeable at this time.

Checkpoints in Writing the Learning Covenant

- * It may be useful early on to use an outline format which reads easily and encourages succinctness and clarity.
- * When writing the covenant, seek to avoid either extreme rigidity or excessive generalization.
- * In formulating the goals for learning, use the SPIRO model as checkpoints for writing statements of intent:
 - Specificity** - concrete terms
 - Performance** - what will the intern be doing?
 - Involvement** - the extent of activity
 - Realism** - it is attainable within the time frame?
 - Observability** - stated in such a way that intern and others can see the results and know when the goal has been achieved.
- * The seminary wants its claim represented, too. The basic expectations have been spelled out in the "Placement Agreement" already signed by the intern and pastor/supervisor. Also, the seminary expects significant involvement in each of the following principle functions of ministry:
 - Congregation at Worship** - To include a minimum of two sermon evaluations per year by the committee;
 - Pastoral Care** - To include weekly pastoral visitation with a range of experience as suggested in the guidelines;
 - Education** - To include teaching and educational oversight;
 - Evangelism** - To include explicit outreach activities, especially visitation;
 - Social Ministry** - To include study of issues and appropriate action involvement;
 - Stewardship** - To include personal exercise of talent and treasure as well as stewardship programming;
 - Parish Administration** - To include responsibility for the full management cycle (planning-recruitment-implementation-evaluation) in some program areas;
 - Involvement in the Larger Christian Community.**

- * Develop your concept of the intern's priorities and time management using the methodology of section Priorities and Time Management below.
- * The Learning Covenant establishes patterns of intentional learning early in the internship. The covenant itself is a tool for learning - not a literary document. Whatever its imperfections, they can be corrected in later versions. At this point in the internship, it is important that the learning goals be mutually understood and accepted.

Priorities and Time Management

Priorities

As the learning covenant begins to take shape, there should emerge an initial "job description" in terms of where the priorities demand time and energy. It may be helpful to look at the priorities in terms of the following questions:

How will the intern cut the pie in terms of time for:

- * work
- * reflection & study
- * family & friends
- * meditation & prayer
- * play

What are the priorities on a 4-month time line?

SEP OCT NOV DEC

What are the priorities in a "typical week", given 3 time blocks each day, 7 days per week =21 time blocks:

	SUN	MON	TUE	WED	THU	FRI	SAT
AM							
PM							
EVE							

Time Management

1. Consider the "time management" issue. At heart, it's the issue of stewardship: how does this minister-in-training use God's gift of time, talent, and energy?

Another Point: The highest exercise of responsibility is the proper recognition of limitations.

Consider this question: When does chronological time become transferred into moments/occasions to hear and be shaped by the voice of God?

2. In thinking about the intern's work week, remember that the patterns of work on internship are quite different from those which the intern has experienced as a student. The transition is not always easy. The greatest danger is not that the

intern will not work enough, but that he/she will develop patterns of workaholism. For this reason, the committee will want to monitor carefully the amount of time being used and the effectiveness of its uses. In order to make such monitoring possible, the intern is asked to keep a time log in fifteen minute segments for one week and to share the results with the pastor/supervisor and director of contextual education early in the first few months of the internship. To prevent "loading" of the time study, the pastor/supervisor should select the point at which to begin the time log.

Obviously a log in fifteen minute segments does not mean that an activity which consumes one hour needs to be repeated four times. Be aware that time is wasted often in fifteen-minute segments or less. The internship committee will wish to give particular attention to the amount and distribution of working time. For these purposes, on the basis of consultation with pastor/supervisors, a normal internship work week of fifty-five to sixty hours has been agreed upon. (Comments from committees are invited.) At least half of this time should be spent in direct contact with individuals and groups. Five hours a week are available for continuing education purposes - reading and conferences not related to ongoing work. The preparation of a sermon should not take more than ten hours; the preparation of an hour class not more than three hours. Travel time in making calls is not considered direct contact time.

3. In addition to a time log, it will be useful for the intern to prepare a plan for each week and evaluate its implementation with the pastor/supervisor.

4. There are many approaches to time management and members of the internship committee will have a variety of experiences and insights to share with the intern. It is important that the intern learn and practice a method that he/she finds personally comfortable.

5. Many forms for keeping a time log are available commercially.

Covenant Renewal and Accountability

Covenant renewal means expecting and planning for change. The initial Learning Covenant will naturally change as the covenantal relationships unfold and grow. Always open to revision on the basis of experience, the covenant should be reviewed and revised in the fifth or sixth month of the internship. Copies of all revisions shall be sent to all recipients of the original covenant.

The covenant is also transformed as faith itself grows. It is a covenant existence in which we truly say, "We are not our own, but thine," to both God and the neighbor. It is an existence of love. Therefore, mutual accountability is expected among all partners.

For the Committee

Once the initial Learning Covenant is agreed upon, the internship committee helps with the task of communicating the leadership responsibilities of this intern to the teaching parish.

For the Intern

Occasions for evaluation-feedback are vital components in the on-going covenantal relationship. The purpose is to provide a kind of "mirror effect" so that the intern can perceive how others are viewing his/her learning process, alongside his/her own self-evaluation.

For the Dean and Faculty

Accountability is necessary to provide a means of reporting the adequacy or competence of learning by the intern, in order that the seminary will know that the quality of working/learning is sufficient to be accredited.

For the Church

As the church becomes clearer about what constitutes readiness for ministry, the evaluation of internship is a vital.

The final accountability, of course, is moral and spiritual. It is the audit of discipleship and faith, acting faithfully in mutual trust and loyalty toward one another, toward God, and towards the Christian Church as a covenant community.

PULLING IT ALL TOGETHER

The Goals of Internship

The internship has two goals, both of which are equally important.

GOAL ONE: Work of Ministry

One goal is that the intern will make a significant contribution to the work of the ministry in this congregation. The learning covenant process serves this goal. The internship committee, as representatives of the congregation clearly describe the congregation's expectations for effective ministry during the year, aware that expectations could exceed realistic possibilities of ministry for any one person. The intern also comes with some ideas about concentrating in specific areas of ministry, preferring to focus on those areas of ministry with strength. The Learning Covenant process will, however, require the intern to take the needs of the congregation seriously by working in other areas as well. In this sense the learning covenant represents a contract for work or a "job description."

GOAL TWO: Wide Range Learning

The other goal is that the intern will leave the internship with a wide range of learning. These learnings occur at three levels: learning the skills of ministry, learning a proven style of ministry, and developing an affective personal style of ministry.

A. Skills of Ministry:

The intern will learn specific skills of ministry. Since no one possesses all the possible skills of ministry, the intern will learn to integrate his/her own specific pattern of skills in a coherent style of ministry. There are a variety of effective styles in the church. It is important that the intern develop a style of ministry compatible with the intern's own personality. One test of this coherence is whether the intern is able to manage the anxieties generated by the work of doing ministry.

B. Learning a Proven Style of Ministry:

The intern will become involved in a style of ministry that has worked for your congregation and pastor. As the internship progresses, the intern will make adjustments in response to, and in terms of his/her particular strengths and weaknesses.

C. Effective Personal Style of Ministry:

Perhaps the most difficult learning cluster around the intern's task of creating a unique style of ministry that is both effective and compatible with the intern's individual pattern of skills and personality. This level of learning may not become the focus of the internship until relatively late in the process. It is, however, essential that the intern move beyond the pastor/supervisor's style of ministry to creating his/her own style. In those cases in which this does not begin to happen on internship, the intern may have considerably more difficulty in the first call.

In order to achieve these three levels of learning on internship, it is necessary for the internship committee to be as open and honest as possible in sharing their personal experience of the intern's ministry, and to report the experience of other members of the congregation. We will refer to this process as the evaluation-feedback process. It is equally important for the intern to be as open and honest as possible in sharing joys, fears, and anxieties experienced in the work of ministry. Some of these experiences will be shared with the pastor/supervisor, others within the internship committee.

Preparing the Learning Covenant

The covenant making process is vital to achieving the goals of internship. The Learning Covenant process is even more important than the final covenant document. During the course of the year some goals will seem to be achieved and new goals will appear. It is therefore very important for the learning covenant process to continue throughout the year in an on-going revision of the learning covenant. These revisions should be documented after each of the two evaluation-feedback profiles have been discussed. A third revision of the learning covenant near the end of the year becomes the intern's statement of learning goals for the final year of seminary.

The Learning Covenant: Who Writes It?

The intern writes the Learning Covenant, but remember that the written statement of covenant emerges from the worksheet of each covenant partner, and from the ensuing dialogue. Intern, pastor/supervisor, and internship committee members doing their worksheets early in the year help the covenant to be a workable and meaningful document. (Please refer to the Guidelines for Covenant-Making above.)

What will it Look Like?

There is no ideal type of learning covenant document. The uniqueness of each intern and congregation results in a learning covenant which fits this intern and this congregation. The process of producing the learning covenant and its revisions is considered to be evidence to the seminary of the active involvement of the intern, the field instructor, and the internship committee in the process of learning.

Interns have individual styles. They have some clues to their personal learning styles from their patterns on the Myers-Briggs Type Inventory. A strength of internship is that it gives the intern freedom to learn ways compatible with that personal learning style. This style will also manifest itself in the intern's participation in the learning covenant process.

Signatures should include that of: Minister-in-Training
Pastor/Supervisor, and
Chairperson of the Internship Committee

Then see that a copy goes to each of these persons, in addition to every member of the committee.

Formulating the Covenant

This is a covenant for growing in ministry. Keep in mind this question:

What does it mean to live intentionally as a gifted person in the office of ordained ministry?

As you articulate goals for work and learning, consider your willingness for risk taking as committee member, pastor/supervisor, and intern:

The cutting edge for growth and discovery is at the line where you go beyond your self-imposed limits. Risking is sometimes uncomfortable, sometimes exciting.

Staying the same is often "comfortable" or at least familiar.

Point: we want to develop a climate where the chance for growing in ministry is worth the risk of temporary discomfort!

The learning covenant emerges from the respective worksheets of each covenant partner, negotiated, clarified, and refined in a way which respects the expectations of those in this covenant partnership.

WORKSHEET FOR MINISTER-IN-TRAINING

Introduction

This worksheet is offered as a guide to help you make full use of your internship and enjoy it. In your preparation for internship, we hope **this guide will do two things:**

First, you are asked to engage in a special kind of research project, a project to search out information about **you**: the unique blend of skills, interests, knowledge, talents, values, and intentions that make you who you are. What kind of human being are you? What are your basic enthusiasms and commitments? You have to do the work of listening to what is going on inside your heart and head. The agenda for your life (hence your internship) must come from you:

- * your own internal prompting
- * the unique call and promise which God has given/is giving to you.

Second, as you honor your inner knowing and wisdom, I hope this guide will encourage you to:

- * live more authentically;
- * take more responsibility for your growth in the Christian Life and growth in ministry;
- * become more assertive and self-valuing, become more receptive and other-valuing,...in response to that dream, to that calling, which God is giving to you.

Examining Your Life Goals

All of us hold what can be called "broad life goals." They change from time to time but are always present. They are strong determiners of ministerial satisfaction and effectiveness. Virtually all of our actions are directed toward accomplishing these goals. If we are unaware of what they are and why we are behaving the way we do in any given situation, we are likely to have poor timing in our actions and defeat our own purposes. If, on the other hand, we know our broad life goals, we can act more consistently to accomplish them.

Broad life goals that people frequently identify are listed in alphabetical order below.

Quickly rank them in terms of your own values. Take the risk to do this quickly as a way to confront yourself, then go back and think them through more thoroughly. These goals are broad enough to be value indicators and may indeed be values. Thus, they provide a way of looking at yourself as well as gathering helpful data for setting more immediate goals for internship.

For this worksheet we gratefully acknowledge the contribution of materials by Dr. Mark Rouch, Co-Director, Interpreters' Huse, Lake Junaluska, North Carolina, as used in their "Seminar in Intentional Ministry." With permission, portions have been adapted for this purpose.

BROAD LIFE GOALS

Rank in your Order of Importance

AFFLUENCE	-	to earn a great deal of money
COMMUNICATION	-	to be effective in the transmission of ideas
DUTY	-	to be dedicated to my responsibilities
EXPERTNESS	-	to be an authority
INDEPENDENCE	-	to have freedom in thought and action
INTIMACY	-	to obtain and share intimate companionship and affection
LEADERSHIP	-	to be influential and respected
PARENTHOOD	-	to raise a fine family - to derive satisfaction from children
PLEASURE	-	to enjoy life - to be happy and content
POWER	-	to have control of people and situations
PRESTIGE	-	to be well known
SECURITY	-	to have a secure and stable position in life
SELF-REALIZATION	-	to optimize personal development and growth
SERVICE	-	to contribute to the well-being of others

1. Rank the three most important to you in order of the importance:

- 1.
- 2.
- 3.

2. Rank the three least important to your:

- 1.
- 2.
- 3.

3. Write at least two things which this tells you about yourself:

A.

B.

4. Write at least two things which this suggests about your ministry:

A.

B.

Personal-Professional Inventory (Confidential)

Career goals derive in part from who we are as persons and our basic life goals. They derive in part from our total present career situation; in part, even, from our playful imagination in projecting our futures.

But in the approach to specific goals for internship a key factor is the cluster of your own personal skills, knowledge, and experience. This inventory is intended to help you focus on these as well as on your interests and needs in further development of them.

- A. Inventory your meaningful successes and satisfying accomplishments. List approximately 20 events/incidents in your past, at any point - yesterday, last year, or when you were five which you recall as meaningful successes. Reflect on particular experiences from each period in your life to date.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

17.

18.

19.

20.

- C. Ponder and note whatever those experiences say to you about yourself and your ministry, but especially about the strengths, abilities, and talents you bring to your career in the ministry. (**Please:** forget the common practice of understanding your own achievements, or of being reluctant to use the pronoun "I". Use it as frequently as possible. You are asked to talk about yourself. Please do so in a straightforward fashion.)

Return to your inventory of meaningful successes. Of the 20 events/incidents/experiences listed, pick the 10 which were most satisfying to you. List them here in abbreviated form:

"THE SUCCESSFUL TEN"

1.

2.

- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

Note: If you get a warm glow of happiness and pride thinking about it now, it is worth considering as one of your top choices.

Ponder "THE SUCCESSFUL TEN." Ask: "What skill did I use in each of these situations?"

The word "skill" is being used here in the most general sense possible. You are looking for any of the following that you may have exhibited when you were doing something: a capacity, or a natural gift, or an instinct, or an ability, or an aptness, or an eye for, or a know how, or some savvy about something, or strong point, or some quality, etc. You are to capture your own uniqueness, which means you are encouraged to be as creative as possible in the very naming or identification of your skills.

Some suggestions. First, describe what you did, purely in functional terms. Action verbs have a stronger force than nouns, which seem more static. These, for example, are words which apply across all fields:

Communicating	Organizing	Producing
Managing	Selecting	Promoting
Reporting	Bringing	Performing
Writing	Enlisting	Counseling
Interpreting	Developing	Encouraging
Researching	Administering	Achieving
Planning	Applying	Instructing
Designing	Coordinating	Persuading
Conceiving	Directing	Motivating
Analyzing	Dealing	Training
Defining	Implementing	Stimulating
Evaluating	Chairing	Inspecting
Perceiving	Guiding	Maintaining
Forecasting	Leading	Negotiating
Programming	Delegating	Reconciling

Next, add the details about the person(s) or object that was being dealt with in your particular experience. For example, what kind of person(s) were you instructing? organizing? counseling? persuading? So dig in. As you recount your achievements and accomplishments, look at the influence you had on other people. "Arousing the apathetic into meaningful dialogue and action" is an example of the kind of skill you may uncover, as you think about it.

From an excellent workbook on career and life planning: **Where Do I Go From Here With My Life?** by John C. Crystal and Richard N. Bolles (New York: The Seabury Press, 1974).

Working with your "SUCCESSFUL TEN," describe the skills used in each in a brief paragraph below. **Please:** do **not** cut corners here, or you simply will not be able to do the next part of this worksheet.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

If you need a break, put this aside for several hours - or several days. Then come back and add any other skills you've thought of to your list above.

For this next exercise it is especially important that you pay attention to yourself. You may wish to get into it with the following suggestions:

1. Read over what you said about yourself on the proceeding pages.
2. Sit quietly with only those pages before you.
3. Close your eyes.
4. Breathe slowly - relax a few minutes.
5. Let the data address you as it will - listen to it in your own inner "quiet place" -- paying attention to the stream of your awareness. You may wish to make some notes as you listen.

Then: go back and **CIRCLE** those skills (in the paragraph statements) which you bring as your own unique contribution to ministry during the internship.

Next: go back and **STAR** those skills (in the paragraph statements) which you want to develop, enrich, enhance during the internship.

Finally: in reflecting on your own readiness for ministry, are there particular areas which you have not experienced and feel the need to test out and develop your skills? Where do you identify gaps in your own **understanding** of and/or **performance** in ministry? Use the space below to comment on any additional areas (beyond those covered on the previous pages) which you feel are important in shaping your own meaningful and effective ministry:

You are a candidate to be a **master** (not a neophyte) of **theology**. What things do you most need to learn, and be able to communicate to others, about that subject? Note here your own priorities during internship:

Personal-Professional Inventory (Shared)

(Note: This page, and those which follow, are to be shared with the pastor/supervisor and internship committee at the very beginning of internship as your preparation for covenant-making.)

- A. Refer to those skills **CIRCLED** on pages 35 and 36: your own contribution to ministry ("gifts and graces") during the internship. These are your own skills and talents which, when used, are enjoyable. That is, you gain a sense of achievement from them. Select 7 skill areas which you especially want to use and give. List them here:

THE MAGNIFICENT SEVEN

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

Ask yourself this question: "Where will I use as many of my strongest skills, and on as high a level, as possible?...So that...in my work I am doing what I enjoy most, and not just waiting until I get home from work to start enjoying what I am doing."

- B. Now refer to those skills which you **STARRED** as wanting to develop and strengthen -- for the sake of your future ministry and for the present requirements of internship. (And because intuitively you think you would enjoy doing.) Consider any additions that you made above. From this list, pick 5 which you most want to work on during internship. List them below:

THE NEEDY FIVE

- 1.
- 2.
- 3.
- 4.
- 5.

Check yourself: review the two lists above. Check you intuition, now. Does it agree with your final ranking, above? If not, feel free to rearrange it. Trust your intuition. You are the best authority on you!

Focusing the Future (Goal Setting as Intentional Activity)

A powerful force for change/learning is the natural human striving to close the gap between what might be and what now is -- between now and the desired future.

To move into the future, it must be "thawed." That is to say, we must be able to break out of the past and present and wish a future which might be. Once we are to wish the future, it must be formed into concrete, specific images. Those images must then be focused. This is a disciplined process in contrast to the free fantasy process by which we form images. A focused image of the future is essentially a goal. "Goal," in fact, is the usual way we speak of it. That is all right as long as we guard against forming cold, lifeless goals out of a sense of "oughtness."

What we seek here is, rather, a warm, lively, well-focused awareness of the future which will facilitate intentional growth and ministry. As you think/feel about your **NEEDY FIVE** and **MAGNIFICENT SEVEN**, and setting your goals for this internship, consider these steps in formulating your goal statements on the next pages:

Step 1: An image of what might be. What do you wish for yourself in developing or using this skill?

Step 2: From image to a general statement about the future. Now combine **wish** and **will** by changing your descriptive statement into an intended action or activity.

Step 3: From general to focused intent. Many general intentions which arise from authentic wishing do not materialize because we do not focus them. Write here a more focused statement of what you intend to do. In most cases, it should include a time frame; specific actions; specific reference to other persons involved. Above all, it should be stated that you and others will know when it has been achieved. Begin your statement: **I will...**

Much on the preceding pages is refined in dialogue with the pastor/supervisor and internship committee. In projecting goals, however, you should have some specific ideas and proposals to offer for negotiation with the others in the covenant. The ideal: be both **specific** in focusing and articulating your wishes, and **flexible** in relating them to the opportunities and limitations of this teaching parish. As you move into dialogue, and begin writing your focused goals for work and learning, use the **SPIRO** model as checkpoints for your statements of intent:

S pecificity	-	Concrete terms
P erformance	-	what you will be doing

- Involvement - the extent of your activity
- Realism - is it attainable within the time-frame?
- Observability - you and others can see the results

Every individual is unique, and the form your goals take will be uniquely your own.

Remember: You won't get it until you ask for it. There is of course no guarantee you will necessarily get it, even the; but we can practically guarantee you will not get it, if you don't even know what you're looking for.

Focus on the Magnificent Seven (Building goals from strengths.)

The Magnificent Seven	Step 1 An image of what might be	Step 2 From image to a general statement about the future	Step 3 From general to focused intent (I will...)
1.			
2.			
3.			
4.			
5.			
6.			
7.			

Focus on the Needy Five (Building goals by addressing weaknesses.)

The Needy Five	Step 1 An image of what might be	Step 2 From image to a general statement about the future	Step 3 From general to focused intent (I will...)
1.			
2.			
3.			
4.			
5.			

WORKSHEET FOR PASTOR/SUPERVISOR

In preparation for covenant-making, it is important that you reflect on the expectations and resources which you bring to the teaching/learning relationship with the intern. The Learning Covenant asks you to make your expectations more explicit for the sake of a common understanding with intern and Internship Committee.

What I Am Ready to Offer the Intern

Focus on the cluster of your own personal skills, knowledge, and experience in ministry. What are the particular strengths which you have developed in the practice of ministry? To guide your thinking, consider:

- A. Primary Strengths in the principle functions of ministry (consult the ELCA Standards and Guidelines for Pastor/Supervisors, particularly item 2).

- * Congregation at Worship

- * Pastoral Care

- * Education

- * Evangelism

- * Social Ministry

- * Stewardship

- * Parish Administration

- * Involvement with the Larger Christian Community

B. My resources as theologian to reflect theologically on the practice of ministry:

C. My spiritual development, and how that impacts upon the quality of my ministry:

D. My leadership style and how I approach pastoral supervision:

When I consider my own leadership style, what are the strongest implications for the pastoral supervision of this intern? Be specific. Elaborate the implications which come to mind.

- E. How I balance my responsibility to my family against my responsibility to the parish:

What I Want or Expect from the Intern

- A. In his/her work:
With your knowledge of the needs of this parish, what are the high priority areas for ministerial leadership by the intern? Begin by focusing on the **top 6**, with a paragraph describing your expectations within each:
- 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
- B. In his/her Learning:
Comment here on the ground rules most important to you as a pastor/supervisor. What are your basic expectations of the intern in presenting **self** and **work** for your pastoral supervision? You might include, for example:
- * Weekly time commitment for supervisory conference;

- * Use of the verbatim and process note, and deadline for turning them in prior to supervisory conference;
- * Clarity if learning goals for both personal growth and ministerial development;
- * Initiative and motivation to implement goals for learning;
- * Quality of relationship with me: openness to risk encounter and dialogue, keeping straight with feelings, etc.;
- * Recognition of progressive responsibility for own work and learning;
- * The nature of **confidentiality**: in our relationship (and with the Internship Committee).

APPENDIX 4: THE INTERNSHIP PROJECT

INTRODUCTION

As part of the internship program, each M. Div. candidate is expected to complete a project in one of the following ministry areas:

Evangelism
Stewardship
Lay Ministry
Ecumenism

The purposes of the internship project are twofold: (1) to provide each intern with an opportunity to initiate and to organize a program **new** to the life of a congregation or agency, and (2) to encourage each student to develop additional expertise in a specific area of ministry. All four project areas are a part of internship and a requirement of it; however, the project is intended to develop one of these areas **beyond** what is otherwise required.

The pastor/supervisor and the internship committee are expected to evaluate the proposal on its appropriateness for the development of the student **and** the congregation. The completed project is to be evaluated both as to whether the student demonstrated initiative and organizational skills, and also whether the project resulted in significant new learnings for the student as demonstrated in the student's final report.

One might question why a student's project must be "new" to the life of the congregation. The answer is that unless it is really new, a student will not have an opportunity to exercise initiative and to take responsibility for a project or program which no one else has developed. When a field supervisor and internship committee approve a student's project, they must also be willing to permit the project to fail. A pastor or lay person who "rescues" the project for the student defeats the purpose of it. Hence, it is possible for a student to have a project approved even though it was a programmatic failure. If the

student took initiative, organized well, and was later able to see why the project failed, it would still be an acceptable project.

CHOOSING A PROJECT AREA

A student is expected to give some thought to the project area prior to the internship assignment. The preliminary choice is to be shared with the student's field supervisor and the Director of Contextual Education.

Before an intern begins a project he/she could select of the four areas and write a one page project proposal. This project proposal is then to be received by both the pastor/supervisor and the internship committee. When it is approved by them, a copy of the proposal with their signatures is to be sent to the seminary (see proposal form-page 51).

When the project is completed, it is again to be reviewed by the pastor/supervisor and the internship committee, and if approved, attached to the final internship reports. An internship will not be satisfactorily completed unless and approved project report is submitted.

The project report should not be more than ten (10) typed pages (double spaced) in length. The report should summarize the project itself as well as reflect on what the student has learned from it. It should include a list of any books and/or other materials used by the student which contributed to the project.

Congregations and agencies are asked to indicate on their application forms the degree to which they can provide opportunities and resources for students to do their project in each area.

DESCRIPTIONS OF THE PROJECT AREAS

A.) Evangelism

Evangelism in the New Testament is the proclamation of Good News. In the third century, the term evangelist began to be restricted to the authors of the canonical gospels; but prior to that time it seems that all apostles and their disciples could be called evangelists. At the time of the Reformation the adjective "evangelical" was used to describe congregations and church bodies that placed a high priority on proclaiming the Good News.

Nineteenth century evangelicalism became twentieth century evangelism, thus adding new dimensions to early Church and Reformation use of the term. In North America, Protestants who had depended on state support in Europe now called upon "evangelism" as a way to enlarge congregational membership and budgets. At the same time, popular "evangelists" are often criticized for leaving converts un-churched or without pastoral care.

In the Evangelical Lutheran Church in America, the Division for Outreach is described as "reaching out in witness to the Gospel: proclamation, service and advocacy of justice for all people." Thus outreach includes both proclamation and action. The Division for Congregational Life includes "witness/evangelism" along with worship, stewardship, education, and service. The Division for Global Mission is expected to be involved in evangelism, witness, justice, relief and development "outside the United States."

Examples of potential evangelism projects are to found on pages 6 and 7 of the congregation's internship application form **provided that those listed have not been a part of the ongoing life of the congregation**. Some other possibilities might include:

- * A religious survey of a particular neighborhood or area of the parish.
- * finding a way to make the congregation aware of people new to the area, whether new residents, transients, or visitors.
- * Developing religious programs in community institutions such as hospitals, nursing homes, schools, parks, prisons, half-way houses, etc.
- * Meeting with evangelism committees from other congregations and denominations to see what might be done together and or adapt to congregational use.
- * Making evangelism a special congregational emphasis for Advent, Epiphany, Lent, or other seasons of the Church year.
- * Contacting persons who are engaged in evangelism and who are supported by the benevolence of the congregation, and invite them to share their experiences.
- * Establishing contact with persons working with migrants, inner city or rural subsidized missions, and/or overseas missionaries.
- * Systematizing follow-up work with worship visitors by use of letter, phone calls, visits, introductions during coffee hour, etc.
- * Following up on contacts made as a result of weddings, funerals or other events where visitors or friends of congregational members are present.
- * Developing and evangelism library and system to encourage reading in the area.
- * Using films or other media to teach evangelism to all age levels in the congregation.

B.) Stewardship

Stewardship, as a New Testament concept, was the management or administration of a household. To the extent that human beings manage or administer God's creation, they become accountable to God for the use, misuse, or abuse of what God has provided. Persons who do not see themselves as stewards often do not recognize or appreciate God's gifts. Persons who do understand this concept live in gratitude for what is being provided and commit themselves to sharing their abundance with those in need. Too often, particularly in North America Protestantism, the term stewardship has been restricted to fundraising activities for the congregation, churchwide agencies, or special causes. Tithing and proportionate giving have sometimes been seen almost as ends in themselves with little consideration of the special benefits both for those who give and for those who receive. In the broad use of the term, stewardship includes everything that God

provides and our total response as human beings in how we use our time, talents, and financial resources for others.

For pastors, stewardship may have the added dimension of teaching, encouraging and enabling the members of the congregation to use their time and talents for others in the wider community. Stewardship for the pastor, in this sense, becomes synonymous with administration. Make administration more effective and efficient may be seen as growth in stewardship.

In the Evangelical Lutheran Church in America, the Division for Congregational Life assists in developing congregational programs in stewardship. "This division shall have primary responsibility to assist congregations in encouraging people to be faithful stewards of the Gospel, their lives, the earth, and all other treasures and resources" (ELCA Constitution). A Commission for Financial Support is to develop financial support programs at all levels of the church, plan, and approve church-wide special appeals, and relate to all agencies engaged in fund raising and stewardship education, particularly in the Lutheran Laity Movement for Stewardship.

Examples of possible stewardship projects are to be found on pages 7 and 8 of the congregational internship application, **provided that those listed have not been part of the ongoing life of the congregation**. Other possibilities might include:

- * Inviting members of the congregation to list the talents they possess and would be willing to share for the benefit of others, and recruiting a coordinator to match resources with needs.
- * Compiling a list of services (complete with addresses and phone numbers) available from churches, non-profit social agencies, and government offices; putting the information where members can use it; and finding ways to alert the congregation to this resource.
- * Meeting with stewardship committees from other churches and denominations to see what could be done together and/or adapted to congregational use.
- * Developing an adult education curriculum with a stewardship theme and teaching it in a 3-6 week series.
- * Analyzing the stewardship patterns of the congregation over a five year period (the number of persons making financial commitments as well as donating time and effort to various programs and projects) and developing a plan to mobilize the "inactive".
- * Publicizing the leadership contributions members make to various volunteer organizations beyond those sponsored by the congregation, and devising ways to recognize such contributions as a congregation.

C.) Lay Ministry

"Laos," or "laity" as the term was used in the New Testament, included **all** the people of God. Later, as the office of the priesthood became almost normative in defining the Christian life, "laos" or "laity" suggested an uninformed, amateur status.

Martin Luther re-emphasized the ministry roles of all Christians together with their direct access to the Scriptures and the grace of God. In practice, however, "lay ministry" among both Protestants and Roman Catholics was often limited to participation in worship services, the administration of the parish, or employment by church agencies. Lay ministry became what non-ordained Christians were permitted to do in order to assist those who constituted "the" ministry.

In the twentieth century, "Laos in Ministry" is a movement seeking to recapture the scriptural and Reformation dimensions of lay ministry. A Christian's occupation or one's role as a parent, spouse, and citizen could again be vocations as sacred as those of priest or pastor. Lay ministry, as described in the statement of purpose for congregations of the Evangelical Lutheran Church in America, is to "Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation." Chapter 10 on "Ministry" provides the context for Ordained Ministry and Associates in Ministry with these words: "This church affirms the universal priesthood of all its baptized members. In its function and in its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church." The organizational leadership for lay ministry in the ELCA is found in Vocation and Education.

Examples of possible lay ministry projects are to be found on page 5 of the congregation's internship application **provided that those listed have not been part of the ongoing life of the congregation.** Other possibilities might include:

- * Conducting a survey of congregational members in order to determine how many lay ministries are being claimed. This could include occupations, work for community and/or political organizations, volunteer activities in hospital or other social service institutions, and family roles such as parenting or the care of elderly parents.
- * Organizing a mini "lay Academy" during which congregational members within similar lay ministries could discuss the challenges and opportunities for Christian witness and responsibility in those ministries.
- * Organizing a local "Laos in Ministry" chapter and/or recruiting members for the movement.
- * Teaching an adult education series based on Nelvin Vos' book, Monday Ministries, or other appropriate text.

D.) Ecumenism

One of the congregation's responsibilities in the Evangelical Lutheran Church in America is to foster and participate in ecumenical relationship consistent with church-wide policy. Policies governing ecumenical, inter-Lutheran, and interfaith activities are to be adopted by the Church-wide Assembly upon recommendation by the Bishop of the Church. Study, dialogue, and common action are possible methods of sharing. Issues involved in ecumenical worship are addressed in a statement by the Lutheran Council in the USA (Division for Theological Studies) entitled, Counsel for Lutherans with Respect to Interfaith Worship. The ELCA and its predecessor bodies have been involved for years in a series of ongoing dialogue with Roman Catholics, Episcopal, Reformed and other ecclesial communities.

Ecumenism, as the term is used in the Lutheran Church, denotes relationships with other Christians. A unique ecumenical relationship with other Lutherans is to be expected, of course; but if the word "ecumenical" is used in the original Greek sense it would include the entire inhabited world, including persons of other faiths as well. Ecumenical, inter-Lutheran, and interfaith activities are thus related and are to be as inclusive as possible.

The Ecumenism project is intended to encourage students to augment the exposure they receive at seminary with ecumenical experiences and activities in a variety of settings. Although their numbers may not be large, there are non-Christians from every part of the world and in almost every community in the United States. Sensitivity to the presence of these persons and their needs may add a dimension missing in more traditional relationship with "mainline" denominations or other Lutheran groups.

Examples of potential ecumenical projects may be found on page 9 of the congregation's internship application **provided that those listed have not been part of the ongoing life of the congregation**. Other possible projects include:

- * Writing a concise history of ecumenical relations in your internship community.
- * Reaching out to leaders of denominations or religious groups who have not participated in traditional ecumenical or interfaith activities in order to discover their particular needs or concerns.
- * Leading an adult forum series which introduces representatives from other denominations or religions with which the congregation is not familiar.
- * Contacting an ecumenical representative from your synod and planning with them a program on ecumenism for your congregation and others in the community.
- * Organizing visits to congregations of other denominations or faiths, and meeting with appropriate counterparts (adult forums, church councils, committees, etc.)
- * Participating in local ecumenical and/or interfaith dialogue groups where these exist.

Keep in mind that the internship projects listed above are meant to be examples of what can be done. Students are urged to consult with their pastor/supervisor, internship committees, and others, in selecting a project that meets both the intern's needs and the needs of the congregation.

INTERNSHIP PROJECT PROPOSAL

1. Student's Name: _____ Date: _____

2. Internship Congregation: _____

3. Project area (Check One):

_____ Ecumenism _____ Evangelism
_____ Lay Ministry _____ Stewardship

4. What was your rationale for choosing this area?

5. Specific Title of Project:

6. Plan of Work:

7. Project Outcome (anticipated):

8. Expected Date of Completion:

9. Approvals:

Pastor/Supervisor: _____ Date: _____

Chair of Intern Committee: _____ Date: _____

(Please send a copy of this proposal to Katie Dodds, Field Education Coordinator at kdodds@ltsq.edu or LTSG, 61 Seminary Ridge, Gettysburg, PA 17325)

APPENDIX 5:

EVALUATION

EVALUATION-FEEDBACK PROCESS

The Evaluation-Feedback process for internship is a cooperative effort. It engages the intern, intern's spouse, field instructor, and internship committee members in reflecting first individually and then together upon the focus of the whole internship enterprise. That focus is the effective nature of the intern in growth as a human being personally and vocationally in the service of our Lord.

The outcome of this evaluation-feedback effort is shared with the seminary's Director and Committee of Contextual Education, with the intern's faculty advisor, and also with the intern's synodical candidacy committee or its equivalent.

Partners in the Learning Covenant

All partners in the Learning Covenant of this minister-in-training serve a vital role in the ongoing task of building up the Christian church.

The minister-in-training called by God to prepare for ordained ministry reviews efforts he/she has made and evaluates how meaningful and effective they are in relation to self-chosen goals for learning. Likewise, field instructor, spouse, and lay persons describe how they see this intern working and learning. From these descriptions the intern will receive feedback to see how others are viewing his/her learning and development process.

Internship Committee members who are serving in the ministry of all the people of God have the task of testing and confirming the intern's vocation. They by gift and task call out the gifts, graces, and promise of future usefulness given to their minister-in-training. Their responses and discussion in the evaluation-feedback process help inform and review the learning covenant.

Aware of the somewhat subjective nature of responses, committee members need to know that interns are not compared with one another on the basis of evaluation-feedback. Rather, our concern is about what your personal experience of this intern's ministry says to you about the intern's readiness for ministry.

Please evaluate the intern as though this intern had become the pastor of the congregation serving your grandchildren. From that perspective, what is average, what is strong, what could use further attention?

Because the evaluation-feedback data are somewhat subjective and reflect individual observations, we are particularly concerned to involve the full membership of the

Internship Committee in the process. Reactions will differ. The intern needs to experience just how differently the same act of ministry can be experienced by different people, so that in the future, he/she will not be overwhelmed by either praise or blame.

Pastor/Supervisor and the intern's spouse, if there is one, observe the intern more frequently and sometimes in functions not seen by others. They also stand in a closer working and living relationship with the intern; therefore, their experiences can serve as valuable feed back to the minister-in-training about how well he/she is relating and working with these persons of close relationship.

Altogether, intern committee members, pastor, and spouse review their observations in light of the learning covenant. The combined outcome of these shared perspectives can mark progress toward agreed upon goals and, as discoveries are made, together they may decide to revise the learning covenant for the next several months.

Using the Results

The foremost intention of completing three sets of materials is to bring about helpful, meaningful, and candid discussions of the intern's growth. Each evaluation-feedback discussion during the year makes a different contribution, including the briefer, yet important quarterly reports. The mid-year evaluation ordinarily provides the intern with discriminating and precise information about the way in which his/her ministry is experienced. Coming when it does, it can assist the intern to focus on important and significant issues at a time when most significant learning is to be achieved.

The final evaluation-feedback, near the end of the internship, permits the intern to summarize the learning of the past year. Furthermore, it enables consultation with pastor/supervisor and committee about ways in which the last year of seminary education may be used most effectively. This final evaluation also provides the basis of which the seminary and synodical committees evaluate the internship.

When the intern returns to the seminary, the internship will be evaluated in a conference. At the end of this conference, recommendations are made to the student that assist in focusing final months of preparation for first call and ordination.

Candor

Candor in using the evaluation-feedback process with seminary interns is highly prized. Seeking and speaking the truth in love makes possible meaningful facing of the depths and rigors of ordained Christian ministry.

We know that each person has a unique vantage point for viewing the intern. Thus, descriptive feedback about the intern will vary from one person to another. It is this variety of candor by people willing to trust and share their own inner knowing that enriches and gives vitality to the evaluation-feedback process. If you feel reluctant to describe the intern honestly, let go of that worry. You have perceptions of the intern which are worth knowing and sharing.

In giving descriptive feedback you are registering how you experience this intern's ministry. You are not grading the intern on his/her learning and work.

No Intern Wears a Halo

As you will see, we are asking you to consider and respond to fairly specific activities of the intern's ministry. The evaluation-feedback materials to which you are asked to respond, seek to show the reality of the intern's strengths and weaknesses in ministry. Your evaluation is to be used to assist the intern's learning process.

But if you worry that those who read the report of your responses will not know how competent or potentially competent this intern is, you may be tempted to respond so that the intern "looks good." To yield to that temptation produces "the halo effect." We ask you to avoid putting such a halo on the intern.

The most valuable feedback consists of discriminating responses which help identify a particular blend of strength and weakness within the various areas of ministry.

EASTERN CLUSTER INTERNSHIP CHECKLIST

This quick checklist is to be **COMPLETED BY THE INTERN** in consultation with the supervisor, signed by both, and returned to the seminary at the completion of the internship. Please place a circle around the appropriate answer.

PARISH EDUCATION - YOUTH MINISTRY

Studied the organization of and participated in the educational program of the parish.	YES	NO
Taught at least two different kinds of educational event, one of them a Bible course.	YES	NO
Learned the organization of and was involved in the youth ministry of the parish.	YES	NO

STEWARDSHIP

Observed/worked with the budget planning and financial program of the congregation and with the efforts within the congregation to utilize the human resources available.	YES	NO
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ADMINISTRATION

Observed/learned/participated in administrative procedures of the church office (i.e., communications, records, reports, agenda setting, etc.)	YES	NO
Learned about/worked with the organizational structures of the parish/district/ synod, etc.	YES	NO
Participated in community clergy activity as appropriate and available.	YES	NO

MISSIONS

Discussed/led discussions relating to the mission of the church locally and worldwide.	YES	NO
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SOCIAL MINISTRY

Participated in study, advocacy and service on a regular basis in pursuit of the Church's goal to further human dignity, freedom, justice, and peace in the world, as well as attempting to relieve misery and reconcile the estranged.	YES	NO
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EVANGELISM

Helped plan and participated in the evangelism program of the parish by:		
a) regular visits to active parishioners;	YES	NO
b) <u>significant</u> numbers of visits to inactive parishioners; and	YES	NO
c) regular calls on prospective members.	YES	NO

PASTORAL CARE AND COUNSELING

Have had involvement with a variety of pastoral care experiences in the parish, (i.e., funerals, weddings, baptisms, grief situations, etc.)	YES	NO
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WORSHIP

Worked in the preparation of worship service and participated in the leadership of the worship life of the congregation.	YES	NO
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SUPERVISOR-INTERN RELATIONS

Had regularly scheduled educational sessions to discuss understandings of ministry.	YES	NO
Had regular meetings with the intern committee.	YES	NO

Intern _____ Date _____
Supervisor _____ Date _____