

Northern Seminary
SM 401-01 Internship I
Fall 2012
Tuesdays, 4:00 – 6:40 p.m.
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Office hours: by appointment

Pre-course Requirements

1. Students need to complete the Internship Information Session, Appendix A and B by the deadlines set by the Supervised Ministry office. These due dates are posted on Northern's website.
2. Ensure that Supervisor attends mandatory Supervisor Training on **Tuesday, October 2, 1:00-4:00 pm at Northern Seminary. Contact the Supervised Ministry Office at 630-620-2173 if you have questions.**

All appendices are listed on the Supervised Ministry web pages at: www.seminary.edu/current-students/supervised-ministry/internship

Course Description

Northern Seminary believes that the Church is hungry for skilled ministers who 'know God' and respond to God in ministry that is reflective of the character and nature of Christ. Through the field education Internship I experience, students will offer God the opportunity to shape them for ministry and submit themselves to the appropriate supervision of a skilled minister. This is risky business for theological students, for we believe God not only demands, but also takes seriously the offer of the persons to lay their lives before God in order to be formed in the likeness of Christ. This course will focus upon theological reflection as a foundation for integrating person and the skilled practice of ministry.

If your internship supervisor has not attended a MANDATORY Supervisor Training, within the past three years, please call the Supervised Ministry Office to register your supervisor. (See Appendix B: Internship Supervisor Information in order to determine if your potential supervisor has the necessary qualifications. If you have any doubts, please contact the Supervised Ministry office immediately. If your desired Internship Supervisor has not served in this role at Northern Seminary before, he/she must submit an updated resume for review.)

Course Objectives

- To identify learning/skill/personhood goals for the supervised internship experience
- To develop a Biblical understanding of Christian character and calling in ministry.
- To become increasingly aware of where God is present, both within the student and within the community the student is serving.
- To increase the mastery of ministerial skills through theological reflection.
- To understand one's emerging pastoral identity.
- To discover one's strengths and weaknesses in the practice of Christian ministry.
- To learn skills through hands-on experience in a ministry setting.
- To assess progress in professional development through periodic evaluation and critical reflection

on the process of ministry.

Required Books

Armour, Michael C. and Don Browning. *Systems-Sensitive Leadership: Empowering Diversity Without Polarizing the Church*. Joplin, MO: College Press, 2000. ISBN: 978-0899008141; 313 pages; \$9.95.

O'Connell, Killen, Patricia and John DeBeer. *The Art of Theological Reflection*. New York: Crossroad, 1999. ISBN: 978-0824514013; 168 pages; \$17.95.

Nouwen, Henri J.M. *The Wounded Healer: Ministry in Contemporary Society*. New York: Image Doubleday, 1972. ISBN: 978-0385148030; 128 pages; \$12.99.

Course Requirements

1. Read required texts.
2. Present two case studies in class. Copies of case studies are to be provided one week prior to presentation.
3. Write a case study theological reflection paper for each of your case studies. (Instructions will be provided in class after the day of your case study presentation.)
4. Actively participate in class discussion.
5. Conduct two taped discussions with Internship Supervisor.
6. Submit Theological Reflection Chart for each student's case study.
7. Complete 150 hours of ministry, ca. 15 hours per week. Internship hours should include 1-2 hours/week reading for class, 2 hours with God in preparation for ministry, 2 hours in administrative preparation for ministry, 1 hour in discussion with field supervisor, and 8 hours in active ministry.
8. Journal. Students are expected to spend one hour a day, four days a week in prayer and in the Word. **Reflect and journal.** Use these questions as a guide: a) "How am I experiencing God's presence and work in my life?" b) "What is God saying to me?" c) "Where do I see God at work?"

At the end of the quarter, read your journal and write a 2-3 page reflection on Internship, highlighting experiences, growth, discoveries, mistakes, etc., incorporating learning from your journal.

Absences: One absence is allowed. Additional absences will result in a "no credit" grade for the course. (See "Make-up Work" for one absence below.)

Make-up Work: Make-up work for an absence will entail reading Klaus Issler's book by InterVarsity Press, Wasting Time with God, and turning in a three-page, double-spaced reflection paper, discussing its impact upon your relationship with the Triune God. This work is due on or before the last day of class.

Late Work: In fairness to one's peers who completed work by the due date, late work, turned in at the agreed upon late time, will be marked down one letter grade.

Grading

1. Attendance – 5 points

2. Participation in Discussion – 10 points
3. Weekly Theological Reflection Charts – 10 points
4. Audio Tape Discussions with Supervisors – 5 points
5. Case Study Presentations – 10 points (5 each)
6. Post-case study Theological Reflection Papers – 20 points (10 each)
7. Final Journal Reflection Paper – 20 points
8. Supervisor’s Evaluation – 20 points

Course Schedule and Due Dates

SESSION 1: Introduction

Come to class having read entire syllabus, including attachments.

Sign up either individually, or with a peer in class, for leadership of one class devotion during the quarter (if the class is small, students will need to sign up for an additional devotion). Sign up for a presentation of a Case Study (See Appendix C: Case Study and Theological Reflection Guidelines). **If the class is small, students will need to sign up for more than one case study presentation.** Each week, students will receive case study materials to be presented during the next class session. **Fill out Theological Reflection forms for each case study, each week.**

SESSION 2: Prior to class, read Introduction–page 75 from The Art of Theological Reflection and Appendix C: Case Study and Theological Reflection Guidelines.

Read Case Study. Fill out Theological Reflection form.

SESSION 3: Prior to class, read Preface and Chapters 1-5 from Systems-Sensitive Leadership. Turn in a **two-page**, double-spaced reflection on the reading, answering the question, “How does this reading inform my understanding of the following: a) the dynamics of congregational life; b) the role of the ordained clergy?”

First audio taped interview with Field Supervisor Due (See Appendix B for information on “Tips for Recording Good Interviews.”) Before the interview, provide your Supervisor with Appendix B’s information on “Suggestions for the Supervisory Conference,” and “Issues for Reflection/Discussion in Supervisor Interviews.”

Read Case Study. Fill out Theological Reflection form.

SESSION 4: Prior to class session, read Chapter 6-9 from Systems-Sensitive Leadership. Turn in a **one-page**, double-spaced reflection on the reading, answering the question, “How does this reading inform my understanding of the following: a) the dynamics of congregational life; b) the role of ordained clergy?”

Read Case Study. Fill out Theological Reflection form.

SESSION 5: Prior to class session, read Chapter 10-13 from Systems-Sensitive Leadership. Turn in a **one-page**, double-spaced reflection on the reading, answering the question “How does this reading inform my understanding of the following: a) the dynamics of congregational life; b) the role of ordained clergy?”

Read Case Study. Fill out Theological Reflection form.

SESSION 6: Prior to class session, read Chapter 14 – 17 from Systems-Sensitive Leadership. Turn in a **one-page**, double-spaced reflection on the reading, answering the question, “How does this reading inform my understanding of the following: a) the dynamics of congregational life; b) the role of ordained clergy?”

Read Case Study. Fill out Theological Reflection form.

SESSION 7: Prior to class session, read Chapter 18 – 21 from Systems-Sensitive Leadership. Turn in a **one-page**, double-spaced reflection on the reading, answering the question, “How does this reading inform my understanding of the following: a) the dynamics of congregational life; b) the role of ordained clergy?”

Read Case Study. Fill out Theological Reflection form.

Second audio taped interview with Field Supervisor due.

SESSION 8: Prior to class session, read Chapter 22-25 from Systems-Sensitive Leadership and the Introduction, Chapters 1-4 and Conclusion from The Wounded Healer. Turn in a **one-page**, double-spaced reflection **for each reading**, answering the following questions: a) How does this reading speak to me regarding authentic ministry and my place in it? (Nouwen book); b) How does this reading inform my understanding of the following: a) the dynamics of congregational life; b) the role of ordained clergy? (Armour and Browning book)

Read Case Study. Fill out Theological Reflection form.

SESSION 9: Prior to class session, read Chapter 26-30 from Systems-Sensitive Leadership. Turn in a **one-page**, double-spaced reflection answering the following questions: How does this reading inform my understanding of the following: a) the dynamics of congregational life; b) the role of ordained clergy?

Read Case Study. Fill out Theological Reflection form.

SESSION 10: Field Supervisor Final Evaluation Form (included in Appendix B) due on the last day of class. In addition, Student Evaluation Papers (Appendix D) are due. There will be no “A” grade assigned to students whose evaluations are turned in late.

Read Case Study. Fill out Theological Reflection form.

Final Journal Reflection Paper due.

Professor and Course Evaluations (on Moodle)

POLICIES FOR ALL MASTERS CLASSES

NOTE: All communications from the seminary will go to your seminary email account. Contact ithelpdesk@seminary.edu if you need help forwarding your seminary email address to your personal email address.

As a seminary community we hold integrity/hospitality as core values. Individuals are able to do their best work and thinking when their peers are fully present and engaged. We expect each person to both participate in class and carefully listen to others with the belief that everyone’s contribution is equally important. Therefore, the

following policies have been established in order to provide clarity in regard to attendance expectations and relationships in the classroom.

Class Attendance Policy

It is expected that students will attend and participate in all class sessions. Failure to attend at least 80% of class sessions is grounds for automatic failure. A professor may set other attendance expectations. Students are always expected to communicate with a professor **in advance** if they will be absent. Attendance expectations are higher for online and intensive courses (see syllabus for specific requirements).

Class Tardiness Policy

The third time a student is late to the start of class, it will be counted as a class absence. It is also expected that students will return from a break by the time specified by the professor.

Late Work Policy

If a student cannot complete the work for a course by the due date listed on the syllabus, they must submit a “Request for a Grade of Incomplete” form to the Registrar by 4:30 of the last day of the term. The form must be signed by the instructor and Dean of Students. The professor may set stipulations and grade reductions. In the absence of a formal request form, the student will receive a grade based upon work completed by the last day of the term.

Turabian Format

All papers, including footnotes and bibliography, must be submitted in the correct format according to Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th ed., 2007.

Plagiarism

Plagiarism is the act of passing off as one’s own the words or ideas of someone else without providing proper acknowledgement or documentation. See the “Academic Honesty Policy” in the Seminary Catalog for more information on plagiarism and how to avoid it.

Electronic Format

Unless otherwise specified by the professor, all work submitted electronically must be in a Word document format (.doc, .docx).

Technology Use in the Classroom

Unless it is directly tied to note-taking or research for the class, students are expected to refrain from using cell phones, laptops, or other electronic devices during class.

Course Evaluation in Moodle

Students must complete an online course evaluation using the seminary Moodle system at <http://moodle.seminary.edu> in order to receive a final grade for the course. The evaluation will be open for one week starting the last day of the term. If you need assistance connecting to Moodle or accessing the evaluation, please send an email to ithelpdesk@seminary.edu.

WRITING A CASE STUDY

A case study is a conscious retelling of an experience of “ministry in practice” which may be presented to a group for analysis and evaluation. The experience ought to be an event for which you have some responsibility for the outcome. The case study must be as brief as possible, one to two pages, double spaced. Please carefully select an event, critical incident or conversation which when brought to class will be real to you. We want to invite your peers to prayerfully speak into your life. You have three style choices below to select from as you write up your case study for class. The styles are the Case Study Approach, Verbatim Report and Critical Incident Report. You will want to read through all three and select one or combine elements of all three in order to best bring your experience to light for the class.

OPTION ONE - CASE STUDY APPROACH

BACKGROUND:	Setting the event in context: Where? Include important context information. Who was involved – personal? Pressures? How and why were you involved?
DESCRIPTIONS:	A problem may be stated at the outset. What happened? What did you do? Include essential facts, neither more nor less than needed. Include as much detail as possible in the limited space. Accurately reflect the situation. A verbatim may help. A verbatim is taking a portion of the event and writing exactly who said what; including body language, facial expressions, pauses, and other information which relays the emotion and clarifies the meaning of what is being – and not being – said. (See verbatim section below for further details.)
ANALYSIS:	Identify the issues and relationships that were apparent as you viewed the situation. What was happening? Are these issues apparent in your written version of the situation? Who were you as minister and leader? How was God evident or absent?
EVALUATION:	Estimate your own effectiveness in the event. Did you function effectively? Why? Why not? Did you do what you set out to do? What factors or forces emerged which you did not anticipate? What questions might the group discuss that would be most helpful to you?
CONFIDENTIALITY:	If you do not want to reveal the identity of real persons or institutions, please use fictitious names and places.
AFTER WRITING:	Did your situation come alive? Is there sufficient background information? Are the relevant facts included? Are the relationships clear? Are the dilemmas apparent? Is there an absence of editorializing? Is the length appropriate? Writing case studies is the easy the first time.

OPTION TWO – VERBATIM REPORT

Important elements in a verbatim report

- 1) Introduction:
 - a) Time
 - b) Place
 - c) Brief description of the person (please maintain confidentiality)
 - d) Your relationship to the person (how you came to talk to the person; how long you've known him/her; in what capacity, etc.)
 - e) The context of the conversation (what you thought and felt about this person and his/her situation before this conversation).
 - f) Other relevant details or circumstances

- 2) Verbatim Record of Conversation:
 - a) Write an exact (as possible – make notes soon after meeting) record of the conversation including pauses, non-verbal communications, facial expressions, etc., insofar as they help to catch the “tone” of the experience. If the conversation is longer than can be conveniently reported, give highlights and be sure to indicate where breaks occur, and summarizing missing parts. The effort in this part is to be purely descriptive – omitting explanation of why you did what you did. This effort call for candor that will be, at times, difficult to achieve.

Don't try to “doctor” or edit your report to make it look better. Indicate changed you would make later in your analysis.

- 3) Analysis and Evaluation:
 - a) What took place (where do you and the person stand now in your relationship)?
 - b) Intention at the beginning (discrepancy between intention and performance; shift in expectations, etc.)
 - c) An evaluation of your responses, trying to identify your dominant feelings during the conversation; not to probe the depths of your unconscious, but a simple effort to catch the feelings on or near the surface (i.e. is this a person who makes you angry, happy, frustrated, etc.?). What did you see as this person's needs and did your responses get at these needs? Are there any points that strike you as particularly significant now: any responses you would certainly want to omit or do differently?
 - d) What does this interview reveal about the person and about you? What kind of person are you in this interview?
 - e) What effect did this experience have on the person? How did he or she feel when it was over? Why?

- 4) Goals, Learning, and Future Involvement:
 - a) What goals and plans will you have for your next meeting with this person?
 - b) What did you learn by studying this relationship and reporting on it (other person; yourself; own attitude to the other person/s, etc.)?

- 5) Theological Analysis and Evaluation:
 - a) What theological doctrine, problem, question, principle, issue, etc., is demonstrated, suggested, or illuminated in this case?

- b) Does your understanding of the doctrine, etc., shed any light on the situation and future possibilities?
- c) Does this help in your fundamental appraisal of the situation (yourself, others, the church, etc.)?
- d) What are the theological dynamics of the actual situation (grace, redemption, forgiveness, salvation, hope, etc.)?
- e) How has this report helped you integrate your experiences and theological understanding?

OPTION THREE – CRITICAL INCIDENT

- 1) Specify the context within which the Critical Incident occurred. Situation, climate or mood and brief description of the person(s) and/or circumstances.
- 2) Specify the behavior and/or conversation that led up to the incident.
- 3) Describe the critical incident as you perceive it, specify both the surface issues and the underlying issues as objectively as possible.
- 4) Specify the level, type and intensity of the response(s) to and results of the incident.
- 5) Theologically reflect on the incident.

SAMPLE CASE STUDIES

SAMPLE “A”

BACKGROUND: My church is located in a “bedroom community” of about 5,000 highly trained technicians and engineers in a population center of over 100,000. Most of the people who have joined our new church are young couples with small children. We had no young people beyond ninth grade, and only four in the ninth grade. My attempts to get acquainted with young people in the community were met with suspicion and hostility at first, but we got a small group started. Youth meetings were structured largely by the group, my method being to get acquainted first, and then begin to structure the group after they had confidence in me.

Chris is a 15 year-old ninth-grader I have tried to involve in our church and youth group. His parents are sensitive, hard-working, intelligent people of culture and refinement. They enjoy their home and their work. They have no TV in their home- they can’t be bothered with such trivia. Chris has two older brothers - one in the Peace Corps and the other in the university. Chris did not want to attend our bi-weekly meetings but came at the insistence of his parents.

At one of these meetings, the person with the program did not come at the last minute, and the group decided to talk about drugs. Without any advance preparation, Chris gave what amounted to a lecture which covered such things as the origin of marijuana, heroin, and LSD, the chemical analysis of each, the physiological effects on the boy, etc. He did this with the competence of a college professor explaining it to a group of lay (people).

DESCRIPTION: One evening not long after this I called at Chris’s home. His parents were away, and he was studying. He invited me in. He told me he was reading Dante’s Inferno in research for an assigned composition which was “to select some historical character you believe has gone to hell and tell why you think so.” In the conversation that followed Chris told me he had read extensively in science, philosophy, and current literature - and that he did not believe in the existence of God. I tried to suggest he might not have all the evidence yet to make such a decision; that many scientists believe in God. I was inclined to accept his statements as evidence of one who had given considerable thought to them.

ANALYSIS: I was so overwhelmed with this boy's knowledge and his probing mind which was questioning the things I didn't until my college days that I froze. I felt it was obvious to him I had little to offer to challenge him at his intellectual level. He is an exceptional boy, but I have discovered that many young people in this community are not far behind.

EVALUATION:

1. How do I minister to young people like this?
2. How can I prepare myself to handle situations where my incompetence in science and technology is so obvious?
3. How can I handle the "freeze" situations?

SAMPLE "B"

BACKGROUND: As in most denominations presently there is a great amount of tension arising from different understandings of the nature and mission of the church. Within our denomination there is a divisive group, composed mainly of lay (people) who have been circularizing the church and seeking to sow seeds of ill will and dissension, particularly in setting lay (people) over against the ministers. I heard of an organization meeting of this group in our city and decided to attend the meeting even though it was really intended for lay (people) only. Five of the members of our church were there. It upset me greatly that this divisive group might get a foothold in this church. In the weeks that followed all the officers received information through the mail from this group, with attacks and insinuations about the subversion of the church. I determined that I would have to do something about this meeting of the officers.

EVENT: I chose to speak on this at the next monthly meeting of one of the boards. During the meeting some of the (people) made charges about the denomination which had obviously come from this dissident group. They alluded to the stand on social issues, control of church property, and the lack of value of the church magazine. Much to my surprise, some of the (people) who support the church wholeheartedly were mute that evening. I felt very much alone as I tried to answer some of these unfounded attacks. At the end of the meeting it was customary for me to speak to the group about any matter that concerned me. I talked about this dissident group and their insinuations about the leadership of the church. I maintained that such a group in the church was more of a problem than a solution, and stated that if we were more faithful in seeking guidance from God's Word we would have a better and more effective church. Finally I told them that I disagreed with them and disapproved of this group, and it was my responsibility as their pastor to tell them how I felt.

ANALYSIS: I am sure that my speech alienated some of the (people) at the meeting, at least for a time. I was really very threatened by the discussion that had taken place, and even though my personal security in the church was not threatened I took it very personally. I was very defensive, and later realized that I had manipulated them emotionally at the very time that I was denying any manipulation. My advice about more use of the Word of God was a smoke screen, because I had not used the Bible in the meeting any more than they.

EVALUATION: I was not very effective in combating the attitudes of some of those officers because of my defensiveness. I do feel that I had to take some stand for the sake of those who did not understand it. The one good thing that emerged was that they expressed gratitude that I told them how I felt, even though they may have disagreed. I need to learn how to deal more effectively with hostility and opposition. How might I have handled the problem more effectively?

Case studies taken from Putting It Together in the Parish, by James D. Glasse (Nashville: Abington, 1972), pp. 79-83.

QUESTIONS TO PONDER IN YOUR CASE STUDY

Please answer all of the questions below. Not all of the issues listed below may be relevant to your case study.

- 1) Why are you bringing this case study to class? What are you hoping for?
- 2) Finish these sentences, in light of this situation:

Everything would be OK if _____.

My real problem is _____.

What I'm really worried about is _____.

I really hope _____ doesn't happen.
- 3) What fears or anxiety does this raise in me? How do I respond to those fears? Could I possibly be reacting to this situation as I am because this is close to another experience in life? Is there anyone I'm avoiding or want to avoid in this?
- 4) In what ways do I trust God in this situation? In what ways have I place my trust in myself or others?
- 5) What do I fear God may ask of me in this situation?
- 6) Where do I see evidence of Christ-like love in this situation? Where do I see faith and hope? Where are God's promises and ways being lived out?
- 7) Where is sin alive?
- 8) How is my well-being impacted by the outcome of this situation?
- 9) What dreams am I nourishing? Are there dreams I need to let go of? Am I putting my hope in a dream rather than in God?
- 10) Read Philippians 4 – where have I set my mind? What's going on in my mind?
- 11) Am I thinking of myself more than I ought? Less of myself than I ought?
- 12) How is this situation impacting my self-acceptance, both in terms of accepting my own strengths and weaknesses? Who do I think is "watching?"

- 13) Is anyone in this situation not 'finishing well' because they do not believe God will do what God says God will do?
- 14) Who could be a resource to me as I am seeking resolution of this situation?

READING A CASE BEFORE YOU COME TO CLASS

Read the entire case before coming to class. Fill out the theological reflection chart (below) while thinking about the following questions:

- What are the relationships to one another?
- What are their backgrounds?
- What views are expressed?
- What is happening?
- What problems appear?
- What are the key issues?
- Be prepared to share your observations with the group.
- Use psychology, sociology, education, theology insofar as you are able.
- What alternatives do you see?

THEOLOGICAL REFLECTION FORM

DEFINITION OF THEOLOGICAL REFLECTION

“Process of examining one’s actions in order to identify the assumptions which are behind the actions, scrutinizing the accuracy and validity of the assumptions and reconstituting these assumptions to include new insights, in order to make the assumptions more integrative of the experience of reality.”

(Experiencing Ministry Supervision, Pyle and Seals, 110) Good theological reflection leads to maximum growth in terms of your “personhood” as minister as we bring life experience in dialogue with the Christian tradition which promises to bring wisdom and guidance.

Seeking meaning, purpose and values

ASSUMPTIONS BEHIND THEOLOGICAL REFLECTION

- God is present in human lives.
- God cares for us.
- Deeper knowledge of God and self are possible (Killen and De Beer, xi)

What is ideal is timely feedback so that learning can be internalized: consistency between belief and practice.

Formal Theology = What we say we believe

Functional Theology = How we live

MOVING TOWARDS GROWTH THROUGH THEOLOGICAL REFLECTION OF THE “MINISTER’S ISSUES”

Professional Skills: *How can I do it?*

Personal Identity: *Who am I?*

Vocational Identity: *Is this for me?*

Theological Reflection: *Where is God in all this?*

MOVEMENTS IN THEOLOGICAL REFLECTION

- Entering into the experience - exploration towards: Defining experience, thoughts, avoiding judgments and jumping to conclusions
- Feelings/Identify an Image - encountering feelings, naming feelings, images, giving shape and voice to feelings
- Insights - Conversation between: Christian heritage, our lived experience, our culture, and our faith community in the journey of faith.
- Action – Applying insights to our lives in a way that brings change.

Source: Killen, Patricia O'Connell and John De Beer. *The Art of Theological Reflection*. New York: Crossroad, 2003.

THEOLOGICAL REFLECTION WORKSHEET

Experience	Feelings/Identify an Image	Issues	Christian Tradition as Truth & Resource (Bible: themes or story; theology; Christian history; church tradition; Christian ethics...)	Insights (Insights from this reflection leading to primary issue(s) to be responded to and what would be drawn upon from Christian tradition in order to respond.)	Insight Leading to ACTION (Responding in ministry with the <i>character and nature of Christ</i> by utilizing the resources God has provided.)	Spiritual Formation

To the Student:

Please fill in your name, church context, supervisor's name and invite your supervisor to complete the following evaluation. You will turn in this self-evaluation at the end of each quarter to the Supervised Ministry Office.

Please complete the following evaluation form by reading the statements and marking the box which you feel corresponds with your work. Also, please complete the Summary Evaluation and Self Grading at the end of the evaluation. You will hand this evaluation in with your other final evaluation materials the last day of the quarter to the professor.

Student Name: _____

Supervisor Name: _____

Ministry Context: _____

Interpersonal Relations	Always	Often	Needs Work here	Without improvement will be a problem
Warm, informal, relaxed, caring				
Friendly, cooperative, encourages others				
Honest in feelings toward others				

Suggestions for further growth or clarification?

Interpersonal Communications	Always	Often	Needs Work here	Without improvement will be a problem
Communicates with understanding, speaks clearly and concisely				
Listens attentively to others, affirms others' ideas				
Comes to the point quickly				
Persuasive				
Able to assist people in achieving consensus				

Suggestions for further growth or clarification?

Teaching	Always	Often	Needs Work here	Without improvement will be a problem	Unknown to me
Receives excellent participation from learners; clears up confusion and misunderstanding					
Teaches creatively, uses a variety of instructional resources and methods, elicits participation by learners					
Establishes readiness for learning, addresses needs of class members					

Suggestions for further growth or clarification?

Personal Maturity	Always	Often	Needs Work here	Without improvement will be a problem	Unknown to me
Has appropriate self-esteem, assesses own strengths and weaknesses wisely					
Works competently under pressure and/or bounces back after negative experience					
Makes thoughtful and deliberate judgments					
Aware of limitations, assesses own strengths and weaknesses wisely					
Balances work and rest					

Suggestions for further growth or clarification?

Personal Work Habits	Always	Often	Needs Work here	Without improvement will be a problem	Unknown to me
Serve willingly; go beyond minimum expectations.					
Very Punctual					
Personal appearance always appropriate to the occasion					
Works independently without prodding					
Prepares well					
Knows how to ask for clarification, few misunderstandings					

Suggestions for further growth or clarification?

Religious Commitment	Always	Often	Needs Work here	Without improvement will be a problem	Unknown to me
Life style exhibits strong Christian commitment					
Demonstrates knowledge of the Bible and gives evidence of continued study of scripture					
Seeks many opportunities for spiritual growth					
Attempts to win others to faith in Christ					

Suggestions for further growth or clarification?

Counseling and Consultation	Always	Often	Needs Work here	Without improvement will be a problem	Unknown to me
Helps people discover and test alternative responses to problems					
Maintains an appropriate emotional detachment					
Protects confidentiality					
Is able to offer help and not internalize other's problems					

Suggestions for further growth or clarification?

Team Work	Always	Often	Needs Work here	Without improvement will be a problem	Unknown to me
Works well with other staff members					
Accepts responsibility for mistakes					
Carries out plans/assignments dependably					
Acts on decisions made by others and contributes to group problem solving					
Handles conflict constructively					
Able to accept critique					
Promotes others and helps them to succeed					

Suggestions for further growth or clarification?

Leadership Style	Always	Often	Needs Work here	Without improvement will be a problem	Unknown to me
Student is able to discern when appropriate to step up and take leadership					
Task-oriented leader ensures accomplishment of objectives					
Respects individuality, encourages opinions of others, democratic					
Giftedness for leadership is recognized by congregation					
Knows when to sit back and allow group process to occur without controlling					

Suggestions for further growth or clarification?

SUMMARY EVALUATION

Please respond to the following questions:

1. Describe your most significant learning in relationship to your learning goals.

2. Describe what you have learned about ministry and yourself from other ministry staff, individuals and families in your internship context.

3. Describe what you have learned in relationship with your supervisor. (If you have both a site supervisor and a mentor supervisor, please answer this question regarding both.)

4. Describe what you have learned about ministry and yourself in your relationship with each group member of this class.

5. What theological/spiritual/religious learning have you gained from this experience (either from class and/or ministry context)?

6. From this experience, identify your pastoral strengths and weaknesses. What are the areas that limit your effectiveness? How would you like to grow from here? What skill sets need to be developed so you can be more effective and grow professionally?

7. What role/position/context would you place yourself in after this experience?

STUDENT INTERNSHIP GRADE

Please study the explanations listed below to select the statement which best describes your level of performance during the current quarter:

- F** You characteristically fail to meet expectations; perform below the level of ability; demonstrate little discernible growth; your performance is unacceptable.

- D** You often perform below the level of your abilities and rarely meet minimal expectations; there is little personal initiative and growth.

- C** You perform to the level of your abilities and meets minimal expectations most of the time, but with relatively little personal initiative and growth.

- B** You meet expectations consistently, show personal initiative, and make definite progress in personal growth and in development of competencies.

- A** Superior performance characterized by creativity and initiative; you consistently go beyond expectation and demonstrate appreciable growth.

Considering your level of performance during this internship, what grade have you earned?

PLEASE CIRCLE ONE:

A A- B+ B B- C+ C C- D+ D F+ F

Signed Supervisor	Date	Signed Student	Date
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