



WARTBURG THEOLOGICAL SEMINARY

**COLLABORATIVE  
LEARNING  
HANDBOOK  
PART 2**

FORMING ROSTERED  
LEADERS IN CONTEXT  
THROUGH INTENTIONAL  
PARTNERSHIPS



# WELCOME

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DIRECTOR OF CONTEXTUAL EDUCATION

## Dear Partners in Ministry,

Thanks be to God for empowering us all with the gifts of the Holy Spirit! What a joy it is to partner with you for the sake of sharing God's steadfast & abiding love with a world in need of good news!

At Wartburg we are dedicated to forming servant leaders who embody the gospel & respond to God's call with faithfulness, collegiality & innovation. The Collaborative Learning Program demonstrates Wartburg's commitment to faithful innovation for the sake of the gospel, meeting the needs of the Church for leadership formation through collaborative partnership between students, ministry sites, ELCA synods, and the seminary. It has proven to be an incredibly effective way of forming diaconal and pastoral leaders. For the success of this program--and for its continued growth--we give thanks to God!

### Learn. Lead. Serve.

Unlike most theological education, Collaborative Learning students serve in a congregation or other ministry setting for the entire time that they are also taking courses online to complete their degree. Throughout the entirety of the seminary experience, students carry classroom learning into

the ministry site and learnings from the ministry site into the classroom. The Collaborative Learning Program fosters a dynamic, mutually beneficial relationship between students, ministry sites, the seminary, and our synod partners. Thank you for your partnership!

This handbook is intended to serve as a resource for you both as you explore and as you engage in Wartburg's Collaborative Learning Program. All material may be duplicated & distributed as needed.

Please know that I am also a resource for you; I welcome conversation with you at any time. We do this important work together, one in the body of Christ.

*May the God of hope fill you with all joy & peace in believing, so that you may abound in hope by the power of the Holy Spirit (Romans 15:13).*

Peace,

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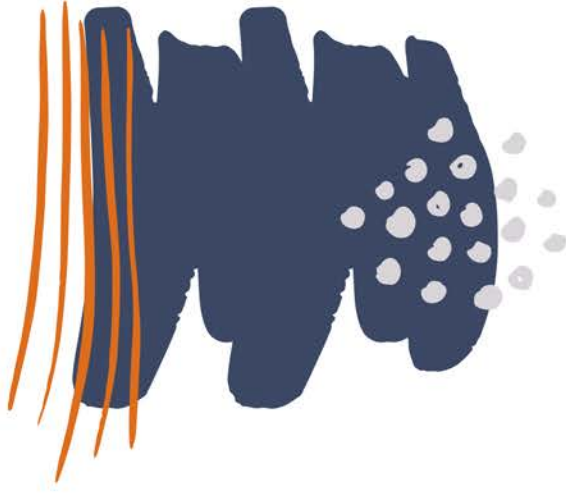
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# Program Timeline



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# Overview

## Full-Time Student

The student takes no less than 9 credits / semester throughout the duration of the program.

## Real Time Course Participation

The student “zooms” into class in real time. In the event that a student cannot be in class, it is the student’s obligation to notify the professor.

## Prolog Weeks

The student is on campus at Wartburg for the first week of every semester. This ensures that all students begin class together, builds community, and partially fulfills residential requirements for accreditation.

## Fieldwork (MDiv)

MDiv students complete two semesters of fieldwork during the second year of the program, working with their choice of local community agencies to explore ministry identity in the public square.

## January Term

MDiv Students are required to participate in three J-terms. MADM students are required to participate in two J-terms.

## CPE

Clinical Pastoral Education must be completed prior to beginning internship. Students are advised to begin exploring CPE possibilities right away during their first semester. Online and/or extended units of CPE may prove helpful for CL students. Search for accredited programs at <https://profile.acpe.edu/accreditedcpedirectory>.

## Internship

The internship is the culminating contextual learning and formation experience.



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# MDiv Program Timeline

The CL MDiv Program is a 4-year program.



## **The initial 18 months:**

The student works in the site in contracted responsibilities and is a full-time student. Responsibilities are as diverse as our students and ministry sites. Some students serve as Synodically Authorized Ministers. Some lead specific ministries or programs.



## **The 18-month Internship:**

MDiv students complete an 18-month internship with a focus on formation in the essential competencies for pastoral ministry (if a Word & Sacrament candidate) or diaconal ministry (if a Word & Service candidate).

These include:

*Leadership, Theological Articulation, Leading Worship, Preaching, Teaching Adults, Teaching Youth and Children, Evangelism, Pastoral Care, Administration, Stewardship, Social Justice, Equipping Others, and Raising Up Leaders for the Church.*



## **The final 12 months:**

The responsibilities of the final 12 months grow out of the first three years of experience and are unique to each context.

# CL MDiv Outline

**For students only in a seminary and synod approved placement**



Indicates when CPE normally is taken



Indicates when Internship normally is formalized as an 18-month involvement while concurrently completing the designated coursework.

NOT SHOWN ON THE FOLLOWING CHART: The Rural Ministry [MN-7] and Youth & Family Ministry [MN-8] requirements, one credit hour each, which are met by designated courses that can be taken at any time, including as a January course when appropriate.

	Summer	Fall Semester (15 weeks)	January Interim (4 weeks)	Spring Semester (15 Weeks)
<b>Year 1</b>		Greek Language [BI-L, 3 cr] Jesus Christ and Plural Worlds [IN-1, 2 cr] Worship [MN-1, 3 cr] Fieldwork 1 [IN-9.1, 1 cr] Spiritual Practices 1 [IN-7.1, 0.5 cr] (=9.5 credits)	[IN8.1] or [IN 8.2] or [IN 8.3]  (=2 credits)	New Testament 1 [BI-1, 3 cr] Systematic Theology [HT-2, 3 cr] Formation for Discipleship [IN-2, 2 cr] Fieldwork 2 [IN-9.2, 1 cr] Spiritual Practices 2 [IN-7.2, 0.5 cr] (=9.5 credits)
<b>Year 2</b>	<b>CPE</b>	Hebrew Bible 1 [BI-3, 3 cr] Lutheran Confessions [HT-3, 3 cr] 21 <sup>st</sup> Century Leadership [IN-3, 2 cr] Fieldwork 3 [IN-9.3, 1 cr] Spiritual Practices 3 [IN-7.3, 0.5 cr] (=9.5 credits)	[IN8.1] or [IN 8.2] or [IN 8.3]  (=2 credits)	Hebrew Bible 2 [BI-4, 3 cr] Being Body of Christ [MN-4, 2 cr] Preaching [MN-5, 3 cr] Fieldwork 4 [IN-9.4, 1 cr] Spiritual Practices 4 [IN-7.4, 0.5 cr] (=9.5 credits)
<b>Year 3</b>		New Testament 2 [BI-2, 3 cr] Global Ch. History & Mission 1 [HT-1, 3 cr] Christian Ethics [HT-5, 3 cr] (=9 credits)		Pastoral Care [MN-2, 3 cr] Global Ch. History & Mission 2 [HT-4, 3 cr] Advanced Bible – HB [BI-6, 3 cr] (=9 credits)
<b>Year 4</b>		Advanced Bible – NT [BI-5, 3 cr] Integrative Capstone Seminar [IN-4, 3 cr] Advanced Theology [HT-6, 3 cr] Spiritual Practices 5 [IN-7.5, 0.5 cr] (=9.5 credits)	[IN8.1] or [IN 8.2] or [IN 8.3]  (=2 credits)	Liturgy & Life / Renewing Worship [MN-6, 3 cr] Word, Image, Imagination [IN-5, 3 cr] Reading & Leading in Context [IN-6, 3 cr] Spiritual Practices 6 [IN-7.6, 0.5 cr] (=9.5 credits)

Degree Total = 116 hours (as 79 hours of coursework, 4 hours of fieldwork, 6 hours of Clinical Pastoral Education, and 27 hours of internship)



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# MADM Program Timeline

The CL MADM Program is a 2-year academic program, with completion of internship often extending beyond the end of the academic program.



**Pre-internship:** The student works in the site in contracted responsibilities and is a full-time student. Responsibilities are as diverse as our students and ministry sites. The possibilities are as varied as diaconal ministry.



**The 1000-hour Internship:** This can begin as soon as the student has completed CPE and is endorsed, most often at the start of the 4th semester of coursework. A significant portion of the internship must take place in a congregation, per ELCA candidacy requirements. The remaining portion may be in a context that reflects the student's specialization. Thus, the internship may take place fully in the already established CL site or may need to reach beyond the CL site.

# CL MADM Outline

## Two-Year Program, All Pathways (RL, DL, and CL) For Students Who Start Fall 2019 or Later

	Fall Semester (15 weeks)	January Interim (4 weeks)	Spring Semester (15 Weeks)
<b>Year 1</b>	New Testament Letters [BI-2, 3 cr] Global Church History & Mission 1 [HT-1, 3 cr] Jesus Christ and Plural Worlds [IN-1, 2 cr] Worship [MN-1(DM), 1 cr minimum] Diaconal Ministry: Compassion & Justice seminar [DM-1, 1 cr] Spiritual Practices 1 [IN-7.1, 0.5 cr] {=10.5 credits minimum}	WTS Diaconal Ministry Formation Event  {=2 credits}	New Testament Narratives [BI-1, 3 cr] Systematic Theology [HT-2, 3 cr] Formation for Discipleship [IN-2, 2 cr] Preaching [MN-5(DM), 1 cr minimum] Elective [1 cr] Spiritual Practices 2 [IN-7.2, 0.5 cr]  {=10.5 credits minimum}
<b>Summer 1</b>	See Contextual Education Requirement below		
<b>Year 2</b>	Hebrew Bible 1 [BI-3, 3 cr] Lutheran Confessions [HT-3, 3 cr] Lutheran Ethics [HT-5, 3 cr] Diaconal Ministry Research Seminar [DM-3, 1 cr] Spiritual Practices 3 [IN-7.3, 0.5 cr] {=10.5 credits}	[IN8.1] Cross-Cultural Immersion  {=2 credits}	Hebrew Bible 2 [BI-4, 3 cr] Specialization Elective [3 cr] Diaconal Ministry Project [DM-4, 2 cr] Diaconal Ministry: Servant Leadership capstone seminar [DM-5, 2 cr] Spiritual Practices 4 [IN-7.4, 0.5 cr]  {=10.5 credits minimum}
<b>Summer 2</b>	See Contextual Education Requirement below		

**Contextual Education Requirement** – In addition to the course requirements, the MA in Diaconal Ministry degree has two additional contextual education ministry requirements:

- 1) A unit of Clinical Pastoral Education (CPE) – normally completed in Summer 1 (or Summer 2 if needed) [Currently recorded as 6 degree credits beyond coursework]
- 2) A six-month internship in a pastoral setting – begins concurrently with coursework or in summer [Currently recorded as 12 degree credits beyond coursework]

Neither contextual education registration normally charges tuition to the student by Wartburg Seminary (although most CPE sites typically have their own site registration fee or tuition that the student pays).

**Degree Total = 46 credits of coursework minimum**, possibly more, depending on the specific courses chosen to meet the preaching and worship requirements (or with the addition of a concentration), **plus 18 hours of contextual fieldwork credits**.



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# Clinical Pastoral Education (CPE) FAQs

## What is CPE?

- Clinical Pastoral Education (a requirement for all students seeking to be rostered in the ELCA)
- Students will be added to the CPE/CPW Resource Page on Castle Commons. Begin there. We will also host a CPE/CPW Introduction on Zoom at the start of each semester.
- If you still have questions...
  - a. Talk with continuing students who have completed CPE.
  - b. Talk with Emily Prough, Contextual Education Coordinator.

## What are the different types of CPE?

- Intensive – completed full-time in 10 consecutive weeks
- Extended – completed part-time over several months
- Online – supervision and cohort work is done online. Clinical work is arranged in a site local to the student, collaboratively with the CPE supervisor, the student, and the site. This can be a great option for CL students.

## Can I choose the type and setting for my CPE experience?

- Students are encouraged to be in conversation with their academic advisor about the type of CPE experience that is best for each student.
- Students are encouraged to be in conversation with their synod Candidacy Committee (or the equivalent for students from traditions other than the ELCA) about the type of CPE experience that is best for each student.

## When should I complete CPE?

- Successful completion of CPE is almost always required before an internship can begin.
- For ELCA students, CPE is required prior to Endorsement.
- Students should begin working on CPE plans early in their first academic year.

## How do I choose and apply to a site?

- Accredited ACPE sites are found on the [ACPE website](#).
- Feel free to talk with Contextual Education staff and especially students who have already completed CPE to help with your decision.
- Consider the type of experience that would be best for you.
- Consider locations that will meet your formation, education, and personal needs.

## How do I apply?

- Students can access the ACPE website, and the CPE Application, through a link on the CPE & CPW Resources Page on Castle Commons. Alternately, you may click [here](#).
- Be thorough and complete in your answers.
- If you are unsure about the Academic Reference, you may use your WTS advisor.
- Once you have made your choice(s) it is your responsibility to send your application materials to site(s) where you want to attend. We suggest applying to 2-3 places.
- Application materials include: cover letter; application-which includes answers to questions 2-6; resume; application fee if required; other materials as requested by a particular site.
- [What you need to know when filling out a CPE application...](#)
- Some areas of the country are very competitive. You will want to get your materials in quickly and be persistent in your follow-up.



**How do I schedule an Admission Interview?**

- An Admission Interview is required by the Association for Clinical Pastoral Education (ACPE) as part of the application.
- If you are applying to multiple sites, it is possible that one interview will suffice for all sites. Check with each site regarding their interview requirements.
- Your interview may be in person or online, depending on the site.

**What about acceptance and fees?**

- All centers vary in their acceptance processes. Some centers fill programs quickly; others wait and do so only after a given date.
- We suggest that you follow up with a call to the sites where you have applied 2-3 weeks after applying to check the status of your materials.
- Once you have been accepted at a given center and you have confirmed that acceptance, please inform the other centers to which you have applied that you are withdrawing from their process. This will open space for other persons at that site.
- The tuition is the student's responsibility and is determined by each ACPE center. The average fee has been about \$600.00. Many centers require an application fee and others require a non-refundable deposit which in most cases is applied to your tuition at that center. Payment is due directly to the site.

**How do I register for CPE at WTS?**

- Submit a copy of your letter of acceptance to the seminary through the CPE/CPW Resources page on Castle Commons.
- If you plan to take an extended CPE unit, you must talk with your Advisor and the Registrar about registering.
- If you plan to take an intensive unit during the summer, look for instructions from the Registrar during the spring semester.

**Do I have to enroll?**

- Students must create an account in the ACPE database.
- This account will be used as a portal for students to update their contact information, enroll in future units of CPE, review completed units of CPE, etc.

**What do I do with my final evaluations?**

- Upon completion of CPE, submit a copy of the signed supervisor's evaluation and your own self-evaluation through the CPE/CPW Resource Page on Castle Commons.
- Students pursuing candidacy must send both CPE final evaluations directly to their candidacy committees.
- Unsigned and/or hard copies will not be accepted.

# A WORD ABOUT INTERNSHIP

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*Is the student an intern the whole time?*

**No. The student is not an intern the whole time.**

At the beginning of the program, the student is a Collaborative Learning student. Each ministry site, in consultation with its synod, can determine a title for the student that makes sense in that context.

The internship component of the CL program is 18 months (MDiv) or 9 months (MADM) within the course of the program. It begins after the student has completed Clinical Pastoral Education (CPE) and has been endorsed by the synod candidacy committee. It takes place within the CL site.

Prior to the internship beginning, the student completes and submits an Internship Registration Form to the seminary. Upon receipt of that registration form, the Director of Contextual Education schedules a CL Team meeting to discuss the details of the internship period.

It is helpful to mark this time of transition. The ministry site, again in consultation with its synod, may now call the student "Vicar" or "Intern" to represent this shift.

For some students, the internship time will not look much different from what they've already been doing in the ministry site. There will just be more attention to learning goals and evaluation.

For other students, who have had contained, specific roles or duties within the ministry site, the internship is a time to expand their ministry and explore all the components of a call to diaconal or pastoral ministry.

**A separate CL Internship Handbook is available  
and will be distributed during the annual meeting  
just prior to the student's internship beginning.**



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# Introduction to Internship

## **Duration – 18 months long (MDiv) 12 months long (MADM)**

- Student continues serving at the same site for internship
- 2000 hours (MDiv) and 1000 hours (MADM) are required

## **Learning Service Agreement**

- To be completed in collaboration between the student, supervisor, and committee, with consultation and input from their mentor
- Any recommendations from the Candidacy Committee at Endorsement should be incorporated into the LSA
- Use final internship evaluation as a target or guide to establish Learning Service goals
- Prior experience should inform goals
- The student can continue with current ministry site responsibilities during internship, but they may need to be considered through a new lens of pastoral imagination and identity formation
  - Primary question: how do I do this / think about this “as a deacon/pastor?”
- Rooted and Reaching: Some goals may need to be accomplished outside of the ministry site context if opportunities do not exist within the site in all of the essential competencies.

## **Evaluations**

- Evaluations are available on the ELCA website. The intern has access to the evaluations via the CL Resource page on Castle Commons.
- The timeline for submitting these evaluations is detailed in the CL Internship Handbook.

## **Cluster Gatherings**

- Gatherings of interns and supervisors in a common geographical area, typically held once in the fall and once in the spring
- Create community
- Foster collegiality
- Leadership of Cluster Gatherings is shared between the seven ELCA seminaries

## **CL Internship Handbook**

A separate CL Internship Handbook is available and will be distributed during the annual meeting held prior to the student's internship beginning. Prior to that meeting, it is available to students on Castle Commons and may be shared freely. In addition to internship details, it includes a section on healthy leave-taking.



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# A Good Beginning



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# Seven Keys To a Good Beginning

## 1. Pray

- For the student and family, the site, and the CL team.

## 2. Prepare for Day One

- See that housing is in order.
- See that the student's office is ready.
- Make a plan to help the student move in, both at home and at the office.

## 3. Create a Welcome Plan

- Arrange for a pantry shower (for relocating students), a gas-card shower (for commuting students), or some other gift of hospitality and welcome.
- Plan for a "Service of Beginning" in worship.
- Plan for a "Meet and Greet" at the site.
- Check in with the student (and family) to make sure that the housing is adequate.
- Check in with the student to make sure that the office is adequate.

## 4. Take Care of On-boarding Essentials

- Assist the student in completing any necessary **paperwork** so that compensation can be received regularly and efficiently.
- Arrange for the student to have a **ministry site tour**. Remember to show the student where the light switches and restrooms are, as well as any other details unique to your context.
- Define the **security** responsibilities of the student. Make sure that the student has the necessary keys. If there is a security system, provide the student with passwords and procedures.
- Provide **equipment training** and contact people for any equipment that will be essential to the student's work. This may include, but is not limited to office equipment, audio-visual equipment, and sound system.
- Train the student and provide access to the **database and other records**. Access should be granted to all records that are essential for the student's work.

## 5. Plan for Community Orientation

- Introduce the student to area schools. The student should be familiar with all the schools, especially where any children of the congregation attend. If there are additional schools at which members are employed, it is also helpful for the student to at least know the locations of these schools.
- Familiarize the student with **medical facilities and professionals**, including doctors, dentists, veterinarians, etc. These introductions are two-fold: the student will need to know this information to effectively serve among you. The student may also have a personal need for this information. It is important, however, for the student to be able to choose which professionals to use, without any ministry site expectation or interference.
- Acquaint the student with **banking** information necessary for work, but also for personal needs.
- Introduce the student to **recreation** opportunities in the community and surrounding area.
- Identify locations for **shopping**. Include **grocery stores** on a community tour.
- Point out local **places of particular importance** that will help the Intern get to know the place, its story, and its people.

## 6. Review Essential Tools for the Toolbox

- What does the student need to know about the following?
  - Worship
  - Meeting Schedules
  - Visitation
  - Sunday Morning Routine
- With whom should the student engage within the first two months to learn about other ministries unique to your context?
- What are the essential conversations that the student must have that are unique to your context?
- Who can introduce the student to the history/polity/piety of your context?

## 7. Make Key Introductions

- Staff
- Lay Leadership
- Key Volunteers
- Key Community People
- Story-keepers in the ministry site and community
- Text Study
- Ecumenical/ Interfaith Colleagues



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## Determining the Date of The Student's Arrival

If the student is not already serving in their CL site at the start of their CL program, determining the date of the student's arrival is a decision made between the student, the supervisor, and the site. Ideally, the start date will be as close to the first day of the semester as possible and students will not start their CL program until after their Partner Launch Meeting has been held.

## The First Weeks

In the first weeks of the CL program, if the student is new to the CL site, the supervisor, ministry site committee members, and student should spend a good deal of time together so the student can become oriented to the ministry site and to the community. This is also a time to begin to build relationships and methods for communication.

As the weeks go by, the supervisor and student will meet for weekly supervisory sessions, while the student and the ministry site committee will meet monthly.

## A "Service of Beginning"

A "Service of Beginning" is a great way to begin the CL program. This service is typically added into a regular worship service. It is not an installation but a rite that can help authorize the student's involvement in the ministry site.

The service of beginning may be adapted, and used again, at the start of the student's internship period of the program.



## Service of Beginning Template

Leader: O God, who through the Holy Spirit illumines the minds and sanctifies the lives of those who are called to rostered leadership in your church: look with favor upon the seminaries of our church in their efforts to instruct and form those who are to serve in the Sacred Ministry of the Gospel. Bless your people in this place who by word and example will aid your servant, \_\_\_\_\_, in developing a diaconal/pastoral identity and imagination, and in growing in the competencies of ministry. Grant as we diligently work together, in obedience to your Son and guided by your Spirit, that our lives may be enriched and our ministries fulfilled with joy -- to the glory of your holy name. **Amen.**

The Apostle Paul writes, "People have different gifts, but it is the same Spirit who gives them. There are different ways of serving God, but it is the same Lord who is served. God works through different people in different ways, but it is the same God who achieves God's purpose through them all." (1 Cor. 12:4-6)

It is the task of the Collaborative Learning student, under the direction of the supervising pastor/deacon and in mutuality with the congregation/ministry site to learn by doing and become by being.

Leader: I ask you, \_\_\_\_\_, are you willing to embrace this time of teaching and learning in your ministry here, and will you seek God's guidance to be challenged and grow for the sake of the Gospel and to the glory of God? If so, answer, "I am ready. May God help me, empower me, and form me in this ministry."

Student: I am ready. May God help me, empower me, and form me in this ministry.

Leader (addressing the gathered people of God): You/we have been given the opportunity to serve as a community of teaching and learning for a student in formation for rostered ministry in the ELCA. It is (y)our responsibility to welcome \_\_\_\_\_ as a co-worker within our ministry, to invite and welcome \_\_\_\_\_ into (y)our homes, and to in every way strengthen and encourage her/him/them in this time of learning, formation, and service.

Leader: Now I ask you, will you receive this servant of God as a student in formation and laborer in the Gospel of Christ? Will you uphold and support \_\_\_\_\_ in every way? If so, answer, "Yes, with God's help."

Gathered people of God: Yes, with God's help.

Leader: Almighty God, by whose call we are all at work, bless and empower us in our ministry that what we do together will be pleasing in your sight and bring honor to your holy name.

Let us pray: Almighty God, we ask you to bless \_\_\_\_\_ and this congregation/ministry site. Offer your continual help to those who labor in it in your love and service. Guide the formation of \_\_\_\_\_ for the ministry of the Gospel. Grant us your spirit, power and wisdom, steadfastness of faith, and hope for all good things; through Jesus Christ our Lord. **Amen.**



## Helping The Student Settle In

Providing hospitality is essential to hosting a CL student. Below we have outlined some ways to make the student feel welcome, especially if they are new to your site. The supervisor and site committee work collaboratively to ensure a good start for the student.

### The Office

Spend time together socially to get acquainted.

Give the student a tour of the church facilities.

Acquaint the student with office procedures and machines.

Introduce the student to staff, council and members.

Provide an office that has adequate space, lighting, ventilation, heating, book shelves, internet access, and a phone.

Introduce the student at hospitals and care centers.

Is there a text study group the student can participate in?

Discuss pay day. When is the student to expect the first check? From whom?

Who does the student contact if the check is delayed?

Explain the site's procedure for mileage reimbursement.

#### **Calendar Items:**

- Schedule and discuss weekly supervisory sessions.
- Make plans to attend conference and synod gatherings.
- Establish a preaching schedule for the first semester.
- Discuss office hours and the number of hours worked during the week.
- Discuss days off and vacation.

### The Community

Help the student get acquainted in the neighborhood and area.

- Recommend grocery stores, restaurants, banks, hospitals.
- Recommend professionals (dentist, doctor, etc.) in the area.
- If the site provides housing, is the housing for the student adequate?
- Does the student need to secure renter's insurance?
- Discuss area schools and activities for children.
- Where is the public library? Public parks and playgrounds?



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# Establishing The Student's Role

## **Worship - Holy Communion - Holy Baptism - Weddings - Funerals - Confirmation - Visitations**

The student's participation in the above areas is contextual and dependent upon mutually agreed upon expectations between the student, supervisor, site, and synod. It is important to have a conversation that establishes the student's role and expectations pertaining to each of these areas.

Typically students are not authorized to preside at the Eucharist, unless they are serving in sites where they are the sole pastoral presence. Confirm with your bishop the expectations for your student regarding the sacraments.

## **Church Related Meetings**

At some point over the course of the CL program, the student should have opportunity to either visit occasionally or to regularly attend meetings of the council/board and committees. During the internship period, the student is expected to attend all meetings of the site's governing council/board. It is important to discuss reports that are helpful and expected for council/board meetings and congregational/organizational meetings.

## **Church Assemblies and Conference Meetings**

It is recommended that the student attend synod assemblies and conference meetings at the expense of the site.

## **Teaching**

Assign and clarify teaching assignments.

## **Conflicts**

The student is advised not to serve as an intermediary if conflict should arise between supervising pastor/deacon and site, or between pastors/deacons and staff workers in a multiple-staff setting. These matters need to be pursued through established channels with leadership taken by officers of the site or synod. In such situations the student is to practice Christian charity, honor the eighth commandment, and learn through observation how to minister at times of conflict.

When approached by members with complaints, the student is to urge these persons to speak directly to the person with whom they have the complaint. If the complaint is directed at the site itself, persons should speak with members of the governing council/board.

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## Conflict

Conflict within ministry communities is inevitable. People of faith disagree about a variety of things. It is expected that during the CL experience, the student will experience conflict, either directly or in and through the congregation/ministry site. This is an essential opportunity for the student to learn how to accompany a community of faith through healthy conflict to positive resolution. It is expected that conflicts will reach healthy resolution and not negatively impact the student's formation. The following expectations are important to bear in mind:

- All parties involved will model the biblical directives articulated in Matthew 18 to seek resolution.
- The supervisor and the ministry site leadership will model healthy conflict resolution.
- The student will engage with a conflict in a healthy manner.
- The student will seek to learn about their responses to and interactions with conflict.
- The student will gain some necessary tools for their ministry toolbox about the ministerial role amid ministry conflict.

Most conflicts will be readily resolved within the ministry context. This is the hope and expectation of Wartburg Theological Seminary.

Should a potential conflict emerge in which it appears that resolution may be challenging and in need of outside assistance, it is the student's responsibility to reach out to the Director of Contextual Education as soon as possible. The Director of Contextual Education will work collaboratively with the student, supervisor, and ministry Leadership to resolve the conflict for the continuation of a healthy CL experience.

When circumstances determine it necessary, the Director of Contextual Education will inform the Bishop in the synod of service and seek the Bishop's counsel. The Director of Contextual Education will also inform the Academic Dean. It is the student's responsibility to inform their academic advisor and candidacy committee of any conflict that may disrupt or prematurely end their CL placement.

Should a need arise to terminate the CL placement, the Director of Contextual Education will do so, appropriately informing all parties.



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## Definitions and Guidelines for Discipline

Students of Wartburg Theological Seminary will follow the provisions outlined in the ELCA document "Definitions and Guidelines for Discipline."

Found here: ["Definitions and Guidelines for Discipline"](#)

## Inclusive Language

*From the Wartburg Theological Seminary Handbook*

It is expected that all Wartburg Theological Seminary graduates will enter ministry with an awareness of the personal, cultural, moral, and theological issues involved in the worldwide effort to move toward inclusiveness in church life and use of language for humankind and expansive language for God. It is, therefore, expected that all Wartburg Theological Seminary students will intentionally develop the linguistic, diaconal, and pastoral skills that will prepare them to lead their communities into a tradition of inclusivity that exhibits integrity and avoids awkwardness.

Accordingly, it is Wartburg Seminary policy for faculty, staff, and students, that during corporate worship, convocations, and class discussions, as well as in all written assignments (tests as well as papers), seminary publications, and scholarly works, a high standard of inclusiveness will be maintained. For example, some professors will, as standard procedure, return any essay that does not aim at the inclusive use of language and will ask the student to consider how it might be revised. It is appropriate for all members of the Wartburg community--students, staff, and faculty alike--to remind each other of our commitment to the use of inclusive language.

It is understood that inclusive language involves the "isms" as they are listed in the ELCA Statement, Guidelines for Inclusive English Language for Speakers, Writers, and Editors: sexism; racism; physical, mental, emotional disability-isms; economic and cultural classism, imperialism, or triumphalism; nationalism; militarism; anti-Jewish-ism; age-ism; family and relationship pattern-ism. A copy of the ELCA statement in its entirety can be found in the library. You can also find an excellent link from the Evangelical Lutheran Church in Canada which can be found at: [https://elcic.ca/wp-content/uploads/2021/12/InclusiveLanguageGuidelines2018\\_UPDATEDMAY8.pdf](https://elcic.ca/wp-content/uploads/2021/12/InclusiveLanguageGuidelines2018_UPDATEDMAY8.pdf)



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## Extended Leave

### Parental Leave

Should a student need to take parental leave during due to the birth or adoption of a child, the following will guide decisions about parental leave.

- Because formation is a shared process, a parental leave plan will be determined collaboratively between the student, supervisor, site leadership, Director of Contextual Education, and a representative of the student's candidacy committee.
- The parental leave policies of both the synod of candidacy and the synod of service will be considered.
- It is the student's responsibility to initiate communication regarding a need for parental leave.
- It is the student's responsibility to inform the academic advisor about both the need for parental leave and the plan to which all parties have agreed.
- It is the student's responsibility to inform all parties of any need to alter an agreed upon plan.

### Medical/Emergency Leave

Should a student need to take a medical or emergency leave during their CL program, parameters of the leave will be determined on a case-by-case basis, bearing in mind the following:

- It is the student's responsibility to initiate communication regarding a need for medical or emergency leave.
- Because formation is a shared process, a medical or emergency leave plan in excess of two weeks will be determined collaboratively between the student, supervisor, site leadership, Director of Contextual Education, and a representative of the student's candidacy committee.
- It is the student's responsibility to inform their academic advisor about both the need for a medical or emergency leave and the plan to which all parties have agreed.
- It is the student's responsibility to inform all parties of any need to alter an agreed upon plan.

## **Compassionate Leave**

Should a student need to take compassionate leave, parameters of the leave will be determined on a case-by-case basis. In the event of the death of an immediate family member, the student shall be allowed leave with pay according to the policies of the site, synod of service, and synod of candidacy. It is the student's responsibility to initiate communication with the supervisor, ministry site leadership, academic advisor, and Director of Contextual Education about the need for compassionate leave.

## **Family and Medical Leave Act (FMLA)**

It is expected that all CL sites will comply with the relevant provisions of the Family and Medical Leave Act (FMLA). Should the length of leave necessitate an extension of the CL placement, the student, supervisor, Director of Contextual Education, and a member of the student's Candidacy Committee will collaboratively determine a mutually agreed upon course of action. It is the student's responsibility to initiate communication with all relevant parties about the need for such leave.

## **Sexual Misconduct Policy**

Collaborative Learning is a purposeful experience that seeks to form rostered leaders in context through intentional partnerships. In context, the student serves and grows in all of the essential competencies for their respective roster of ministry. As extensions of WTS, the CL team members walk together with the student as the student integrates practical skills with intellectual knowledge. CL sites and team members are essential partners with WTS in theological education and formation for ministry.

A healthy and safe learning environment is essential for each and every student in formation. To this end, Wartburg Theological Seminary requires that every site have a formal sexual harassment policy. We require that a copy of that policy be on file at WTS and shared with the prospective student, prior to the student accepting a placement.

We understand that developing such a policy may be new to you. To assist you in this process, we have a sample Sexual Harassment Policy for you to use as a template and guide. You are also welcome to develop your own. You may access our Sexual Harassment Policy template when completing your CL site application.



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## **A Guide for Preaching**

By Martin Lohrmann

### **A week or two before preaching:**

Breathe... Pray... Listen...

1. Read the appointed passages:
  - Read them aloud to yourself
  - Read them with a community or clergy Bible study group
  - Check out the Greek or Hebrew
  - Include these readings in personal prayer & pastoral care situations
  - Take notes about what stands out
2. Go about the rest of your life, letting these readings come to mind now and again
3. Ask yourself: based on these readings, what good news is God telling you?

### **As you begin to write:**

Breathe... Pray... Listen...

1. When you have time and energy, start writing the story of this good news
2. Look at what you have prepared:
  - If you see good news there, find ways to make it shine brighter
  - If you don't see good news, ask yourself "what's missing?"
3. Take breaks so that you're working with good energy & perspective

### **As you continue to write:**

Breathe... Pray... Listen...

1. Read the first sentence of each paragraph to see how the sermon flows
2. Read the sermon backwards—from the last paragraph to the first—for the same reason
3. Be bold! Revise, cut & add so that the gospel shines.
  - Note: The Holy Spirit works not just in writing or speaking but in editing, too!

### **Nearing your final draft:**

Breathe... Pray... Listen...

1. Read the sermon aloud to a friend or yourself, hearing the words as if for the first time
2. What do you hear? What don't you hear? What gets in the way? What's missing?
  - What sounds right and might even be highlighted more?
3. Revise accordingly, remembering that the sermon is not about your words but The Word.

### **As you prepare to preach:**

Breathe... Pray... Enjoy sharing the gospel

After you've shared the message, move aside and sing a hymn with the people.



## **Appendix 1: Things To Avoid, for the Sake of People Listening to You...**

Don't make your sermon illustrations and personal stories more important than the Bible, Christ, faith, the gospel, etc. They aren't. They can serve the gospel but they are not substitutes for it or improvements on it.

Don't say, "As I was preparing this sermon..." It shows that you haven't prepared enough to edit such comments out of your proclamation of the gospel.

Don't tell a story about something that happened yesterday, because—unless it's a recent news item like a natural disaster that deserves recognition—it shows you were probably writing the sermon at the last minute (see previous).

Don't say, "Wow, this sure is a hard Bible verse." A) Most Bible verses are challenging on some level; and B) you're a professional (or training to become one) and should have some ideas about how to handle challenging texts before you open your mouth in the pulpit.

Don't be the scripture police. Yes, there are many challenging and offensive things in the Bible. But these passages can point to the gospel by contrast, which is how the Bible itself often uses its own sharp edges: it turns out there can be a difference between the Bible and the gospel, biblical words and The Word! For instance, one passage condemning foreigners can remind us of other passages about love for outsiders. In this way, troubling texts can turn into great aids in pointing to gospel: it just takes a little extra work (see previous).

Don't turn doubt or cynicism into virtues. Preaching should not discredit Jesus, the church, or faith in God. Yes, a healthy sense of doubt can lead to honesty, new insights and growth. But raising doubt without giving the gospel is a form of theft, idolatry, and disrespect.

Don't write a sermon about the lectionary or the church year. The lectionary was invented for the gospel, not the gospel for the lectionary. Like the theological or textual study preachers do before giving the sermon, these things can play supporting roles without getting in the way.

Don't avoid preaching from the pulpit just because you think preaching from somewhere else is folksier or cooler. Pulpits are not authoritarian. They are furniture. They help you see your hearers and help you be better seen and heard by them. If you want to preach from somewhere else—and there are great reasons to do so!—please be able to explain why.

Don't imagine you know how people in the Bible felt. You don't know what it was like to be an ancient Israelite in the time of David or a Mediterranean laborer in the time of Jesus. It can be an interesting and helpful thought experiment but that's all it is. Own your imagination.

Don't imagine you know how your hearers today feel about things like world events or various personal experiences (see previous point). Instead, preach the gospel and let the Spirit work.

## **Appendix 2: Things to Do, for the Sake of the People Listening to You**

Pray as you prepare and before you speak.

Seek guidance from God the Holy Spirit, the holy scriptures, and people you trust.

Approach God, scripture, faith, and congregational life with a sense of wonder and curiosity.

Enjoy wrestling with the beautiful, mysterious, head-scratching, liberating, thought-provoking, aha-inducing bunch of stories, sayings, and poems that make up holy scripture.

Use the same brain for preaching that you use in the rest of your life; for instance, by acknowledging science, using common sense, thinking before speaking, and practicing basic respect for all people.

Bring your unique self to your sermon preparation and delivery, even as you remember that preaching is about the gospel, not you.

Say things your own way, even as you consider how your words might sound to someone else.

Honor the longing to hear truly Good News that people of all walks of life bring with them when they come to worship, whether they're in church every Sunday or have never heard it before.

Invite people to see the world, other people, and themselves through the lens of divine mercy and the self-emptying cross of Christ.

Inspire people's worlds, hearts, and minds to get bigger rather than smaller because of faith.

Welcome people into a lifelong adventure of faith with God. Feel free to share stories about what this life-changing, life-giving faith in Christ has looked like in the witness of the saints who've gone before us, even as you recognize the diversity of stories that testify to Christ.

Take some pressure off the sermon by remembering that: A) the preacher lives by grace, too; B) your sermon is one part of a broader worship experience in which all the other elements exist to help proclaim the gospel.

Embrace the butterflies, fear and trembling that can come with preaching. If you feel nervous, that's okay. You're announcing God's word right here and now to a group of living people: it's a big deal! Rather than merely raising your anxiety, these butterflies can validate the importance of your work and propel your energy, faith, and passion for the sake of the gospel.

Let your love of God shine through! Enjoy sharing the Good News!  
[Note: this happens easier when you are well prepared.]

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## How Do We Evaluate Preaching and Worship Leadership?

Our Lutheran tradition places an emphasis on leading worship and the preaching of the gospel. Congregations tend to pay close attention to preaching and worship leadership as key elements in pastoral /diaconal performance. Wartburg Theological Seminary is eager for CL students, especially during the internship period of the program, to receive constructive evaluations of both their preaching and worship leadership. Sermon content, organization, language, and delivery are all important in effectively communicating God's Word. Posture, gestures, tone, pace, eye contact, and inflection are all critical components of worship leadership.

The seminary recommends forming a Preaching and Worship Leadership Feedback Team that is comprised of a diverse group of members that will give honest, compassionate feedback. It is suggested that this group be led by a representative from the MSC (not the chairperson). This person will assume the responsibility for coordinating the feedback. The size of the feedback team will vary with the size of the congregation. On average, the team will consist of 4 – 6 people from varying age groups, vocations, and longevity with the congregation and/or the Lutheran faith. If the congregation has a worship committee, it would be wise to include a member of that committee on the Preaching and Worship Leadership Feedback Team.

The format for soliciting feedback should be contextual. Create a form, use an online resource, distribute as a survey – do what works best for your context. All questions below need not be addressed each time, but they should all be addressed consistently and regularly.

**The following will assist the group in evaluating and having conversations with the student about specific sermons:**

- Was the student prepared?
- Was it evident that the student had studied the text?
- Did the sermon explore the challenges and resources for scriptural interpretation?
- Was it clear that the student was aware of and sensitive to the context of the congregation in this sermon?



- Was it clear that the student was attentive to the world while preparing the sermon?
- Was it apparent that the student had listened to their own life while preparing the sermon?
- Did the sermon “fit” with the rest of the worship experience?
- Would you say that the sermon was more about the text, or was it more the proclamation of the gospel?
- Did the sermon use first person (I/we), second person (you), or third person (s/he/they) language?
- Was the use of language effective?
- What adjectives would you use to describe the student's delivery?
- What adjectives would you use to describe the student's affect while preaching?
- Did their facial expression, posture, and tone match their words?
- Could you hear the sermon?
- Was the student attentive to the oral character of preaching in the choice of words and style of speech?
- Could you summarize the main point of the sermon in one sentence?
- Was this a “Thursday sermon” - a sermon that will still be in your thoughts on Thursday? If not, what could have made it a “Thursday sermon?”
- Could you clearly identify the law and the gospel in this sermon?
- Could you identify the student’s doctrinal or theological commitments in this sermon?
- What was the best thing about this sermon?
- What is one suggestion for improvement?

**The following will assist the group in evaluating the general growth of the student as a preacher:**

- Is the student developing a genuinely evangelical orientation toward proclamation?
- Is the student developing a balanced and usable discipline for sermon preparation?
- Does the student recognize their own implicit and explicit doctrinal commitments in preaching?

- Is the student growing in an understanding of the challenges and blessings of the lectionary and special occasion preaching?
- Is the student becoming attentive to the context of the congregation? In other words, not preaching generic sermons?
- How can the student enhance aspects of delivery, with special attention to orality?
- Do you experience the student as an authentic preacher? Note the relationship between personal character and proclamation.
- Is the student gaining their own "voice" as a preacher?
- Does the student demonstrate an understanding of the role and place of preaching within the overall context of the worship experience?
- Does the student effectively and appropriately use the power and authority of the preaching responsibility?

**The following will assist the group in evaluating and having conversations with the student about specific experiences of worship leadership:**

- Was the student prepared?
- Did the student lead with confidence?
- Could you hear the student?
- Did the student have a hospitable and welcoming worship leadership style?
- How do you think a visitor would have perceived or responded to the student's worship leadership?
- What adjectives would you use to describe the student's affect while leading worship?
- Did their facial expression, posture, and tone match their words?
- Did the student's worship leadership style hold in balance confidence and humility?
- Did the student's worship leadership style enhance your ability to worship, or did it get in the way of your ability to worship?
- Did the student's worship leadership help to draw you into an experience of the presence of God?

## The following will assist the group in evaluating the general growth of the student as a worship leader:

- Is the student growing in their practical understanding of the liturgical cycle of the seasons and the lectionary as frameworks for worship?
- Does the student understand the importance of reading the congregational context when planning and leading worship?
- How does the student relate to others who are leading worship?
- Is the student's worship leadership style authentic?
- If the student chants the liturgy, does their chanting enhance the worship experience?
- Is the student's worship leadership theologically sound? For example, do the student's actions and words reflect the character of worship?
- What adjectives would you use to describe the student as a writer of public prayer?
- What adjectives would you use to describe the student as a leader of public prayer?
- Are the student's theological commitments about worship evident in the way that the student leads worship?
- When something unexpected happens in worship, how does the student respond?
- How does the student relate to guests/visitors in worship?



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## In Conclusion...

Wartburg Theological Seminary is so very grateful for your partnership! Thank you for the time, energy, wisdom, and commitment you're bringing to the Collaborative Learning Program.

We are here to accompany and support you. If you have questions or concerns at any time, please email us at [contextualeducation@wartburgseminary.edu](mailto:contextualeducation@wartburgseminary.edu) or call 563-589-0298.

*I thank my God for every remembrance of you, always in every one of my prayers for all of you, praying with joy for your partnership in the gospel from the first day until now. --Philippians 1:3-5*