

Office of Contextual Education

2020 Manual for One-Year Internships

Trinity Lutheran Seminary Forms Leaders for Christ's Church at Work in the World

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Introduction

Internship for students in the M.Div degree program at Trinity Lutheran Seminary serves as an academic requirement of the program and as a significant formation component of candidacy for those persons seeking rostered status in the ELCA. (Ecumenical students and their supervisors should refer to the Ecumenical Internship Manual.) Students in the M.Div program may be preparing for ELCA rostered ministry of Word & Service, Word & Sacrament, or as a minister in another polity. As such, their placements and supervision are customized to their particular situation. This document attempts to make space for both expressions of call and roster.

Rationale

Internship provides the most extensive opportunity for practical application of theological studies in a ministry context. This program provides for extended and thorough involvement in the work of the ministry which a rostered leader will experience. Normally serving in a congregation, the intern is supervised jointly by a rostered leader and the seminary in cooperation with members of the congregation, staffs of agencies, other rostered leaders, other interns, and synods. 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 their future office. Except for solemnizing marriages and administering the sacraments, the intern becomes deeply involved in all aspects of congregational life, ministry, and responsibilities.

It is sometimes necessary to remind interns, especially as they are preparing their Learning & Serving Covenant, that the primary goal of internship is to form them as a leader of ministry and not only as a deeply engaged and faithful participant. To that end, the seminary, in conjunction with the ELCA, prescribes the following learning outcomes.

Outcomes

Upon completion of the internship, students should be able to:

1. Demonstrate leadership in serving God's mission in the world. This will be measured by their ability to:
 - a. Articulate pertinent theological understandings from a Lutheran perspective clearly and with insight;
 - b. Exhibit leadership in worship through presence, voice, and language as the intern reads Scripture, leads prayer, and conducts liturgy;
 - c. Demonstrate competency in preaching including biblical interpretation, connection to the congregation/community, use of illustrations, organizational clarity, and delivery;
 - d. Demonstrate effectiveness in teaching adults, through the creation of comfortable learning environments and inclusion of appropriate teaching and learning methods;
 - e. Exhibit effectiveness in teaching youth and children through the creation of comfortable learning environments and developmentally appropriate teaching and learning methods;
 - f. Display competence in evangelism as it involves the ability to welcome and interact with strangers, and offering a witness to Jesus Christ;

- g. Engage in appropriate pastoral care through the ability to develop trusting relationships, listen empathetically, respond to crisis and grief situations, discern the needs of people, and respect confidential information;
- h. Demonstrate administrative ability through working with groups, dealing with change and conflict, responding constructively to criticism, and accomplishing tasks in a timely manner;
- i. Articulate and model Christian stewardship of life, talents, and money in pastoral leadership and personal life;
- j. Exhibit leadership of social ministry through sensitivity to issues of need and justice in the community and empowerment of others to respond out of their faith commitment.
- k. Demonstrate the ability to build and sustain healthy relationships, a resilient personal faith life, and appropriate self-care.

12-Month ELCA Rubrics

Interns, Supervisors, and Support Committees should use these rubrics when completing the ELCA 12-month Evaluation.

	Not Yet Competent	Competent
<p>Leadership</p> <p>OUTCOME: Demonstrate leadership in serving God's mission in the world (for example: through the congregation, in partnership with the ELCA-including synods and churchwide - and with ecumenical partners).</p>	<ul style="list-style-type: none"> • Has not participated in the life of the church beyond the internship context. • Lacks awareness of congregational leadership needs. • Keeps to oneself. • Shows hesitancy in taking a leadership role including the internship committee. • Unable to carry out a ministry plan. 	<ul style="list-style-type: none"> • Engages with the larger church beyond the internship context. • Demonstrates leadership in the life of the congregation including the internship committee. • Envisions, initiates, and evaluates a ministry plan. • Empowers others in their baptismal vocation for daily living. • Engages and equips others for particular ministry tasks.
<p>Theological Articulation</p> <p>OUTCOME: Articulate pertinent theological understandings clearly and with insight about the Christian faith from a Lutheran perspective.</p>	<ul style="list-style-type: none"> • Unable to articulate clear theological understandings of basic facets of Lutheran theology such as Word/Sacrament; Means of Grace; Theology of Cross; Justification by grace through faith, Law/Gospel. • Fails to integrate theological understandings of the Christian faith into practices of pastoral ministry. 	<ul style="list-style-type: none"> • Is able to articulate clear theological understandings of basic facets of Lutheran theology such as Word/Sacrament; Means of Grace; Theology of Cross; Justification by grace through faith; Law/Gospel. • Offers theological reflection of Christian faith on issues related to pastoral ministry. • Integrates theological understandings of the Christian faith into practices of pastoral ministry.

<p>Leading Worship</p> <p>OUTCOME: Exhibit leadership in worship including planning liturgy, poise and presence, voice and language as the intern reads Scripture, leads prayer, and conducts liturgy.</p>	<ul style="list-style-type: none"> • Speaks inarticulately or stumbles when reading Scripture, leading prayer, and conducting liturgy. • Lacks liturgical comprehension. • Appears uncomfortable leading worship. 	<ul style="list-style-type: none"> • Demonstrates poise and presence and speaks clearly when reading Scripture, leading prayer, and conducting liturgy. • Crafts liturgy that is faithful to the gospel and appropriate to context. • Implements liturgy that is faithful to the gospel and appropriate to context.
<p>Preaching</p> <p>OUTCOME: Depict competency in preaching as it includes biblical interpretation, connection to the congregation/community, use of illustrations and organizational clarity, as well as delivery of sermons.</p>	<ul style="list-style-type: none"> • Ignores current issues and the preaching context. • Fails to engage and adequately interpret the biblical text. • Fails to connect the text to daily life. • Delivery undermines the gospel message in the sermon. 	<ul style="list-style-type: none"> • Demonstrates awareness of current issues and the preaching context. • Prepares sermons which reflect faithful exegesis of the text. • Draws upon examples and illustrations that connect the text to daily life. • Utilizes appropriate voice, inflection, and pacing when preaching.

<p>Teaching Adults</p> <p>OUTCOME: Demonstrate effectiveness in teaching adults including the ability to facilitate discussion and create a comfortable learning environment as well as the quality, depth and presentation of concepts.</p>	<ul style="list-style-type: none"> • Ignores resources appropriate to the context. • Unable to develop a clear and comprehensive lesson plan. • Utilizes language which is inappropriate to the audience. • Unable to use a variety of teaching methods. 	<ul style="list-style-type: none"> • Utilizes an array of resources appropriate to the context. • Designs scope and sequence of the lesson. • Teaches the lesson with language appropriate to the audience. • Empowers appropriate teaching methods.
<p>Teaching Youth and Children</p> <p>OUTCOME: Exhibit effectiveness in teaching youth and children including use of materials and presentations for various age groups.</p>	<ul style="list-style-type: none"> • Ignores resources appropriate to the context. • Unable to develop a clear and comprehensive lesson plan. • Utilizes language which is inappropriate to the audience. • Unable to facilitate discussion and reflection. 	<ul style="list-style-type: none"> • Utilizes an array of resources appropriate to the context. • Designs scope and sequence of the lesson. • Teaches the lesson with language appropriate to the audience. • Empowers appropriate discussion venues.
<p>Evangelism</p> <p>OUTCOME: Display competence in evangelism as it involves the ability to welcome and interact with strangers as well as offering a witness to Jesus Christ.</p>	<ul style="list-style-type: none"> • Withholds public witness to the gospel of Jesus Christ to a variety of audiences. • Neglects practices of hospitality. • Refuses to engage the community. • Misuses social media. 	<ul style="list-style-type: none"> • Offers public witness to the gospel of Jesus Christ to a variety of audiences. • Models practices of hospitality. • Demonstrates a public presence within the community. • Utilizes social media appropriately.

<p>Pastoral Care</p> <p>OUTCOME: Engage in appropriate pastoral care through the ability to develop trusting relationships, listen empathetically, respond to crisis and grief situations, discern the needs of people and respect confidential information.</p>	<ul style="list-style-type: none"> • Violates boundaries and confidentiality. • Does not respond appropriately to crisis and grief situations. • Does not display empathetic response and fails to listen with care. • Does not exhibit an ability to discern and respond to the needs of people in pastoral care situations. 	<ul style="list-style-type: none"> • Maintains boundaries and respects confidentiality. • Responds appropriately to crisis and grief situations. • Embodies pastoral care in a variety of contexts.
<p>Administration</p> <p>OUTCOME: Perform administrative ability through work with committees, dealing with change and conflict, responding constructively to criticism, and accomplishing tasks in a timely manner.</p>	<ul style="list-style-type: none"> • Works in a non-collegial manner. • Responds anxiously and defensively to change and conflict. • Fails to meet deadlines. • Unable to manage time appropriately. 	<ul style="list-style-type: none"> • Works effectively with colleagues, committees, and staff. • Responds appropriately to change and conflict. • Accomplishes tasks in a timely manner. • Manages time appropriately.
<p>Stewardship Leader</p> <p>OUTCOME: Articulate and model Christian stewardship of life, talents, and money in pastoral leadership and personal life.</p>	<ul style="list-style-type: none"> • Inarticulate regarding Christian stewardship of life, talents, and money in pastoral leadership and personal life. • Fails to model Christian stewardship of life, talents, and money in pastoral leadership and personal life. • Neglects appropriate self-care and effective time management. 	<ul style="list-style-type: none"> • Articulates Christian stewardship of life, talents, and money in pastoral leadership and personal life. • Models Christian stewardship of life, talents, and money in pastoral leadership and personal life. • Practices appropriate self-care and effective time management.

<p>Leadership of Social Ministry</p> <p>OUTCOME: Reflect leadership of social ministry through sensitivity to issues of need and justice in the community and empowerment of others to respond out of their faith commitment.</p>	<ul style="list-style-type: none"> • Unable to empower others to respond out of their faith commitment to issues of need and justice in the community and beyond. • Unable to interpret issues of justice from a Lutheran theological perspective. • Fails to advocate and engage with the marginalized and oppressed. • Ignores key social ministry organizations and agencies in a ministry context. 	<ul style="list-style-type: none"> • Empowers others to respond out of their faith commitment to issues of need and justice in the community and beyond. • Interprets issues of justice from a Lutheran theological perspective. • Advocates and engages with the marginalized and oppressed. • Engages key social ministry organizations and agencies in a ministry context.
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Learning and Serving Covenant

Getting Started in Internship

Pre-Covenant:

Within the first two weeks of internship, the intern and supervisor should talk through expectations and opportunities for service and learning at the internship site. Some congregations have specific areas in which they hope the intern will serve. The supervisor and intern should discuss and agree about what service in those areas will look like over the course of internship. At the same time, it is important that interns get an opportunity to experience the fullness of pastoral ministry. Expectations about serving in one particular area should not supersede opportunities for a breadth of experience while on internship. It may be helpful for interns and supervisors to create a written document that outlines particular expectations of both parties and how those will be lived out during internship.

The official Learning and Serving Covenant with learning goals will be created in conjunction with the initial internship evaluation. These are due one month after the start of internship.

As the intern begins structuring their time in the congregation, please consider the following:

There are certain minimums that are expected as part of internship. An intern should preach at least monthly, have opportunities to teach a variety of ages, provide pastoral care of some sort on a monthly basis, and become engaged in some sort of mission or outreach ministry.

Many candidacy committees have encouraged students to engage in multi-cultural ministry. We strongly encourage students to get involved in some sort of ecumenical and/or multi-cultural engagement in their internship community. This will look different in every context. Some congregations already have ministries that interns can join. Other congregations may not be as involved in their communities. The intern might help the congregation explore ways that they can connect with more diverse people in their community. Diversity can include but is not limited to ethnicity, socioeconomic status, race, sexual and gender minorities, different Christian denominations or other faith traditions.

Creating Learning Goals

Learning goals are to be created in conjunction with the Initial Evaluation. After a year of internship, the ELCA asks interns, supervisors and internship committees to evaluate whether a student is "competent at a novice level" in multiple areas. As you consider how you will structure learning and serving in your internship, think about what might help you demonstrate competence in the areas listed on pages 3 through 6.

While each category appears separately on the evaluation form, there are ways you might intentionally focus your learning on achieving multiple competencies at the same time. For instance, you might increase your administration skills through working with the mission team as you all address issues of need or justice in the community. You will likely sharpen your theological articulation through preaching and teaching.

Writing your learning and serving covenant: Considering all the areas of competency that will be evaluated for candidacy, please create 3-5 learning goals. Your initial evaluation will provide a starting point for considering your strengths and weaknesses. Final goals should be made in a conversation with your supervisor.

Your learning goals should be tailored to your own learning needs based on your previous life experiences and areas of strengths and weaknesses.

- At least one goal should be based on deepening an area you perceive to be a strength.
- At least one goal should be focused on improving an area of weakness.
- At least one goal should address an area that you have not yet had much experience.

The ELCA provides rubrics as guidelines for “what does good look like” for the ELCA standard outcomes of internship. As intern and supervisor negotiate additional personalized outcomes keep in mind that these must be evaluated as well. Deciding at the beginning how you will measure progress toward those personalized outcomes is critical in creating a Learning and Serving Covenant that is useful as you move through the internship period.

Remember: The goal of internship is not to form the intern as a more engaged participant of a faith community, but as a *leader* of such a community. Observation periods and strategies outlining “participation” are necessary at the beginning of internship to get to know the community. However, interns should be provided ample opportunity to practice the complex and inter-related behavioral skills needed to *lead*.

For each goal use the sample format below:

1. What do you want to accomplish?
State your goal succinctly. This should be an appropriately broad goal. For instance, “Become a better pastor” is too broad. “Learn how to lead a funeral” is too narrow. Learning how to lead a funeral might be one learning strategy in section 3 of a broader goal, such as “Learn how to provide pastoral care, especially for people who are grieving.”
2. Indicators: What is internally or externally indicating to you that you could benefit from specifically working on this goal?
3. Learning Plan: How do you want to accomplish it? What specific steps will you take? The more specific and concrete you can be, the better.
4. Evidence of Accomplishment: How will you know you have accomplished it? List descriptions of what growth in this goal will look like.
5. List any ways you might sabotage learning this goal.

See examples on the next three pages.

Examples:**Goal #1 (building on a weakness)**

Learn how to provide pastoral care, especially for people who are grieving.

Indicators:

1. When I know someone has experienced a recent death in their family, I am very nervous that I will say the wrong thing and make them feel worse.
2. I have never led a funeral before.
3. I prayed with people at the time of their loved one's death during CPE, but I have never provided ongoing care.
4. My CPE peer group gave me feedback that indicated that I don't always pick up on verbal and non-verbal cues from people who are grieving.
5. Attending to grief is a regular part of the pastor's role in a congregation.

Learning Plan:

1. Sit in when my supervisor is meeting with a family to plan a funeral. Debrief the experience afterwards in a supervision session. (2-3 times.) Work towards leading a meeting with a family.
2. Provide some worship leadership as appropriate when there are funerals at my internship site. Lead and preach for at least one funeral if possible.
3. Meet with a local funeral director to find out how they approach their meetings with families. Gain a sense of how the funeral planning process works and what funeral directors wish pastors knew. If there are not enough opportunities to lead funerals at my internship congregation, ask to be put on the list of a funeral home to provide pastoral services
4. Ask to be set up as a regular visitor to a person who has recently experienced a loss. Visit 1-2 times per month to check in on the person, provide support and try to understand their emotional and spiritual needs in the midst of loss. Ask to be set up as a regular visitor with someone who is terminally ill or reaching the end of their life. Visit 1-2 times per month (or more frequently if the person is actively dying) with the person and their family if appropriate. Provide support and try to understand their emotional and spiritual needs. Talk through these visits during supervision once a month or as appropriate.
5. Meet with congregation members who are part of the church's visitation team. Interview them about what they have learned about supporting people in grief.
6. Theologically reflect on the nature of death and resurrection with my supervisor at least twice during supervision time.

Evidence of Accomplishment:

1. I will know how to attend to the immediate spiritual and emotional needs of a congregation member who has experienced the death of a loved one. My anxiety about death will not get in the way of my ability to provide pastoral care in a crisis.
2. I will have lead a funeral and feel confident in leading future funerals without the support of a supervisor when I am in my first call.
3. I will have moved beyond the crisis moment and learned how to allow a congregation member's grief to continue in whatever form it may take. I will

not jump to platitudes in order to make myself feel better if another person's grief is ongoing.

4. I will understand my theology of death and resurrection and how it intersects with real life situations of life and death.

Ways I can Sabotage My Learning of this Goal:

1. Allow busyness in other areas of ministry to get in the way of regular visitation.
2. Not reach out for feedback or support from my supervisor.
3. Avoid taking the agreed upon action steps laid out above because of my anxiety.

Goal #2 (focus on the area of little experience.)

Learn how to lead through pastoral decision making and collaborative sharing of power.

Indicators:

1. I have not had many opportunities to be the leader of an organization. I typically am someone who is a good team player, but often defer to other stronger leaders.
2. I have volunteers in many capacities in a church but not overseen volunteer leaders of various ministries.
3. I have witnessed leaders in business in my former employment, but not paid close attention to how a pastor uniquely leads.
4. The church is changing, and so pastors need strong leadership skills to help churches navigate change.

Learning Plan:

1. Attend all council meetings to observe how the pastor and council share power.
2. Provide pastoral guidance to the lay leaders in charge of the mission committee.
3. Discuss leadership strategies and why my supervisor leads the way she/he does during supervision at least once every month. Share my attempts at leadership and reflect on how decisions may be the same or different if theology and/or pastoral identity is kept in mind when making decisions.
4. Pay attention to administrative tasks and how they support or hinder congregation members' ability to take on leadership. This includes setting calendar dates for meetings, providing ongoing updates and communication, helping advertise opportunities, etc.
5. Write newsletter articles at least three times connecting the mission ministry team to the wider congregation, including some sort of opportunity for how others may get involved.
6. Read *Community* by Peter Block and consider how a community organizing mindset shifts my sense of pastoral leadership.

Evidence of Accomplishment

1. I will be able to begin articulating how pastoral leadership is the same or different than other types of leadership I have witnessed in educational and secular settings.

2. I will be able to connect seemingly mundane tasks such as newsletter articles and e-mails to my sense of pastoral leadership.
3. I will know how to interact with the church council and ministry teams to bring about change and support the ongoing ministry.

Ways I Can Sabotage My Learning of this Goal:

1. Get so excited about leading I take over too many tasks and don't share power and leadership with congregation members.
2. Don't communicate well, so congregation members don't know how to get involved.
3. Forget to intentionally focus supervision time on reflecting with my supervisor on the nature of pastoral ministry.

Your learning goals should be tailored to your own learning needs based on your previous life experiences and areas of strengths and weaknesses.

- At least one goal should be based on deepening an area you perceive to be a strength.
- At least one goal should be focused on improving an area of weakness.
- At least one goal should address an area that you have not yet had much experience.

The ELCA provides rubrics as guidelines for "what does good look like" for the ELCA standard outcomes of internship. As intern and supervisor negotiate additional personalized outcomes keep in mind that these must be evaluated as well. Deciding at the beginning how you will measure progress toward those personalized outcomes is critical in creating a Learning and Serving Covenant that is useful as you move through the internship period.

Possible Learning Strategies

If you need suggestions of concrete steps you can take to achieve specific learning goals, you may find this list of learning strategies helpful. It is not expected that you complete all the learning strategies on the list. Focus on 3-5 overarching learning goals that can be measured and evaluated over time. Some of these suggested learning strategies might be action steps you take towards the overarching learning goals you write.

1. **Leadership** (Healthy relationships with self, others; stewardship/generosity; life of discipleship.)
 - a. Become personally acquainted with leaders of other congregations in the community and judicatory.
 - b. Contact either in person or by correspondence with representatives of synods or church-wide agencies leading to an increased understanding of their function. (Two such contacts would be average.)
 - c. Recruit congregational leaders for visits or meetings which focus on the congregation's relationship to other congregations or agencies receiving benevolence support. (Two such visits or meetings would be average.)
 - d. Study advocacy and service programs sponsored by the local ministerial alliance and the statewide Council of Churches.
 - e. Spend time at an agency or judicatory office or with an administrator from them in order to understand the activities of the agency or office. (Six hours spent in such exploration would meet the minimal expectation.)
 - f. Assist in the preparation of the annual congregational report to the judicatory to become acquainted with the categories and rubrics.
 - g. Report to the congregation or Church Council concerning a meeting or visit you had which resulted in a more comprehensive view of church activity. (Two such reports would be average.)
 - h. Dialogue with members in strategic social, political, and/or economic positions as to how their faith and vocation interact.
 - i. Help to identify the gifts and abilities of new and ongoing members and follow through by assisting these people to use their talents in and beyond the parish.
 - j. Recruit, train, and supervise volunteers as they work in various congregational or community programs.
 - k. Recognition in worship services of ministries outside the congregation.
 - l. Vocational guidance and/or counseling. Ministry to the unemployed. *Megatrends 2000*, a book written by John Naisbitt and Patricia Aburdene (published by New York: Wm. Morrow and company, 1996), reports that three career changes is getting to be normative in our land.
 - m. Marriage enrichment. Parenting helps. Singles' ministries. How about some intentional ministry or programmatic emphasis in each of these three areas during the year?
 - n. Involvement in specific programs related to lay vocations that may already be in place: Stephen Series, "Monday's Ministries," Crossroads, Via de Cristo (Lutheran Cursillo), etc.

2. **Leading Worship**

- a. Worship leadership, including planning specific services, and work with worship and music committee.
- b. Serve as assisting minister, leading all parts of the service available to the intern.
- c. Observe and/or assist the pastor in pastoral acts such as baptisms, private communions, wedding rehearsals and weddings, and funerals.
- d. Study opportunities in the area of worship (e.g. workshops, seminars, periscope study group, etc.) Specify any such anticipated opportunities.
- e. Use of the arts and appropriate media as a part of worship.
- f. Elicit ideas for worship and worship aids from the worshipping community.
- g. Design worship appropriate to various cultural contexts.

3. **Preaching**

- a. Preaching. (Once a month would be a minimum.)
- b. Preach evangelistic sermons. (You and your supervisor decide what "evangelistic" means! Two evangelistic sermons would be average.)
- c. Preach stewardship or generosity sermons.
- d. Sermon evaluation meetings with a group of representative worshippers (other than congregational Internship Support Committee). (One such meeting per quarter would be average.)

4. **Teaching**

- a. Teach at least one class in the congregation's or agency's educational program. (One class per week would be average.)
- b. Orientation to the administration of the entire educational program of the congregation.
- c. Learn more about the use of the arts and appropriate media in education.
- d. Participate in the training of teachers and the evaluation of their work.
- e. Teach evangelism. (A four lesson course would be average.)
- f. Teach stewardship. (A four lesson course would be average.)
- g. Actual administration of one educational program from initial planning through evaluation.
- h. Teach an adult forum series in which the encounter of Christianity with the other world religions or ideologies is examined. (A four lesson course would be average.)

5. **Evangelism**

- a. Share one's own faith in an explicit way both within the congregation and the community.
- b. Work with the evangelism committee or other committees which seek to involve all members of the congregation in evangelism. (Four such meetings would be average.)
- c. Become personally involved and encourage members of the congregation to participate in the global mission of the church through contact with persons overseas, study seminars, Global Mission Events, etc.

- d. Leadership in inclusive ministry through evangelization of minority members in the community.
- e. Leadership in inclusive ministry, working toward representation by minority members on congregational boards and committees.
- f. Help lead the congregation out of a preoccupation with its internal affairs into loving mission and service to people beyond its boundaries.
- g. Help the congregation bring about constructive change in its own life. This necessarily includes dealing with conflict. Work to understand the dynamics of both prophetic ministry and reconciliation ministry.

6. Pastoral Care

- a. Cultivation of personal piety. What personal devotional practices do you intend?
- b. Opportunities for spiritual direction? Consider this as an adjunct to your spiritual well-being.
- c. Visit members, including youth, aged, the bereaved, inactives, etc. (Ten hours of such calling per week would be average.)
- d. Visit unchurched people. (Harder to identify in some locales, but present most everywhere. Get acquainted with your community as a mission field. Two such calls per week would be average, if outreach is taken seriously.)
- e. Grief ministry, including visits with the sick, the bereaved, those separated or divorced, the unemployed, etc. (Time factored into #3 above.)
- f. Counsel, either as a result of personal contact or from referrals. Don't be concerned with distinguishing where pastoral visiting leaves off and counseling begins. Sensitive, persistent care for people often eventuates into a form of counseling.
- g. Evaluation of pastoral calls by the use of verbatims. (One per month would be average.)
- h. Assist all members to participate in this ministry by including others when making calls or by recruiting persons who have received specific ministry and/or training.
- i. Study opportunities in the area of pastoral care and counseling. Specify particulars.

7. Social Ministry

- a. Participate in programs of social outreach conducted by the congregation or other church/community agencies. (One-half day per week would be considered average.)
- b. Work with the social ministry committee or other committees addressing social issues or assessing community needs.
- c. Develop a referral list using governmental, private, and church agencies.
- d. Assess the church critically as an institution in relation to the adequacy of its ministry among the people it serves.
- e. Challenge practices in the congregation and community which foster or support sexism, racism, or ageism. Review, in advance, challenge strategies with your supervisor.

- f. Cooperate with other congregations or agencies in ministering to the homeless, the gay and lesbian communities, and the disenfranchised of the community. Don't surprise your supervisor with the nature of your cooperative efforts.
- g. Learn intervention tactics in situations involving alcoholism, drug dependency, child or spouse abuse, etc. If possible, assist with an intervention.
- h. Study opportunities you expect to have or seek out in the area of social ministry.

8. Stewardship

- a. Participate in the stewardship program of the congregation, including budget development and monitoring. (For the purpose of fiscal stewardship, an intern is considered to be a member of the congregation.)
- b. Participate in stewardship calling, or other programs wherein the congregation's members are challenged financially.
- c. Continue to keep your own time management under surveillance. (Twice during the year, keep a time log over a two-week period.)
- d. Work with the financial secretary toward understanding the process of recording financial contributions and making reports to the congregation and to individual contributors.
- e. Work with the church treasurer toward understanding the process of the disbursement of contributions. Pay particular attention to the manner in which benevolences are treated.
- f. Encourage members of the congregation to consider personal involvement with and financial contribution to community and church organizations beyond congregational boundaries.
- g. Study the social, economic, and political realities of our time and how the church and its theology interact with them. (Two books or workshops in this area would be average.)
- h. Explore the matter of large gifts from individuals and bequests. This is sometimes called "third pocket" stewardship.

9. Ecumenism

- a. Engage in dialogue with people of other faiths.
- b. Study of the multicultural and global context within which the Christian faith makes its witness. (How about making the reading of *Megatrends 2000* a part of such study?)
- c. Study of the arts as giving symbolic expression to the culture of our time.
- d. Develop a concern for the entire world: its people, nations, and institutions; as well as for all the products and resources of nature: acceptance of ecological responsibility.

Become familiar with church-wide policy on ecumenical relationships, particularly relationships with Roman Catholic, Episcopal, and Reformed traditions.

Theological Reflection

Defining Theological Reflection

The term “theological reflection” describes a process of thinking about the world with an eye to what might be revealed to us about God and God’s mission. It is more than just pondering, or ruminating. It is a process of discernment. When reflecting in this way we are trying to discern the *theological* meaning of a particular slice of human experience. It is distinct from other forms of reflection/discernment (e.g., psychological, sociological, ecological, legal, etc.) because it seeks to discern what God is doing in a particular situation *and* what this divine activity means for those involved.

Theological reflection is a hermeneutical process. Broadly speaking, hermeneutics refers to the process of interpreting the meaning of a text. Of course, this refers to *written texts* such as the Bible. But ministry also involves reading *living human documents* in order to discern, as best we can, how God’s activity in the world is revealed to us and what it means.

Theological reflection is not a matter of *applying* theology to a situation. It is not a “one-way street.” Rather, theological reflection brings human experience into a conversation with the Christian faith and probes how each can question and respond to the other. It is in this sense a “two-way street.” It is a correlation of Word and world.

For instance, an experience of death raises questions about the meaning of life. Christianity has many ways of responding to this question, most centering on the notion that life is a gift and is therefore sacred. But the miracles of modern medicine through which a person may be kept technically/mechanically alive confront us with new dilemmas about what God wills and how the spirit is active in these extreme circumstances. Much can be learned about God and human nature from reflecting on such a situation.

It is also possible for our theological reflection to travel in the opposite direction on this “two-way street.” The Christian tradition may pose a question to which human experience can bring clarity. We trust this is true because treasure of God’s self-revelation can be hidden in the earthen vessels of human experience (2 Cor. 4.7-11). So when the Psalmist asks, “Why are you cast down, O my soul, and why are you disquieted within me?” (Ps. 42 and 43), our experience may answer, “Because I’m depressed. My body chemistry is out of whack.” And this might lead to additional reflection and additional revelation about what it means to be “fearfully and wonderfully made.” (Ps. 139.14)

There is no need to be afraid of what we might discern. As Seward Hiltner pointed out in his classic *Preface to Pastoral Theology* (1958), a Biblical theologian does not cringe in fear that some new scroll might be discovered that will force us to reconsider an important aspect of Christian theology. Indeed, Biblical theologians intentionally *seek* such scrolls. Likewise, we are free to reflect on human experience, fearlessly entertaining any and all questions and conundrums we may encounter.

Doing Theological Reflection

Here are some reliable steps, first broadly outlined, then broken down into more specific steps, that can guide us in the process of actually doing theological reflection. These are suggestions, not mandates, which have been distilled from and shaped by the resources noted at the end of this section.

Theological Reflection, Broadly Speaking

On the one hand, think expansively. Many aspects of Christianity are available for consideration such as:

- The Bible (and its modes of expression – lament, parable, apocalyptic, proverb, histories, letters, etc.).
- Key doctrines and themes (sin, salvation, atonement, forgiveness, resurrection, hope, revelation, Trinity, ecclesiology, eschatology, Christology, pneumatology, creation, law, gospel, etc.) An invaluable tool in this regard is a concise dictionary of theological terms.¹
- The liturgy and the sacraments.

Many aspects of human experience are also available:

- Personal experience, both your own and that of other individuals.
- Communal experience, such as that of congregations, institutions, neighborhoods, nations and denominations.
- Cultural experience, including race, gender, ethnicity, nationalities (though these are also reflected in personal and communal experience)².

Quality theological reflection maintains a focus on action as its result. Changed behavior, actual decisions, renewed commitments – these are the end game. To get there, theologians James and Evelyn Whitehead³ suggest three steps, broadly speaking: attending, asserting, and deciding.

Attending involves the engagement of the many possible aspects of theology and experience noted above. You cannot engage everything, just as a conversation cannot address all possible topics. Concentrate on what seems most promising and relevant. Attending involves listening/paying attention and lots of it. In this step it is important to suspend premature judgment. This does not mean abandoning one's convictions, it means allowing your convictions to come into conversation with the convictions of others.

Asserting moves from listening to articulating you are learning – not authoritatively but conversationally. This step is a midpoint between not being able to share a conviction (passivity) and forcing a conviction on others (aggression). This step in theological reflection usually involves some “on the one hand this, but on the other hand that” kind of statements. This is the place to explore ambiguity and ambivalence.

Deciding comes last. The previous two steps, attending to and pursuing creative conversation with various elements of experience and the faith, lead to a point of decision. In a strictly academic setting, a decision in this sense may simply involve an intellectual commitment to one way of viewing a particular aspect of the faith or a particular piece of human experience. In the actual world of ministry, however, this step should eventuate in a plan of action. What behaviors or methods will change? What commitments will be renewed or abandoned?

¹ Classics are *A Handbook of Theological Terms* by Van Harvey (1997) or *Pocket Dictionary of Theological Terms* by Grenz, Guretzki, and Nordling (1999)

² Years ago psychologist Paul Prusyer suggested seven themes that have stood the test of time as being ripe for theological reflection: awareness of the holy, providence, faith, grace/gratefulness, repentance, communion (capacity for relationship), and vocation. (*The Minister as Diagnostician: Personal Problems in Pastoral Perspective*, 1976).

³ James and Evelyn Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry*, (revised ed.) 1995.

Theological Reflection, More Specifically

On the other hand, the more specific our theological reflection is, the more useful it can be. Robert Kinast, in *Let Ministry Speak: A Guide to Theological Reflection*, answers the question "How does one do theological reflection?" with a five-step process. It can serve as a very reliable guide.

1. Select an experience
2. Describe the experience
3. Enter the experience
4. Learn from the experience
5. Enact the learning

1. Select an experience – Choose something specific, important, and meaningful. Experiences involving tension, conflict, or uncertainty lend themselves well to theological reflection as do situations in which perspectives on sin and salvation are prominent. An experience in which you were personally involved is a must.

2. Describe the experience – State the facts about the experience without yet interpreting them: who was involved, how did it come about, when and where did it happen, what happened. (Note: "why" questions are not involved at this point!)

3. Enter the experience – To learn from an experience it is important that you attempt to relive it. Capturing some of the experience with verbatim dialogue can be very helpful. Central to this step is an attempt to capture the feelings of those involved in the experience, particularly your feelings.

4. Learn from the experience – With this step the process moves from attending to asserting (as described above). Here you work out the correlation of Word/world or faith/experience. Here you travel both directions on the theological street, allowing the answers (and questions) of the faith to be tested against the questions (and answers) offered by living human documents. Here you discover both what you already know and trust about faith and human experience as well what you do not know, or do not yet understand.

5. Enact the learning – This step involves pastoral decision-making. Enacting our learning happens in different dimensions. Personally, we decide in what ways the learning that has resulted from our reflections can reshape our identity or self-image. Professionally, we decide what the learning contributes to our ministerial identity. Theologically, we decide how our learning can broaden, deepen, or refine our theological perspective. All these dimensions affect the pastoral decisions we make in response to the experience on which we reflected. These decisions in turn create new experiences on which we can reflect.

To sum up: Begin your reflection expansively, then narrow your focus deliberately. Suspend pre-conceptions (without necessarily abandoning commitments) as you move forward. Allow various points of view to contend with each other, and then commit to a way forward – even if that means backing up and heading in a different direction!

Some resources to assist with theological reflection:

Conversations That Change Us: Learning the Arts of Theological Reflection (2nd ed.) by Joyce Bellous and Dan Sheffield. Tall Pine Press, 2017.

Let Ministry Teach: A Guide to Theological Reflection by Robert Kinast. Liturgical Press, 1996.

Method in Ministry: Theological Reflection and Christian Ministry by James and Evelyn Whitehead (revised ed.). Sheed and Ward, 1995.

Theological Reflection: Methods (v. 1) by Elaine Graham, Heather Walton, and Francis Ward. SCM Press, 2005.

What Are They Saying about Theological Reflection? by Robert Kinast. Paulist Press, 2000.

Theological Reflection Papers

Over the course of a one-year internship, interns should turn in **six** theological reflection papers. These will typically be turned in by sending them to the to the tlcontextualed@capital.edu email every other month.

Follow the theological reflection method outlined above. Papers should briefly explain the selected experience and then focus on what was learned from the experience and how it correlated Word/world and faith/experience. Finally, explain how the selected experience and your reflection on it will shape your pastoral decision making going forward. Theological reflection papers are typically 2-3 pages long.

Ministry Project Assignment

Note: Anyone who is planning on taking MN 3500 Ministry Project during internship will supersede instructions in the internship manual, and those instructions should be the main source of instruction for the ministry project.

During internship, the intern should complete a ministry project. The purpose of this project is to provide an opportunity for a student to plan and lead a ministry initiative from start to finish. This assignment begins with determining a ministry need in the context, determining partners for starting the project, planning administrative details such as scheduling meetings or events, inviting conversation partners or participants, advertising the project, etc. During the project, students will evaluate how the project is going and what adjustments need to be made. At the end of the project, students and other stakeholders will provide assessment about the effectiveness of the project.

Many students choose to focus on an event or developing a new ministry program for the church. These are more concrete and easier to plan for. However, other projects with less tangible deliverables might be a more appropriate project in a given context.

The ministry project does not need to be completely separate from other internship learning and serving. However, designating a specific area of focus for the ministry project allows more intentional learning about administrative leadership to occur.

The learning that occurs during the project is more important than creating a successful product at the end. Interns will fill out a ministry project plan, a mid-point report, and a final report. These reports are meant to aid the interns planning and assessment efforts as well as communicate to the seminary the learning they are accomplishing. The following pages of the manual describe the questions that will be asked on each form. The actual forms are available for download at <https://www.capital.edu/academics/graduate-programs/trinity-lutheran-seminary/life-at-trinity/current-students/>

Please submit all completed forms to the to the tiscontextualed@capital.edu email.

If you have any questions about whether your idea might make a good ministry project, or you need coaching on challenges you are experiencing as you carry out your ministry project, please contact the Director of Contextual and Experiential Formation for guidance.

Ministry Project Plan

- What is the name of your project?
- What is the need you are seeking to respond to? Whose need is it?
- How did you find out about this need? (What was your process, who did you talk with, who was invited to help prioritize from the possible or suggested need?)
- What are you hoping to achieve? What are your goals and anticipated outcomes? What do you want to happen as a result of engaging in this ministry?
- What do you hope to learn from engaging in this ministry?
- Who, besides the intern, will be involved? How will they be invited? What will be their involvement?
- Do you envision this becoming a permanent part of the ministry in this context or is this a special event project? If you envision it becoming part of the ongoing ministry, how are you planning to equip others to lead when you leave?
- What skills and abilities are needed for this ministry? What skills or abilities do you bring to this ministry? Who will you partner with for this ministry and what skills or abilities do they bring to the project?
- What outside resources do you need? Resources might include trainings, books, articles, conversations with other congregations, etc. (The Center for Congregations has a Congregational Resource Guide that provides suggestions of resources for many areas of ministry, <https://thecrg.org/>.)
- Describe your communication plan. Who will you tell about this ministry? How will you tell people about this ministry? How will you invite them to join you and/or participate? Why should they care?
- When do you plan to start this ministry project? (For a 2+2 internship, the project should start between months May and August.)
- When do you plan to end this ministry project? (For a 2+2 internship, the project should last at least until March of the second year of internship.)
- How will you evaluate your leadership in this project? (Note: learning is more important than perfection. Thorough reflection on what you learned throughout your leadership will lead to a successful ministry project even if all aspects of the ministry project do not turn out how you had hoped.)
- Besides your leadership, what else do you want to measure about the project? (i.e., number of participants, participant satisfaction, transformation of an individual or community, etc.) How will you measure those things? (Gil Rendle's book *Doing the Math of Mission: Fruits, Faithfulness and Metrics* is incredibly helpful in thinking through helpful ways to evaluate ministry. He distinguishes between counting and measuring. Counting is giving attention to numbers and measuring is giving attention to change or growth (Rendle, 14). In many ways, counting is easier to do. Measuring gives us more important information about the fruits that are coming forth from our ministry efforts. It is a relatively slim book that provides a helpful framework for thinking about how to evaluate what really matters in relation to ministry as well as simple tools that can be used for measuring and evaluating ministry within a congregation. This book will not only help you to think through how you want to measure the outcome of your ministry project, but also will be a valuable addition to your library as a resource to be used throughout your ministry. You

are not required to buy this book, but it may be helpful to you as you think about how to evaluate your ministry project.)

- Pub theology and other ministry programs that involve alcohol have been gaining popularity in recent years. If the ministry project involves alcohol, the proposal should address how the intern plans to create a welcoming environment for all participants, including those who may choose not to drink or have concerns about maintaining a healthy relationship with alcohol. Consider the location the event will take place and whether food and attractive non-alcoholic beverage options will be readily available. What will the intern's role/responsibility be in ensuring that others are maintaining a healthy relationship with alcohol while present at the ministry? Does the intern have a plan for how to respond if people drink too much or are not safe to drive themselves home? How will the intern decide if and how much to drink while leading such a ministry? Consider both issues of liability and public witness to the Gospel in creating a project proposal that includes alcohol as part of the ministry. NACoA provides handbooks and articles as resources to pastors and others who are engaging with alcoholics and those in recovery that might help you as you consider shaping a ministry that involves alcohol.

<http://nacoa.org/professionals/faith-community/>.

Internship Project Mid-Point Report

Complete a mid-point report in your project's timeline. This report should be used at the mid-point of the project but is dependent on when your project began, usually between August-October of 2020, internship to evaluate the progress of the internship project and make adjustments as needed for a successful outcome.

The report should answer the following questions:

- Has the project started?
- What has happened the way you planned?
- What was harder than you imagined? What was easier?
- Theologically reflect on your experience engaging in this ministry. Use the rubrics and template for theological reflection. Refer to page 16. Double check this is still accurate.
- Who is your audience? What do they tell you about the project?
- What feedback have you received from your supervisor about the project? From your committee? From other observers?
- What adjustments do you plan to make for the remaining time of the project?
- What feedback have you received from your supervisor about the project? From your committee? From other observers?
- What adjustments do you plan to make for the remaining time of the project?
- Are there additional skills or abilities you need to finish this project? Are these skills or abilities that you possess or can develop in the time remaining? Do others on the ministry team have these skills or abilities? Do you need to invite others into partnership with you?
- Are there additional resources (time, technology, money, facilities, books, articles, trainings, etc.) you need to finish this project? What is your plan for getting these resources?
- How have you been communicating about the project? Will you change anything about your communication plan going forward?
- Is this ministry going to continue at this context after you leave? What is your succession plan? Who are you equipping to lead when you are gone? Are they ready to "take the reins?" Have you shared this plan with your supervisor?
- What is your evaluation plan for the end of the project? Who are you going to ask to evaluate the project? When are you going to ask them? How much time are you going to give them to respond? Will your plan allow enough time for you to collect feedback, add your own reflection and evaluation and submit it on time? What adjustments to your timeline do you need to make?

Internship Project – Final Report

Please complete your Final Report and turn it into the to the tlcontextualed@capital.edu email. The internship project will be complete during month 20 of internship; however, the final report is due no later than April 30, 2021, and is required for satisfactory completion of your internship.

The report should answer the following questions:

- Name of the project and description.
- Who were your colleagues and/or participants?
- Theologically reflect on your own leadership in this project. What are the top 3 things you learned about your leadership by leading this ministry project?
- Theologically reflect on the gifts for ministry exhibited by the people in the context. What are the top 3 things you learned about their capacity for ministry by leading this project?
- Anticipated goals, outcomes, and evaluation plan.
- Feedback and evaluation on the project from colleagues.
- Feedback and evaluation on the project from participants.
- Feedback and evaluation on the project from supervisor.
- Feedback and evaluation on the project from committee.
- Feedback and evaluation on the project from other observers.

Evaluations

Over the course of internship, students, supervisors and internship committees are asked to provide feedback regarding the intern's growth and gifts for ministry. This will occur through a combination of forms created by TLS and through the ELCA internship evaluation forms that are required as part of the student's candidacy process. Sample evaluations are in the manual for your reference.

Due	Form/Location	Intern	Supervisor	Committee
Depends on when internship starts	<u>TLS Initial Evaluation</u> Supervisors and Interns will be sent an email with a link a month before the due date. The Administrative Assistant for Academic & Contextual Matters will distribute link via Qualtrics.	X	X	
12/13/2020	<u>ELCA Mid-Year Evaluation</u> Student to send signed copies of the documents to the to the tlscontextualed@capital.edu email. The ELCA forms can be found at http://www.elca.org/Resources/Candidacy#Internship	X	X	X
2/28/2021 *Optional	<u>TLS 9 Month Evaluation</u> Supervisors, Interns and Internship Committee chairs will be sent an email with a link a month before the due date if it is determined at 6 months that a 9-month evaluation is needed. The Administrative Assistant for Academic & Contextual Matters will distribute link via Qualtrics.	X	X	X
5/1/2021	<u>ELCA (Candidacy) Final Evaluation</u> Students should collect copies from their supervisor and committee chair to send to the tlscontextualed@capital.edu email. The ELCA forms can be found at http://www.elca.org/Resources/Candidacy#Internship	X	X	X

- 1) Depending on a student's timeline with their candidacy committee, ELCA evaluation forms may need to be completed sooner than the deadlines listed on the chart. The due dates are the last date that forms should be turned in to the seminary.
- 2) The Intern is responsible for sending copies of the first year evaluations to their candidacy committee in a timely manner. (Copies of TLS evaluation reports can be found on the Contextual Education portion of the Trinity Lutheran Seminary at Capital University website.)
- 3) Evaluations must be shared between the appropriate parties (supervisor and intern, or internship committee and intern) and discussed. Student and Supervisor should sign the ELCA forms before the student sends them to the to the tlscontextualed@capital.edu email.
- 4) There is an optional intern response form that interns can fill out if the intern would like to comment on the TLS evaluation forms submitted by their supervisor and internship committee chairs.
- 5) If concerns are raised on the ELCA Mid-Year Evaluation that will not be addressed naturally through continued time on internship, the intern, supervisor and internship committee will be asked to check in on the intern's progress at 9 months.
- 6) The ELCA Final Evaluation forms should be sent to the tlscontextualed@capital.edu email as well as sent to the Candidacy committee along with the intern's Approval Essay and other candidacy required documentation. Note: TLS needs evaluations and approval essays no later than May 1st so that the faculty have time to review these documents prior to the student's senior interview which will be scheduled in May before the final faculty meeting of the school year. Candidacy committees may have earlier deadlines for their process. It is the student's responsibility to make sure evaluations and their approval essay are turned in on time for their candidacy committee's deadlines.

Sample Evaluation Forms

In order to focus the internship towards successful growth in pastoral identity as well as ministry competencies, it is helpful to know what skills and areas of growth will be measured. Please see below draft evaluation forms. The Contextual Education department will send links to the actual 3 month and 9 month (if needed) evaluations at designated times as outlined on page 24. At 6 months and 12 months you will need to download your candidacy evaluation forms from the ELCA website. Downloading the evaluation forms from the ELCA at the beginning of internship may help you focus your learning goals.

TLS Initial Internship Evaluation Form

Student Name:

Site:

Name of person completing form:

Person completing form

- Student
- Supervisor

Email of person completing form:

In what areas is the intern prepared to be an intern?

In what areas was the intern unprepared to be an intern at the start of internship?

What is going well so far?

What areas of strength are emerging in the intern?

Can you identify areas of growth that will need specific attention over the course of the internship?

Do you have any questions or concern? How can the seminary support you at this time?

For the next set of questions, please use the following scale:

Please rate using the following scale:

1-Not there yet: The intern's practice shows signs of development in this area but is inconsistent and highly variable relative to anticipated outcomes. The intern's practice requires extensive support and relies substantially on the supervisor's guidance.

2-Approaching Competency: The intern's practice varies in consistency and effectiveness. There are clear signs of emerging strengths and growing competence in these ministry areas. The intern is increasingly independent but uses the feedback of the supervisor and lay committee to inform her/his learning.

3-Competent: The intern's practice in this ministry area is generally consistent and reliable. Their practice demonstrates the desired outcomes for internship and a readiness for ordained ministry at a novice level. The intern demonstrates self-awareness of their strengths and areas for growth in this ministry area. The intern is prepared to assume responsibility for the daily work of ministry in this area with continued support from first call theological education and veteran ministry colleagues.

4-Strong: The intern's ability in this area has moved beyond basic competence at a novice level. They are starting to show signs of proficiency and greater independence. In this area of ministry you are able to relate to the intern as a colleague instead of one who needs high levels of supervision.

5-Very Strong: The intern has been able to spend substantial time developing in this area of ministry. The intern's practice in this area demonstrates a maturity or depth of experience beyond that which would be expected of a beginning pastor. The intern has demonstrated leadership and is well ready to take on this type of ministry in a first call.

How would you rate this person at various points in **Preaching Delivery**: (for example: vocal inflection, volume, expressiveness, postures, gestures, connecting with the congregation.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points in **Sermon Crafting**: (for example: organization/flow of the sermon, Biblical interpretation, ability to connect the Gospel message to people's lives.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points in **Leading Worship** (for example: confidence, poise, ability to adapt in the middle of the service, appropriate volume, preparing liturgy for worship.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points in **Pastoral Care** (for example: listens attentively, maintains confidentiality, and responds appropriately to needs of diverse populations in the congregation and to a variety of life circumstances.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points in their **ability to think and speak theologically** (for example: this could include preaching, teaching, casual conversations, evangelism, public witness, etc.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points at **Teaching/Faith Formation** (for example: uses appropriate methods for teaching in and across developmental and life stages, across diverse abilities, learning styles and populations, provides learning opportunities grounded in Lutheran perspectives and emphases, facilitates group discussions effectively.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points in **Evangelism** (for example: is comfortable speaking about personal faith with congregation members and those outside the congregation, can teach about the Bible and faith in a way that people without a church background can understand, creates relationships with those outside the congregation, encourages faith in people outside the congregation, creates a welcoming environment for those who are new to the church or faith.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points in **Administrative Skills** (for example: budgets, timely completion of tasks, time management, attention to detail, working with committees, agendas.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points in **Leadership Skills** (for example: vision casting, motivating people, dealing with change, dealing with conflict, thinking strategically.)

	1	2	3	4	5
Current level					

Comments (optional):

How would you rate this person at various points in **Understanding of Stewardship in a Congregational Setting**? (for example: knows how/is comfortable talking about money and resources within the congregation, knows how to lead a stewardship campaign/budgeting process, can articulate the mission of the church and how finances are related to mission, recognizes how their own personal stewardship impacts their ability to talk about stewardship in a congregation, embodies a mindset of abundance instead of scarcity.)

	1	2	3	4	5
Current level					

Comments (optional):

Do you have any other comments?

TLS 9 Month Internship Evaluation Form

Student Name:

Site:

Name of person completing form:

Person completing form

- Student
- Supervisor
- Internship Committee

Email of person completing form:

If any areas of concern were identified at the 6 month evaluation, please fill out the 9 month evaluation form.

Describe any areas of concern that were identified at the 6 month evaluation.

What steps have been taken to address those areas of concern?

How is the supervisor/internship committee supporting the intern as they work on identified areas of concern?

What would it look like for the intern to be evaluated as “competent at a novice level” on their final ECLA internship evaluation form?

What further steps does the intern need to take between now and the final ELCA evaluation form to be “competent at a novice level”?

What other resources does the intern need to support growth in the identified areas of concern? (Examples might include: spiritual direction, therapy, academic tutoring, suggested books or articles, etc.)

ELCA 12-Month Evaluation Form

Download the most current version of the ELCA 12-month evaluation form at <https://www.elca.org/Resources/Candidacy#Internship>.

Candidacy

[Start Here](#)
[Candidates](#)
[Essays](#)
[Congregations](#)
[Internship & Seminary](#)
[Synods](#)

Below you will find forms pertaining to internship there is no need for a community account, password or other login. All forms unless otherwise specified on the form, must be sent directly to seminary.



Word and Sacrament Internship - Three Month Evaluation - INTERN
[Download](#)



Word and Sacrament Internship - Mid-Year Evaluation - INTERN
[Download](#)



Word and Sacrament Internship - Nine Month Evaluation - INTERN
[Download](#)



Word and Sacrament Internship - Final Evaluation - INTERN
[Download](#)



Word and Sacrament Internship - Three Month Evaluation - SUPERVISOR
[Download](#)



Word and Sacrament Internship - Mid-Year Evaluation - SUPERVISOR
[Download](#)



Word and Sacrament Internship - Nine Month Evaluation - SUPERVISOR
[Download](#)



Word and Sacrament Internship - Final Evaluation - SUPERVISOR
[Download](#)



Word and Sacrament Internship - Mid-Year Evaluation - COMMITTEE
[Download](#)



Word and Sacrament Internship - Final Evaluation - COMMITTEE
[Download](#)



Report of Internship/Report of Faculty (Form D)
[Download](#)



Word and Service Internship - Site Application
[Download](#)



Word and Service Internship - Learning Covenant
[Download](#)



Word and Service Internship - Check-In - INTERN
[Download](#)



Word and Service Internship - Midterm Evaluation - INTERN
[Download](#)



Word and Service Internship - Final Evaluation - INTERN
[Download](#)



Word and Service Internship - Check-In - SUPERVISOR
[Download](#)



Word and Service Internship - Midterm Evaluation - SUPERVISOR
[Download](#)



Word and Service Internship - Final Evaluation - SUPERVISOR
[Download](#)



Word and Service Internship - Check-In - COMMITTEE
[Download](#)



Word and Service Internship - Midterm Evaluation - COMMITTEE
[Download](#)



Word and Service Internship - Final Evaluation - COMMITTEE
[Download](#)

Sermon Evaluation

As part of your internship assessment, you will be required to submit two sermons that you have written, recorded, and preached while on internship. A video recording and manuscript must be submitted.

1. The first sermon that you will turn in will be your first sermon that you preach at your site. It would be recommended that you send this shortly after you preach the sermon, but must be sent to the seminary no later than the last day of the fall semester, which is **December 4th, 2020**.
2. The second sermon that you will turn in will be one of the last sermons that you preach at your site. This needs to be submitted by **April 30th, 2021**.

Please email your video recording and manuscript to the tlcontextualed@capital.edu email. Once your sermons are submitted the Associate Academic Dean, will form juries of faculty members to review them to ensure you are meeting the degree outcome of proclaiming and communicating the gospel effectively in oral and written form.

Use the Sermon Evaluation Form on the next several pages as a benchmark to help you craft and deliver your sermons.

Logistical Topics

Clarifying Congregational Personnel Practices

The congregation/agency to which an intern is assigned is expected to clarify the personnel practices it considers to be a proper norm. While the ministry is not a nine-to-five profession, and schedules cannot be strictly adhered to, for the sake of good order and to lessen possible later misunderstandings, agreement should be reached on such items as:

1. Hours the intern is to be in the office.
2. Type of garb appropriate for work. If clerical shirts are expected daily wear, please inform the seminary student prior to his/her arrival.
3. Day the intern is to have off each week (except in emergency).
 - a. Note: That the intern is to have a day-off each week is non-negotiable as set forth by ELCA guidelines, <http://www.elca.org/Resources/Candidacy#Congregations>.
4. Specific tasks and routines which apply to everyone in the office (for example: leading in office devotions, preparing coffee, procedures regarding the mail, etc.).
5. Vacation dates available to the intern (a total of two weeks during a twelve-month internship with stipend is guaranteed by ELCA guidelines). Interns are strongly discouraged from using vacation time to move in or out of the internship housing.
6. Total amount of remuneration and its division among the categories of stipend, housing/utilities, professional expenses (including car). Make sure you have on file with the congregational treasurer a completed W-4 form entitled "Employees Withholding Allowance Certificate" as well as form I-9; also, get clarity about the day(s) of the month when the remuneration will be paid.
7. Time and place for weekly supervisory session. Also get clarity about what you will allow to interrupt or cause you to reschedule your weekly expected time together.
8. Clarify your mutual commitment to attending the Internship Cluster meetings.
9. Clarify the ways and means of getting to local ministerial, conference, and synodical meetings as well as to retreats and training events that may be desirable.
10. Other matters that are contextually specific....

Stipend and Benefits 2020-2021

	2020-2021
Travel pool	\$500
Administrative/Tuition	\$1,000
Stipend (minimum)	\$21,600 (\$1800/month)
Health Insurance Premium	0
Housing (rent)	Varies
Utilities (includes: heat, lights, water, garbage, internet, association fees if applicable)	Varies
	\$23,100 +housing and utilities

This column reflects the estimated costs of a 1-year internship. The estimates follow Trinity's fiscal year: July 1-June 30.

Travel Pool Equalization Fee

A one-time fee of \$500 to be paid by the sponsoring unit to the seminary for reimbursement subsidy toward an intern's travel costs to and from the internship site. Due upon receipt of invoice (usually before intern arrives.)

Tuition/Administration

A one-time fee of \$1,000 to be paid by the sponsoring unit to the seminary from which the intern comes. Due upon the intern's arrival on site.

Stipend

Internship sites will provide an undesignated minimum stipend of \$1,800 monthly.

Housing

Adequate furnished housing, plus utilities OR an adequate cash equivalent for the student to secure his/her own housing. NOTE: If unfurnished housing is provided, moving expenses to and from the internship site are to be provided by the sponsoring unit, in addition to the payment into the travel pool which simply subsidizes the student's travel to and from the site.

Health Insurance Premium

Seminary students are no longer covered by a group health insurance plan; beginning in August, 2015 seminarians not covered by spouse or family will buy insurance on the exchange. Due to the rules of the Affordable Care Act (ACA) congregations may not reimburse students for the cost of coverage purchased on the exchange. However, if a congregation wants to provide health insurance to a student, they may do so.

Business Travel Allowance

Paid to interns in accordance with current IRS guidelines.

FICA (Social Security) Taxes

The Tax Reform Act of 1986 requires congregations to provide the employer's share of the FICA tax liability not only on the stipend but also on the fair market value of the non-cash benefits (housing and utilities). If congregations/agencies are able and wish to assist the intern in paying her/his half as well, they are encouraged to do so.

Time Off

Interns must be granted minimally one day per week free time and two weeks of vacation time with continuing stipend for a twelve month, full-time internship.

Federal Income Tax While on Internship

*Please give a copy of this page to the Church Treasurer

This section is prepared by the Contextual Education office. **Ministry sites and interns are strongly encouraged to consult a qualified tax professional early in the internship to adequately plan and learn how to keep appropriate records.**

There has been a great deal of discussion lately about possible changes in federal income tax regulations. Some revisions in the tax laws may will take place while you are on internship. However, you need to base your tax planning on the laws that are currently in effect.

What is taxable income?

Your stipend, the rental value of housing provided to you, and the cost of all utilities (if they are paid for you by the congregation) are taxable as income and for FICA. In effect, the congregation becomes your employer and you are its employee. The value of the housing provided to you is taxable, as is the stipend that you receive in cash.

What will be withheld?

For each pay period the treasurer must withhold from your check 7.65% of both your stipend and the value of non-cash benefits for Social Security and Medicare taxes, and an additional amount for federal income tax, which is determined by the number of exemptions you claim on Form W-4. (The congregation is also required to contribute 7.65% for Social Security and Medicare taxes.)

I have to pay tax on the value of the housing provided?

Yes. Neither ELCA policy nor IRS regulations consider an intern "clergy." While ordained pastors may exclude a housing allowance (or the rental value of a parsonage provided them) from their income, interns may not.

Why aren't interns treated like pastors?

Interns are not "ordained, licensed, or commissioned," which are the only categories recognized by the IRS as entitled to special tax considerations provided to clergy. The official IRS statement about theological students says, "You cannot exclude a housing allowance from your income if you are a theological student serving a required internship as an assistant pastor, unless you are ordained, commissioned, or licensed as a minister." You are a student, and internship is part of your educational program, even though you are getting paid for doing it.

This means that I have to pay taxes on something I don't receive?

In effect, yes. What it really means is that you have to pay taxes (and FICA contributions) on a benefit that you did not receive in cash. The distinction is mostly academic, however, because you are required to have the taxes on the value of your housing withheld regularly from your cash stipend.

So I won't actually get all of my stipend?

Well, the money that the congregation sends to the IRS is really your money, if that's any consolation. Considering the financial hardship that this works on an intern, the congregation may choose to increase your stipend somewhat, but, if so, that extra amount is also taxable -and for both FICA and income tax.

How can I determine how much will be withheld from my stipend?

The amount withheld will vary according to marital status, employed or non-employed spouse, number of dependents, and rental value of the housing and utilities provided you. It will have to be calculated according to your personal situation. The church treasurer ought to be able to provide you with the fair rental value of your housing (and utilities). You need to add that to your anticipated income from your stipend and any other income, earned or unearned, you or your spouse have already received or may expect to receive during the year.

What do I do then?

After you have estimated your income (both in cash and the value of your housing), you should obtain a Form W-4 from either your church treasurer or TLS and use it to calculate the number of exemptions to which you are entitled. Then the treasurer will consult the IRS Circular E and tell you how much needs to be withheld from each stipend check. (To obtain a copy of Form W-4 and/or Circular E from the IRS, call 1-800-TAX-FORM or go to www.irs.gov)

Aren't there any breaks?

Yes, as of 2018 you will owe no income tax at all if your adjusted gross income is less than \$12,000 for a single individual under the age of 65 or \$24,000 for a married couple under the age of 65 filing jointly with no dependents. Your tax liability will also be spread over three years (19,20,21). **BUT DON'T TAKE CHANCES!** If you exempt yourself but do owe tax at the end of the year, you may be assessed a penalty in addition to having to pay the tax. Even if you think you do not need to file, it may be a good idea to file anyway. (Note: Even if you can exempt yourself from federal income tax for the year, you cannot exempt yourself from FICA; the 7.65% must still be withheld from your stipend and the value of your housing, and it will not be refunded.)

How about state and local taxes?

You have to pay them, too, if you reside in a state and/or municipality (even for only part of a year) that imposes income taxes. We cannot advise you on all state or local tax regulations, but we suggest that it is prudent for you to find out what law applies in the locality where you are assigned to internship.

Getting Started Checklist

These topics should be discussed as part of the intern's "onboarding" during the first two weeks.

Intern's responsibility	Mutually responsible	Supervisor/site responsibility
Communicate concerns or issues promptly to the supervisor.	Pay special attention and plan for easing spouse/partner's adjustment to new surroundings.	Provide adequate housing.
Reflect on the importance of first impressions.	Discuss time off policies.	Remediate critical housing and office space issues swiftly.
Celebrate the primacy of grace in ministry.	Establish and communicate a regular day off (Sabbath).	Provide a list of recommended shops, stores, restaurants, banks and financial institutions, medical professionals, gyms, parks, etc. in the area.
Determine how best to make contributions-of-record to the sponsoring internship site.	Spend quality time together socially to get better acquainted.	Provide an adequate intern office in terms of space, ease of access, lighting, ventilation, heating, book shelves, internet and phone access.
Communicate with and engage the Internship Support committee.	Share professional pet peeves.	Clarify "Pay day" matters including required paperwork, and contact information for whom to contact with questions or concerns.
Update contact information using the Contact Information Google Form on the Contextual Education portion of the Trinity Lutheran Seminary at Capital University website.	Establish worship leadership involvement expectations.	Provide instructions for auto allowances and expenses.
Show particular care with time allocation and management during the early weeks, cognizant of the power in setting patterns and paying special attention to safeguarding time for devotions, reading, exercising and other forms of self-care and spiritual practice.	Establish and document preaching schedule for at least the first quarter.	Clarify expectations regarding intern's reports on visits made.

Intern's responsibility	Mutually responsible	Supervisor/site responsibility
Keep a resource and referral list. Seek out and ask for assistance as needed.	Establish and document teaching assignments for at least the first quarter.	Communicate expectations regarding dress and grooming.
Meet with and covenant to learn from person(s) responsible for music in the parish (paid and volunteer.)	Establish and document visitation objectives and expectations.	Share information about conference, synod and local ministry gatherings and make attendance a high priority.
Meet with and covenant to learn from parish administrators, secretaries, communications administrator, etc. (paid and volunteer.)	Discuss youth ministry involvement and expectations.	Make appropriate introductions to partner agencies (hospitals, nursing homes, assisted care facilities, prisons, etc.)
Learn the office procedures and machines. Be open to helping occasionally without becoming assistant administrator or chief office volunteer.	Schedule and communicate the internship cluster meeting(s) are on the calendar for both intern and supervisor. Check with the seminary in your region for further information.	Share early leads and introductions for getting acquainted in the neighborhood, outreach, synod, and ministerium.
	Discuss expectations around punctuality.	Communicate expectations regarding office hours.
	Review nature of staff relationships.	Provide early and ample constructive feedback, model honesty, openness, candor and kindness while doing so.

Six Keys to Motivation

When a supervisor says, "I wish I could better motivate our intern," that usually means "I wish I could get Sarah/Richard to perform more effectively." Here are six keys to doing exactly that.

- 1) Ask for performance. Describe how the job is being done now, and how you want it to be. Give a rational explanation. Then ask the student to do it that way.
- 2) Use lots of positive reinforcement – and personalize it. Don't take acceptable work for granted. Thank people for it. And praise them when they improve. Remember that we tend to repeat behaviors for which we are rewarded. But remember, too, that while everyone likes to be recognized, what motivates one may leave another cold – or even irritated. The point is: make sure you know what the student regards as a positive reinforcer. So, find out what works with your student, and use it.
- 3) Build relationships. This doesn't mean be buddy-buddy with your entire staff. But it does mean you should treat them like real, live human beings! That's what they are, and they will respond best when your actions show you respect their individuality and trust their intentions. Communication on a one-to-one basis is highly important.
- 4) Understand your student's point of view. Make a habit of listening to your staff and asking their opinion before you give directions or offer advice. If you listen first, and listen with an open mind, people are much more likely to cooperate when you decide something has to be done differently.
- 5) Model what you want. Approach your own work with a sense of reasonable urgency and faithfulness, use your time efficiently, and meet the goals you set. Show fellow staff, by your actions, that the job really does matter, that quality is important and deadlines are real.
- 6) Refuse to accept poor performance. Though textbooks on motivation seldom admit it, supervisors do have to tell employees when their performance is not acceptable. Sometimes this means a reprimand. At other times you can handle it through coaching. But either way you're demonstrating that standards matter – and that, in itself, is motivational. As the old saying goes, "It's better to aim for 'Excellent' and hit 'Good' than to aim for 'Good' and hit 'Average'."

Supervisory Session Guidelines

It is required that the supervisory session be a weekly, 60-90 minutes meeting between intern and supervisor. For students who are at "detached" ministry sites supervision sessions may need to be longer.

This is not "staff time" to plan the week's work, etc., rather, it is the intern's chance to discuss situations which arise during internship and to discuss theological and pastoral issues.

Find "neutral ground" for the meeting where there will be no interruptions. As the internship progresses, avoid the temptation to slip into talking about the To-Do list!

At least once a month, one supervisory session should be dedicated to intentional focus on theological reflection.

In order to best make use of everyone's time, it is helpful if the supervisory session topic is planned in advance. The intern should share the topics they would like covered at least 24 hours before the scheduled supervisory session.

In general, we encourage the intern to take responsibility for their learning by selecting topics for the supervisory session.

Some potential approaches might be:

- The intern reflects on the following questions and sends their answers to their supervisor at least 24 hours before the supervisory session: What are you learning? What are you experiencing? What do we need to talk about?
- On a monthly basis, the intern selects one of the core competencies from the ELCA that will be evaluated as part of the candidacy process. This ensures time and attention is given to each area before "final" evaluations are due as part of the candidacy process.
- The intern requests feedback in particular areas of their performance. This might be particularly helpful in the areas of their learning goals.

Supervisors may have items they wish to discuss during supervision. It is helpful to give the intern advance notice so they can prepare for the conversation.

Potential Supervisory Topics

(Suggestions this is not a comprehensive list)

Conflict Management and Other Tough Subjects

- How you manage conflict and the emotions that come with it
- Dealing effectively and professionally with difficult people and tough situations
- Learning to be appropriately assertive
- Learning to receive critical feedback
- What do you do with anonymous feedback?
- How to limit the destructive effects of negative people
- How to give constructive feedback to staff or ministry volunteers
- How to get useful, reliable feedback
- How to apologize when you have made a ministry mistake
- How to show grace to difficult people, including yourself
- Dealing with ministry failures, including your own

Management Skills

- The difference between being a leader and a manager
- Dealing with conflicting or competing demands
- Learning to delegate – multiply your impact
- Intra-staff stuff they don't teach you in seminary
- The art of effective management through planning
- Motivation and goal-setting
- Time management and setting priorities
- Time wasters that threaten productivity and distinguish the urgent from the really important
- How to plan and conduct effective meetings

Leadership Skills

- How do you cast a vision for a congregation's ministry?
- How do you help a congregation actually live into a mission statement?
- Winning the support of others for your ideas and positions.
- Team building
- What "paying the rent" in the parish entails or collecting and spending "social capital"
- How to inspire commitment, teamwork, and cooperation

Stewardship Leadership

- Assisting with the development and administration of a budget that works
- Talking about money with those of varying socio-economic statuses
- Asking for money to support important ministry initiatives
- How to plan a stewardship campaign
- How to talk about stewardship when it feels like you are talking about your salary

Self-Care

- How to avoid burnout
- Stress Reduction
- Maintaining a sense of self while also being pastor
- Boundaries
- When is enough enough in pastoral work?

- Creating friendships outside of the church
- How do you expect to achieve and maintain a wise and renewing balance between work and family and between professional and personal while in the middle of constant pressures and crises?
- Building stamina for ministry
- Attending to your own personal and professional development

Pastoral Care

- How to teach and counsel troubled youth
- What to do when you feel like you are in over your head
- Caring for people who make you uncomfortable or unsafe
- When to refer
- How to move past small talk to meaningful conversation during home and nursing home visits
- Creating a system for care, how often to visit, how to empower others to visit

Call Process – Spiritual Discernment and Practical Advice

- How to negotiate a first call compensation package
- First Call Interview Tips
- How to know if a church is a good fit
- How to know when it is time to move on
- How to reinvent yourself for a new season of ministry at the same church
- How to leave a ministry well
- How to start in a new call well

Virtual Site Visits

Purpose

- Build relationship with the intern, supervisor, internship committee and site.
- Offer diagnostic and consultative help for the intern and supervisor in seeking to strengthen the quality of the learning and serving done by the intern.
- Provide training or answer questions with the Intern Support Committee.

Format of Video Conference Calls

- One-to-one conversation with the intern (approximately 20 minutes).
- One-to-one conversation with the supervisor (approximately 20 minutes).
- Conversation with the intern and supervisor together (approximately 40 minutes to one hour).
- Separate video conference calls can be scheduled with the internship committee chair or committee if specific concerns are raised or questions need answered that cannot be addressed through e-mail.

Virtual Site Visits will be initiated and scheduled by the Director of Contextual and Experiential Formation at least once per year and possibly more frequently, especially for interns who are not present at Region 6 Cluster retreats. Interns or supervisors can request an additional virtual site visit/video conference call at any point during the internship. If serious concerns are raised by intern, supervisor or internship committee, an in person site visit may be scheduled.

In order to maintain strong relationships with our internship sites, faculty or staff from TLS may set up a relationship building visit. If you would specifically like to request a visit from a TLS representative for the sake of strengthening your connection with Trinity, please contact Todd Mills, Congregational Relations Officer, tmills@capital.edu, 614-236-6301.

Emergency Resources

Special and Unusual Circumstances

Below are some general policies which address some of the special or unusual circumstances encountered during internship. If the circumstance you're wondering about isn't listed, call the Contextual Education office.

1. Reassignment or early termination. Occasionally it becomes necessary or desirable to reassign an intern for a portion of the internship, or that the internship be terminated. Request for such reassignment or early termination must be made to the Director of Contextual and Experiential Formation. (See also Troubled Placements for a full description of the process we follow.)
2. Change of marital status. Any intern who contemplates a change of marital status during internship shall inform both the supervisor and the Director of Contextual and Experiential Formation in sufficient time to arrange for necessary adjustments.
3. Generally, it is the policy of TLS that students placed in a one-year internship will not be reassigned unless under extraordinary circumstances. Reassignment for reasons other than those listed below is at the sole discretion of the Director of Contextual and Experiential Formation in consultation with the Contextual Education committee, faculty, Associate Dean for Academics, candidacy and synod staff.

Special Supervisory Circumstances

Internship sites without a resident supervisor

- In some special instances, interns can be assigned to a site which does not have a resident supervisor. Carefully designed with counsel from the appropriate synod office, such arrangements may be attractive for some students.
- In no instance will an intern be assigned without a designated off-site supervisor. Normally such situations call for at least a weekly half-day supervisor conference and place a high premium on the intern's ability to seek out the kind of supervision support that is most needed.

Resignation or departure of supervisor

- The supervisor (or other site leadership) is expected to keep the Contextual Education office informed of any known or pending changes. If the intern becomes aware of a pending departure, that responsibility extends to the intern.
- If a resignation or departure occurs before the internship begins, the intern will be reassigned.
- If the resignation or departure happens during the internship period, it is understood that internship is generally co-terminus with the supervising pastor and a new assignment will be made. This change in assignment may impact the intern's candidacy timeline.

- The decision to reassign is made by the Director of Contextual and Experiential Formation in consultation with the Contextual Education committee, faculty, Associate Dean for Academics, candidacy and synod staff.

Troubled and Special Placements

Important note: No internship may be terminated unilaterally by the supervisor or the intern. If a termination question arises, it must be dealt with in consultation with the Contextual Education staff and not until a comprehensive interview with the supervisor and intern has been made.

General rule: If either party wonders if the seminary should be contacted, the call should be made.

Students and/or supervisors are encouraged to call the Contextual Education office at any time to discuss the internship, particularly if they feel the seminary should be made aware of potential problems that may be developing. The following are some suggestions of when to call:

1. Notify the Contextual Education Office:
 - A. There is evidence of poor communication on repeated occasions.
 - B. Either the student or supervisor experiences a constant tension in their relationship.
 - C. More than two successive weekly supervisory conferences have been missed without good reason.
 - D. The student or supervisor experiences sexism, ageism, or racism on the part of the other.
 - E. The student or supervisor needs time off for an extended illness or leave. (Also see Extended Illness below)
 - F. The supervisor is seriously considering accepting another Call.
 - G. Conflict is present in the congregation at a level such that the intern can no longer focus on their own learning goals and/or the synod has been called in to intervene in the midst of the conflict
2. Contextual Education Office Responds:
 - A. Someone from Contextual Education Office will engage the caller in a caring manner. Suggestions will be offered. An action plan and follow up is designed and mutually agreed upon.
 - B. If after following the action plan the problem appears to persist, the following procedures will be initiated:
 - i. A conference call with Director of Contextual and Experiential Formation, intern and supervisor.

- ii. An emergency site visit will be planned if any party believes it necessary or advisable.
 - iii. When deemed appropriate, the intern's faculty advisor, and Associate Dean for Academics will be notified of the difficulties.
3. Emergency Site visit:
 - A. During the site visit, the supervisor, intern and members of the internship support committee will all be consulted. Concerted efforts will be made to understand the dynamics in the situation.
 - B. A written plan of action will be developed with the intent to improve the situation for all concerned and successfully continue and complete the internship.
 - C. Counsel and encouragement will be provided to avoid termination if at all possible.
 - D. Some circumstances dictate that termination is the only appropriate option. If so, a procedure appropriate to the situation will be outlined so that minimal disruption ensues. Normally, at least one additional month's stipend and rent are provided by the internship site.
4. Subsequent Seminary action:
 - A. The Director of Contextual and Experiential Formation will initiate conversation and consultations to determine whether the student will continue serving as an intern in a new placement. If so, efforts will be made to secure another internship supervisor and site, providing for as much unbroken continuity as possible. These conversations and consultations will include, but are not be limited to the student's candidacy committee chairperson and/or synod staff person in charge of candidacy.
 - B. Occasionally, it may be required, recommended or a student may choose to defer immediate continuation of the internship track. Return to seminary classes or a temporary leave may be advisable. Later reassignment to an internship placement remains an option.
 - C. Occasionally, it will be discerned that the student's pursuit of rostered ministry is no longer advisable.
 - D. Following termination of an internship, the Contextual Education office will lead a process of evaluation of the site and supervisor to determine the continued viability as an internship partner.

The Contextual Education committee will review the termination process to learn where improvements or changes to the process are needed.

Extended Leave of Intern or Supervisor

When the supervisor requires a leave of absence:

Extended illness of the intern or supervisor can become a problem because internship is of such a relatively short duration. In such situations, a careful balance must be maintained between the student and the internship site needs.

1. When it becomes clear that a supervisor is experiencing a serious concern that may involve taking a short- or long-term leave of absence (excluding vacation but including sabbatical leave), the Contextual Education office must be contacted immediately.
2. The Contextual Education office in consultation with the supervisor (or other site leadership), synod and candidacy will work for arranging an appropriate substitute supervisor for the duration of the supervisor's leave of absence if possible and appropriate.
3. Usually, the intern shall not fill an interim ministry role.
4. In some cases it may be necessary to reassign the intern.

When the intern requires a leave of absence:

Internship Considerations: An extended sick leave may interfere with the intern's ability to meet the academic or candidacy time requirements for internship. There is some flexibility allowed for negotiation when the absence is for less than three months.

1. Internship sites are expected to have sick leave policies for paid staff and are expected to apply that same policy to the intern. Contact the Contextual Education office if there are questions about fair application of the site's policy.
2. Definition: For the purposes of this policy, "sick leave" is defined as "any absence from duty because of accident or illness, including any illness resulting from pregnancy or childbirth."
3. Short-term illness: Illness of up to one week shall not affect internship credit, stipend or housing.
4. Long-term illness, disability or FMLA: Situations that keep the intern from work for more than one week may necessitate adjustments. The Director of Contextual and Experiential Formation will include any or all of the following representatives in the process of determining whether and which adjustments are necessary: supervisor, faculty advisor, Associate Dean for Academics, dean of leadership formation, synod staff, and/or candidacy.

A long-term illness or disability extending beyond a month may necessitate a review of the internship resulting in reassignment.

Internship Support Committee Manual

(or everything you always wanted to know but were afraid to ask...abridged edition, of course)

Dedication: To You

...member of the congregation's Internship Committee,
 ...partner with us in the theological training enterprise,
 ...friend, mentor, and fellow pilgrim with your intern.

Welcome

...to a task as simple, yet awesome, as helping someone to grow;

...to the challenge of assisting someone get better prepared for effective pastoral ministry;

...to the venture of using your faith, love, sensitivity, courage, patience, and loyalty in a very personal, practical ministry of the church;

...to a careful review of this section prepared by the Contextual Education personnel at Trinity Lutheran Seminary at Capital University, Columbus, Ohio in response to requests for assistance in learning how to better serve on the congregation's Internship Committee;

...to receive our sincerest thanks for your faithful service. May you be richly blessed by it.

Questions Most Often Asked By Members of Internship Support Committees

1. What's expected of us?

It's hard to detail everything that love does when love sees needs. But let's start with these:

- a. Befriend the intern in ways that are supportive, helpful and encouraging.
- b. Reveal and disclose information the intern could use to relate better to the congregation and community.
- c. Evaluate the way in which you see the intern's ministry being perceived and received.
- d. Interpret to the congregation the role and functions of the intern including the structure of the one year internship.
- e. Attend faithfully and participate fully in all meetings and activities of the Internship Committee.
- f. Support needed change in the internship program as may be determined through consultations involving also the supervising pastor and intern.

2. Who is the internship committee?

- a. Hopefully, a cross-section of congregational members in terms of age, sex, background, education, length of membership in the congregations, Christian maturity, sanctified good judgment, and present involvement in a broad range of congregational activities. We prefer a non-

heterogeneous group, though one united in their love for the Lord and in their desire to be of effective service through membership on this committee. If one or more have had experience in some type of personnel work or guidance counseling, so much the better. **Three to five persons should agree to serve before the intern arrives. One of these persons should be the chair of the committee.** The intern has the option of asking one or two additional people to serve once they've had a chance to get to know the context better. **Six to eight regular attending members is about the right number.** Additionally, the intern should be regarded as a member. The intern's spouse's attendance is optional. **It is recommended that the supervising pastor not serve as a member of this support committee.**

3. Who chose us?

- a. That will vary from congregation to congregation. Some church councils or executive committees take initiatives to appoint all the members. Occasionally groups such as the women, youth, and church council will wish to elect their representative to the committee. The supervising pastor often has several helpful nominations. At times, the final one or two members may be named by the intern as persons with whom the intern and spouse felt an immediate, understanding rapport. Most importantly, whatever the method of selection, dare to believe that the Lord of the Church has called YOU because what is needed on this committee, among other things, is something only YOU can provide – the gift of yourself in loving helpfulness.

4. How often do we meet?

- a. Our experience in monitoring internship committees through the years reveals that **monthly meetings** provide the best opportunity for continuity and a sense of community in which helpful sharing can take place. **Normally, the committee should meet at least once before the intern arrives to assist in making ready for the arrival (especially the housing and office facilities) and planning some useful orientation events.** During the 2nd year of a +2 internship, the pattern may change to once every 6 weeks.

5. Are we to supervise the intern?

- a. No, the seminary looks to the supervising pastor to provide supervisory guidance. The intern should be accountable to no more than one person. **The committee's sharing's are supplemental inputs, not supervisory directives, unless the pastor has specifically requested the committee's assistance in supervisory matters.** Occasionally, committee members have felt strongly that changes need to be made in the supervisory relationship and have taken appropriate initiatives with the pastor and intern to review the situation. It is most important that open, clear lines of communication be kept with the pastor whenever committee members feel moved to become advocates for changes in the work patterns or behavior of the intern.

6. **How can we feel confident in our role as evaluators and loving critics?**
 - a. Ministry is to, for, and among the people of God. You are the expert in what you believe your needs and concerns to be, in how you feel about the intern's learning and serving, and in how you perceive the intern's ministry to be going. Share that. Ministry, to be effective, must be contextualized – customized to fit the place, the people, the times. You can and need to report your perspective on how that is being done. Remember that growth requires both caring affirmation and loving criticism. Don't be overly concerned that you personally may become too harsh or severe in your comments. Trust the fellow members of the committee and your intern to assist in balancing strokes and pokes in a blend that helps. Don't make the mistake of believing that others must agree with you for your observation to be valid. We desire a mix of persons so that we also get a mix of perspectives. Whenever there are tension points among committee members or with the intern, discuss the issues until clarity, not necessarily unanimity, is achieved. It may be constructive to disagree at times if one can avoid being disagreeable in the process.

7. **Do we have to make any written reports?**
 - a. Yes. You will participate in the evaluation process throughout the intern's learning process. Please refer to the evaluation timeline on pages 24 and 57 and sample evaluation forms. While it is important to include everyone's feedback on the evaluations, please submit only one (1) evaluation to the Contextual Education Office per evaluation period.

8. **Who is to set the agenda for our committee meetings?**
 - a. We expect the intern to take major initiatives in learning how to work with this group of persons as resources for learning. The intern and committee chairperson ought to propose an agenda that is responsive both to the intern's concerns as well as those of the committee members. The proposed agenda should always be subject to amendment if and when you as an individual member believe that some issue not scheduled deserves priority attention.

9. **Should the supervising pastor be present at our committee meetings?**
 - a. Our counsel is "normally not." It's too easy for both intern and committee members to relinquish responsibility for making things happen. Occasional drop-in visits by the pastor are sufficient to demonstrate his/her support. Some committees deem it important to have the pastor's presence to assist with committee orientation early in the year and at other times specifically request the pastor's guidance during the discussion of specific agenda items when they believe that to be advisable.

10. **How long should our terms of service be on the committee?**
 - a. An internship normally lasts for twelve months for a one-year internship and 22 months for a 2+2 internship. Ideally, committee members

should commit themselves for the entire period of an intern's service even though the congregation's term of a committee year may not be synchronized. When congregations continue in the program with another intern, our counsel is that a new committee should be named. However, to provide some helpful continuity, we believe that up to one-third of the members may be invited to continue serving for the next intern. Rarely should anyone serve with more than two consecutive interns.

11. Why does the morale and fun-level of internship committee members tend to be higher than for many other committees in the church?

- a. It happens frequently, all around the country. We are pleased and not wholly able to explain why that seems to be so. We have observed that often a very close sense of community develops as members share themselves in deeply personal ways. The comments, counsel, and caring of all are appreciated. Often you see prompt and significant results from your positive nudging's and loving helpfulness. You are loved and respected for who you are. Here you are expected to give your honest reactions. Joys and happiness's are celebrated; disappointments and anger get processed. The committee can become a mini exhibit of what life in a redemptive fellowship is like.

12. Just for review purposes, what is internship?

a. **INTERSHIP IS**

- i. ...a way of preparing for ministry based largely upon an action/reflection learning model, meaning that an intern is not only immersed in the many doings of ministry but also spends time analyzing, reflecting upon, and learning from all those involvements;
- ii. ...an integrative experience by which a student's knowledge, skills, attitudes, and commitments become interrelated with the planning, doing, and evaluating of ministry;
- iii. ...carried out under the joint supervision of a pastor and the seminary's Contextual Education staff with cooperation and assistance from lay members of congregations, staff of social agencies or college campuses, and other pastors and interns;
- iv. ...inclusive of preaching, teaching, visiting counseling, administrating, leading in worship, work with various age and interest groups, evangelistic outreach, stewardship training, community involvements and engagement with societal concerns, interaction with various church judicatories, administration of Holy Baptism in emergencies, conducting funerals when requested by the pastor, and serving as an assisting minister at celebrations of Holy Communion.

13. What more can you tell us about being an intern?

a. **THE INTERN**

- i. ...is normally working on the third year of a four-year post-college program between the middler and senior year of

- academic studies; Now with the 2+2 Program, the intern stays for 22 months (2 academic years and the summer in between) and completes those senior year courses via online and intensive courses at the same time as serving as your intern.
- ii. ...has committed her/himself to learn and serve within the designs of the program;
 - iii. ...has been approved for internship by Trinity Lutheran Seminary's faculty;
 - iv. ...has clearly defined and repeatedly stated personal and professional growth goals, but refuses to make of internship an excessively self-serving enterprise;
 - v. ...will enter into a covenant (a "learning/serving contract") regarding areas of ministry and mutual expectations with the supervising pastor;
 - vi. ...intentionally moves through the rhythms of action and reflection, doing ministry and studying about ministry, "theoria" and "praxis";
 - vii. ...recognizes that the relationship with the supervisor is the primary means by which the learning/serving process is effected;
 - viii. ...is expected to insist upon supervisory conferences of at least an hour's duration no less frequently than weekly;
 - ix. ...is expected to attend regional Internship Cluster meetings together with the supervising pastor;
 - x. ...shall submit reports and other requested exhibits to the seminary;
 - xi. ...expects to have the opportunity of learning to work with an internship committee as a resource for learning and serving;
 - xii. ...is expected to keep one eye and ear open to the people of God among whom she/he serves and the other eye and ear open to the Lord of the Church who has sent her/him to do the work of ministry;
 - xiii. ...is most apt to grow when s/he knows her/himself to be loved just as s/he is;
 - xiv. ...may be asked to return to the seminary for consultation;
 - xv. ...should help prepare the congregation for the ministry of the intern who may succeed him/her;
 - xvi. ...shall not terminate his/her internship without prior consultation with the seminary's Director of Contextual and Experiential Formation who administered the placement;
 - xvii. ...will never forget his/her internship year: the treasured relationships, the lasting memories, the equipping for pastoral ministry.

14. What are some things you look for or expect from a supervising pastor?

a. THE SUPERVISING PASTOR

- i. ...ideally has had a minimum of three years of demonstrated effectiveness in ordained pastoral ministry;...has normally completed at least one year of service in the site for which an intern is requested;
- ii. ...shall agree to be involved in supervisory training programs provided or recommended by the seminary;
- iii. ...should demonstrate general understanding of and agree to comply with those functions designed to safeguard the educative components of the internship experience;
- iv. ...evidences a lively, positive attitude towards parish ministry and the mission and ministry of the larger church;
- v. ...normally has basically positive recollections of her/his own internship;
- vi. ...must commit her/himself to supervisory conferences of at least an hour's duration no less frequently than weekly;
- vii. ...agrees to help fashion an initial learning/serving contract;
- viii. ...provides evaluative reports on the intern on forms supplied and requested by the seminary;
- ix. ...serves as a mentor for the intern providing guidance, friendship, and modeling;
- x. ...serves as a spiritual advisor for the intern;
- xi. ...provides adequate initial direction and then pursues a strategic course towards that time when the two move towards a more collegial interrelationship;
- xii. ...remains concerned to provide adequate emotional support plus the confrontation which stretches the "intern's growing edges";
- xiii. ...exercises special care when initiating, modifying, and terminating the internship supervisory relationship;
- xiv. ...sees her/himself as a transitional figure who invites and welcomes the intern into the world of responsible ministry;
- xv. ...becomes in effect an adjunct seminary faculty member who assists significantly in the theological training enterprise;
- xvi. ...invites consultation with the seminary through its contextual education staff, initiation of which may rest with either side;
- xvii. ...demonstrates a lively interest in her/his own continuing education;
- xviii. ...shall, in a multiple-staff arrangement, be one of the pastors so designated;
- xix. ...may expect to be rewarded for her/his self-investment in this program in multiple, unpredictable ways – some of which only eternity will bring to light.

15. What do you see to be the role of the sponsoring congregation?**a. THE SPONSORING MINISTRY SITE**

- i. ...is expected to provide the broadly diversified training opportunities and resources called for by the program, but is free to indicate those special areas of ministerial need for which an intern is requested;
- ii. ...must assure the provision of competent supervision;
- iii. ...needs to know that the intern has only one supervisor in the congregation, the pastor, and that requests for the intern's services ought to be cleared through the pastor;
- iv. ...should provide for an internship committee as requested by the seminary;
- v. ...shall provide supervised opportunities for the intern to examine and experiment with emerging personal and professional identities while experiencing the full range of professional decision-making roles and responsibilities;
- vi. ...shall recognize that the intern comes as one who, at the start of the internship year, is normally only half-way through the theological training process;
- vii. ...should remember that each intern is different from any and all others and that those differences contribute to the sacred uniqueness of each personality;
- viii. ...should expect the intern neither to be controversial nor to avoid all controversial matters; should be open to a person with some fresh ideas, new approaches, and different perspectives;
- ix. ...can through their love and understanding ease the stress of an intern's having left friends and familiar routines and the need to adjust to a new and strange situation;
- x. ...should not expect the intern's spouse to function as an assistant pastor, though inviting the spouse (and family) to participate in various congregational activities is always appropriate and appreciated;
- xi. ...should plan to tell the intern their names before being asked each time you meet for at least the first three months;
- xii. ...should normally be expected to be in the program for a minimum of two successive years;
- xiii. ...should provide for the intern an adequate stipend and package of benefits, in no instance below stated minimums;
- xiv. ...shall not terminate an internship without prior consultation with the seminary's Director of Contextual and Experiential Formation who administered the placement.

Appendix A

NOTE: The following sermon forms are not turned into the seminary but serve as a guide for you to use in your internship when seeking feedback for your sermons.

Sermon Feedback Form

Courtesy of Luther Seminary

The members of the Sermon Feedback Group are required to fill out the form for each sermon.

Preacher: _____ Preaching Date: _____

Sermon Title: _____ Text(s): _____

1. After listening to the sermon, try to summarize it in 3-5 sentences.
2. Do you remember any images, symbols, stories, words, etc. that were included in the sermon? If so, what are they? Do they give you any spiritual meaning that you want to cherish in your mind?
3. Was the sermon interesting enough for you to keep paying attention to it from the beginning to the end? Why or why not?
4. Could you follow the flow of the sermon naturally, or were you stuck somewhere?
5. While you were listening to the sermon, did you experience a climactic moment or a "heart-warming" feeling? If so, please describe when and how that happened.
6. What was the image of the preacher? In other words, during preaching, did the preacher appeal to you as a teacher, a prophet, a counselor, a story-teller, a witness, or someone else?

7. Was the sermon heard as the authentic message of the preacher? Why or why not?

8. How did you feel about the preacher's voice tone, gestures, eye-contact, and facial expressions? Were they effective to communicate the message?

9. Did you feel that the preacher had enough knowledge about the topic of the sermon? Was the preacher passionate about the topic when he or she delivers the message?

10. Was the preacher's language easy to understand? Did it invite you to engage in the sermon not only with the mind but also with the heart?

11. Did the sermon help you better understand the meaning of the biblical text(s) in relation to your personal and communal life situations? If so, how?

12. Did the preacher use technology (e.g., PowerPoint, a video clip, a YouTube link, etc.) in preaching? If so, was it used effectively to help you better understand the message? Why or why not?

13. Overall, was the sermon a spiritual meal for you? If so, how?

14. Additional comments:

Respondent's Name (optional): _____

Date: _____

Sermon Feedback

NOTE: The following sermon forms are not turned into the seminary but serve as a guide for you to use in your internship when seeking feedback for your sermons.

Courtesy of Luther Seminary

Preacher	Responder
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1. Summarize the content of the sermon as you heard it. (If the content was not clear, please say so.)
2. What part of the sermon related to your experience of life? (If none, please say so.)
3. What good news did you hear in the sermon? (Please make it clear why it is good news to you – what was or what might be the result of the sermon in your feeling and/or action?)
4. In what ways did the preacher's delivery – demeanor, language, style, illustrations, etc. – help or hinder communicating the message?
5. What, generally, would you like to tell the preacher about his/her communicating the gospel?

Appendix B

Drug and Alcohol Policy

Interns are expected to know and follow these Trinity Lutheran Seminary policies while they are on internship. Interns agree to follow all policies from the Handbook while on internship.

CONCERN FOR WELL-BEING AND ACKNOWLEDGMENT OF CHEMICAL DEPENDENCY

Trinity Lutheran Seminary, as an institution of the Evangelical Lutheran Church in America dedicated to the preparation of women and men for spreading the gospel of Jesus Christ, must be concerned with the total spiritual, mental and physical health of its students, faculty and staff. The Seminary cannot guarantee the well-being of anyone, nor does it want to take away from individuals and families the stewardship of their own well-being. However, the Seminary recognizes that members of the community will be affected by a variety of problems that may undermine their well-being. The Seminary expects persons to face these problems, rather than deny or avoid them, and the Seminary pledges its pastoral and practical support to persons as they seek help.

The Seminary recognizes that abuse of alcohol and other drugs is possible, and that such abuse may become an addiction. Such chemical dependency has been classified by the American Medical Association as a treatable disease. Accordingly, it should be approached in a caring and informed manner.

A crucial, first step to overcoming alcohol and other drug addiction or dependency is acknowledgment of the addiction or dependency. Those who recognize in themselves their actual or potential for addiction or dependence should consult Director of Contextual and Experiential Formation, who will explore appropriate resources for assessment and treatment. Those who recognize in others in the seminary community the symptoms or signs of dependency or addiction should take responsibility for helping in the process of recognition and acknowledgment of the disease, and in advancing treatment and care. Concerns regarding dependency and addiction in others should be directed to the Pastor to the Community.

STANDARDS OF CONDUCT

The unlawful manufacture, distribution, dispensing, possession or use of drugs on seminary premises or while conducting seminary business is prohibited. The violation of this policy can result in termination of employment, or expulsion. If a faculty member observes that a student is or may be under the influence of alcohol or other drugs in violation of this policy, the faculty member shall direct the student to leave the class or conclude his or her participation in the activity, and will then report the incident to the Dean of Students.

Alcohol consumption on seminary premises or while conducting seminary business is generally prohibited, with the exception of authorized receptions, social events and the like. No faculty member, student or staff member shall work or attend classes or activities while under the influence of alcohol. The violation of this policy can result in termination of employment or expulsion. If a student is believed to be under the influence of alcohol during class or during an activity, the faculty member shall direct the student to leave the class or conclude his or her participation in the activity, and shall report the incident to the Dean of Students.

Ultimately, faculty, staff and students must perform their work and complete their studies within acceptable standards. While it is the policy and practice of the Seminary to recognize alcohol and other drug addiction and dependency as diseases, and to seek to assist in securing treatment, the persistent failure to meet Seminary standards for work and academic performance may result in disciplinary action, termination, suspension or expulsion. Ultimately, responsibility for addressing and controlling alcohol and other drug addiction or dependency lies with the individual.

SOCIAL RESPONSIBILITY

While the seminary permits responsible consumption of alcoholic beverages on seminary premises under limited circumstances, it recognizes that all members of the seminary community should be sensitive to the needs and concerns of those who may experience alcohol and other drug addiction and dependency.

Accordingly, the Seminary expects that, if alcoholic beverages are served at Seminary functions, then equally attractive non-alcoholic beverages must also be provided. More importantly, social events should not be focused on alcoholic beverages, but on the purpose served by the event.

Because the misuse or abuse of alcohol and other drugs may be the beginning of addiction or dependence, the seminary, through faculty advisers, pastoral resource persons, and others will be available for consultations with or about persons who seem to be at risk. The objective of such consultations would be to avoid the development of more serious problems. Upon request, the university will be available to students, staff and faculty to provide resources and coordinate a response.

Those who are convicted of a violation of a drug or alcohol statute must notify the seminary within five days of the conviction. Failure to do so may result in termination of employment or expulsion.

To the extent that it is practical and advisable, seminary personnel should maintain as confidential information concerning addiction and dependence, while recognizing that the seminary's responsibility to the Church and the community may require appropriate disclosures.

Appendix C

Sexual Misconduct Policy

ELCA INTERN SITE SEXUAL MISCONDUCT & HARASSMENT POLICIES

Thank you for the role your congregation is playing in the formation of healthy and equipped rostered leaders for the church in the world. This packet is designed to assist your ministry in developing a policy for sexual misconduct and harassment as part of the expectation that settings for internship in the ELCA will have a written policy for sexual ethics.

(“Criteria and Standards for Settings”, *ELCA Candidacy Manual*.)

IF YOU ALREADY HAVE A POLICY...

1. Please dust it off! Pieces of paper don’t create the healthy environment we desire for our congregations. Preparing for your intern’s arrival provides occasion to extend and deepen community awareness of conduct and speech that is inappropriate and damaging to our relationships in the body of Christ. Take this opportunity to review, update, and share your policy in the congregation.
2. Add to your policy a plan for responding to complaints that clearly outlines the steps involved in allegations concerning the intern or supervising pastor (See number 8 below)
3. Forward a copy of your policy to the seminary prior to the intern’s arrival.

IF YOU DO NOT HAVE A POLICY...

All ELCA congregations are encouraged to have a policy on sexual harassment and sexual misconduct. The arrival of your intern is an excellent occasion to begin this process of education and awareness about matters of sexual ethics that contribute to safe and healthy congregational life.

Getting Started

The process is at least as important as the outcome in creating an environment for flourishing for your intern and congregation. Each congregation may approach drafting and adopting a sexual misconduct policy by taking different steps. This is one outline:

1. Begin with the council agenda and establish a workgroup. Place the need for a sexual harassment/misconduct policy on your council agenda with a suggested resolution for creating the policy as well as a plan for congregational discussion and acceptance.
2. Contact your insurance carrier. Ask if they provide congregations with sample sexual misconduct and harassment policies. Some insurance companies have mandatory provisions which the congregation must have in place to obtain insurance and coverage.

3. Provide theological, practical and legal support and review. Your policy may be grounded by a theological statement that speaks out against sexual misconduct and harassment. Survey the suggested resources, and review the ELCA Message on Sexuality: Some Common Convictions which includes language about sexual harassment. Contact your legal counsel regarding specific concerns of your ministry setting as well as any potential state law issues. Your synod may have resources or know of other congregations who have had a good experience in adopting a sexual misconduct and harassment policy.

Review sample policies. At the back of this manual is a sample policy. The sample is from the ELCA endorsed Church Mutual Insurance program. The ELCA also provides many helpful documents in learning about how to create safe environments and think theologically and practically about how to prevent sexual misconduct in congregations which can be found at: http://download.elca.org/ELCA%20Resource%20Repository/Preventing_Sexual_Misconduct_in_Congregations.pdf.

4. Include language that specifically outlines the process for situations which may involve your intern. Possible language could read:

In order to provide protection for all involved, sexual misconduct or sexual harassment allegations by an intern, allegations involving an intern, or allegations involving an intern's supervising pastor, shall be reported to the Director of Contextual and Experiential Formation at the seminary in which the intern is enrolled.

Your Congregation's Policy

1. **Plan for Discussion.** The sample policies following will give you a good basis for discussion both in your congregation council and as you extend that discussion and implement the policy within your congregation.
2. **Communication.** Find ways to make sure everyone knows that your congregation has a policy, and what the plan is to report any violation of sexual ethics in your congregation.
3. **Ongoing Commitment.** It is important to make sure that the policy continues to be discussed and communicated in the life of your congregation.

Timeline

Creating the policy may take time. If you do not already have a policy, creating one should be a top priority.

When your policy is adopted:

1. Send a copy to the seminary.
2. Provide a copy to your intern and discuss it.

It is an expectation of Trinity Lutheran Seminary at Capital Univeristy, that our interns will follow best practices in working with minors and vulnerable adults. This includes, but is not limited to, ensuring a minimum of two adults are present whenever working with minors or vulnerable adults. Interns should never be the sole adult that takes a group of children or youth on an outing or trip. If interns are providing pastoral care to minors or vulnerable adults, it should occur in a room that has a window in the door while others are present, or in a public space such as a coffee shop, library or restaurant. Whenever possible, parents or legal custodians should be aware of any contact the intern has with minors or vulnerable adults.

Use of Inclusive Language – On Campus, Trinity holds the following policy on inclusive language. Written work for classes during internship is expected to follow these guidelines. Depending on the culture of a particular internship site, strict compliance with this policy may or may not be possible. In settings that are not yet ready for more inclusive language, interns should consider, with their supervisor, how they might help a congregation become aware of the benefits and blessings of using more inclusive language. Care should be taken in how an intern’s formation is developing in regards to the use of inclusive language in the congregational setting.

Trinity Lutheran Seminary at Capital University is committed to work toward inclusivity in action and language. Exclusive language has caused alienation of women, racial and ethnic minorities, the elderly, the very young, persons with handicapping conditions, and those from various socio-economic classes. Often the result is that our relationships with others and with God are broken and burdened by the barrier of words.

In our commitment to inclusivity, the faculty calls on all members of the community to:

1. Work toward the consistent use of language that is inclusive of all people, and;
2. Struggle against the repeated and exclusive use of speech that limits our understanding of God. The faculty asks and expects that inclusive language be the norm of the seminary.

Inclusive language is language carefully chosen to break barriers of exclusivity. It is “for” everyone and “against” no one. Inclusive language is an intentional attempt to communicate our own thoughts and the Gospel in a universal way. Inclusive language allows persons to focus on the message to be communicated rather than on the speech and person of the speaker.

As our community adopts inclusive language as our norm, we also continue our dialogue and education in order to help us lovingly hold one another accountable for our speech and care for one another in this process of growth.

Five Guidelines:

1. **In our own speaking and writing.** We can and should be inclusive in papers we submit, in prayer and sermons, in conversation. Inclusive language can be maintained by forming new habits and carefully editing our writing. Help for speaking and writing inclusively is widely available and includes “Guidelines for Inclusive Use of the English Language” prepared in 1989 by the ELCA Commission for Communication.
2. **Quoting other people.** The published writings of others may be recognized as having exclusive language but, if quoted, should retain the author’s actual words. Casual attempts to re-write the published words of others sometimes distort original meaning or style. Some solutions include indicating that what is printed or read is recognized (use of “sic”) and becoming more discerning in the material we select for quotation. In some instances the community will thoughtfully prepare an inclusive alternative to a published work, such as the Emended LBW, for use within the community.

3. **References to God.** The church's oldest and most fundamental dogma is the confession that the only God whom Christians worship is the Triune God, Father, Son, and Holy Spirit, in whose name we are graciously baptized. In speaking about the Triune God, the faithful and creative use of both masculine and feminine metaphors, analogies, similes, and symbols is highly appropriate and recommended for effective communication of the Gospel in worship, classroom, and conversation. (See "The ELCA Bishop's Statement on the Triune Name.")
4. **The public reading of scripture.** Inclusivity of language should be among the factors considered by worship leaders when selecting an English translation of the Bible for public reading. Some English versions, including the New Revised Standard Version, are more attentive to this concern than others. Translations should also be evaluated with regard to other factors, including overall accuracy and clarity. At times, worship leaders may find that no published English translation is perfectly satisfactory, and they may wish to call attention to this in their reflections on the text. The use, however, of personal translations in public reading is not encouraged. Instead, we encourage both the church and society to revise traditional and public documents to reflect commitment to inclusive language.
5. **Commitment to further study.** Inclusive language is a complex subject which deserves and requires thoughtful study. Students and faculty are asked to address the issues surrounding inclusive language in courses, I-groups, and convocations. We are encouraged to use "Guidelines for inclusive Use of the English language" (ELCA, 1989) and the "Introduction" to the ELBW as resources and topics of study so that we may discern the most appropriate use of inclusive language in worship, biblical scholarship, and all aspects of pastoral ministry.

Appendix D

SAMPLE SEXUAL MISCONDUCT POLICY TEMPLATE

FOR REFERENCE ONLY

Please consider the following sample guidelines that may help in the administration of your ministry. These guidelines are not intended to be inclusive of every protection of the children and youth in your organization but rather to be used as a general program that can be implemented in whole or part. Also, these guidelines are not specific to each state and, instead, are based upon global information obtained through the legal representation of religious organizations. Please add your own practices or changes according to your faith and beliefs, facility and state laws.

As you read through this sample Child and Youth Abuse Prevention Program, your institution's name can be placed where **RELOG** appears. Please amend this program to fit your needs and tailor it accordingly. We encourage you to hire counsel in your own state and review other religious organizations' guidelines in your area of the city or county in your process of implementing portions of this program.

Once complete, the program is more effective when it is reviewed and discussed regularly with those involved in your child and youth programs.

**CHILD AND YOUTH ABUSE PREVENTION PROGRAM
FOR RELORG**

Adopted Month/Day/Year

CHILD AND YOUTH ABUSE PREVENTION PROGRAM FOR RELORG

Introduction

To help protect children, RELORG has adopted the following Child and Youth Abuse Prevention Program. It is important that all RELORG paid staff and volunteers understand and implement these guidelines to help prevent sexual abuse against children. The following includes the Purpose and Definitions for these guidelines, the outlines of Protection and Prevention, and an Acknowledgement to be signed by those people working with children.

Purpose

These procedures are designed to reduce the risk of child sexual abuse in order to:

1. Provide a safe and secure environment for children, youth, adults, members, volunteers, visitors, and paid staff.
2. Assist **RELORG** in evaluating a person's suitability to supervise, oversee, and/or exert control over the activities of children and youth.
3. Satisfy the concerns of parents and staff members with a screening process for paid staff and volunteers.
4. Provide a system to respond to alleged victims of sexual abuse and their families, as well as the alleged perpetrator.
5. Reduce the possibility of false accusations of sexual abuse made against volunteers and paid staff.

Definitions

The following terms used herein and are defined as follows:

1. *Paid Staff:* Any pastor, minister, preacher, cleric, or employee who is paid.
2. *Children/Youth/Minor:* Any person who has not reached his/her 18th birthday or the age of majority as defined by state law.
3. *Adult:* Any person who has reached his/her 18th birthday or as defined by state law.
4. *Volunteer:* Means any unpaid person engaged in or involved in activities and who is entrusted with the care and supervision of minors or a person who directly oversees and/or exerts control or oversight over minors or adults.
5. *Sexual Abuse:* The employment, use, persuasion, inducement, enticement, or coercion of any minor or adult to engage in, or assist any other person to engage in, any sexually explicit conduct or any simulation of such conduct for the purpose of producing any visual depiction of such conduct or rape, and in cases of caretaker or inter-familial relationships, statutory rape, molestation, prostitution, or other form of sexual exploitation of minor or adult, or incest with a minor or adult, or as defined by federal and state law. This includes and is not limited to unwelcome sexual remarks, jokes, advances, leering, whistling, or sexual gestures; sexual touching, fondling, molestation, assault,

or other intimate physical contact; compelling another person to engage in a sexual act by threats or fear or undue influence; and providing or displaying pornographic materials to another person.

6. *Child Emotional Abuse:* Verbal or nonverbal conduct including mental exploitation, degrading communication, or humiliating or threatening conduct that may or may not include bullying or as defined by state law.

Protection and Prevention

Volunteer and Employee Screening Procedures

The following screening procedures are to be used with paid staff and volunteers who are entrusted with the care and supervision of minors or a person who directly oversees and/or exerts control or oversight over minors. All information collected should be maintained in confidence.

1. *Employment Application and Volunteer Application:* Any paid staff and volunteers who will work with a minor must complete the Employment Application and/or the Volunteer Application. The release statement attached to the Application must be signed by the individual completing the Application to apply for and qualify for service.

Our Employment Application includes questions (if allowable in your state) regarding:

- Current and previous residence addresses.
- Current and previous employment, including addresses, dates, duties, titles, and reasons for leaving.
- Names and addresses of schools attended and degree(s) earned.
- References from previous employers and organizations that serve children.
- Pending criminal charges (where not prohibited by state law).
- Criminal history information.

Our Volunteer Application includes questions (if allowable in your state) regarding:

- Current address.
- Volunteer experience.
- Criminal history information.
- Personal references.

Applications include a statement, which the applicant should acknowledge in writing, certifying that statements provided in the application are true and complete, and any misrepresentation or omission may be grounds for rejection of the applicant or for dismissal if he or she is employed. This statement authorizes **RELORG** to contact any individual or organization listed in the application.

2. Review all statements made in the application, paying specific attention to any gaps in time and irregular employment patterns or unexplained absence. Pursue these gaps with employers listed and in a subsequent interview.

3. Conduct interviews with qualified applicants.

If detrimental information is uncovered but the applicant remains desirable, discuss this information with the applicant. In the event the applicant is ultimately hired or accepted as a volunteer, document the reasons for overriding the prior information.

Whenever possible, **RELORG** will have an associate participate in the interview.

4. Contact all listed references for volunteers. Contact each of the volunteer applicant's references and ask for any information that might help determine the applicant's suitability for the position. If a response is not received within a reasonable period of time, follow up and keep notes if possible.

5. Contact all listed references and employers for paid staff. Inquire as to the reason the applicant left and ask for any information that might help determine the applicant's suitability for the position. If a response is not received within a reasonable period of time, follow up and keep notes if possible.

6. *Criminal Background Check:* **RELORG** will conduct a criminal background check on all paid staff and volunteers who are entrusted with the care and supervision of minors or a person who directly oversees and/or exerts control or oversight over minors. All criminal background checks will be updated periodically.

7. Six-Month Rule: All volunteers will be required to have been a member of **RELORG** for six months and have reviewed and signed the Child and Youth Abuse Prevention Program.

Confidentiality

Information obtained through the screening, application, reference check, interview, and criminal background check will be kept in confidence, unless otherwise required by law. All information discovered or obtained through the above-referenced means will be kept in a secure location and access to it will be restricted if possible. These materials will be archived.

Supervision Procedures

Unless an extenuating situation exists, **RELORG**:

1. Will have adequate number of screened and trained paid staff or volunteers present at events involving minors. Supervision will increase in proportion to the risk of the activity.
2. Will monitor facilities during activities involving children.
3. Will release minors only to a parent or guardian and utilize sign-in and sign-out sheets.
4. Will obtain written parental permission, including a signed medical treatment form and emergency contacts, before taking minors on trips and should provide information regarding the trip.
5. Will use two paid staff or volunteers when transporting minors in vehicles.

6. Will require that young children be accompanied to the restroom and the paid staff or volunteer wait outside the facility to escort the child back to the activity. Whenever possible, the escort will be the same sex as the minor.
7. Will encourage minors to use a "buddy system" whenever minors go on trips off of **RELORG** property.
8. Will screen all paid staff and volunteers and approve those individuals in advance for any overnight activities.
9. Will designate a "confidential counselor" to whom any minor can go at any time, without special permission, to discuss any problems he or she is having.

Behavioral Guidelines for Religious Organization Paid Staff

All volunteers and paid staff will observe the following guidelines:

1. Do not provide alcoholic beverages, tobacco, drugs, contraband, or anything that is prohibited by law to minors.
2. To the extent possible, **RELORG** events that are co-educational will have both male and female chaperones.
3. Whenever possible, at least two unrelated paid staff or volunteers will be in the room when minors are present. Doors will be left fully open if one adult needs to leave the room temporarily and during arrival to the class or event before both adults are present. Speaking to a minor or minors one-on-one should be done in public settings where paid staff or volunteers are in sight of other people.
4. Avoid all inappropriate touching with minors. All touching shall be based on the needs of the individual being touched, not on the needs of the volunteer or paid staff. In the event a minor initiates physical contact and/or inappropriate touching, it is appropriate to inform the minor that such touching is inappropriate.
5. Never engage in physical discipline of a minor. Volunteers and paid staff shall not abuse minors in any way, including but not limited to physical abuse, verbal/mental abuse, emotional abuse, and sexual abuse of any kind.
6. If you recognize an inappropriate relationship developing between a minor and adult, maintain clear professional boundaries and refer the minor to another individual with supervisory authority.
7. If one-on-one pastoral care is necessary, avoid meeting in isolated environments.
8. Anyone who observes abuse of a minor will take appropriate steps to immediately intervene and provide assistance. Report any inappropriate conduct to the proper authorities and officials of **RELORG** for handling.

Disqualification

No person may be entrusted with the care and supervision of minors or may directly oversee and/or exert control or oversight over minors who has been convicted of the offenses outlined below, been on a probated sentence or received deferred adjudication for any offense outlined below, or has presently pending any criminal charges for any offense outlined below until a determination of guilt or innocence has been made, including any person who is presently on deferred adjudication. The following offenses disqualify a person from care, supervision, control, or oversight of minors:

1. Any offense against minors as defined by state law.
2. A misdemeanor or felony offense as defined by state law that is classified as sexual assault, indecency with a minor or adult, assault of a minor or adult, injury to a minor or adult, abandoning or endangering a minor, sexual performance with a minor or adult, possession or promoting child pornography, enticing a minor, bigamy, incest, drug-related offenses, or family violence.
3. A prior criminal history of an offense against minors.

Sexual Offender at RELORG

Note: Choose one of the following policies to establish guidelines for your congregation if a known sexual offender wishes to join or participate.

Delete the option you do not choose.

Option 1

RELORG will not allow a person known to be a sexual offender to remain or become a member of the congregation.

OR

Option 2

RELORG may allow a person known to be a sexual offender to remain or become a member of the congregation but they must adhere to specific guidelines. However, first check with the offender's probation/parole officer for any restrictions regarding attending services or other functions where children are present. Ask the probation/parole officer to put any restrictions in writing. If restrictions don't prohibit participation, implement the following four guidelines.

1. A known sexual offender cannot participate in any of the child or youth programs in any way;
 2. A known sexual offender can only participate in a predetermined service each week; and
 3. A known sexual offender must report in and be assigned to an escort who will accompany him or her at all times.
 4. The identity of the sexual offender will be disclosed to the congregation.
-

Response to Sexual Abuse

RELORG will respond promptly to investigate any accusation of sexual abuse. All accusations of sexual abuse will be taken seriously. It is important to be appropriately respectful to the needs and feelings of those who allege sexual abuse and those who have been accused of sexual abuse.

Note: The person entrusted to investigate an allegation should be a leader of your organization. Insert the appropriate title or position where noted.

When an allegation is made involving sexual abuse, the person reporting the complaint is to be told about the guidelines and the procedures to be followed. (Insert title) or an appointed person will begin investigating the allegations and may use the assistance of legal counsel or other consultants. If (insert title) is the individual accused of sexual abuse, then (insert title of the next highest-ranking official) will conduct the investigation. The investigation will be conducted as follows:

1. Report the incident to appropriate authorities in accordance with the state mandatory reporting laws.
2. Report the matter to **RELORG's** insurance carrier.
3. Cooperate with authorities and the insurance carrier.
4. **RELORG** may suspend (with pay for paid staff) the alleged offender while a confidential investigation is being conducted.
5. An official of **RELORG** (and legal counsel or other consultants) will then meet with the governing body of **RELORG** and present a report on their investigation, which will include findings and recommendations of actions.
6. An official of **RELORG** will meet with the alleged perpetrator and notify him/her of the results of the investigation and recommendations for actions.
7. An official of **RELORG** will meet with the alleged victim, along with his/her parents or guardians, and notify them of the results of the investigation and recommendations for actions.
8. During the investigation, an official of **RELORG** shall maintain contact with the alleged victim and his/her parents or legal guardian, and inform them of the actions taken and assist them in their process of healing.
9. An official of **RELORG** (and legal counsel or other consultants) may meet with the alleged perpetrator, the alleged victim, and any others with knowledge of relevant facts.
10. Communicate with criminal and civil legal counsel of **RELORG**.
11. Communicate with those affected by the ministry of the alleged perpetrator.
12. Hire a consultant or assign a spokesperson to respond to media or prepare a statement for the media if the need shall arise, subject to the approval of **RELORG's** attorney.

Child and Youth Abuse Prevention Program

Acknowledgment

These guidelines have been designed to guide and assist you when working with minors. The information establishes general practices and guidelines and should not be construed in any way as a contract of employment or continued employment. **RELOG** reserves the right to make changes in the content or application of this program and to implement those changes with or without notice.

The terms defined herein are defined for the purposes of the program and do not suppose or establish a legal relationship. These terms are not defined for the purposes of creating a legal relationship with the **RELOG** or any related or associated entity and instead are to be used with this document.

I have received a copy of the **RELOG's** Child and Youth Abuse Prevention Program. I understand it is my responsibility to become familiar with and adhere to the information contained herein. I understand that these policies are the property of the **RELOG**.

Print Name

Signature

Date

Social Media Guidelines

The following document is not meant to be legal advice. Instead, in an increasingly technologically driven world, Trinity Lutheran Seminary is aware that our students must become savvy in navigating boundaries on the internet as a facet of their overall pastoral formation. This document comes from the United Church of Christ, but provides helpful guidelines for students and supervisors to consider as interns become engaged in ministry at an internship site. If your church does not already have a social media policy for its ministry and staff, this document might provide a useful framework for setting expectations and creating boundaries to protect staff and congregation members as they engage in social media. Interns and supervisors should discuss guidelines that exist at the internship site and consider what kind of guidelines would be helpful as they engage in the fullness of ministry in the 21st century at the internship site.

Appendix E

Social Media and Boundaries for Authorized Ministers

THEOLOGICAL FOUNDING

We believe in a God who is defined by relationship in the Trinity, who values interconnectedness and calls us to relationships of health and wholeness. We also value the covenants that exist between God and creation, among family members and communities, and between ministers and those with whom they minister. Those covenants help us to participate in relationships that are rooted in authenticity, wholeness, and integrity, to the glory of God.

These recommendations are designed to address authorized ministers in the United Church of Christ, although they have value for all persons who have paid or volunteer roles in congregations as well as the wider church, particularly if they minister to children and youth. A Prezi is available to address some of the key issues raised in this document: <https://prezi.com/n00niscnkdwu/social-media-boundaries-in-the-ucc/>.

OPPORTUNITIES AND EXPECTATIONS FOR MINISTRY

Social media is a form of communication, used for connection, relationship, conversation, advocacy, evangelism, debate, news, and information, and a means of seeking and offering support. It may not be everyone's preferred form of communication, but it is an important method, and we have an expectation that most ministers can, should and will utilize social media in their ministries in ways that enhance ministry, enrich lives, and reflect individual and organizational values.

At the same time, the 24/7 "always on" nature of social media creates expectations related to the accessibility of authorized ministers, what news and information ministers see on social media, and confidential spaces. Some of those expectations may be reasonable; many, however, are implicit and will need to be named in order to evaluate their appropriateness for any particular ministry setting.

Questions of liability also must not be ignored. In many states, authorized ministers are mandatory reporters and are bound by law to report certain actions or behaviors to secular authorities. Social media is not considered a private space, and nothing revealed on social media can be construed as confidential information.

BOUNDARY CONSIDERATIONS

In all social media activities by the authorized ministers of the UCC, basic boundary considerations must be made. How does the authorized minister, who has greater power in pastoral relationships, appropriately compensate for that power on social media? What care is needed to avoid or minimize any harmful use of power by the authorized minister, even if unintentional? Who controls the information shared on social media? Whose story is it to tell? Who else may need to know this information? Are there additional concerns, such as mandatory reporting obligations? Do policies regarding transparency include provisions for periodic review of an authorized minister's social media interactions to ensure both confidentiality and appropriate behaviors?

RECOMMENDATIONS – GENERAL GUIDELINES

1. A synonym for "pastor" is "parson," which comes from the same root as "person." Authorized ministers should see themselves as embodying whole, authentic and integrated personhood, and should strive to be the same person online that they are in other spaces. Guidelines for social media consumption and participation should mirror any minister's personal rule for life, and should be in concert with the United Church of Christ Code of Ethics for Authorized Ministers.¹
2. At the same time, authorized ministers are professionals by virtue of their authorization (regardless of their particular employment), so they should strive to balance this authenticity with appropriateness, and maintain appropriate boundaries around one's personal and professional spheres. An authorized minister should exercise great care in sharing and speaking on social media, even on personal accounts.
3. Authorized ministers must remember that social media is not confidential space. Even in "closed" groups or private communications, it's possible for information to be copied and shared in other spaces. Ministers should assume that anything they share on social media may be shared by others, even if the minister maintains strong privacy settings.
4. At the same time, authorized ministers should not assume that personal information they have read about or from others on social media is public because it is online or that it may be freely shared with others.
5. Before posting, authorized ministers should consider whether social media is an appropriate medium for the message. In communicating with individuals over social media, ministers should also consider whether they would convey this same message in the same way in face-to-face conversation with the parishioner. Ministers should also avoid posting vague messages that invite rumor or speculation, particularly (though not exclusively) on the part of those they serve.
6. A minister's voice is often considered the voice of the church, and social media content from the minister may be viewed as church policy or as representing a church position.
7. Authorized ministers should maintain a current list of pages, groups and accounts associated with the church or ministry setting, along with any relevant passwords and the names of all administrators. This list should always be accessible to another member of the ministry setting staff or governing board.

¹The UCC Codes of Ethics for Ordained, Licensed and Commissioned Ministers can be found in Section 1 of the Manual on Ministry, available here: http://d3n8a8pro7vhmx.cloudfront.net/unitedchurchofchrist/legacy_url/1298/mom-2001-20partners-1.pdf?1418424767

RECOMMENDATIONS – SAFE CHURCH (MINOR TO ADULT RELATIONSHIPS)²*Social Networking Sites; Relationship and Group status*

1. With regard to a congregation's Safe Conduct policies, digital space should be regulated in similar ways to other church space: there must be more than one adult who administrates church-related sites, closed groups, list serves, etc.; adults should not be in private, one-on-one conversations with youth; the congregation should periodically monitor the social media interactions of the adult leaders (authorized ministers, employed or volunteer youth workers, etc.).
2. Adults, including authorized ministers, should not submit "friend" requests to minors or youth. Youth may request friendships with adults, and adults should discern the level of contact they should maintain with youth prior to responding to these requests.
3. If an authorized minister or other youth worker (employed or volunteer) chooses to accept friend requests from minors or youth who are associated with their community of faith, we recommend that other adults within the same community of faith have access to that adult's profile and correspondence.
4. When and where available, authorized ministers and other youth workers may choose to create separate personal and professional profiles on networking sites to create a line of privacy. Authorized ministers are still held accountable for what is shared in their personal and professional accounts.
5. Authorized ministers and other youth workers (employed or volunteer) who choose to accept friend requests from minors or youth should use all applicable privacy settings to shield youth from any age-inappropriate content that may exist within the authorized minister or youth worker's profile.
6. All youth and adults should be informed that any communication sent via digital methods (email, social networking site notes or posts, etc.) is not confidential and may be reported or shared with others.
7. Authorized ministers who work directly with youth are encouraged to establish church-sponsored digital communication groups to maintain contact with youth members. These groups should include other adult leaders (employed, volunteer, or parents).
8. We strongly recommend "closed" but not "hidden" groups be used for youth groups. These groups should have both youth and adult administrators, and only those known to the group should be permitted access to the groups.
9. Covenants should be created to govern what is appropriate and inappropriate content to be placed and displayed in the online group for a youth group.
10. Youth groups should decide within their covenant whether or not their social networking site groups are open to parents of current members. Additionally, former youth members and adult leaders of youth groups, due to departure, removal or loss of eligibility (aged out of program) should be removed from digital communication youth groups (Facebook groups, list serves, etc.).
11. Any inappropriate material that is not covered by mandatory reporting laws should be deleted from the social networking group or site. Any material that is covered by mandatory reporting laws should be reported to the authorized minister (within your community of faith), documented for church records, and then deleted from the social networking group or site.
12. Any content that details inappropriate behavior (outside of the bounds of the established covenant) during a church sponsored event or activity should be addressed by authorized ministers, other youth workers and parents.

13. Parents should be informed that content appearing on youth pages or in groups that are NOT sponsored by the church are not within the purview of authorized ministers or other youth workers. Authorized ministers and youth workers should not participate in any youth page or group that is not sponsored by the church.
14. Adults should refrain from initiating video chats with youth, and if initiated by youth, should include another person, preferably an adult.
15. All transcripts of online text chats, video chats, blogs or video blogs should be saved when possible.
16. All authorized ministers and youth workers should consider the content and nature of any post that will be read by or visible to youth. Authorized ministers and youth workers' (including employed and volunteer) voices are often considered the voice of the church, and all such content may be viewed as church policy or as a church opinion.
17. The United Church of Christ's Office of General Counsel advises against using any pictures that include identifying features (such as faces) of minor children. Authorized ministers and youth workers may only post non-identifying pictures of minor children on church-related social media with written permission of the family. A sample permission form is included on page 7-8 of this document. Authorized ministers and youth workers may not post identifying images of minor children on their personal social media pages.
18. Additionally, pictures or video may only be shared with the express permission of the owner of the image (the copyright holder) to use the image. A sample permission is included on page 7 of this document.

²Adapted from the Connecticut Conference's Internet Safety Guidelines, available here: <http://www.ctucc.org/resources/onlinesafetyguidelines.html>

RECOMMENDATIONS – BOUNDARIES (ADULT TO ADULT RELATIONSHIPS)³

Social Networking Sites; Relationship and Group status

1. Adult members of congregations or communities of faith who seek religious or spiritual advice from authorized ministers via digital means (email, social networking site posts, etc.) should be informed that their communication is NOT confidential. Use of digital means to communicate nullifies confidentiality.
2. When and where available, authorized ministers are encouraged to consider creating a personal and a professional account to maintain appropriate boundaries with members of their congregations or other members of communities of faith. Authorized ministers are still held accountable for what is shared in their personal and professional accounts.
3. Authorized ministers should consider the impact of declining a "friend" request from their church members. These encounters may create tension in "real world" relationships.

³Adapted from the Connecticut Conference's Internet Safety Guidelines, available here: <http://www.ctucc.org/resources/onlinesafetyguidelines.html>

RECOMMENDATIONS FOR TRANSITIONS⁴

1. Prior to departure from a ministry setting, authorized ministers should create and share a social media transition plan as part of overall ministry transition, and commit to following through on that plan as part of their departure from the ministry setting. This plan should take into account the following recommendations:
2. Prior to departure, the authorized minister should pass along administrator duties, remove their own administrator status, and share password information to someone else in the ministry setting for all ministry-related pages, groups and accounts.
3. Authorized ministers should discern carefully whether they will unfriend/unfollow parishioners and others with whom they've had a pastoral relationship or move them to a more restricted list.⁵ Ministers should prioritize the needs of the ministry setting and whoever will follow in ministerial leadership over their own desires to maintain relationship (or the desires of parishioners to stay in contact). Ministers should also be consistent: the practice should be to either unfriend/unfollow everyone from that setting, or move them all to a restricted list. Authorized ministers should communicate this policy to their ministry setting so that there is no confusion.
4. Authorized ministers must refrain from providing pastoral care through digital communication after the end date of their contract/call/covenant with their community of faith. Continuing to provide pastoral care through social media interferes with the ministry of one's successor and is a violation of the Minister's Code of Ethics.
5. Following a period of 1-3 years, authorized ministers should discern whether they will change their privacy settings and/or begin to accept friend requests of former parishioners. Ministers should not initiate friend/follow requests, and they must continue to refrain from providing pastoral care through digital communication to former parishioners.

⁴Includes information from the Connecticut Conference's resource, "Internet Safety Guidelines," available here:

<http://www.ctucc.org/resources/onlinesafetyguidelines.html>

⁵Adam Cleaveland makes compelling arguments for both options here:

<https://alban.org/archive/pastoral-transitions-in-the-age-of-social-media/>

Photo/Video/Audio Release

I grant **[name of ministry setting]** the right and a license to reproduce and publish for worldwide electronic and print distribution the identity and/or image of me or my child and, at its sole discretion, to share these names and images with others included, but not limited to, for use in **[name of ministry setting]**'s publications and displays, the online news magazine of **[name of ministry setting]**, the email newsletter of **[name of ministry setting]**, print newsletters and other publications, **[name of ministry setting]**'s website and/or other electronic and print forms of media.

I hereby waive any right to inspect or approve the finished photographs or printed or electronic matter that may be used in conjunction with them now or in the future, whether that use is known to me or unknown, and I waive any privacy and publicity interests which me or my child may have in our identities or such images.

I hereby agree to release, defend, and hold harmless **[name of ministry setting]** from and against any claims, damages or liabilities arising from or related to the use of the names or images covered by this agreement.

Please check the paragraph below which is applicable to your present situation:

_____ I am 18 years of age or older and I am competent to contract in my own name. I have read this authorization and release before signing below, and I fully understand the contents, meaning and impact of this release. I understand that I am free to address any specific questions regarding this release by submitting those questions in writing prior to signing, and I agree that my failure to do so will be interpreted as a free and knowledgeable acceptance of the terms of this release.

_____ I am the parent or legal guardian of the below-named child. I have read this authorization and release before signing below, and I fully understand the contents, meaning and impact of this release. I understand that I am free to address any specific questions regarding this release by submitting those questions in writing prior to signing, and I agree that my failure to do so will be interpreted as a free and knowledgeable acceptance of the terms of this release.

Photo/Video/Audio Release
(continued)

Name (please print)

Date

Address (Street)

(City)

(State)

(Zip Code)

Signature

Signature of parent or legal guardian (if under 18 years of age)

Please return the completed form to: **[name and address of ministry setting]**

Sample Photo Permissions

Permission to Use Image

The owner/copyright holder of the attached photographs/images grants permission and a license to **[name of ministry setting]** to reproduce the photographs/images, in whole or in part, in its displays, publications, web pages, or elsewhere and in any form or medium for an unlimited period of time. I hereby waive any right to inspect or approve of the finished product using such images, and I understand that the photographs/images will not be returned to me. I affirm that the photographs/images attached are original on my part and that I am the sole owner/copyright holder of the material, and that neither the materials nor the permission granted hereby infringe upon the rights of any others.

Signature

Date

Printed Name

FERPA Display Waiver

I, _____, give permission to Trinity Lutheran Seminary
(print name)

to display my name, degree program, picture and contextual education site assignments

(including but not limited to, LIC, internship, CPE, etc.)

as long as I am a student at Trinity Lutheran Seminary.

(Signature)

(Date)