



Theological Education for Emerging Ministries  
WARTBURG THEOLOGICAL SEMINARY

*CAMINEMOS JUNTOS*  
*JOURNEY TOGETHER*  
*Competency-Based TEEM*  
**Program Guide**  
General Information



**Website:**

[www.wartburgseminary.edu](http://www.wartburgseminary.edu)

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## ACRONYMS USED IN THIS HANDBOOK

ELCA	Evangelical Lutheran Church in America
CSM	Congregational and Synodical Mission Unit
WTS	Wartburg Theological Seminary
CTLM	Centro Teológico Luterano Multicultural
CPE	Clinical Pastoral Education (Also, CPW – Wartburg’s Version of CPE)
TEEM	Theological Education for Emerging Ministries
CAP	Competency Assessment Panel (Also, SAT -Student Assessment Team)
CB-TEEM	Competency - Based TEEM (Also, CBTE -Competency-Based Theological Education)



*Forming valued leaders for God's mission*

Friends,

Welcome to the Competency-Based Theological Education for Emerging Ministries (*CB-TEEM*) Program at Wartburg Theological Seminary (WTS). This program is called *Caminemos Juntos-Journey Together*; it is online, contextual, academic, bilingual, practical, and interactive. It is an innovative program established based on the exact requirements as the *TEEM* program as a vital option for theological education for this church's servant leaders and ministry settings in need of leaders. WTS has a solid commitment to this educational model and has created an innovative version of this program for you. We are the first seminary in the ELCA to introduce a *CB-TEEM* program that allows students to advance based on their ability to master skills or competencies, regardless of time, place, or pace of learning. This *Caminemos Juntos-Journey Together CB-TEEM Program Guide* is designed to provide detailed information for students, mentors, supervisors, and leaders in the congregations, other ministries, and synods that are partners in *TEEM*.

We are excited to have you on our *Caminemos Juntos-Journey Together* program, a program designed to provide you with Competency-Based theological education and to be in close partnership with the ELCA candidacy process through your synod. WTS is justifiably proud of this program and of the future students of *Caminemos Juntos-Journey Together*, who will be competent and valuable leaders for the church and the world. We are grateful for mentors and supervisors committed to serving as role models and guides. Also, the congregations and other ministries offer you the opportunity to serve while you learn through developing competencies. Likewise, the synodal leaders who invited you to participate in this program will accompany you throughout it.

*Caminemos Juntos-Journey Together CB-TEEM* will be a challenging, enriching, and rewarding program. We trust that you will experience and benefit from our commitment to being a worship-centered learning community. We intend that the academic activities of the *Caminemos Juntos-Journey Together CB-TEEM* program integrate seamlessly and in solidarity with your ongoing ministry work. Your *Caminemos Juntos-Journey Together* advisor and professors want to support you through the nine modules of the program and welcome communication with you at any time. Because Wartburg learning is collaborative, you will network with classmates, mentors, supervisors, academic advisors, professors, synod staff, and others.

May God richly bless you in your learning and your service. We are looking forward to a continuing partnership with you.

In Christ,

**Cheryl Peterson**  
Academic Dean

**Carrie Greenquist-Petersen**  
*Director of TEEM and  
Certificate Programs*

**Edy Santos**  
*Journey Together - Caminemos Juntos  
CB-TEEM Program Coordinator*

# **Caminemos Juntos-Journey Together & Theological Education for Emerging Ministries**

Theological Education for Emerging Ministries (TEEM) is a program by which the Evangelical Lutheran Church in America responds to the missional needs of the church. The program takes into consideration the leadership gifts, ministry skills, cultural learning styles/experiences, and/or age of a candidate when establishing expectations and requirements for preparation as a Word and Sacrament minister in this church as well as the needs of their ministry setting. Caminemos Juntos-Journey Together *CB-TEEM* maintains these same conditions, although it takes them to the philosophy of competency-based theological education (CBTE).

Caminemos Juntos-Journey Together *CB-TEEM* candidates, based on the TEEM requirements, are people who have completed the Candidacy Application Process, received a positive Entrance Decision from their synod Candidacy Committee, have been recommended by their synod bishop, and have been accepted into the program by the ELCA Director of Candidacy. As the church accompanies TEEM candidates through their preparation process, regular and open communication among partners is encouraged. Caminemos Juntos-Journey Together *CB-TEEM* candidates must also complete the admissions application process through a seminary.

Candidates accepted into the Caminemos Juntos-Journey Together *CB-TEEM* program will be prepared with a *competency-based* methodology to learn about the opportunities for ministry in the 21st century in emerging ministries, including those ministry settings that are without ordained pastoral leadership. In compliance with the requirements of a TEEM program, Caminemos Juntos-Journey Together *CB-TEEM* students follow all steps of the Candidacy Process that must be carried out (entry, endorsement, and approval) by every candidate accepted into the program.

## **Identifying Caminemos Juntos-Journey Together CB-TEEM Settings and Candidates**

### **The Role of the Synod**

Synod bishops have primary responsibility for recommending people who may be suitable for the Caminemos Juntos-Journey Together *CB-TEEM* program, as well as providing ongoing oversight of any *Competency-Based TEEM* candidate's preparation process. The recommendation describes the specific ministry site where the individual will serve.

An ethnic community or churchwide unit may assist the bishop in identifying a person who meets the criteria established for Caminemos Juntos-Journey Together *CB-TEEM* ministry. Those identified may include a lay mission developer already employed by the church, a person serving in an emerging ministry, or a person able to serve in a ministry setting without ordained pastoral leadership.

### **Settings for Ministry**

The synodical bishop will be aware of ministry needs in emerging ministries and ministry settings without ordained pastoral leadership. A Caminemos Juntos-Journey Together *CB-TEEM* prepared candidate may serve an emerging ministry, a new ministry start-up, or a re-development site that responds to the multicultural and evangelical outreach opportunities in the synod. A congregation that has been without ordained pastoral leadership for an extended time may also be an appropriate setting for a Caminemos Juntos-Journey Together *CB-TEEM* prepared candidate. These ministry settings include ethnic specific, multicultural, rural, inner city, and ministry with deaf communities.

### **Criteria for Candidates**

A person recommended for Caminemos Juntos-Journey Together *CB-TEEM* must be an active member of an ELCA congregation for a minimum of one year. The following criteria are to be considered for acceptance into the *CB-TEEM* program:

- discernment of a call to Word and Sacrament ministry within an ethnic specific, multicultural, deaf, urban or rural ministry setting
- prior ministry experience and a passion for mission within the context of the ELCA
- exceptional leadership skills
- normally, age 25 or older

## **Caminemos Juntos-Journey Together CB-TEEM Program Steps in Candidacy**

See [Appendix H](#) for Competency-Based TEEM Program Process Flowchart  
Candidacy Resources are available on the ELCA website [here](#).

A TEEM candidate is encouraged to explore both Wartburg Theological Seminary of the ELCA TEEM options (Classic and Competency-Based) and begin applying for admission to the program of their choice.

Candidates for the Caminemos Juntos-Journey Together *CB-TEEM* process must be granted Entrance by a Candidacy Committee and recommended for *CB-TEEM* by the synodical bishop.

For full acceptance (a complete admissions folder) we'll collect:

1. Application
2. Essay
  - You may use the same one you submit to your candidacy committee for Entrance to candidacy. You may send to [TEEM@wartburgseminary.edu](mailto:TEEM@wartburgseminary.edu)
3. References from pastor and layperson
  - The reference forms are emailed to the references you listed in your application.
4. Letter from your Bishop to ELCA Candidacy recommending you and your site for CB-TEEM
  - You or your synod may send to [TEEM@wartburgseminary.edu](mailto:TEEM@wartburgseminary.edu)

5. Letter back to your bishop from ELCA Candidacy accepting you and your site for CB-TEEM
  - You or your synod may send to TEEM@wartburgseminary.edu
6. Transcripts from any undergrad work you've done
  - The college or university sends to Wartburg or Admissions@wartburgseminary.edu.
7. Entrance decision by your synod's candidacy committee
  - You or your synod may send to TEEM@wartburgseminary.edu
8. Site application
  - When your ministry site is officially designated by your bishop, this is a form Wartburg will give to you and you fill it out with the lay leadership of your ministry site (like the church council). It is an exchange of information about what it means to host a CB-TEEM student during the CB-TEEM program.

**1. Acceptance into Caminemos Juntos-Journey Together CB-TEEM by the ELCA Congregational and Synodical Mission Unit**

After review of the documentation, the ELCA Director for Candidacy sends a synodical bishop and the Candidacy Committee a written notification of acceptance or rejection into Caminemos Juntos-Journey Together *CB-TEEM* with copies to the candidacy leadership manager. Candidates not accepted into Caminemos Juntos-Journey Together *CB-TEEM* may continue the candidacy process by applying for admission into a Master of Divinity program at an accredited seminary.

**2. Competency Assessment Panel (CAP) & Student Assessment Team (SAT)**

Following notification of a candidate's acceptance into the Caminemos Juntos-Journey Together *CB-TEEM* process, the Candidacy Manager or a member of the candidacy staff normally convenes a Competency Assessment Panel (CAP) with faculty from Wartburg Theological Seminary or a representative of the Caminemos Juntos- Journey Together CB-TEEM program curriculum.

Members of the Panel include:

- The TEEM candidate
- The appointed seminary Academic Advisor and another ELCA seminary partner
- The bishop's designated staff person and/or a member of the synod Candidacy Committee
- A Regional Candidacy and Leadership Manager
- A representative from the candidate's ethnic community, or for lay mission developers contracted by the synod, the area Mission Director.

The Competency Assessment Panel will explore with the candidate their understanding of Lutheran theology and commitment to the teachings of this church. Based on this assessment, a plan of study will be developed that strengthens the basic competencies needed for ministry and mission in this church.

As a competency-based theological education program, Caminemos Juntos-Journey Together *CB-TEEM* includes a Student Competency Assessment Team (SAT). This team

assesses the scope of the five program competencies that integrate all the essential competencies needed for ministry and mission proposed by the ELCA candidacy handbook. Students are accompanied throughout the program by this Competency Assessment Team, composed of a faculty advisor, a site supervisor (a pastor nominated by the candidacy committee), and a mentor (a CB-trained pastor associated with Caminemos Juntos-Journey Together CB-TEEM program). Together, this team is responsible for adapting the program to meet the needs of both the students and the context in which they serve. In addition, the teaching advisor is the primary person responsible for attending to the aspects of the curriculum related to Knowledge. For example, the site supervisor (also known as the internship supervisor), who is "on the ground" and closest to the student and their ministry context, is primarily responsible for attending to the Doing aspects. In addition, the mentor who convenes a group of students (mentoring group) regularly, engaging with the group and its members in personal and spiritual formation, is the primary person responsible for the Being.

The recommendation at the beginning of the program is a bi-weekly review with a monthly conversation. At critical times, monthly discussions could include the Coordinator of the Caminemos Juntos- Journey Together CB-TEEM program and a representative of the student's Candidacy Committee.

### ***Competencies for Ministry and Mission Examined by the CAP and the SAT exam of Caminemos Juntos-Journey Together CB-TEEM***

The Competency Assessment Panel's evaluation of a candidate's competency for rostered ministry includes assessment of an understanding of Lutheran identity as witnessed within the candidate's context, as well as an ability to integrate the basic competencies necessary for rostered service in the ELCA. Those include:

1. biblical knowledge and understanding
2. basic understanding of theology/ethics
3. knowledge of Christianity in the United States
4. ability to understand and communicate the teachings of the Lutheran church
5. evangelism/stewardship/worship
6. pastoral care skills
7. knowledge of ELCA church polity and ecclesiology

The educational methodology of Caminemos Juntos-Journey Together CB-TEEM favors a positive result of the evaluation carried out by the CAP. Program activities focus on five Formative Competencies that have already incorporated the seven essential competencies for rostered in the ELCA and make them evident in practice. The Caminemos Juntos-Journey Together CB-TEEM SAT assesses the program's competencies at the end of each module. The five Formative Competencies and their description are:

#### ***A - Biblical Knowledge and Interpretation***

Candidates demonstrate fluency in the Christian Scriptures as a means of God's self-revelation and can appropriate the tension of distance and immediacy within faith in Jesus Christ by interpreting Scripture theologically for practice and teaching.

This Competency incorporates the Biblical Knowledge and Understanding competencies from the ELCA Candidacy Manual.

### ***B – Pastoral Formation and Sacramental Leadership***

Candidates manage their emotional and social well-being, engage in various pastoral responsibilities, and demonstrate the skills to plan and lead the faith community in worship. This Competition incorporates evangelism, stewardship, and worship competencies from the ELCA Candidacy Manual.

### ***C - Faith in Jesus Christ and Theological Knowledge***

The candidate, out of personal trust (faith) in Jesus Christ, articulates the confession of the Church of the Triune God centered on the self-revelation of God in Jesus Christ and demonstrates an ability to translate that confession contextually and interculturally. This Competency incorporates the competencies for Basic Knowledge of Theology and Ethics and Knowledge of Christianity in the United States from the ELCA Candidacy Manual.

### ***D - Discipleship and Christian Living***

The candidate recognizes the complexities of practicing Christian discipleship in the plurality of contemporary worlds and demonstrates the ability to invite people to visualize and practice their active faith in the love of neighbor and enemy. This Competency incorporates the Competency of the Ability to Understand and Communicate the Teachings of the Lutheran Church from the ELCA Candidacy Manual.

### ***E – Congregational Vitality and Community Organizing for Intercultural Leadership***

The candidate employs congregational vitality and community organizing practices with cross-cultural intelligence to lead in context. This Competency incorporates the Pastoral Care Skills and Knowledge of Ecclesiology and Church Politics competencies from the ELCA Candidacy Manual.

The Student Assessment Team (SAT) of Caminemos Juntos-Journey Together CB-TEEM verifies that the student has developed the skills for each module by completing the proposed activities. Please note that all program resources include bilingual material (English-Spanish), making it easier for candidates to study in their first language.

The SAT's evaluation of the program's competencies fulfills a *training* purpose. It allows the candidate to be more prepared to respond to the competency evaluation panel (CAP) in what corresponds to the competencies required by the candidacy manual of the ELCA. Although Caminemos Juntos/Journey Together CB-TEEM is a holistic theological formation program, the CAP determines if other programs that embrace the literary and religious contributions of the candidate's own culture are necessary for the candidate. As well as reflect on the richness of diversity in the church today.

### **3. Supervised Clinical Ministry**

Clinical Pastoral Education (CPE) continues to be an important model for the development of pastoral care skills for ministry and is expected of all candidates seeking rostered ministry. When the ministry being served would be negatively affected by the candidate's absence, the Candidacy Committee may explore alternative programs that provide for the development of these pastoral care skills. Any alternative program must meet the criteria and be approved by the synod and seminary program.

CPE is a method of theological education whereby a student learns pastoral skills under the direct supervision of a certified chaplain and in a process of group reflection. CPE provides a



learning environment for the development of sensitivity to theological and psychological concerns of persons in crisis and offers a nurturing milieu for growth in self-understanding and pastoral identity on the part of the student. The primary learning group usually consists of five to seven students and one trained chaplain supervisor who is an ACPE Certified Educator.

Typically, CPE occurs in a clinical setting, such as a general medical hospital, psychiatric hospital or correctional institution. Some congregational-based or virtual programs are also available. Many CPE programs require full-time involvement (five days a week, eight hours a day, for eleven weeks) plus on-call duty. Some part-time, extended programs are also available, which allow Caminemos Juntos-Journey Together *CB-TEEM* candidates to combine clinical experience and parish service. Extended units often provide the best fit for *CB-TEEM* candidates.

Caminemos Juntos-Journey Together *CB-TEEM* candidates are expected to locate and enroll in a certified CPE program near their ministry setting. It must occur during the program's modules 1 or 2. Assistance is generally available through synodical candidacy committees, and information is available on the CPE website at [www.acpe.edu](http://www.acpe.edu) or check [Wartburg's TEEM Clinical Program](#) – CPW (Clinical Program of Wartburg) information.

Wartburg Theological Seminary does offer an alternative clinical program called the Clinical Program of Wartburg (CPW). This alternative program is by application only, with a limited number of students selected each time. This program is guided by ACPE standards, but adopted for this format as education that Wartburg is using in lieu of accredited CPE, for persons in special situations with permission of the candidate's candidacy committee. All clinical experience will be done through visits made by the students in their local community, with weekly group interactions through interactive technology. The unit will begin with a mandatory formation retreat and end with a mandatory evaluation retreat. This program through Wartburg is not ACPE-Accredited but is led by an ACPE-accredited CPE supervisor. CPW is equivalent to a half-unit of CPE. The CPW program is typically about 11 weeks in duration.

#### **4. Endorsement**

At the appropriate time, typically following the CPE at the end of Module 2, the candidacy committee will schedule an Endorsement Interview with the candidate and their academic advisor. This may also be in the form of a second CAP. Normally, the Endorsement will follow CPE. The candidate will prepare the Endorsement essay and provide this to a synod candidacy committee and seminary academic advisor.

#### **5. Internship**

The candidacy committee and ELCA seminary, in agreement with the candidate's Competency Assessment Panel, will determine the timing and nature of the internship. According to the JT-CB TEEM program methodology, the internship must occur between Module 3 and Module 8 (1 to 2 years, depending on the student's pace in the program). Typically, an internship is a supervised learning opportunity at the candidate's ministry site. Each supervisor appointed to a Journey Together student's internship must receive appropriate supervisory training from the seminary. The program coordinator will offer online training for competency-based education supervision.

Wartburg's Contextual Education office has prepared a separate TEEM Internship Guide which should be accessed before a student begins planning for internship, since this section about internship provides just a brief overview. The [TEEM Internship Guide](#) is available on the Seminary website as a PDF or on MYWTS at: [Internship Handbooks](#).

Internship timing for TEEM students is generally determined at the initial CAP.

The purpose of internship is to aid the formation of the candidate for Word and Sacrament ministry through an intentional process of reflection and evaluation focused on particular learning goals identified in the internship Learning Service Agreement (LSA). While interns provide important leadership for the mission of the congregations in which they serve, the primary focus of internship is an intentional action-reflection model of learning on the part of the intern. Thus, congregations that serve as internship sites undertake a ministry of teaching, collaborating with synods and seminaries in the formation of a candidate for ordained ministry in the Church.

Because TEEM candidates provide pastoral ministry of Word and Sacrament within congregational ministry sites for which their candidacy is intended, TEEM internships normally occur within those same sites. When and where this happens, all parties involved—candidates, congregations, supervisors, synods, candidacy committees, and the seminary—must be very intentional to ensure that the integrity of the internship as a learning process for the candidate is realized. The period of internship requires a different character of relationship between a candidate and congregation(s) than that which will have become familiar prior to internship. TEEM candidates fulfill a pastoral role within the congregations they serve; during internship, congregations must learn to exercise a critical teaching role in relation to the candidate they have already come to regard as their pastor.

The spiritual gifts affirmed in baptism—including wisdom, understanding, counsel and knowledge—are necessary on the part of congregational members as they undertake to help prepare their intern for ordained pastoral leadership and ministry.

Although *Caminemos Juntos-Journey Together CB-TEEM* includes supervision through all nine modules, internship supervision (1 to 2 years, depending on the student's pace in the program) remains within the guidelines of the two supervisor evaluation forms required by the ELCA and synodical candidacy committees.

*Caminemos Juntos-Journey Together CB-TEEM* suggests doing the two forms in the following order of the program: Form one at the end of the 5th module. Form two at the end of module 8th. It does not pretend to be mandatory and can be agreed upon with the CAP and the Seminary's Contextual Education and Internship office.

The educational methodology for developing competencies in the *Caminemos Juntos-Journey Together CB-TEEM* ensures that the candidate remains in their ministry. Academic flexibility and learning activities prevent the candidate from needing to be absent from the ministry they serve.

To supervise properly, all internship supervisors must receive adequate training from the Seminary. The program coordinator will contact a supervisor nominated for *Caminemos Juntos-Journey Together CB-TEEM* students to facilitate the Competency-Based supervision training and receive the methodological guide.

Wartburg Seminary strongly recommends that the internship supervisor shall be someone other than the TEEM pastor mentor.

#### **6. Approval and First Call Process**

Upon successful completion of the candidate's program of study, the Competency Assessment Panel may act on behalf of the seminary faculty in making an Approval recommendation to the Candidacy Committee (form D). The candidate's CAP reconvenes, meets with the candidate, and makes a recommendation to the candidacy committee, or the seminary faculty meets with the student and makes an Approval recommendation to the candidacy committee. The candidate will provide completed internship evaluations and the Approval essay to the synod candidacy committee and seminary academic advisor. The candidacy committee follows the regular First Call Process. Forms and guidelines are available at:

<https://www.elca.org/Our-Work/Leadership/Vocation-Become-a-Leader/First-Call>.

#### **7. Seminary Residency**

Caminemos Juntos/Journey Together *CB-TEEM* is an educational model based on comprehensive training competencies (Know, Do and Be) that require the candidate to serve in a ministerial position during the preparation program. The program is entirely online and contemplates an educational model according to the needs and circumstances of the church in today's world. Therefore, the program's residency component is exceptionally carried out during online meetings with the program's student assessment team (SAT).

## **Caminemos Juntos-Journey Together CB-TEEM Application Requirements**

- 1) Application – “Apply Now” link on right side of the WTS Admissions site:  
<https://mywts.wartburgseminary.edu/ICS/Admissions/>
- 2) Official transcripts from all institutions of higher education (if applicable)
- 3) A copy of the letter from applicant’s bishop recommending the candidate to the TEEM program (which is also forwarded to the ELCA Director of Candidacy)
- 4) A copy of the letter from the ELCA Director of Candidacy accepting the bishop’s recommendation
- 5) A copy of the applicant’s positive Entrance decision
- 6) Two references:
  - a) Applicant’s pastor
  - b) Lay member from applicant’s congregation
- 7) Autobiography/Candidacy Essay
- 8) TEEM Ministry Site Application

For more information or questions, please contact the Admissions office at WTS:  
[admissions@wartburgseminary.edu](mailto:admissions@wartburgseminary.edu), 563-589-0203 or Carrie Greenquist-Petersen,  
Director for TEEM and Certificate programs:  
[cgreenquist-petersen@wartburgseminary.edu](mailto:cgreenquist-petersen@wartburgseminary.edu), 563-589-0336.

## WTS Caminemos Juntos-Journey Together CB-TEEM Curriculum

The WTS Caminemos Juntos-Journey Together *CB-TEEM* curriculum is designed for completion in three years but may be accelerated or extended according to the needs, preferences, and circumstances of *CB-TEEM* candidates. An extended program should normally not exceed seven years for completion from start to finish, unless specific action is taken by the faculty and student's synod candidacy committee to extend this for a student. Typically, one or two online modules are taken each semester in the fall and spring, and an optional module during the summer. Caminemos Juntos-Journey Together is a Competency-Based program. Therefore, if the candidate has some classic TEEM courses, this CB-TEEM program cannot validate them since all the activities are based on developing the program's five Formative competencies rather than merely content. Exceptionally, that candidate could receive a discount in the payment of one or two modules of the program as determined by the academic dean and the administrators of WTS. In addition, candidates requesting said discount must submit copies of the course syllabi to the Academic Dean, all assigned written work with qualification and evaluation included, and transcripts if applicable.

All modules in the Caminemos Juntos-Journey Together CB-TEEM curriculum are non-degree, certificate courses, for which students receive either Full Credit or No Credit instead of a letter grade. To meet a CB-TEEM requirement, students must receive a Full Credit for their modules. If another grade is received, the student will need to retake the module. *Caminemos Juntos-Journey Together CB-TEEM candidates interested in completing a Masters degree following TEEM certification and ordination may opt to take degree courses to fulfill their TEEM requirements in order to ensure advance standing in a subsequent degree program.*

Caminemos Juntos-Journey Together *CB-TEEM* candidates must carry out **Nine** (9) modules according to the contents that refer to the Competencies to be developed.

- Module 1: The Word is Near to You.
- Module 2: Justification by Grace through Faith.
- Module 3: Faith Active in Love.
- Module 4: Faith comes through Hearing the Word.
- Module 5: We believe in One God.
- Module 6: Go in Peace. Serve the Lord.
- Module 7: Come, Holy Spirit.
- Module 8: For Freedom, Christ has set You Free.
- Module 9: Go, Therefore!

The description of each module can be seen in the [Appendix A](#) of this Guide.

In addition to the nine modules of the Caminemos Juntos-Journey Together CB-TEEM, Wartburg's *CB-TEEM* curriculum includes:

- Tutoring on Competency-Based Theological Education in collaboration with your Synod
- One unit of Clinical Pastoral Education (CPE) or *CPW*
- Internship
- Boundary Training (most often completed in your home synod)

## **Competency-Based Theological Education & Caminemos Juntos at WTS**

Wartburg Theological Seminary has done thoughtful, critical, and intelligent work on the importance, potential, and effectiveness of competency-based theological education for the ELCA's TEEM (Theological Education for Emerging Ministries) program. This understanding goes hand in hand with the value of collaborative learning, a commitment aligned with how Wartburg embodies theological education. Through Caminemos Juntos-Journey Together CB-TEEM, we are changing the established paradigm of believing that the Seminary curriculum is primarily about learning theological content. We seek a theological education that contributes to the formation process for the vocation of pastoral ministry, that is, the life of the believer, the Christian leader, and the pastor.

Based on this approach, we have developed five core competencies using problem-based and project-based learning models. They are:

1. Biblical knowledge and interpretation.
2. Pastoral formation and sacramental leadership.
3. Faith in Jesus Christ and theological knowledge.
4. Discipleship and Christian life.
5. Congregational Vitality and Community Organizing for Intercultural Leadership.

In addition, we have designed an activity-based curriculum that encourages and trains students to reflect critically on their knowledge, skills, and abilities ([Appendix B](#)).

Students seeking to acquire these competencies can increase and value their abilities as Christian leaders. We believe this goal is achieved as students work on their engagement with theological wisdom in context.

We understand that competency-based theological education will not magically solve congregations and church challenges. However, it enhances the sense of call and the effectiveness of ministerial and pastoral work. To accomplish this, we value the gifts brought by a mentor, supervisor, and faculty advisor as members of an assessment team who collaborate in this approach to seminary work by providing motivational support to the student.

In this way, the student's educational process becomes a permanent formative evaluation that helps them integrate knowledge through actively developing skills.

## Why and What for a Theological Education Based on Competencies

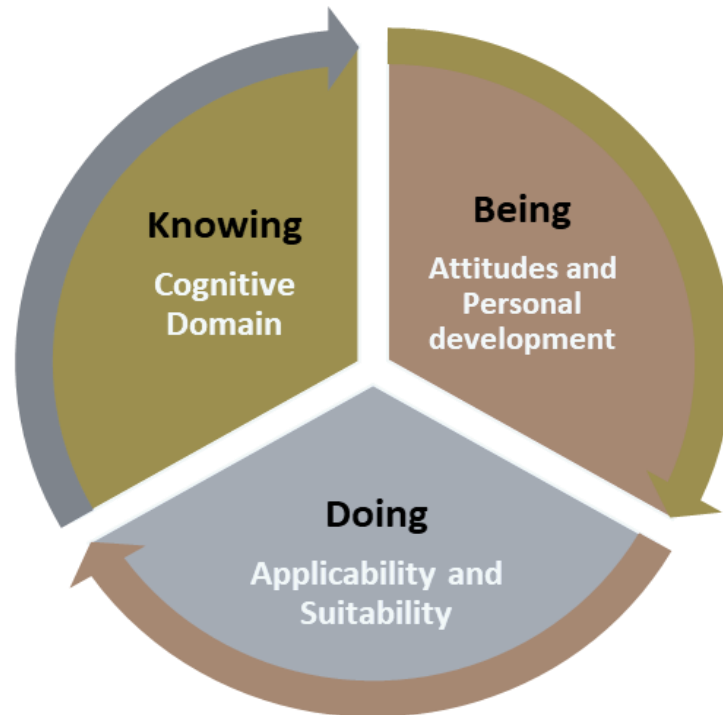
*Competency-Based* Education is an apprenticeship philosophy of education that values learning in context by means of the repeated rhythm of praxis and reflection. As language and culture play critical roles in the formation of head, heart, and hands for ministry, the Caminemos Juntos-Journey Together *CB-TEEM* program will be available fully in the candidate's first language. The program will launch with parallel tracks in English and Spanish.

Understanding-for-formation is informed by knowing, doing, and being and is built upon theoretical and practical knowledge that people acquire before, during, and in reflection upon praxis. It is life-giving for ministers and candidates for ministry to be engaged regularly in renewing their minds, reflecting upon practice, and tending to their personal wellbeing. The competency-based way of formation is built upon this wholistic premise to encourage the candidate to muscle memory for being life-long learner.

**Knowing.** Students are expected to demonstrate fluency with the fundamental content of Christian scripture and tradition and demonstrate an ability to integrate this content faithfully and contextually with the ministry to which they are called. There are fundamental and normative ideas and stories with which every minister of Word and Sacrament should be conversant in order to serve faithfully within the tradition. Students are expected to know these and demonstrate an ability to share these ideas in contextually and culturally appropriate ways.

**Doing.** Students are expected to practice the arts of ministry taking seriously the traditions which undergird and inform them while thinking critically about the practice in relation to their local context and embodying the practices faithfully. The primary objective here is to improve the skills, abilities, and aptitudes of candidates to ministry, guiding them in good practices and better work methods. It is important that candidates are able to function at a faithful, professional level. A goal is to integrate knowledge and praxis to form effective pastoral leaders. Know-how (the intersection of knowing and skill) is a necessary aspect of formation for ministry. The goal is that all candidates reach an expected aptitude for the doing of pastoral ministry, including having an awareness of the traditions which undergird and inform the practices while thinking critically about the practice in relation to their local context and embodying the practices faithfully.

**Being.** Students are expected to integrate their biblical and theological knowledge and to practice the arts of ministry in ways that form and inform their sense of self as a human being, their self as a Minister of Word and Sacrament, and their self in relation to community of faith and the wider world. Being a professional minister is not limited to knowing content and having certain skills. It is as much about forming the whole person as servant leader. Knowing how to be takes seriously the fact that human beings are complex. Formation in being takes seriously the spiritual, emotional, and relational nature of human beings both as individuals and individuals in community. While doing takes aptitude seriously, being addresses attitude and in so doing the formation of personal character.



## Learning Communities

Three primary formative communities will accompany the student throughout their program: local parish (with the site supervisor), student assessment team (SAT), and mentor group.

## Characteristics of Competency-Based Learning in Theological Education

Competency-based learning, both in the secular academic field and in the pastoral one, is based on two fundamental points established for an educational model:

- 1. Student-Centered.** The first responsibility for learning belongs to the students, who must diligently follow guidelines, and pursue education and formation for ministry.
- 2. Application.** The fundamental objective is not solely in mastering the contents but in the teaching-learning process, where students apply what they have learned.

Theological education must go beyond the academic context and engage directly with students' congregational and community contexts. For example, Caminemos Juntos-Journey Together *CB-TEEM* makes this possible by making a difference in forming candidates for the ministry of Word and Sacrament in the church.



## **Key Ideas for Competency-Based Education**

1. The term competency arises as a consequence of the limitations of traditional teaching and learning.
2. Competencies must identify what a person needs to respond to problems that arise in different areas of life through actions that involve attitudinal, procedural, and conceptual components.
3. Competencies and knowledge are not antagonistic but necessarily complementary, since any competence implies knowledge, skills, and attitudes.
4. Teaching competencies implies using forms of teaching that are consistent in responding to situations, conflicts, and problems close to real life. It employs a complex process of personal construction with exercises of progressive difficulty and appropriate aids according to the various characteristics of the students.
5. There is no proper methodology for teaching competencies, but there are general methodological conditions such that this teaching must have a global approach.
6. Knowing the degree to which students have acquired mastery of competence is a complex task, since it implies starting from problem situations that simulate real contexts and analyzing each of the components of the learning objectives of a particular competence through formative evaluation.

## **How Does a Student Learn from Caminemos Juntos-Journey Together CB-TEEM?**

When we research competency-based approaches to learning, we see that great emphasis is placed on the capacity of the student to apply knowledge and resolve situations. There is some confusion and many questions, such as: What should be prioritized? First the knowledge and then the competencies? Where are the theories? Will the classes be only practical?

This learning model is not simply about theory or practice, but about the student's ability to gain theological knowledge, be reflective, and then be able to solve problems. This means learning to be a competent Christian.

In this way, both theory and practice remain important, since existing approaches make us competent to explain and resolve situations. But without practice, knowledge remains detached. Theologically speaking, this means that the Word of God and theological knowledge understood and stored in our memory are abstract if we do not make our learning happen and give it life through our actions guided by the Holy Spirit.

The Caminemos Juntos-Journey Together program helps students master five competencies in a didactic of learning to learn, that is, applying what they have learned. Everything in these competencies is in harmony with the Twelve Pastoral-Diaconal Practices and the Loehe legacy constitutive of the identity of Wartburg Theological Seminary.

The conclusion of each module is marked by an integrative project that looks forward to integrating the student's work in the module with their service in the local parish. Each integrative project tends to ask a different question, cleverly called the integrative project question ([Appendix C](#)). The project, embedded in the regular weekly rhythm of the student's ministry in the parish (e.g., a sermon, parish education, worship, etc.), is the opportunity for the student to integrate the objectives module learning in a single event (preparation, event, reflection). In addition, the student will sustain the integrative project in conversation with the student evaluation team (SAT).

## **The Five Competencies of Caminemos Juntos-Journey Together CB-TEEM**

Wartburg Theological Seminary maintains an ongoing commitment to providing quality theological education under the church's needs and the world's demands. WTS has designed Caminemos Juntos-Journey Together under that educational perspective, understanding that the objective of a competency-based system is to train people prepared for future challenges. And also empower students with knowledge and skills in various fields and fields of study in a flexible and contextualized educational program more tailored to candidates for the ministry of Word and Sacrament of the ELCA. In theory, seminary education should respond to the needs of different communities and congregations. Therefore, theological education must provide future pastors with skills to adjust adequately to the different contexts or places of pastoral work. That has been the discernment and the reflective work that WTS has carried out to formulate the formative competencies of Caminemos Juntos-Journey Together *CB-TEEM*. The explanation for each of the five program competencies is as follows.

### **A - Biblical Knowledge and Interpretation**

This competency will lead the student to demonstrate fluency in Christian Scripture as the means of God's self-revelation. It will enable them to grasp, within faith in Jesus Christ, the tension between distance and immediacy when interpreting Scripture theologically to preach and teach.

### **B – Pastoral Formation and Sacramental Leadership**

This competency will teach the students how to manage their emotional and social well-being. It will enable them to be involved in the different pastoral responsibilities by developing skills to plan and lead a faith community in worship properly.

### **C - Faith in Jesus Christ & Theological Knowledge**

This competency will lead the students to evaluate themselves spiritually and from a personal trust (faith) in Jesus Christ to know how to express the confession of the Church of the Trinitarian God centered on the self-revelation of God in Jesus Christ. Therefore, demonstrating the ability to translate that confession contextually and interculturally.

### **D - Discipleship and Christian Living**

This competency will lead the student to recognize the complexities of practicing Christian discipleship in the plurality of the contemporary world and will train them to develop skills to invite people to visualize and practice their active faith in love for their neighbor and enemy.

### **E – Congregational Vitality & Community Organizing for Intercultural Leadership**

This competency will lead the students to strengthen their critical mentality to know how to use practices of congregational vitality and community organizing with intercultural intelligence. In addition, it will train them to understand how to develop mission strategies with analysis skills and contextual recognition.

In short, competencies promote the development of skills and abilities in the individual's Knowing, Doing, and Being, which would lead us to speak of someone "competent." Those kinds of people can transfer what they learn, but they also can solve problems in specific situations, according to the new knowledge acquired. From this, as stated, we could deduce that we have a student whose top quality should be their autonomy in the pursuit of learning. But, to achieve this, it must be accompanied by an educational model oriented toward the growth or construction of knowledge and not based on the old schemes of its mere accumulation.

## **Characteristics of the Activities of Caminemos Juntos-Journey Together CB-TEEM.**

For the development of the competencies established for the program, Caminemos Juntos/Journey Together *CB-TEEM* proposes activities based on strategies that promote:

- A.** Creativity - to elaborate something new with the knowledge acquired.
- B.** Initiative - to act in specific situations and make decisions.
- C.** Critical thinking - which invites us to reflect under our own criteria.
- D.** The ability to face a problem by positively seeking solutions and then assessing the risk involved in the decisions made.
- E.** Intercultural and inclusive awareness, proposing a horizontal dialogue based on respect for cultural diversity and the promotion of healthy coexistence in a context.

Finally, through this competency-based educational initiative, Wartburg Theological Seminary hopes, following its mission and vision, to continue promoting a community of responsible students committed to their theological learning. It is the formation of Competent leaders who know, do, and are Church according to the gospel message of Jesus Christ. In other words, at WTS, we consider that the Church of the future must teach us to believe, know beliefs, know how to do things or actions, and live-in communion, which is summarized in "Learning to know how to be authentic believers and Competent Christians."

## **The Caminemos Juntos-Journey Together CB-TEEM Online Modules and the use of the Electronic Device of the Program**

### **What equipment do I need to take online modules?**

All students in the program will have online access to the WTS Brightspace platform. When the student requires it, the program will provide them with an electronic device (preferably a laptop) configured with the software and virtual tools necessary for the program. The electronic device will be sent to the student's home once the respective ownership responsibility form has been filled out ([Appendix G](#)). The electronic device must be returned in perfect condition at the end of the program.

### **How do I take modules online?**

All WTS Caminemos Juntos-Journey Together *CB-TEEM* online modules are hosted on *Castle Commons*, the seminary's web-based platform located at: <https://wartburgseminary.brightspace.com/d21/home>. During the registration process all students will be enrolled automatically into individual module sites. There you can find everything you will need to participate in the **online** module. All currently enrolled modules are displayed on a student's homepage once they've logged in using their *Castle Commons* account.

If you have any questions about online modules or access through *Castle Commons*, please contact the Helpdesk at [helpdesk@wartburgseminary.edu](mailto:helpdesk@wartburgseminary.edu).

### **What if I don't know much about technology, computers, or online learning?**

WTS provides a variety of resources and support. For Caminemos Juntos-Journey Together *CB-TEEM* online modules, the first person to ask is always the program's coordinator Rev. Edy Santos [esantos@wartburgseminary.edu](mailto:esantos@wartburgseminary.edu). If needed, they can always refer you to Helpdesk, we're here to help! Our staff is willing to provide one-on-one tutorial support on all our resources and platforms.

## **Learning Communities of Caminemos Juntos - Journey Together CB-TEEM**

Caminemos Juntos-Journey Together *CB-TEEM* flows through nine modules, providing a holistic roadmap towards meeting the five competencies and associated learning outcomes. Throughout the process, the student will be immersed in three primary formative learning communities accompanying the student throughout their program: the local parish, the assessment team (SAT), and group mentoring. Due to the dispersion of the communities, participants will require guidance and training about role responsibilities for accompanying the student throughout the program. For example, both the supervisors and the mentor of the program have their guide/manual as support material and monitoring of the student's activities.

As with all students invited to pursue theological education for emerging ministries as an alternate path to ordination in the ELCA, students in this program are attached to a local parish. While situations vary from placement to placement, the student normally has a pastoral leadership role in the parish under the supervision of a local pastor (a.k.a., site supervisor), who will serve on the student's assessment team.

An auxiliary resource (e.g., Video conferencing) will be provided to the local congregation to assist them in taking on the role and responsibility of being a learning community in service of the student and the wider church. It must be requested from the TEEM and certificate programs director of WTS.

Students are accompanied throughout the program by an Assessment Team (SAT), comprised of the student, a faculty advisor, a site supervisor, and a mentor. Together, this team is responsible for tailoring the program in ways that meet the needs of both the student and the context in which they are serving. The faculty advisor is primarily responsible for tending aspects of the curriculum related to knowing. The site supervisor (a.k.a., internship supervisor) being "on the ground" and closest in proximity to the student and their ministry context is primarily responsible for tending aspects of doing. The mentor who convenes a group of students (mentor group) on a regular basis engaging with the group and its individual members on matters of personal and spiritual formation is primarily responsible for being. Critical to the student's success is an open, trustworthy relationship among the people on the team and regular meetings to engage and evaluate the student's progress. The recommendation at the beginning of the program is a bi-weekly check-in with a monthly conversation. At critical junctures, monthly conversations could include the Director of the Caminemos Juntos-Journey Together *CB-TEEM* program and/or a representative of the student's Candidacy Committee.

The third community for the student is the mentor group. Convened by the CB-TEEM program mentor, these groups, which are composed of students who share the same language, are the opportunity to build collegiality with care towards the spiritual well-being of the student. Mentor groups will meet once or twice a month and will be made up of students in various places across the curriculum.

\*Although Caminemos Juntos-Journey Together *CB-TEEM* accompanies the assignment of a supervisor for the student and provides the duly instructed mentor for the theological education based on competencies, the candidacy committees decide if it is necessary to assign an extra local mentor for the student, likewise, in the case of the internship supervisor.

## Functions of the SAT of Caminemos Juntos - Journey Together CB-TEEM

<u>Faculty Advisor</u>	<u>Internship Supervisor</u>	<u>Mentor</u>
--Advise the candidate in the explanation and deepening of the different topics of the activities. --The candidate will agree with the faculty advisor on the meetings via Zoom to strengthen their knowledge. --Shape the Candidate's Knowing*	--Meeting with the candidate to accompany some of the activities. --Fill out the guide for monitoring the candidate's activities --Filling out the internship evaluation form is a fundamental part of their role. --Shape the Candidate's Doing*	--Meeting with the candidate to accompany some of the activities. --Fill out the guide for monitoring the candidate's activities --Provide spiritual accompaniment to the candidate whenever required --Shape the Being of the candidate*

Because of the distinctions between the roles of pastor mentor and internship supervisor, we strongly recommend that the two roles be filled by two different pastors—i.e., that a pastor mentor shall not also be the internship supervisor for the candidate he or she has been appointed to mentor. The pastoral formation of candidates is best served by involving a larger rather than smaller network of wise and experienced pastors in relationship with candidates.

Caminemos Juntos-Journey Together *CB-TEEM* is an online program. Therefore, the meetings between the mentoring pastor of the program and the candidate will be agreed to be held via Zoom, subject to availability and the frequency established by the program, which will avoid difficulties of schedules or distance.

We request that the candidates of Caminemos Juntos-Journey Together *CB-TEEM* provide the program director with the names and information of their extra mentor pastor -if they have one, to contact and inform them about the methodological characteristics of the program.

As has been referred to in this manual, there is a separate guide or manual for the supervisors and the mentor of the program. This material is specially prepared to instruct and guide competency-based theological education's characteristics and methodological and didactic

implications. They include the Twelve Diaconal-Pastoral Practices of the Wartburg Theological Seminary ([Appendix D](#)) and other supporting materials for competency-based supervision and mentoring, as can be seen in ([Appendix E & F](#)) of this Guide.

## Tuition and Financial Aid Information

### What are the tuition and fees for the Caminemos Juntos-Journey Together CB-TEEM program?

Please see Tuition and Fees at:

[https://www.wartburgseminary.edu/wp-content/uploads/2023/09/2023-2025\\_Catalog\\_WEB\\_VERSION\\_AsReleased\\_22Sep2023.pdf](https://www.wartburgseminary.edu/wp-content/uploads/2023/09/2023-2025_Catalog_WEB_VERSION_AsReleased_22Sep2023.pdf)

### Are there any other costs?

Each module will include expenses for the purchase of required books and/or other material. There are no additional fees associated with the program because it is entirely online, and there are no required campus visits. CPE does require additional tuition/fees payable to the host institution or program.

### How is payment made?

All payments for both programs are made through the WTS Business Office. WTS accepts payment of all types, including online payments via the MyWTS student portal. WTS establishes an account for each Caminemos Juntos-Journey Together *CB-TEEM* student, into which all payments are deposited and from which all debits are drawn. Each module is billed to the student's account on the first day of the module and payment is due upon receipt. Financial aid from synods, congregations, and scholarships are also deposited into the account of the student on whose behalf the aid is given.

### Is financial aid available?

Because the Caminemos Juntos-Journey Together *CB-TEEM* curriculum is a non-degree certificate program pursued on a part-time, self-directed basis, *CB-TEEM* students are not eligible for federal or Wartburg Seminary (institutional) financial aid and are therefore *not* required to complete financial aid forms. Caminemos Juntos-Journey Together *CB-TEEM* candidates are therefore encouraged to seek financial aid from synods, congregations, and other partners in their candidacy process.

ELCA Fund for Leaders scholarships are available for TEEM students. WTS Director for TEEM and CB-TEEM program coordinator can answer questions about fund for Leaders TEEM.

**NB**, Exceptionally, Caminemos Juntos-Journey Together *CB-TEEM* will offer a scholarship for students whose conditions and **specific ethnic** contexts are previously analyzed.

## Appendices

### **Appendix A: WTS Caminemos Juntos-Journey Together CB-TEEM Module Descriptions**

#### **TC-001.TEEM 2.0 WELCOME MODULE AND PROGRAM ORIENTATION**

This module welcomes the student and provides the necessary information to understand how to complete the online program and use the different tools. It also offers information on using the online seminary library, the campus offices, and the forms to fill out for the program's start.

#### **TC-011.TEEM 2.0 MODULE I: THE WORD IS NEAR TO YOU**

This module trains the student in the understanding, appreciation, and awareness of the Word of God made alive, both at a sacramental and existential level. Knowledge of the Gospels, the liturgical calendar, and the elements of worship are essential for the ministry of Word and Sacrament, which means developing competencies to identify Jesus Christ as the Word of God in all circumstances of life to think, live and minister in light of God's purposes for the church and the world.

#### **TC-021.TEEM 2.0 MODULE II: JUSTIFICATION BY GRACE THROUGH FAITH**

The doctrine of Justification is one of the fundamental teachings within Lutheran theology. This module allows the student to develop skills to deepen the understanding of Justification and justice from the doctrinal documents of Lutheranism. It also includes community organizing strategies that help to discern, contextualize, and put into practice this doctrinal teaching of the church.

#### **TC-031.TEEM 2.0 MODULE III: FAITH ACTIVE IN LOVE**

Historical origins of Scripture and its immediacy as the Word of God comprehend the value of its authority for faith and proclamation. This module contributes to developing skills for understanding God's Word as an act of love, always active in the message of the seasons of the annual liturgical calendar, the experience of Christian freedom, and the observations of the church in statements and notices for the actual society. Furthermore, students will be able to analyze the responsibility for those teachings by reflecting on the importance of the universal priesthood and the affirmation of baptism as forms of congregational vitality for faith active in love *with* and *from* the Scriptures.

#### **TC-041.TEEM 2.0 MODULE IV: FAITH COMES THROUGH HEARING THE WORD**

This module allows the student to understand the fundamental themes of the Hebrew Bible and the critical ideas about the real presence of Christ in the sacraments of the church and the importance of spiritual growth. As a strategy for that teaching, this module guides the student in the knowledge of emotional intelligence and the practice of horizontal dialogue as elements that lead to developing skills that help community organizing and intercultural leadership.

#### **TC-051.TEEM 2.0 MODULE V: WE BELIEVE IN ONE GOD**

Doctrinal identity represents the set of truths of faith that we profess. This module's focus helps clarify the theology about the Triune God, His mysteries, His revelation in Jesus Christ,



and His spiritual action historically declared in the Creed of the church. Additionally, the study of the theology of the prophet Isaiah and the knowledge of the means of grace included in this module will help the student to develop a critical awareness of their Christian commitment so that their skills are strengthened in the face of the challenges of adaptive leadership, especially in multicultural communities.

#### **TC-061.TEEM 2.0 MODULE VI: GO IN PEACE. SERVE THE LORD**

Going in peace and serving the Lord implies competence in especially controversial topics such as the apocalyptic genre and ethics. The first part of this module made an introductory study of the apocalyptic genre and the interpretation of the "good news" of the Apocalypse for us today. The second part of the module presents an explanation of ethics from a Lutheran perspective, emphasizing emotional balance and willingness to serve others. In addition, it includes activities that promote advanced competency in congregational vitality.

#### **TC-071.TEEM 2.0 MODULE VII: COME, HOLY SPIRIT**

The importance of the ministry of the Holy Spirit, referred to by Christ as the "Paraclete (Advocate)," is proper and exclusive of John's gospel. This module trains the student to understand John's gospel and analyze how the Holy Spirit gives spiritual gifts. Likewise, this module proposes activities for developing competencies that favor spiritual awareness, community organizing guided by the Spirit for effective results, and understanding the Spirit's action in the organization of the ELCA, its policies, procedures, and agreements.

#### **TC-081.TEEM 2.0 MODULE VIII: FOR FREEDOM CHRIST HAS SET YOU FREE**

This module explores the theme of Christian freedom based on Paul's appeal to the Galatians to maintain their freedom in Christ and walk according to the Spirit. From understanding freedom in Christ, the student will develop skills for an updated comprehension of the Lutheran confessions, the theology of the cross, and the preaching of justice through the recognition of the oppressed and needy. Complementary to Christian freedom, this module offers training on administration and stewardship of the church, emphasizing the importance of planning and defining goals for efficient ministerial work.

#### **TC-091.TEEM 2.0 MODULE IX: THEREFORE, GO!**

Biblical knowledge favors the interpretation of the mystery of the Trinity of God and clarifies the understanding of the Great Commission that Jesus Christ makes us from the gospel. This module takes several ideas from previous modules and integrates them into church themes such as the body of Christ, Lutheran identity, and evangelism. The final purpose of this module is to strengthen the student's competent character for an efficient exercise in the ministry of Word and Sacrament with skills of intercultural competence, congregational vitality, and community organizing.

## Appendix B: Caminemos Juntos-Journey Together CB-TEEM Curriculum Framework

Module	Competencies	Learning Outcomes (LO)	Contents
1.  THE WORD IS NEAR TO YOU.	A. Biblical Knowledge & Interpretation	A.1.1 Demonstrate fluency in NT gospels—unity in diversity.	-Jesus Christ in the four canonical gospels -Introduction to the New Testament -The Theology of the Synoptic Gospels.
	B. Pastoral Formation & Sacramental Leadership	B.1.1 Appreciates the scriptural and historical roots of the Christian ordo. B.1.2 Leads worship in service of the gospel for the life of the world. B.1.3 Articulates what it means to be a pastor in Christ’s church.	-Evangelical Lutheran Worship -The liturgical lectionary -The Biblical Roots of Worship -The book of liturgy and canticle -Fundamental ideas about preaching -The call to the ministry of Word and Sacrament -ELCA Guidelines for the Ministry of Word and Sacrament.
	E. Congregational Vitality & Community Organizing for Intercultural Leadership	E.1.1 Demonstrates familiarity with the basic practices of congregational vitality.	- Wartburg Theological Seminary Mission Statement, Twelve Pastoral and Diaconal Practices, and “Loeche's Legacy and Wartburg Theological Seminary's Apostolic Calling for the Church and World in the 21st Century.”
2.  JUSTIFICATION BY GRACE THROUGH FAITH	A. Biblical Knowledge & Interpretation	A.2.1 Demonstrate fluency with Pauline epistles and themes.	-Discernment on Justification and Justice based on the Letter of Paul to the Romans -The theological emphasis of the Letter to the Romans and the Pastoral Letter of 1 Timothy
	C. Faith in Jesus Christ & Theological Knowledge	C.2.1 Understands the concepts and symbiosis of justification and justice. C.2.2 Can articulate the centrality of Jesus Christ to the Christian confession, including with reference to the Apostles’ Creed.	-Justification by faith and the sacrament of Baptism. -The Augsburg Confession. -The Theology of the Apostles' Creed -The Larger and Smaller Catechisms of Martin Luther.
	E. Congregational Vitality & Community Organizing for Intercultural Leadership	E.2.1 Demonstrates familiarity with the basic practices of community organizing.	-Fundamental elements of Community Organizing -The work of the ELCA in Community Organizing -The Role of Power in Community Organizing.

<p>3.</p> <p><b>FAITH ACTIVE IN LOVE.</b></p>	<p><b>A. Biblical Knowledge &amp; Interpretation</b></p>	<p>A.3.1 Appreciates the governing role of Christian scripture (norma normans) and the confession of the Triune God (regula fidei) for proclamation.</p> <p>A.3.2 Understands the tension between Scriptures' historical origins and its immediacy as God's Word, integrating both towards theology and proclamation.</p>	<p>-The liturgical calendar and its seasons of the year</p> <p>-Introduction to the Hebrew Bible</p> <p>-The Authority of Scripture for Faith and Proclamation.</p>
	<p><b>D. Discipleship &amp; Christian Living</b></p>	<p>D.3.1 Appreciates the relationship of faith and love (cf. Gal 5.6).</p> <p>D.3.2 Can articulate and appreciate the tension between the two theses in Luther's treatise, "The Freedom of the Christian."</p> <p>D.3.3 Demonstrates an ability to think critically about the evangelical heart of Christian discipleship.</p>	<p>-Christian Freedom and Discipleship</p> <p>-The ELCA Social Statement on Church in Society</p> <p>-Social Messages from the ELCA on Discipleship in a Democracy, Human Rights, and Immigration.</p>
	<p><b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b></p>	<p>E.3.1 Demonstrates intermediate competence in congregational vitality.</p> <p>E.3.2 Has the ability to relate to persons of various cultures without intimidation or paternalism, valuing them equally as members of the body of Christ.</p>	<p>-The Universal Priesthood and the Faith Life Initiative</p> <p>-The Affirmation of Baptism in Practice.</p>
<p>4.</p> <p><b>FAITH COMES THROUGH HEARING THE WORD.</b></p>	<p><b>A. Biblical Knowledge &amp; Interpretation</b></p>	<p>A.4.1 Demonstrate fluency in OT theological themes of creation, covenant, and exile.</p>	<p>-Fundamental themes of the Hebrew Bible: The Creation, the Covenant or Alliance, and the Exile.</p>
	<p><b>B. Pastoral Formation &amp; Sacramental Leadership</b></p>	<p>B.4.1 Tends to a regular practice of prayer.</p> <p>B.4.2 Can articulate and synthesize the notion that Christ is truly present in, with, and under the ordinary words of the sermon.</p> <p>B.4.3 Articulates the importance and has self-awareness of one's own emotional intelligence.</p>	<p>-Prayer and spiritual life</p> <p>-The real presence of Christ in the Lutheran understanding of the Sacraments</p> <p>-Emotional intelligence and ministerial leadership.</p>
	<p><b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b></p>	<p>E.4.1 Demonstrates intermediate competence in community organizing.</p> <p>E.4.2 Has the ability to attend faithfully to the thoughts, feelings, words, and actions of others as they communicate by engaging in horizontal dialogue.</p>	<p>-Community Organizing in practice</p> <p>-Intercultural communication and its importance in the church.</p>

<p>5.</p> <p><b>WE BELIEVE IN ONE GOD.</b></p>	<p><b>A. Biblical Knowledge &amp; Interpretation</b></p>	<p>A.5.1 Demonstrate fluency in OT theological themes of creation, covenant, and exile.</p>	<p>-Theology of the book of Isaiah -The theme of Redemption and Salvation in Isaiah.</p>
	<p><b>C. Faith in Jesus Christ &amp; Theological Knowledge</b></p>	<p>C.5.1 Demonstrates an understanding of the relationship of creation and redemption. C.5.2 Has working knowledge of Christian confession of the Triune God as exemplified by the Nicene-Constantinopolitan Creed (381 CE). C.5.3 Can express the critical role of the Holy Spirit in/for faith and the Christian witness. C.5.4 Articulates a sacramental theology informed by Luther’s understanding of the “means of grace.”</p>	<p>-The relationship between Creation and Redemption. -The mystery of the Trinitarian God and the Niceno-Constantinopolitan Creed -The Holy Spirit and his action in the church -The Sacrament of the Altar and the means of Grace.</p>
	<p><b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b></p>	<p>E.5.1 Demonstrates understanding and skill using the principles of Adaptive Leadership. E.5.2 Incorporates practices of intercultural awareness from congregational vitality and community organizing for ministry in the parish (both congregation and neighborhood).</p>	<p>-Adaptive leadership and its implications -Initiatives to spiritually lead a multicultural community.</p>
<p>6.</p> <p><b>GO IN PEACE. SERVE THE LORD</b></p>	<p><b>A. Biblical Knowledge &amp; Interpretation</b></p>	<p>A.6.1 Demonstrates fluency with Apocalyptic.</p>	<p>-Understanding the Book of Revelation</p>
	<p><b>D. Discipleship &amp; Christian Living</b></p>	<p>D.6.1 Demonstrates a curiosity about life and love in the world especially as it relates to the neighbor and the enemy. D.6.2 Can articulate the gospel in relation to contemporary ethics. D.6.3 Demonstrates the Christian attitude and disposition to serve the needs of others setting aside one’s own ego and not unduly focused on obtaining praise or recognition for self.</p>	<p>-The admiration and amazement for the action of God in history and daily life -Lutheran Ethics -Emotional balance and willingness to serve others.</p>
	<p><b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b></p>	<p>E.6.1 Demonstrates advanced competence in congregational vitality.</p>	<p>-Analysis, evaluation, and adaptation in changing communities -The relationship between Congregation and Community.</p>

7.  <b>COME. HOLY SPIRIT.</b>	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.7.1 Demonstrates fluency with and integration of John's Gospel in theology and proclamation.	-The Johannine theology. - Particularities of John's Gospel.
	<b>B. Pastoral Formation &amp; Sacramental Leadership</b>	B.7.1 Plans Christian worship in ways that are faithful to the tradition and resonant with the contemporary context. B.7.2 Demonstrates familiarity with ELCA policy and procedures, including full communion agreements. B.7.3 Understands the leadership structure of the ministry organization, the functions of the various components, and the minister's role in relation to these groups. B.7.4 Demonstrates a pattern of spiritual practice that enriches awareness of the divine, implements a plan for sabbath-taking, and builds mutual community with other ministry colleagues.	-Worship in Context -ELCA Policy and Procedures for the Ministry of Word and Sacrament. -ELCA Agreements on Full Communion -Model constitution for ELCA congregations -Spirituality and personal awareness for a healthy ministry.
	<b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b>	E.7.1 Demonstrates advanced competence in community organizing	-Community Organization in practice for effective results -Actions for positive change through Community Organizing.
8.  <b>FOR FREEDOM CHRIST HAS SET YOU FREE.</b>	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.8.1 Demonstrates fluency with and integration of Paul's Letter to the Galatians in theology and proclamation.	-The theology and message of the Letter to the Galatians
	<b>C. Faith in Jesus Christ &amp; Theological Knowledge</b>	C.8.1 Has a clear grasp of key Lutheran contributions to the church ecumenical as represented by the Lutheran Confessions. C.8.2 Can integrate a Lutheran theology of the cross in relation to the contemporary public witness of the gospel. C.8.3 Demonstrates an active concern for justice and recognizes the importance of advocating for those who are in need and are oppressed, as an expression of the N.T. gospels.	-The Lutheran confessions in the current church -The Lutheran theology of the cross for today's world -Preaching of justice from the gospel of Christ as recognition of the oppressed and needy.
	<b>E. Congregational Vitality &amp; Community</b>	E.8.1 Sets appropriate goals and makes detailed pastoral plans for	-Administration and Stewardship -Practical aspects of administration in the church

	<b>Organizing for Intercultural Leadership</b>	achieving those goals, allotting sufficient time for the work. E.8.2 Demonstrates a willingness to take initiative with ministry tasks and responsibilities without requiring constant supervision, understanding the proper balance of work and leisure.	-Goals and pastoral plans for an efficient administration.
<b>9. GO, THEREFORE!</b>	<b>A. Conocimiento e Interpretación Bíblica.</b>	A.9.1 - Demuestra fluidez y síntesis del Antiguo y Nuevo Testamento como testimonio del Dios Trinitario.	-The relationship between the Hebrew Bible and the New Testament -The Trinitarian God in the Scriptures.
	<b>D. Discipleship &amp; Christian Living</b>	D.9.1 Demonstrates a familiarity with the ELCA's Social Statements. D.9.2 Demonstrates an understanding of ecclesial identity and role as a spiritual leader in the community. D.9.3 Has the ability to recruit, train, and motivate others to serve as caregivers in the ministry organization and beyond.	-Relevant aspects of the ELCA Social Statements -The integrity of the church as the Body of Christ -Lutheran identity and evangelism.
	<b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b>	E.9.1 Integrates practices from congregational vitality and community organizing into ministry leadership with intercultural competence. E.9.2 Demonstrates the capacity to exercise discipline in one's personal life and habits, as well as in one's professional life.	-The relationship between Congregational Vitality and Community Organizing -The relevance of intercultural competence -The Competencies of the Caminemos Juntos-Journey Together program and its experience in the ministry of Word and Sacrament.

## Appendix C: List of Integrative Project Questions by Module

<p><b><u>Module 1</u></b> THE WORD IS CLOSE TO YOU.</p>	<p><b>Who is Jesus Christ for you?</b></p>
<p><b><u>Module 2</u></b> JUSTIFICATION BY GRACE THROUGH FAITH.</p>	<p><b>What does it mean that you are justified by grace through faith in Jesus Christ?</b></p>
<p><b><u>Module 3</u></b> FAITH ACTIVE IN LOVE.</p>	<p><b>How do you serve Jesus Christ?</b></p>
<p><b><u>Module 4</u></b> FAITH COMES TO HEARING THE WORD</p>	<p><b>What and why do we preach?</b></p>
<p><b><u>Module 5</u></b> WE BELIEVE IN ONE GOD</p>	<p><b>What does it mean that the Church confesses faith in the Triune God?</b></p>
<p><b><u>Module 6</u></b> GO IN PEACE. SERVE THE LORD</p>	<p><b>Why Are all Christians Both Gathered and Sent?</b></p>
<p><b><u>Module 7</u></b> COME, HOLY SPIRIT</p>	<p><b>Who is the Holy Spirit?</b></p>
<p><b><u>Module 8</u></b> FOR FREEDOM CHRIST HAS SET YOU FREE</p>	<p><b>What does it mean to be free in Christ?</b></p>
<p><b><u>Module 9</u></b> GO, THEREFORE!</p>	<p><b>What does it mean for the Christian and the Christian Community to be Sent in Christ's name as a Witness to the Gospel for the sake of the World?</b></p>

## Appendix D: Twelve Pastoral-Diaconal Practices: EMBODYING WARTBURG SEMINARY'S MISSION STATEMENT

“Wartburg Theological Seminary...”

[Three overarching practices]

- 1) *Practice of Being Rooted in the Gospel*: Articulates the Gospel in a way that is heard as Gospel. Is publicly Lutheran and Gospel-centered.
- 2) *Practice of Missio Dei in Word and Sacrament*: Is grounded in Word and Sacrament as the means by which God creates faith in Christ and a community (koinonia) for God's mission (*martyria and diakonia*) in the world. Pastors exercise faithful worship preparation, evangelical preaching, and sacramental leadership. Diaconal ministers and deaconesses serve as a strategic bridge between church and world. Associates in ministry serve faithfully in their areas of call-in relationship to the worshipping community. All the baptized are sent by the Spirit to employ their gifts in God's mission for the life of the world.
- 3) *Practice of Biblical and Theological Wisdom*: Interprets reality theologically and biblically as a habit. Has a core set of theological concepts that are interpreted with flexibility in different contexts.

“...serves Christ's church through the Evangelical Lutheran Church in America by being a worship-centered community of critical theological reflection where learning leads to mission and mission informs learning.”

- 4) *Practice of Ecclesial Partnership*: Displays a healthy sense of connectedness with the whole church. Fosters partnership with the ELCA and ecumenical openness.
- 5) *Practice of Complex Analysis*: Demonstrates capacity to carefully examine complex social, economic, scientific, and religious issues without oversimplification. Sees relationships from a systems perspective, remaining spiritually centered in the face of ambiguity.
- 6) *Practice of Curiosity*: Is fundamentally curious, employing creativity in the use of language. Is open to grow beyond current perspectives and eager to pursue learning with intellectual depth.

“The community embodies God's mission by stewarding resources for engaging, equipping, and sending collaborative leaders...”

- 7) *Practice of Pastoral Concern*: Loves God's people with the compassion of Christ, demonstrating a generous spirit in relating to others, teaching and modeling stewardship. Maintains a clear sense of ministerial identity and desire for excellence in ministry.
- 8) *Practice of Personal Faith and Integrity*: Lives as person of faith, grounded in a life of prayer and study. Is self-aware in seeing the larger picture, proclaiming hope, leading courageously, and setting healthy boundaries.
- 9) *Practice of Collegiality*: Leads in a way that is responsive to the situation and promotes team building. Creates collegial groups within and beyond the church for promoting many forms of ministry.



“who interpret, proclaim and live the gospel of Jesus Christ for a world created for communion with God and in need of personal and social healing.”

- 10) *Practice of Evangelical Listening and Speaking the Faith to Others*: Listens in a way that leads people to deeper faith questions. Engages in thoughtful witness to the Christian message, especially to youth and those outside the faith.
- 11) *Practice of Immersion in the Context*: Shows awareness of the context through listening to, dialogue with and involvement in the local community. Has ability to interpret texts and contexts with insight.
- 12) *Practice of Engagement with Cross-Cultural and Global Dimensions*: Engages multicultural issues and religious pluralism in the context of globalization. Understands the inclusive character of the Christian Gospel.

[Last revised May 2021]

## Appendix E: Sample Module Plan for the Supervising Pastor

### Example supervision session in Caminemos Juntos-Journey Together CB-TEEM

1. Opening prayer.
2. Review of the student's activities in the ministry.
3. Feedback and reflection on the student's work, especially theological reflection.
4. Analysis and discussion of writings, readings, or particular works that the candidate has prepared for the meeting.
5. Consigning information in the evaluation form of the supervision of the program. Review the module competencies and clarify comments based on the learning objectives.
6. Planning of upcoming activities.
7. Closing prayer.

Module	Competencies	Learning Outcomes (LO)
1	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.1.1 Demonstrate fluency in NT gospels—unity in diversity.
	<b>B. Pastoral Formation &amp; Sacramental Leadership</b>	B.1.2 Leads worship in service of the gospel for the life of the world. B.1.3 Articulates what it means to be a pastor in Christ's church.
	<b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b>	E.1.1 Demonstrates familiarity with the basic practices of congregational vitality.
2	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.2.1 Demonstrate fluency with Pauline epistles and themes.
	<b>C. Faith in Jesus Christ &amp; Theological Knowledge</b>	C.2.1 Understands the concepts and symbiosis of justification and justice.

3	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.3.1 Appreciates the governing role of Christian scripture (norma normans) and the confession of the Triune God (regula fidei) for proclamation. A.3.2 Understands the tension between Scripture's historical origins and its immediacy as God's Word, integrating both towards theology and proclamation.
4	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.4.1 Demonstrate fluency in OT theological themes of creation, covenant, and exile.
	<b>B. Pastoral Formation &amp; Sacramental Leadership</b>	B.4.2 Can articulate and synthesize the notion that Christ is truly present in, with, and under the ordinary words of the sermon. B.4.3 Articulates the importance and has self-awareness of one's own emotional intelligence.
5	<b>C. Faith in Jesus Christ &amp; Theological Knowledge</b>	C.5.1 Demonstrates an understanding of the relationship of creation and redemption. C.5.4 Articulates a sacramental theology informed by Luther's understanding of the "means of grace."
6	<b>D. Discipleship &amp; Christian Living</b>	D.6.1 Demonstrates a curiosity about life and love in the world especially as it relates to the neighbor and the enemy. D.6.3 Demonstrates the Christian attitude and disposition to serve the needs of others, setting aside one's own ego and not unduly focused on obtaining praise or recognition for self.
7	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.7.1 Demonstrates fluency with and integration of John's Gospel in theology and proclamation.
	<b>B. Pastoral Formation &amp; Sacramental Leadership</b>	B.7.1 Plans Christian worship in ways that are faithful to the tradition and resonant with the contemporary context. B.7.3 Understands the leadership structure of the ministry organization, the functions of the various components, and the minister's role in relation to these groups.

8	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.8.1 Demonstrates fluency with and integration of Paul's Letter to the Galatians in theology and proclamation.
	<b>C. Faith in Jesus Christ &amp; Theological Knowledge</b>	C.8.2 Can integrate a Lutheran theology of the cross in relation to the contemporary public witness of the gospel.
	<b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b>	E.8.1 Sets appropriate goals and makes detailed pastoral plans for achieving those goals, allotting sufficient time for the work. E.8.2 Demonstrates a willingness to take initiative with ministry tasks and responsibilities without requiring constant supervision, understanding the proper balance of work and leisure.
9	<b>D. Discipleship &amp; Christian Living</b>	D.9.2 Demonstrates an understanding of ecclesial identity and role as a spiritual leader in the community. D.9.3 Has the ability to recruit, train, and motivate others to serve as caregivers in the ministry organization and beyond.
	<b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b>	E.9.2 Demonstrates the capacity to exercise discipline in one's personal life and habits, as well as in one's professional life.

## SAMPLE FOLLOW-UP FORM FOR SUPERVISORY ACTIVITIES

### Caminemos Juntos-Journey Together CB-TEEM Program - WTS

**Student's Name:**

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**Supervisor's Name:**

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#### Module 7 Student's Activities

A.7.1 Prepare and lead an adult education presentation and discussion on the Gospel of John, selecting one particular text that is representative of that whole Gospel. Include in your preparation and leadership attention to the theology and message of the Gospel of John. Dialogue with your supervisor on your teaching and its focus.

<b>Learning Outcome Criteria &amp; Numerical Score</b>	<b><u>Below Expectations</u></b> <i>From 1 to 6</i>	<b><u>Meets Expectations</u></b> <i>From 7 to 8</i>	<b><u>Exceeds Expectations</u></b> <i>From 9 to 10</i>
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B.7.1 Dialogue with your supervisor about three recent worship services you have prepared and led. Reflect on these services in relationship to the chapters of the book *Central Things: Worship in Word and Sacrament* by Gordon Lathrop.

<b>Learning Outcome Criteria &amp; Numerical Score</b>	<b><u>Below Expectations</u></b> <i>From 1 to 6</i>	<b><u>Meets Expectations</u></b> <i>From 7 to 8</i>	<b><u>Exceeds Expectations</u></b> <i>From 9 to 10</i>
	<input style="width: 50px; height: 30px;" type="text"/>	<input style="width: 50px; height: 30px;" type="text"/>	<input style="width: 50px; height: 30px;" type="text"/>

B.7.3 Dialogue with your supervisor about the differences and similarities between the constitution of the congregation where you are serving and the ELCA Model Constitution for Congregations.

<b>Learning Outcome Criteria &amp; Numerical Score</b>	<b><u>Below Expectations</u></b> <i>From 1 to 6</i>	<b><u>Meets Expectations</u></b> <i>From 7 to 8</i>	<b><u>Exceeds Expectations</u></b> <i>From 9 to 10</i>
	<input style="width: 50px; height: 30px;" type="text"/>	<input style="width: 50px; height: 30px;" type="text"/>	<input style="width: 50px; height: 30px;" type="text"/>

**Date of Supervision Session & Comments:**

## Appendix F: Sample Module Plan for Pastor Mentor

### SAMPLE WEEKLY OR MONTHLY AGENDA

1. Opening Devotion (Scripture reading and Prayer), *approx. 5 minutes*
2. Guided discussion (see Learning Objectives below), *30 minutes*
3. Conversation about concerns, questions, and experiences of the candidates.
4. Complete the mentor follow-up activity form (see below), *20 minutes*
5. Closing sentence (related to competencies, discussion learning objectives, and conversation), *5 minutes*

Module	Competencies	Learning Outcomes (LO)
1	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.1.1 Demonstrate fluency in NT gospels—unity in diversity.
	<b>B. Pastoral Formation &amp; Sacramental Leadership</b>	B.1.2 Leads worship in service of the gospel for the life of the world. B.1.3 Articulates what it means to be a pastor in Christ’s church.
2	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.2.1 Demonstrate fluency with Pauline epistles and themes.
	<b>C. Faith in Jesus Christ &amp; Theological Knowledge</b>	C.2.1 Understands the concepts and symbiosis of justification and justice.
3	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.3.1 Appreciates the governing role of Christian scripture (norma normans) and the confession of the Triune God (regula fidei) for proclamation. A.3.2 Understands the tension between Scripture’s historical origins and its immediacy as God’s Word, integrating both towards theology and proclamation.

4	<b>B. Pastoral Formation &amp; Sacramental Leadership</b>	B.4.1 Tends to a regular practice of prayer. B.4.3 Articulates the importance and has self-awareness of one's own emotional intelligence.
5	<b>A. Biblical Knowledge &amp; Interpretation</b>	A.5.1 Demonstrates fluency with and integration of Isaiah in theology and proclamation.
	<b>C. Faith in Jesus Christ &amp; Theological Knowledge</b>	C.5.3 Can express the critical role of the Holy Spirit in/for faith and the Christian witness.
	<b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b>	E.5.1 Demonstrates understanding and skill using the principles of Adaptive Leadership.
6	<b>D. Discipleship &amp; Christian Living</b>	D.6.1 Demonstrates a curiosity about life and love in the world especially as it relates to the neighbor and the enemy.
7	<b>B. Pastoral Formation &amp; Sacramental Leadership</b>	B.7.2 Demonstrates familiarity with ELCA policy and procedures, including full communion agreements. B.7.4 Demonstrates a pattern of spiritual practice that enriches awareness of the divine, implements a plan for sabbath-taking, and builds mutual community with other ministry colleagues.

<p style="text-align: center;"><b>8</b></p>	<p><b>C. Faith in Jesus Christ &amp; Theological Knowledge</b></p>	<p>C.8.1 Has a clear grasp of key Lutheran contributions to the church ecumenical as represented by the Lutheran Confessions. C.8.3 Demonstrates an active concern for justice and recognizes the importance of advocating for those who are in need and are oppressed, as an expression of the Gospel.</p>
<p style="text-align: center;"><b>9</b></p>	<p><b>D. Discipleship &amp; Christian Living</b></p>	<p>D.9.1 Demonstrates a familiarity with the ELCA's social statements.</p>
	<p><b>E. Congregational Vitality &amp; Community Organizing for Intercultural Leadership</b></p>	<p>E.9.1 Integrates practices from congregational vitality and community organizing into ministry leadership with intercultural competence.</p>



## SAMPLE FOLLOW-UP FORM FOR MENTORING ACTIVITIES

### **Caminemos Juntos-Journey Together CB-TEEM Program - WTS**

**Student's Name:**

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**Mentor's Name:**

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#### **Module 7 Student's Activities**

B.7.2 Interview an ELCA pastor who is serving in a full communion parish with one of the ELCA full communion partner churches. Dialogue with your mentor group what you have learned about: (1) expectations about preparing to serve in the congregation of a full communion partner, (2) the joys and blessings of serving in the congregation of a full communion partner, and (3) the challenges of serving in the congregation of a full communion partner.

<b>Learning Outcome Criteria &amp; Numerical Score</b>	<b><u>Below Expectations</u></b> <i>From 1 to 6</i>	<b><u>Meets Expectations</u></b> <i>From 7 to 8</i>	<b><u>Exceeds Expectations</u></b> <i>From 9 to 10</i>
	<input style="width: 50px; height: 30px;" type="text"/>	<input style="width: 50px; height: 30px;" type="text"/>	<input style="width: 50px; height: 30px;" type="text"/>

B.7.4 Gather 3 or 4 ecumenical colleagues from other congregations in your context. Dialogue with them about their patterns of spiritual practice and what you are learning about your own spiritual practice. Invite them to reflect with you about how to build strong mutual community with other ministry colleagues. Dialogue with your group mentor about your findings on the topics of this activity.

<b>Learning Outcome Criteria &amp; Numerical Score</b>	<b><u>Below Expectations</u></b> <i>From 1 to 6</i>	<b><u>Meets Expectations</u></b> <i>From 7 to 8</i>	<b><u>Exceeds Expectations</u></b> <i>From 9 to 10</i>
	<input style="width: 50px; height: 30px;" type="text"/>	<input style="width: 50px; height: 30px;" type="text"/>	<input style="width: 50px; height: 30px;" type="text"/>

**Date of Mentoring Session & Comments:**

## **Appendix G: Provided Device Technology Use Policies and Guidelines**

### **Provided Device Technology Acceptable Use Policies and Guidelines**

The learner device for Wartburg Seminary's Journey Together Program provides reliable tools and resources to the individual learner. Excellence in education requires technology to be seamlessly integrated throughout the educational program. Increasing access to technology is essential for that future, and the learning tool of choice for the Journey Together program is a Provided Device.

The following Provided Device Technology Acceptable Use Policies and Guidelines apply to the provided device. All Learners must adhere to the Provided Device Technology Acceptable Use Policies and Guidelines.

Provided Devices are issued to learners at the beginning of the program. They will remain the property of Wartburg Seminary until completion of the program, at which time the custody will be transferred to the graduate. The learner is responsible for the care and good judgment when using provided devices to ensure against damage (a protective cover is recommended).

1. The Provided Device is assigned to the learner for the duration of his/her time in the Journey Together Program or until it is removed from inventory upon completion of the program and custody transferred to the graduate. The Provided Device must be surrendered to Wartburg Seminary in appropriate working condition immediately upon early termination of the program or at the Technology Director's request.
2. Applications or "apps" can be installed using a Journey Together Program issued Provided Device ID but may not affect the performance or the working order of a Journey Together issued Provided Device.
3. Wartburg Seminary issued Provided Devices are managed by software on the device that gives the Technology Director the ability to install/uninstall software, collect general statistics (free space on the device, list of applications, network configuration information) and secure the device in the case of it being lost or stolen.
4. The Provided Device is an instructional device. Selected applications installed on any Wartburg Seminary device must align with our educational purpose; the Technology Director may remove apps affecting performance without notice.
5. The Provided Device may be moved from location to location. However, please keep in mind that cellular coverage areas may impact connectivity, so beware of your surroundings to maintain a strong network signal.
6. The Provided Device is sensitive to moisture and extreme heat. It must not be left in a car or location where it will be damaged and kept dry and away from water sources such as sinks, bathtubs, and pools.
7. Every effort will be made to prolong the condition of the Provided Device. For example, to extend the battery life of the Provided Device, do not constantly charge it. It is best to let the battery drain before recharging.
8. Wartburg Seminary manages Provided Device ID accounts for any device. The Technology Acceptable Use Policies and Guidelines outline the program's Limitation of Liability related to personal financial, data, and loss. This limitation is extended to include any applications or software-associated products and services.
9. Provided Devices may be selected at random for virtual inspection to confirm all Wartburg Seminary Acceptable Use Policies and Guidelines.

10. Any physical damage to the Provided Device, intentional or not, must be reported to the Technology Director immediately

11. The learner listed below understands that if she/he/they is found to be the cause of deliberate damage or loss of the Provided Device, she/he/they will be responsible for repair/replacement cost not to exceed an amount of \$850.00.

Learner User Agreement:

I hereby agree to comply with the statements and expectations outlined in this document. Serial number and model number of the Provided Device I am now responsible for and in possession of:

Serial #:

Model #:

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Learner name: \_\_\_\_\_

Please Sign, Date and Send (scan, photo, jpg,) a copy to [helpdesk@wartburgseminary.edu](mailto:helpdesk@wartburgseminary.edu)

### **Additional Suggestions**

- The IT Department at the Seminary does not service student-owned computers. This service is exclusively for electronic equipment provided by the program. We will help you access the resources required for our academic programs. The student's responsibility is to care for and correctly use these electronic devices. In case of accidents with the equipment, immediately contact the coordinator of the program, Rev. Edy Santos [esantos@wartburgseminary.edu](mailto:esantos@wartburgseminary.edu)
- If you are returning to the classroom after several years away, we strongly recommend that you reach out to our Technology Team. We're here to help and additional training is available to all students. Please contact [helpdesk@wartburgseminary.edu](mailto:helpdesk@wartburgseminary.edu)

## Appendix H: WTS CJ/Journey Together CB-TEEM Program Process Flowchart



Colors of boxes indicate the Primary Responsibility to Initiate Action for each step

Synod Bishop Synod Candidacy Staff ELCA Candidacy Wartburg Theological Seminary CB-TEEM Candidate

## Appendix I: Contact Information

### **Rev. Carrie Greenquist-Petersen**

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### **Dr. Kevin Anderson**

*Registrar*

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*Accounts Receivable Coordinator*

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### **Lynne Baumhover**

*Administrative Assistant to the President*

Ph: 563-589-0300

Email: [lbaumhover@wartburgseminary.edu](mailto:lbaumhover@wartburgseminary.edu)

### **Reu Memorial Library**

Email: [library@wartburgseminary.edu](mailto:library@wartburgseminary.edu)

### **HelpDesk**

Email: [Helpdesk@wartburgseminary.edu](mailto:Helpdesk@wartburgseminary.edu)

**Synod of Candidacy ([link](#))**

**ELCA Candidacy Resources ([link](#))**

**Seminary Admissions Application ([link](#))**

## Appendix J: Writing Style, Plagiarism, & Academic Life

### Wartburg Theological Seminary Style Sheet

In preparing papers to be submitted to teachers or officials of the seminary, you are expected to follow certain conventional practices. Most of these practices apply not only to term papers but also to writing of any kind (sermons, theses, project reports, book reports, and so on). Papers may be rejected if they do not conform to standard conventions as here noted.

Please Note: Additional information can be found at the link immediately below this paragraph about details related to “Formatting..., etc.” Also, you can refer more extensively to Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. Edited by Wayne C Booth, Gregory G Colomb, Joseph M Williams, Joseph Bizup, and William T FitzGerald. 9th ed. Chicago: University of Chicago Press, 2018. Chapters 15-17 specifically deal with citation styles (Notes-Bibliography Style). Also, familiarize yourself with the referencing methods on your computer in Word or in Zotero. If you are using Zotero, please use Turabian 8th edition Notes-Bibliography Style, since it does not have the 9th edition for that style.

See more additional details here about [Formatting, Bibliography, Works Cited, etc.](#)

### Academic Life

Caminemos Juntos-Journey Together CB-TEEM students will be subject to all Wartburg Seminary policies as outlined in the most current [Student and Community Life Handbook](#). In particular, students will need to be familiar with part 3.0 – Academic Life – that spells out various academic policies that apply to all TEEM programs students. For instance, every student should be aware of policies noted under 3.6 – Plagiarism...

#### 3.6 Plagiarism

Members of the Wartburg Theological Seminary community are expected to conduct themselves responsibly and honestly in academic matters. We are part of an academic tradition that honors the wisdom received from others by the careful recognition and citation of sources. The seminary defines plagiarism as the copying or use of another person’s work in any form without acknowledgement. [For a helpful discussion of how plagiarism is a form of theft and constructive examples of what to avoid, see Wayne C. Booth, Gregory C. Colomb and Joseph M. Williams. *The Craft of Research* (Chicago: University of Chicago press, 1995), pp. 166-170 and 257.]

The act of Plagiarism refers not only to the citation of books and articles but also to personal interviews, the Internet, and all other sources of information. Students shall neither represent the work of another as their own nor in any way misrepresents either their own work or the work of another. The use of any source, whether of idea or paraphrase, shall be properly acknowledged. Any quotation, even of phrase, shall be marked by quotation marks or cited as a block quotation. Misrepresentation shall be avoided.

Plagiarism is a serious offense. Should an instructor ascertain that plagiarism has been committed, the instructor will first consult with the student and the academic dean before making a determination of the penalty. The first offense of plagiarism will be penalized either by the failure of the assignment (in case of a minor assignment) or by the failure of the course (in the case of a major assignment). In addition, in the case of plagiarism on a major assignment, the failure of the course will also lead to the student being placed on academic probation for the next semester of study (not including Jterm) regardless of resulting grade point average (GPA). A second offense, fully proven, will be penalized by dismissal from the seminary.

In relation to completing course work, a student found to have bought an academic course paper from or sold one to another source (e.g., person or reseller) normally will be penalized by dismissal from the seminary.

#### Plagiarism: An Example

“It is trickier to define plagiarism when you summarize and paraphrase. They are not the same, but they blend so seamlessly that you may not even be aware when you are drifting from summary into plagiarism, even when you cite the source.”

Booth, Colomb, and Williams, *The Craft of Research*, p. 169.

Now consider how the previous paragraph would be plagiarized if it were too closely paraphrased:

It is harder to describe plagiarism when summary and paraphrase are involved, because while they differ, their boundaries blur, and a writer may not know that she has crossed the boundary from summary to paraphrase and from paraphrase to plagiarism

Regardless of intention, a close paraphrase is plagiarism, even when the source is cited. This paragraph, for instance, would count as plagiarism of that one (Booth, Colomb, and Williams, 169).