LAY COMMITTEE
GUIDELINES
FOR SUMMER INTERNSHIPS

DEPARTMENT OF FIELD EDUCATION
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Thank you for volunteering to serve on a lay committee during the internship of a seminarian from the Virginia Theological Seminary. Summer internships come under its Department of Field Education and as such come under its purpose: to enable the seminarian to reflect continually on the practice of ministry using the resources of the Christian faith, the People of God in a particular place, a local minister, and his/her own person and experience of God and ministry. The lay committee represents “the People of God in a particular place” and provides the seminarian an opportunity to “reflect on the practice of ministry”, both their own practice and the particular parish’s. We appreciate that you are willing to engage in this reflection for eight consecutive weeks. We hope that it will be a time of discovery and growth for you as well as the seminarian.

These guidelines are provided in order to introduce you to the task you have accepted and help you structure your sessions. They are compiled from materials we have distributed to lay committees which meet monthly during the school year and revised to fit the weekly rhythm of the internship. Herein is a distillation of the experience and wisdom of a wide variety of persons who have served as field educators – clergy, laity, faculty – as well as seminarians. Herein there is hopefully enough to guide and stimulate your life together.

As you read these guidelines, you might note a certain tension. On one hand what is offered on pages [7-12] are options for your weekly agenda, not fixed agendas. Always you will be making choices about agenda. On the other hand, these choices are meant to be based on the Purpose of the Lay Committee and use the good relational processes as described on pages [3-5]. Much of this relational wisdom helps us incarnate our baptismal vow of “respect(ing) the dignity of every human being” and might be applied in other parish settings as well.

If you develop an appetite for knowing more about the seminarian’s seminary context beyond the first two pages, you are invited to speak with the seminarian or supervisor. Carol Jubinski, Coordinator of Field Education, and I are available before and during the internship to clarify issues raised by these Guidelines and by your work on the Lay Committee. We can be reached by phone (703) 461-1744 and via email (cjubinski@vts.edu and jhadler@vts.edu).

Color-coding is used to differentiate the two sections for ease of use:

- Blue pages for material primarily relating to lay committees;
- White pages of lay committee response and evaluation forms for copying.

Jacques B. Hadler Jr.
Director of Field Education

January 29, 2007
THE PROCESS TOWARD ORDINATION

Not all seminarians seek ordination, but most who earn the Master in Divinity degree at Virginia Seminary plan to be ordained and do three semesters of field education as part of the degree requirement. Therefore, these guidelines are designed primarily to be used with M. Div. seminarians who plan to be ordained.

In order to place field education internships in the larger context of the ordination process, the following outline is provided. While the process varies from diocese to diocese, there are common elements. The following composite outline shows that persons seeking ordination are involved in a two-part process which ordinarily takes 4-5 years (although in some cases the process can be shorter or much longer).

Part I  Diocesan Process

1-2 Years
- Aspirant seeks support of his or her rector.
- Application to the Bishop.
- Parish-based process leading to Vestry recommendation.
- In some Dioceses, an internship in another parish.
- Postulancy interview with Commission on Ministry of Diocese.
- Aspirant interviews with Bishop.
- Bishop admits Aspirant as Postulant for Holy Orders.

Part II  Seminary Process

Year 1
- Postulant enters Seminary in August.
- Postulant searches for Field Education site.
- Postulant completes Junior year of Seminary.
- Clinical Pastoral Education in summer following.

Year 2
- Begin Middler year of Seminary; begin Field Education.
- January Term—seminarians may elect to do a full-time parish internship.
- Interview with COM for advancement to Candidate for Holy Orders. COM recommends Postulant to Standing Committee of Diocese.
- Standing Committee interviews Postulant; recommends to Bishop for advancement to Candidate.
- Bishop admits Postulant as a Candidate.
- Conclude Middler year of Seminary.
- Summer open, although some dioceses require a full-time parish training program. Seminarians may choose to do a summer internship.

Year 3
- Begin Senior year of Seminary. Some will continue Field Education for another semester or two.
- Candidate takes General Ordination Examination (GOE).
- Standing Committee interviews Candidate and recommends her or him to Bishop for ordination as Deacon.
- Bishop certifies Candidate for ordination as Deacon.
- Candidate searches for position doing pastoral ministry.
- Graduation from Seminary.
- Ordination as Deacon.
THE SEMINARY EDUCATIONAL CONTEXT
(briefly described)

Theological education is a complex process. It is, on one hand, an interlocking set of disciplines, academic and practical – Bible, Theology, Church History, Ethics, Mission and World Religions, Liturgics, Homiletics, Music, Pastoral Theology, Christian Education, and Field Education. On the other hand it is the journey of a unique human being, a seminarian who, as part of a community of diverse persons, is encountered by God and seeks to respond appropriately.

There are four major dimensions of the process of theological education at Virginia Theological Seminary:

- Learning the Christian tradition (as found in the Bible, Church History, Theology, and Ethics).
- Learning to use one’s total capacities to think theologically about this tradition and all of life, and appropriating the tradition as one’s own.
- Development of skills for the practice of ministry (such as preaching, leading worship, teaching, leading a congregation).
- Spiritual formation, or the deepening of one’s personal identity as a Christian (through worship, private prayer, counseling, and Spiritual Direction).

These areas of development cannot, however, be rigidly compartmentalized. They are only dimensions of a process that is integrated within and by the seminarian. The years in seminary do not complete this process. At best, they prepare a foundation on which to build one’s practice of ministry and to continue one’s theological education.

For most of our seminarians, the locus for this theological education of persons is twofold: (1) The VTS community of worship, classes, and community life, and (2) The Field Education training site. Far more time is spent on the VTS campus than in the Field Education site, for field involvement is a course in the fall and spring semesters of the middle and senior years, restricted to twelve hours per week. To earn credit for a January term internship or an eight-week summer internship, a seminarian is required to work at least a 40-hour week at the field site. Field Education is the laboratory in which academic learning is weighed and tested by that seminarian who is learning to think theologically.

Field Education internships provide two arenas for integration by the seminarian: supervision and lay committee. Lay committee is a lay reflection group that also meets on a monthly basis during the school year and on a weekly basis in a summer internship. We hope that both of these arenas may provide a model to be adapted for continued integration and growth upon graduation and ordination.

It is the purpose of these guidelines to affirm and describe the contribution of the lay committee to theological education. Our hope is that you will join seminarians, field supervisors, and faculty in being both a learner and teacher in this process. In a very practical and ultimate sense it is the Holy Spirit who guides everyone “into all truth.” (John 16:13)
THE SEMINARIAN’S LAY COMMITTEE

Introduction

Every Lay Committee member should have a copy of the Lay Committee Guidelines. You are urged to use these Guidelines as a resource, not a straightjacket. Each lay committee is unique: some are inexperienced, others are veterans. More material is offered here than any lay committee can use. Creativity is a gift that resides in lay committees: develop it, trust it, use it.

But remember! Lay committees have a clear role, and their effectiveness is dependent on taking the task seriously and making a commitment to the seminarian, to the Seminary, to each other, and to the Church that the seminarian will ultimately serve in a new way.

A. Purpose of the Lay Committee

Essentially the purpose is twofold: to assist the seminarian in his or her development as a Christian minister; and to walk with the seminarian as fellow pilgrims and disciples who share in common the joys and struggles of life and faith, growing and learning together.

We are aware that there is some tension in this purpose – a tension which comes out in both giving honest feedback and being supportive, in working together through seven sessions and then stepping back and giving a comprehensive assessment in the final one. “Development,” “pilgrimage,” “discipleship” each involves movement and direction. Thus, tension is unavoidable if you are going to get anywhere together in ministry formation. For some areas in which to assist the seminarian in his/her development as a Christian minister, see the “Seminarian’s Report on Summer Internship” form in the Appendices. May your entry into this tension lead all of you to deepened faith in the One who leads us and walks with us.

NOTE 1: This is not a discernment of call committee – we assume that the direction of call has been heard and affirmed. Development or formation for ministry is now our purpose.

NOTE 2: Many if not most seminarians have been active, leading, and responsible lay persons in the secular world and in their home parishes. Suddenly they find themselves deeply immersed in a three-year process that seems designated to put to rest the seminarian’s “laity” and bring to life the “clergy” in each. The seminarian abandons the very calling – a whole life of lay ministry – that he or she is then called to interpret to the church as an ordained person! If this seems to be a curious plan, then let the lay committee become a forum with the seminarian to wrestle over what is the essential ministry in the Church, where it is done, who does it, and how.
B. Functions of the Lay Committee

Like any group, no lay committee operates in all its modes all the time. However, a balance of the following functions will be the mark of an effective lay committee.

1. Reflecting. The model of learning used in Field Education is Action-Reflection. The seminarian does some ministry – he or she acts. The lay committee should facilitate the seminarian’s reflection on those acts of ministry. Experience is not the best teacher; reflecting on that experience is. For seminarians, mistakes and inadequacies are normal, as are doing things well and having strengths; so, reflect on both the negative and the positive so that ministry might change for the even-better.

2. Listening. To listen is to respond to the seminarian’s comments in a way that seeks clarity, mutual understanding, and greater depth. Active listening is the ability to get beneath the surface words to the level of meaning, feeling, and value. To help a person speak straightforwardly and to hear another person clearly is of the essence of good ministry.

3. Giving Feedback. This is a matter of telling the seminarian how he or she is coming across to me. Thus, it is not an objective and final judgment but some subjective yet concrete evidence, whether negative or positive. Several approaches contribute to effective feedback:
   a. Make it descriptive, not judgmental: “When you read the lesson, I couldn’t hear you”; not, “Your voice is too weak.”
   b. Make it specific, not general: “Reviewing the agenda before we began the meeting was helpful to me”; not, “You sure conduct a good meeting.”
   c. Make it timely. The best feedback, ordinarily, is fresh, near in time to the word or act to which it responds.
   d. Make it considerate. There are moments when feedback is too hard to bear, or is unlikely to be helpful.

Remember that negative feedback is most easily received and positive feedback is most highly valued between persons who trust and respect each other.

See the “Seminarian’s Report on Summer Internship” form in the Appendices for some areas for feedback.

4. Empathizing. It is helpful if committee members show that they “identify with” the seminarian as he or she faces various significant decisions and turning points during this extremely important period.

5. Supporting. Support involves the expression of encouragement, hope, care, forgiveness, acceptance, and love (add your own words to these). Support also includes steadfastness through times of disagreement, failure, and confusion. Curiously, an atmosphere that is constantly one hundred percent supportive fails sooner or later to feel supportive, because every seminarian knows that he or she needs to be held accountable.
6. **Challenging.** Now is the time for lay committees to be lovingly candid, to question assumptions that the seminarian seems to be making, to prod him or her to think about something differently or to act in an atypical way. Lay committee members can model with the seminarian a relationship of mutual authority. Gracious challenging is a gift.

Last but not least: all of these functions are properly exercised by the seminarian with the lay committee, and by lay committee members with each other.

C. **Organization of the Lay Committee including Relationship to the Supervisor**

1. **Timing.** Formation of the lay committee in late April enables work to begin in the summer without delays that inhibit the committee’s effectiveness.

2. **Responsibility.** Most often the Field Education Supervisor recruits lay committee members from a diverse, representative group in the parish. Sometimes a parish committee has this responsibility. Sometimes the seminarian is given the responsibility of selecting one or several members.

3. **Numbers and Expectations.** A lay committee of five to seven members is recommended. Too large a group diminishes individual participation and may encourage absenteeism; too small a group is neither representative enough nor will it provide the critical mass of at least four persons, plus the seminarian, to make a viable group. Members should be committed to attending every meeting, and miss no more than two of the eight due to emergencies or illness. It will also be helpful if members can be present in worship when the seminarian requests their feedback on preaching.

Note that there are certain categories of people who are usually counter-productive to a well-functioning lay committee: persons exploring a call to ordained ministry and their families, and any clergy person or relative of a clergy person. Such persons may be helpful to a seminarian individually, but usually they have too much gravity on a lay committee.

4. **Convener.** A convener is named by the Supervisor or selected in some other way. The convener’s name, home and e-mail addresses, and telephone numbers are given by April 22 to the Field Education Office at the Seminary. The convener’s duties, *some of which may be shared, are:*

   - To notify members and seminarian of meeting times and places.
   - To convene and end the meetings on time, and to see that leadership for each meeting is provided.
   - To plan each meeting agenda with the seminarian.
• To let members know the agenda ahead of time, especially when responding to liturgical activities such as preaching, reading, or public teaching.

• To consult with the Field Education Supervisor from time to time about the progress of the group.

• To send the required “Lay Committee’s Report on Summer Internship” to the Director of Field Education by March 30, with a copy to the seminarian.

6. The Lay Committee and Supervisor consult only:

• regarding absentees/resignations (at least four members should be present at each meeting).
• if there are questions or problems.

D. Support for the Lay Committee

Lay committees, despite their essential role, have somewhat of a satellite position in the Field Education constellation by virtue of their geographical distance from the Seminary. To minimize isolation, it is important for lay committees to be supported and to feel supported. These are the primary sources of support:

1. The Parish  Clergy, vestry, and members of the congregation should understand the ministry of the lay committee and find ways to affirm it. For example, the lay committee may be commissioned at a Sunday worship service in May/June at the beginning of the summer and/or recognized for its ministry at the end of the summer internship.

2. The Field Education Department at VTS  The lay committee convener should have a pre-internship conversation and a mid-point contact with the Field Education Department at Virginia Theological Seminary. The director and administrative assistant will serve as a resource and support for the lay committee during the internship.

3. The Coordinator of Field Education  The Coordinator can provide, as needed, much practical guidance on a variety of matters involving lay committees, and is readily available. Contact Ms. Carol Jubinski, (703) 461-1744 ph; (703) 751-3047 fax; cjubinski@vts.edu

4. The Director of Field Education  The Director has overall responsibility for the Field Education program and is available to lay committees, particularly on matters of policy or when there is some point of confusion or conflict. Contact the Rev. Jacques Hadler, (703) 461-1744; jhadler@vts.edu
E. Meetings of the Lay Committee

1. General Guidelines. The experience of many lay committees and seminarians has confirmed the wisdom of these guidelines for the conduct of lay committee meetings:

**Do**

- Establish a regular day of the week and place, and set regular beginning and ending times for the 1-2 hour meetings.
- Arrange for a pleasant, comfortable setting.
- Take time to know each other personally and develop trust.
- Plan ahead. Hold the first meeting during the first week of the seminarian’s internship and subsequent meetings each week, totaling eight for the summer.
- Reserve time at meetings to express concerns and identify issues for discussion.
- Establish ground rules: e.g., confidentiality, attendance, shared responsibilities.

**Don’t**

- Muddle social time and meeting time: end the coffee-and-dessert and start the meeting; end the meeting and serve the coffee-and-dessert.
- Talk about a third party not present or bemoan a situation in the parish – or elsewhere.
- Take absenteeism, nonparticipation, or breach of the ground rules without appropriate questioning.
- Put either seminarian, convener, or any member of the committee in the position of dominating the agenda or the discussion.

2. How to Plan the Weekly Meeting. This section offers a sample agenda and suggests two approaches to developing topic(s) for the meeting agenda.

Sample Agenda for the 1-2 hour meeting:

- Prayer
- Touching base (15-30 minutes)
- Meeting topic(s)
- Agenda suggestions for next meeting
- Prayer

Probably many lay committees will pick and choose from the following two, or even use some other method – but whatever the approach, it is important that discussions center on issues and practices of ministry relevant directly and personally to the seminarian. Avoid abstract, global philosophizing! The two suggested approaches are:

a. Agenda based on activities and issues in Christian ministry raised by the seminarian’s formation needs.

b. Agenda based on activities and issues in Christian ministry raised by the ministry in this particular parish.
Each of these approaches will now be presented in more detail.

a. **Agendas raised by the seminarian’s formation needs.** Two ways to go about this may be useful.

(1) **Curriculum.** The seminarian describes a course she/he has taken and raises its application for ministry.

(2) **Issues.** A discussion may arise out of an issue faced by the seminarian. For example, seminarians and clergy often struggle with time priorities and setting limits. A lay committee meeting could be devoted to a discussion of how this struggle is real for the seminarian right now; how the present struggle reflects what the seminarian will encounter in full-time parish ministry; and how the lay committee members engage in the same type of struggle. What is at stake in setting limits on time and commitments? How do one’s own expectations and the expectations of others exacerbate the struggle? The lay committee may be able to assist the seminarian in working out a healthy balance with a relatively clear conscience.

b. **Agendas based on ministry in this particular parish.** Three possible variations on this theme are suggested.

(1) **Field Education Goals.** Refer to the seminarian’s Work/Learning Agreement (the seminarian should give each lay committee member a copy at the beginning of the summer). Focus on a specific learning goal identified by the seminarian. If, for example, the seminarian’s goal is to become more proficient in leading worship, observe the seminarian in action, make notes or use the form, “Listener Response to Person Reading Scripture in Worship” (use master in Appendix for making copies), and provide feedback at the next lay committee meeting. Identify and discuss what “proficiency” means – to whom.

(2) **Pastoral Activities and Areas.** Select an area in which the seminarian is currently involved in the internship. If, for example, the area selected is pastoral counseling, discussion could include committee members’ assessment of the value of this ministry; whether and how it can be shared by clergy and laity; how they and the seminarian see the seminarian developing skills in this area. Such a discussion could help the seminarian to clarify whether to seek certain field education experiences and to enroll in certain VTS pastoral theology courses in order to become more proficient and knowledgeable.

(3) **Issues in Christian Ministry.** Some current event or debate may call attention to a significant issue relating to Christian ministry in this parish; or, such an issue may arise in the life of the seminarian or a lay committee member. If so, the agenda for a meeting could be planned around a discussion of the issue: for example, the role of the Church in peace efforts; the ministry of the laity in the world and in the Church; what constitutes positive clergy leadership in response to the AIDS crisis. In such discussions, seek to stay with personal convictions, objective data, and realistic possibilities. Remember: as with any discussion on potentially controversial issues, seek mutual understanding above agreement.
Sample Agendas for Summer Internships in an Eight-week Format

Prior to Seminarian’s Arrival. The Field Education Supervisor is encouraged to meet with the committee at an organizational meeting - but at no others. The supervisor may share thoughts about the seminarian’s place in the parish and how lay committee work correlates with what the supervisor will be doing with the seminarian.

First Week

- The convener sees that each committee member receives a copy of the Guidelines.
- A first two-hour meeting with the seminarian is held. The primary task is to get to know the seminarian and one another within the lay committee context.
- A getting-to-know-you exercise is recommended for this first meeting. Part of the joy for the internship is sharing with and learning from others. Two approaches are offered here; you might wish to use one of them and save the other for another meeting.

Spiritual Journeys. Each member thinks through a very brief version (jot down notes for yourself) of her or his spiritual journey thus far. The following reflections may be helpful:

- What were your childhood understandings and experiences of God?
- How has your history intersected with God – or has it? (You may need to summarize your history first.)
- What are your current moral dilemmas and spiritual delights?
- What is your sense of future direction for your personal journey?

In round-robin fashion each person then shares his or her personal journey for about ten minutes. Others may ask questions to clarify understandings, but remember, there are no “right” or “wrong” journeys. The group in ending the two hours may want to note what has been held in common along the way and what unique riches each brings to the group for the year.

Self-Introduction and Expectations. Each person introduces himself or herself with whatever personal data seems appropriate. In addition, all are asked to tell something about him/herself that is unknown to others in the group. In all self-introductions we should share who we are at whatever level seems appropriate to us at the time. Neither seminarians nor committee members need to reveal more of themselves than they wish. The seminarian, in addition to the above, might be given
the opportunity to share expectations for working in the parish and expectations of work with the lay committee, using as a basis a description of his/her current courses and, if it is timely, a draft of the Work/Learning Agreement. Committee members respond by sharing their own expectations, and discussion ensues. Working toward clarity of expectations is an important early step in a group’s life.

- Get to know the seminarian outside of formal lay committee meetings. Introduce the seminarian to people in the parish who otherwise might not be met or who are important to meet. Share some stories that catch the flavor of parish life.

**Second Week**

The convener sees that each committee member receives a copy of the seminarian’s Work/Learning Agreement and a copy of the summer agenda.

This meeting may be built on an issue arising in the first meeting, may be a continuation of the getting-to-know-each-other process, or may be centered on an exploration of the congregation’s history and culture or may offer preaching and/or worship leadership feedback.

This meeting can be planned to give the seminarian feedback on his or her reading of scripture and leading prayers. The “Listener Response to Person Reading Scripture in Worship” (available in the Appendix for making copies) is consistent with proper oral interpretation of Scripture. The seminarian who needs remedial help must know this now so that appropriate work can be done to improve these skills. Rather than rely solely on lay committee “opinions” about public reading, reproduce the Listener Response form and give it to a number of worshipers to fill out on a given occasion when the seminarian is reading the Scripture for the Sunday. Collect and tabulate. Use the tabulation at this lay committee meeting for a discussion with the seminarian about the feedback. All worshipping responders should attach their names to forms so that follow-up may clear up questions about points – no form is perfect.

Particular attention should be paid to the following issues in oral communication when a seminarian reads Scripture or leads prayers in public worship:

- Did the reader come across as addressing anyone particular? (If a reader sounds as if he or she is not talking to anyone, it is relatively easy for everyone not to listen.)
- Did the reader use the sound system (if available) skillfully?
- Were there distracting gestures or posture?
- Was the volume appropriate?
- Was the articulation good?
- Were names, places, words pronounced accurately?
- Was the phrasing helpful? Did the voice drop unhelpfully at the end of phrases or sentences?
- Did the reader read with feeling and a sense of meaning that was conveyed appropriately to the hearer?
- Through the reading were you able to hear the Word of the Lord?
Third Week

There are two possibilities:

(1) By now the seminarian has some degree of knowledge of the training site. Some exploration around the issue of belonging or feeling included might take place. What helps one feel included? What hinders? Have others experienced some of the situations and feelings shared by the seminarian? How does Jesus in the gospels address the issue of inclusion? What does this mean in relation to the church? To this parish? How do we build community in a congregation and in a small group? How do we celebrate belonging? How do we deal with lingering feelings of exclusion? How do we reach out? [cf. Henri Nouwen, Reaching Out. Doubleday, 1975.] Participation in a discussion on these issues of inclusion and being in relationship to God and to a congregation may be helpful for members as well as seminarians.

(2) By now the seminarian has preached or will be preaching. This meeting might best begin with some ground setting for sermon feedback before responding to a specific sermon (See p. 4 of the Guidelines on giving Feedback and the Sermon Response Form for Lay Committees in the Appendices).

Fourth, Fifth, Sixth, and Seventh Weeks

With a foundation laid for the committee’s life, agendas can focus on the following areas: preaching, worship leadership, seminarian’s issues and parish issues (see p. 8).

Many seminarians, in their courses, will address a variety of church, congregational and pastoral issues relevant to you. You and the seminarian have probably looked at the structure and dynamics of your congregation. A meeting could center on one or two issues arising out of the above, with lay committee members sharing honestly their thoughts and feelings relative to these parts of the church’s life and ministry. Seminarians may wish to respond at a later time with their thoughts and perceptions.

Eighth Week

The eighth meeting should be a comprehensive feedback session scheduled in time for the convener to get a written composite statement to the Director of Field Education after the internship. This is the “Lay Committee’s Report on Summer Internship” found in the appendices.

Individual Preparation Process. Each member fills out the “Lay Committee’s Report of Summer Internship” form. Some may ask, “How can I assess a seminarian?” This asks for your observations and invites you first to notice and assess the behavior of the seminarian in a number of categories that are important to priesthood. (See p. 4 of the Guidelines on giving Feedback.) Then you might ask, “By what criteria do we comment on what we’ve described?” While there may be objective criteria, their weight is different for different persons. It is part of your task to determine what your standards are and what weight they get as you make your comments. The clearer you can be about your standards, the better the seminarian can understand how different laity assess ministry.
When you bring your standards to the group conversation, the discussion usually sorts out which standards are reasonable and which are not. This is why we insist on your doing the assessment with the seminarian in the group setting (as explained in the following paragraph).

**Group Assessment Process.** Each member brings his or her filled-out Assessment. At the meeting the individual lay persons read their comments. After all have read their comments, the seminarian responds, *restating what has been heard*. Discussion for clarification and consensus follows. The convener then writes down the consensus (or points of differing views) and checks this out with the committee and seminarian. After the meeting the convener writes a summary report for the Director of Field Education. *Reports should not be submitted that have not been openly shared and discussed with the seminarian.* This process can be an important opportunity for the seminarian to set future learning goals.

**Closure**

Being able to say goodbye is important. Closure needs to be intentional. That is, we need to say our thank-yous, express our disappointments, regrets, joys, and fulfillments in a straightforward manner. Not to do so is to discover later that though the body may have moved on, the spirit is still in the internship. Liturgizing closure through a farewell party, a service of worship celebrating the time together, simple handshakes, embraces, or personal notes is valuable. It is essential to close the intern ministry gracefully and straightforwardly.
APPENDICES
LISTENER RESPONSE TO PERSON READING SCRIPTURE IN WORSHIP

Reader ___________________________ Listener ___________________________

Date of Reading ___________________ Place _____________________________

<table>
<thead>
<tr>
<th>No.</th>
<th>Question</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Do you usually listen carefully to readers?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td></td>
<td>Did you listen carefully to this reader?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>2.</td>
<td>Do you usually hear and understand the words?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td></td>
<td>Did you hear and understand the words of this reader?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>3.</td>
<td>Do you usually comprehend a “message” as the Scripture is read in worship?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td></td>
<td>Did you comprehend a message this time?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>4.</td>
<td>Did the reader communicate the meaning of the passage by the way he or she read it?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>5.</td>
<td>Did the reading come across to you as the Word of God?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>6.</td>
<td>Do you think the reader seemed thoroughly prepared to communicate the meaning of the passage?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>7.</td>
<td>In what ways did the reader’s delivery (demeanor, voice, movements, posture, eyes, hands, etc.) help or hinder in communicating the meaning of the passage to you?</td>
<td></td>
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</tr>
<tr>
<td>8.</td>
<td>What would you like to tell the reader about his or her ability to communicate the Word of God from the lectern?</td>
<td></td>
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Sermon Response Form for Lay Committees

Responder___________________ Date____________

NOTE: These questions are guidelines for your response to the sermon. Following the service, please answer at least four of the questions, including #1 and either #4 or #5. Use the back for any additional comments.

1. What did you hear in this sermon? What was its central focus, insight, or affirmation?

2. How did this sermon act on you? What did it move you to be or to do?

3. How did this sermon make you feel?

4. Which specific features* contributed to the effectiveness of this sermon?

5. Which specific features* of the sermon hindered your hearing of its message?

6. Which aspects of the preacher’s ‘performance’ of the sermon helped/hindered your hearing of it?

7. How did the sermon fit into the whole service of worship?

8. What touched you in this sermon? What will you take away with you?

* (engagement with text, engagement with our lives, form/structure, use of language and imagery)
VIRGINIA THEOLOGICAL SEMINARY

LAY COMMITTEE’S REPORT ON SUMMER INTERNSHIP

Name of seminarian ____________________________________________________________.

Name of lay committee convener ____________________________________________.

Training site ________________________________________________________________.

Address & telephone _________________________________________________________.

Date of evaluation ________________. Number of Meetings ______ Average Length ______

Period covered by report: from ________________ to ________________.

I. What strengths for ministry have you seen in the seminarian during this internship, including lay committee meetings? (If desired, categories for strengths may be found on the “Seminarian’s Report” found next in the appendix.)
II. Where do you think the seminarian needs to continue to grow?

III. How do you see the impact of your work together on both the lay committee members and the seminarian?
VIRGINIA THEOLOGICAL SEMINARY

SEMINARIAN’S REPORT ON SUMMER INTERNSHIP

(EXAMPLE for use in answering Lay Committee Question #1)

Name of intern ________________________________  Date ____________.

Training site (name and location) ________________________________.

Average time spent each week in Internship ________________.

Length of program (in weeks) __________  Number of individual supervisory sessions ________.

Enclose a copy of your Work/Learning Agreement, or on a separate sheet outline the work you have done during the summer.

I. Please describe yourself during the summer intensive with regard to the following areas:

A. Personal: prayer life
   Strengths
   Challenges

B. Proclamation: preaching, teaching, witnessing
   Strengths
   Challenges

C. Pastoral Care and Relationships: authenticity and faithfulness
   Strengths
   Challenges

D. Liturgical leadership and planning/implementation
   Strengths
   Challenges

E. Parish: observing and understanding the faith community (particularly the weekday culture)
   Strengths
   Challenges

F. Leadership: style(identity) and practice(behavior)
   Strengths
   Challenges
G. **Supervision: relationship and process**
   - Strengths
   - Challenges

H. **Job Performance/Administrative Relationships: responsibility and follow-through, outcome**
   - Strengths
   - Challenges

II. On the basis of what you have done this summer, what do you see as gifts you bring to the ministry of a congregation?

III. In what areas do you believe you need help, guidance, or growth?

IV. Further remarks:

   ____________________________
   Seminarian’s signature

I have examined the above report and discussed its content with the seminarian. My response, if any:

   ____________________________
   Supervisor’s signature