



TAYLOR
S E M I N A R Y

Field Education (Internship) Handbook

2020

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TAYLOR SEMINARY
FIELD EDUCATION (INTERNSHIP) HANDBOOK
2020

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I. FORWARD

WELCOME to Supervised Ministry!!

What an honour it is for me to walk alongside of you in ministry formation and get to hear (*as well as see*) you develop into the ministry God has called you out to be! It doesn't get much more exciting than this!

My hope is that through-out your Supervised Ministry experience you will have opportunity to stretch and grow in a variety of ministry experiences – not just remain in your 'comfort zone' and keep repeating what you already do and know. You didn't need to come to Taylor to do that; you could have continued DOING THAT and saved time, energy, and money. God called you HERE – to this place – for this time. Frederick Buechner said, "*The place God calls you to is the place where your deep gladness and the world's deep hunger – meet!!*"

This is going to look differently for each of you for EACH of you comes from a different place, has a varied background, different interests, unique gifts, special strengths and weaknesses and a very individualized call from God. How would God have you use this unit of Field Education? In what way would He want you to grow and deepen?

It is my strong hope that this handbook would truly be that – a HAND-book! That means a book which is referred to and USED! It is made to be a reference for student, mentor and Director—why? So that we are 'literally' all on-the-same-page-at-the-same-time!! PLEASE refer to this booklet FIRST, if confused, then ask me, OK? (*It would be VERY helpful if you would go over this with your mentor as well.*)

This booklet is NOT finished, but it is a work-in-process. PLEASE let me know of any changes or mistakes that you see (or better yet, any improvements that can be made) and I will be happy to address these issues.

*Do not be conformed to this world,
but be transformed by the renewal of your mind,
that by testing you may discern what is the will of God,
what is good and acceptable and perfect.*
Romans 12:2 - ESV

II. INTRODUCTION

Taylor Seminary's **Field Education Program** is designed to engage students in an ongoing process of mentoring for pastoral formation and preparation. As Taylor Seminary (Taylor) trains students for pastoral and other Christian ministries, we rely on partnerships with local pastors, churches, and other believers to assist us.

These relationships are fostered and managed in part through the Field Education Program, ensuring that students are receiving the education considered necessary to prepare and to form them both for their present ministry context as well as for future ministry contexts.

Field Education (FE) is required of all M.Div. students but is available for all students entering some form of professional ministry. Five (5) units of Field Education or one (1) unit of Field Education and a full-time internship of 14 weeks (or a half-time internship of 28 weeks) are required of all M.Div. students. Students who come to Taylor with 5 or more years of pastoral experience, can consult with the director of field education to seek ways to adapt and maximize their field education requirements.

Field Education at Taylor has been designed to give the student ample time to engage in practical ministry in order to gain the expertise needed to stand them in good stead when they begin or continue ministry on their own. It is the aim of Taylor to integrate several components into this curriculum:

- The theoretical and the practical
- The theological and the behavioural
- The personal and the professional
- Laced together with the spiritual through spiritual direction

III. OVERALL OBJECTIVES

The Field Education experience for M.Div. students seeks to accomplish at least three (3) distinct objectives. Students with other degrees or certificates will obviously have other interests.

1. **To help the student grow in spiritual formation.** This is fundamental to all the student will be and do in future ministry. The development of spiritual disciplines will be of great value. To develop and maintain a useful level of spiritual development while carrying a full load of ministerial responsibilities requires complete dedication to the process.
2. **To assist the student in developing proficiency in the various avenues of ministry.** Over the course of experiencing Field Education the M.Div. student should have experience in preaching, planning and leading worship services, pastoral care (home and hospital visitation), preparing for and leading communion service,

preparing for and assisting in baptisms and performance of marriages, preparing for and assisting in funerals, teaching Sunday School and leading a Bible study.

3. **To involve the student in the administrative process of the church** by attending and participating in board meetings, staff meetings, etc. Students should be involved in short-term and long-term planning. They need to get a full grasp of the church's mission in the local community and in the world at large.

In addition to the three major objectives, Taylor also makes an effort to achieve excellence in the following three minor objectives.

1. To minister to students with other than a Baptist heritage to prepare them for ordination and inclusion in their denomination's requirements for service.
2. To give opportunity to students to integrate the aspects of shepherding, communicating and organization under the watchful eye of a caring and experienced mentor.
3. Since Field Education is carried out in an actual ministry setting, the student will learn about accountability to the mentor and the congregation or organization.

IV. BENEFITS OF FIELD EDUCATION (INTERNSHIP)

The benefits of Field Education are manifold. There will be benefits for the student, the mentors and their organizations, and Taylor. We list only some of the many benefits here.

1. It builds a bond between Taylor and the various churches or ministries. The churches and ministries can move beyond prayer and financial support to actually assisting in the practical development of servants of God.
2. It allows the student to step outside the classroom and actually practice what they have learned in the classroom. It makes possible the bonding of the student with members of a congregation.
3. Christian ministry places much emphasis on "The Call". This should be much more than a purely subjective experience. Field Education gives the congregation the opportunity to affirm the student's calling and fitness for ministry.
4. By accepting responsibility in the church, ministries, or mission field, the student learns accountability, servant-hood, and how to relate as a peer and as a subordinate. Learning these lessons will go a long way to prepare the student for independent service later.
5. The Field Education process exposes students to the great variety of experiences that await them as they transition from the classroom to full-time involvement in a church, ministry, or mission field.
6. It will assist the students in knowing themselves better. Students will test their limits and awaken latent abilities to gain confidence as they assume greater responsibilities later.

7. It allows the local church or ministry to participate in the maturing process that will eventually result in presenting the very best trained disciples for work in God's kingdom. What Taylor cannot do alone, the body of Christ can help accomplish. By working together Taylor and the church or ministry can present to God the very best leading to excellence in service.

V. THE ORGANIZATION OF THE FIELD EDUCATION (INTERNSHIP PROGRAM)

The Field Education Program requires five (5) units of FE experience. The units FE 442, 443, 444, 445, and 446 are intended to give the student ample time and opportunity to develop ministry practice so that full-time employment after graduation will allow for better integration into the church's or organization's ministry. Each FE unit requires approximately eight (8) hours of engagement per week to complete the unit.

The allotted time of eight (8) hours per week may be divided into several schemes. An average accounting might be as follows:

Ministry involvement	45% of weekly time
Preparation time	30% of weekly time
<u>Mentoring time</u>	<u>25% of weekly time</u>
Total weekly time	100%

The requirements of Taylor for Field Education may also be met by completing FE 442 and IN 532 (Pastoral Internship). The IN 532 has a prerequisite of either FE 442 or PC 531 (Essentials of Pastoral Care). The internship unit may be taken in 14 weeks with approximately 40 hours per week of involvement. Alternatively, it may be taken as half-time application of 20 hours a week over a period of 28 weeks.

Once the venue has been chosen and the mentor engaged, students will, together with their mentor and director, work out a Learning Covenant. This document sets forth in clear tones what the student intends to pursue over the span of the semester. It will state in priority order the objectives for that Field Education unit. It will become the basis for evaluation at the end of the semester.

A. LEARNING COVENANT

Each student is required to fill out a Learning Covenant for each unit of Field Education. Over the space of the five (5) units, each student should have made a determination to major in each of the primary areas of ministry (preaching, pastoral care, leading worship service, preparing candidates for baptism or marriage, church organization, etc.). This document should be filled out very carefully with the long range in view. Not only is it a blueprint for that year but also forms an integral part of the program.

The Learning Covenant also forms the blueprint for mentoring. Mentors will assist students in planning their involvement in ministry. The Learning Covenant should be worked out between the mentor, director, and student to ensure that the mentor is fully aware of the goals the student wants to achieve. Normally there is a primary goal and one or two secondary goals. Efforts should be made to discourage students from trying to achieve too much in one unit. The mentor's exit evaluation will concern itself with how well a student has achieved their goal(s) as expressed in their Learning Covenant.

Planning the student's Learning Covenant together with the mentor will give the best opportunity for involvement without interrupting the mentors' personal agenda for their church. This will also assist the student in including all of the major areas of involvement in the course of the five (5) units.

B. SPIRITUAL DEVELOPMENT

The student will take, or will have taken, courses in spiritual formation at Taylor. These courses will lay the foundation for their spiritual development. At the least, it will require that the student develop a deliberate program for the continuation of spiritual formation. The mentor will want to hear from students what they intend to do by way of spiritual growth toward maturity.

Ultimately, the student is responsible for this area of growth and development. At the same time that students are engaged in Field Education they are required to engage in six (6) spiritual formation sessions per unit with Urban Sanctuary. The mentor will make all efforts to see that what has been learned in class or at Urban Sanctuary will be put into practice.

Spiritual formation is a crucial area for all students. The degree to which students develop a mature commitment to God, the Word of God, and ministry will determine how well they will be able to feed their respective flocks when they enter their area of full-time ministry. It will also assist them in forming Christian character that will recommend itself to their people. Field Education gives students the opportunity to develop their spiritual disciplines in very practical situations.

C. DEVELOPING A SERVANT ATTITUDE

By putting into practice what has been learned in the classroom, the student has the opportunity to develop a servant attitude while engaging in Field Education. This will evidence itself in willingness to do the full range of ministries required of an active pastor.

The manner in which assignments are accepted and carried out will be a good indication of the attitude behind the public actions of the student. Jesus' words are applicable in such cases: "I have not come to be served, but to serve and give my life in that service."

D. STUDENT MONTHLY REPORTS

The student is expected to meet with their mentor near the beginning of each week to evaluate their performance. Successes as well as ways of improving ministry will be discussed. If changes need to be made, it is better to do so before any shortcomings become deeply rooted habits.

The Director of Supervised Ministry receives the student reports and notes whether there are areas of conflict or any difficulty in achieving the determined goals for that unit. If there appear to be areas that need improvement the Director of Supervised Ministry will contact the mentor to see what can be done to remedy any deficiencies.

The Director of Supervised Ministry will communicate with the mentor if there appears to be an area of ministry that is not being covered by the Learning Covenant.

E. MINISTRY EVENT STUDY (MES)

The student is required to do a Ministry Event Study (MES) during each unit. The purpose of this study is to assist the student in gaining insights in how to better analyze situations that may arise in the course of ministry and to find solutions that will be just and remedial.

Along with other materials, the student receives instructions as to how to proceed with the study. However, experience is generally a good asset in determining the turning points in any difficulty. This experience can come from several sources, of which the mentor is probably paramount for the student. The students will be encouraged to discuss the incident with their mentor for evaluative and remedial purposes. Where a church organizes a Field Education (Internship) Committee, they may also be a good source of information for the student. To get a well-rounded understanding of a situation it is paramount to receive information from a variety of sources.

The study can be on an incident that happened during their work, in the place of their mentorship, or any other case. It can be one that turned out well or that left much to be desired. The mentor may act as a sounding board for the student to assist the student in gaining the best insights possible.

F. REQUIRED READING AND REPORT

Each unit of FE has a required reading report. A carefully chosen book is read and a response report is assigned. The readings are carefully chosen to reflect an aspect of ministry that will help students enlarge their understanding of ministry. In some cases, where a denomination may require a certain book to be read, substitutions can be made.

The purpose of this assignment is to let the student have experience in analyzing the writings of authors who are addressing pertinent issues. To be able to agree or disagree with an author requires a certain amount of soul searching. The same process will be followed in dealing with scripture for the purpose of preaching and teaching. The end result will be a better understanding of the meaning and application of truth, in all its forms.

G. EVALUATION

Any and all evaluations that are going to be done are for the benefit of the student. Only in extreme cases would a negative evaluation reflect on a student's chances for graduation. However, the insightful guidance that can come through evaluation will, in most cases, result in improved ministry.

For M.Div. students, a critical area of ministry is preaching. The student will have learned the fundamentals of preaching in class, but needs opportunity to practice this art. This task of evaluating sermons has been found to be easier if selected members of the church's Field Education (Internship) Committee do their own evaluation. In this way, the congregation is involved in assessing the student.

Areas of evaluation center on:

- **Preparation:** Is the theme relevant and easily grasped? Is there recognizable progress from the known to the unknown? Does the body of the message support the conclusion?
- **Content:** Is the student actually using the scriptures or just using the text as a pretext? Does the exegesis flow as a natural development of the original text? Are the illustrations applicable to the topic or just fillers?
- **Delivery:** Is there good eye contact? Is there acceptable enunciation? Does the tone of voice invite attention? Is the pace of delivery in keeping with the content of the message? Are the various parts of the sermon presented in such a way as to be recognized and remembered?

Other areas of message presentation can be considered, but if the observers have a grid on which to mark their impressions, the coordinating of these observations will be made much easier. Feedback to the students should be specific, constructive and as soon as possible after the preaching experience so that it is still fresh in their mind.

H. MENTOR'S EXIT REPORT

While this report is somewhat time consuming, it is of immense value to the Director of Supervised Ministry for purposes of interaction with the student. The mentor should feel free to be fair, open, and honest in reporting on the student. The information is received in confidence by the Director of Supervised Ministry and will not be shared with anyone without the permission of the student. How the student has matured in the process is important. Failure to mature may be an indication of difficulties further up the line.

To give the Director of Supervised Ministry enough time to review the report, it should be in their hands no later than the last day of classes for the semester.

VI. THE ROLE OF THE STUDENT

A. Benefits to the Student

1. To help the student test giftedness, suitability, and readiness for ministry through service and feedback.
2. To help the student learn about ministry through observation, planning, participation, evaluation, theological reflection, and supervision.
3. To help the student do ministry and thereby contribute to an ongoing ministry.
4. To help the student integrate learning at Taylor Seminary into holistic ministry. Theology becomes ministry and ministry informs theology; theory moves into practice and practice enlightens theory.
5. To help the student develop ministry character, giftedness, skills, and interests.
6. To help the student take responsibility for the development of personal goals, dreams, interests, and potentials. The student will need to develop specific goals for this learning experience.
7. To help the student intentionally plan for remaining studies in the light of what was learned about self and ministry through the intern experience.
8. To help the student grow through accountability to pastor, leaders, and ministry.
9. To help the student evaluate self-image and self-acceptance, especially as it relates to the dynamics of working effectively with other people.
10. To help the student evaluate personal beliefs and values in the light of these experiences in Christian service.

B. Responsibilities

The student is responsible to Taylor Seminary, the supervising mentor/ministry mentor, and the local church/ministry.

1. To Taylor Seminary

- a. During the first semester of the first year, explore Field Experience possibilities with the Director of Supervised Ministry.
- b. In consultation with the Director of Supervised Ministry, arrange for an interview with the church or ministry of greatest interest.
- c. Receive feedback from the Director of Supervised Ministry, concerning the specifics of the learning covenant that has been agreed on previously by the student, mentor, and the director.
- d. Pay the internship tuition fee.
- e. Complete all the requirements as stated in the Field Education (Internship) syllabus.

2. To the Supervising Mentor/Ministry Mentor

- a. Work through the learning covenant with the supervising mentor/ministry mentor so that it will coincide with the goals and objectives of the hosting church/ministry or agency.
- b. Work out basic time use with supervising mentor/ministry mentor.
- c. Meet with supervising mentor/ministry mentor at least once a week for prayer,

encouragement, orientation, evaluation, and theological reflection. Areas which should be discussed are achievement of goals, effectiveness of service, relationships, problems, time use, personal evaluations, ministry philosophy, walk with God, and theological reflections on present ministry, the church, the world, social problems, etc. The student should come to these sessions with specific questions to maximize learning from the mentor/ministry mentor's knowledge and experiences.

- d. Meet with the supervising mentor/ministry mentor at the mid-term and conclusion of the Field Education (Internship) in order to discuss the respective evaluation forms.
- e. Assist the supervising mentor/ministry mentor in the achievement of present ministry goals.

3. To the Local Church/Ministry

- a. Participate in "possibilities" interview ... a chance to meet with the leaders of a specific church to explore the possibility of doing an internship in their midst. Both the student and leaders will then decide if the internship is possible.
- b. Have the Internship Committee approve the learning covenant that has been worked through previously by the student and the supervising mentor/ministry mentor.
- c. Meet at the mid-term point with the Internship Committee to discuss progress, problems, or potentials as outlined in the Mid-Term Evaluation. Use this group as ministry/fellowship support. (Even if some internship committees may find it difficult to meet in the summer, some mid-term assessment should be undertaken.)
- d. Attempt faithfully to carry out the ministries agreed upon with the supervising mentor/ministry mentor and internship committee.
- e. Give the ministry 8 hours (20 or 40 for Internship) per week.
- f. Meet with the supervising mentor/ministry mentor and the Internship Committee for evaluation, recommendations, affirmation, etc., prior to leaving the ministry site.
- g. Publicly, and by letter, thank the congregation for their love, insight, investment, and support.

C. Expectations The Student May Entertain

1. Ongoing interest, support, and counsel from the Taylor Seminary faculty and especially from the Director of Supervised Ministry.
2. Orientation to the church and to the community.
3. Fulfillment of the learning covenant by the supervising mentor/ministry mentor, Field Education (Internship) Committee, and the congregation.
4. Fellowship and support of the congregation - the caring Christian community investing in pastoral preparation.
5. One (1) hour credit for each Field Education unit completed and four (4) hours of credit for the completed Internship from Taylor Seminary.
6. Hopefully, compensation for expenses incurred for ministry (i.e.) youth events.

VII. THE ROLE OF THE MENTOR

The supervising mentor/ministry mentor serves as the key in making the Field Education (Internship) experience meaningful and profitable for the student. The supervising mentor/ministry mentor's responsibility is to offer guided supervision through consultation, directed ministerial experience, and evaluation, which will encourage growth and development in the student's training for ministry.

A. Perspectives for the mentor

The student and the mentor/ministry mentor entail three (3) perspectives. Supervision involves a relationship between:

1. **Personal Development:** This involves interaction between the supervisor and the student; involving observation, mutual reflection, evaluation, stimulation, encouragement, correction, guidance, and prayer.
2. **Present Ministry:** Focus will also be upon the development of ministerial skills such as teaching, preaching, song leading, counselling, visitation, administration, pastoral care, evangelism, and worship preparation and direction.
3. **Future Ministry:** Concern for the student's future ministry must be kept in view. Supervising mentor/ministry mentors must focus concern upon the students in their present ministry in light of future ministry. They should help students evaluate their ministry potential.

B. Qualities

The supervising mentor/ministry mentor should be:

1. A Christian committed to solid Biblical values, priorities, and beliefs.
2. A minister who has demonstrated effective service.
3. One who is willing to share his/her life, perceptions, pilgrimage, and ministry with another.
4. One who has a positive attitude towards the Christian ministry.
5. One who is growing in understanding, character, and ministry skills.
6. One who is willing to invest his/her life in discipling others for ministry.

C. Objectives

1. To achieve local kingdom goals better through the input of a student.
2. To assist the seminary in the training of the student, by providing opportunities to observe, plan, participate, and evaluate ministry.
3. To help the student achieve the specific goals of the Field Education (Internship) Program.
4. To grow personally through supervising, serving, and delegating responsibilities to the Student.

D. Responsibilities

1. To the Student

- a. Model Christ and Christian ministry for the student.
- b. Take the student along into the various facets of Christian ministry - visitation, counselling, board meetings, committees, wedding rehearsals, funeral planning and service, etc. (See "Suggested Areas for the Student's Involvement" in Appendix A).
- c. Delegate a broad range of ministry responsibilities to the student.
- d. Participate in the entrance interview and help the student develop a mutually acceptable learning covenant for the student, the mentor/ministry mentor, and church/ministry.
- e. Assist in the welcome and orientation of the student into the fellowship of the church/ministry and understanding of the community.
- f. Assist the student in the development of ministry goals, strategies, and time use.
- g. Have planned weekly supervisory conferences (See "Topics for Weekly Supervisory Conferences" in Appendix C).
- h. Meet with the student at the mid-term and exit points of the Field Education (Internship) in order to discuss the respective evaluations.

2. To Taylor Seminary

- a. Help the student fulfill personal goals.
- b. Complete and mail or e mail the Mentor's Exit Evaluation to the Director of Supervised Ministry programs within one week of the conclusion of the Field Education (Internship) (See "Field Education Forms" in Appendix D).
- c. Suggest improvements for the Field Education Program to the Director of Supervised Ministry.

3. To the Local Church/Ministry

- a. Communicate the need for, the benefits of, and the philosophy of the Field Education/Internship Program to the congregation.
- b. Help the congregation organize and prepare for Field Education (Internship) participation, in particular to guide the formation of the Field Education/Internship Committee.
- c. Assist the Field Education (Internship) Committee and the student in applying a mutually acceptable learning covenant.
- d. Keep the church/ministry informed as to the progress of the Field Education (Internship) Program.
- e. Assist the Field Education (Internship) Committee in its function: orienting, evaluating, relating, supporting, advising and reporting, facilitating beginning and ending of the ministry.
- f. Assist the church/ministry in planning the student's exit.

E. Expectations The Mentor May Entertain

1. Orientation, support, and counsel from Taylor Seminary.
2. Information about special growth opportunities happening at Taylor Seminary.
3. The cooperation and input of the student to realize personal and church goals.
4. Fellowship with the student.
5. To have growth in their personal life and ministry stimulated through the deliberate reflection and sharing required to further the student's development.
6. Joy from investing in the development of one of Christ's servants who will be better able to render a lifetime of effective service.
7. The development of resources and approaches which may have spin-offs for other ministries - other supervision, discipleship, time management, building wholesome staff relationships, the development of lay leaders, etc.

VIII. THE ROLE OF THE CHURCH/MINISTRY FIELD EDUCATION (INTERNSHIP) COMMITTEE

As suggested earlier, the local church/ministry may want to appoint a Field Education (Internship) Committee to help the mentor in their efforts to give the student the very best of opportunity to develop their innate gifts for ministry. This is especially helpful if the student is serving in a full-time internship at your location.

A. Objectives

1. To articulate and better achieve local goals through active participation in the program.
2. To assist the student, mentor, and Taylor Seminary in the achievement of Field Education (Internship) goals.
3. To facilitate the spiritual development of the student through fellowship, service and insights gleaned from this discipleship process.

B. Responsibilities

1. Become completely familiar with the Field Education (Internship) Program and the church's participation in it.
2. Make a commitment to fully engage in the program.
3. Discuss with the student and mentor the kind of ministry that is both desired and needed and then communicating this to the Director of Supervised Ministry at Taylor Seminary.
4. Upon recommendation of the Director of Supervised Ministry, call upon a student to give them valued experience and, at the same time, achieve your local church goals.
5. Welcome the student into your midst. Where necessary, provide lodging, information about the congregation/ministry through membership lists, maps of the area, church policies and procedures, etc. In addition the student should have a clear understanding of his/her responsibilities, and how they are expected to be carried out. This should be reflected in the student's Learning Covenant.

6. If applicable, assist the student in making personal arrangements: travel to and from the site, office space, a modest remuneration, and expense allowance.

C. Expectations

1. The local church/ministry may expect:
 - a. Eight (8) hours per week of service from the student doing Field Education. If the student is doing an Internship it would amount to 20 or 40 hours per week, depending on whether it is done on a half or full-time schedule.
 - b. That the program will be supervised by a mentor.
 - c. Having the satisfaction in knowing the church/ministry has had a significant part in the training and development of a servant of God.
 - d. The expansion and improvement of ministry through the assistance of the student.
 - e. Development of a greater sensitivity for church and/or community needs and opportunities as the result of the evaluation required by the program.

IX. THE ROLE OF THE DIRECTOR OF SUPERVISED MINISTRY

The Director of Supervised Ministry has a three-fold set of responsibilities: to the student; to the mentor; and to Taylor Seminary.

A. To the Student

1. To orient the student for participation in the Field Education (Internship) experience.
2. Assist the student in working out a Learning Covenant that will provide the student with opportunity to participate in ministries that will meet the objectives of their Learning Covenant.
3. To assist the student in finding a venue for Field Education (Internship) that will give them maximum exposure for the completion of the Learning Covenant.
4. To be available to the student and/or mentor to help work out any area of difficulty that may evidence itself in the course of the mentorship.
5. To receive the Monthly Report Form from the student and study it to ensure that the student is moving forward in their Field Education (Internship) experience.
6. Upon invitation by the student, visit the student (*if at all possible*) at their ministry site.
7. To determine that all assignments have been handed in and that they meet expected standards.
8. To determine a grade for the student and report that to the Registrar to be entered into the student's records.
9. To conduct an exit interview with each student to determine whether there were difficulties or whether there might be improvements in the delivery of the Field Education (Internship) Program.

B. To the Mentor

1. Once the student has chosen a mentor, a review of their qualifications for the task will be undertaken.
2. The mentor will receive a copy of the Field Education (Internship) Handbook to inform them of the expectations Taylor Seminary has for the program.
3. To study the student's Monthly Reports to determine if there are any underlying difficulties arising between mentor and student.
4. If there are observable impediments to a harmonious relationship, the Director of Supervised Ministry will be available to mediate the situation.
5. To be open to suggestions from the mentor regarding the progress of the student in fulfilling the Learning Covenant. If the student encounters insurmountable difficulty and needs an extension to finish the contract, such information would be forwarded to Taylor's Academic Committee for consideration.
6. To receive the Mentor's Exit Report and comments on the student's performance. The mentor's suggestion for a final grade will be taken very seriously.

C. To Taylor Seminary

1. To faithfully administer the Field Education (Internship) Program according to the objectives listed in the Seminary Catalogue.
2. To report to the faculty at its monthly meetings regarding the progress of students in the Field Education (Internship) Program without breaking any confidences with the students.
3. To keep such records as are pertinent to the completion of student records and those of the Supervised Ministry Office.
4. To assist in building up good working relations with the various churches in the Edmonton area to give the student's participation in the Field Education (Internship) Program a strong base.
5. To actively participate in the ongoing spiritual life of the seminary in its various forms by attending chapel, retreats, and special meetings where students are involved.
6. To select co-directors who will be responsible for the progress of several students in order to give them personal attention in their struggles to complete their Field Education (Internship) requirements.
7. To be accountable to the Academic Dean and the Administration in the carrying out of expected duties.

D. Contact Information for the Director of Supervised Ministry

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X. CONCLUSION

Field Education (Internship) is an integral part of pastoral training or other types of Christian ministry. It gives opportunity for students to put into practice what they are learning in their classes. By practicing ministry under the supervision of a mentor, students are building expertise and confidence for future ministry when they will be on their own.

Students should be held to a high standard of performance in every phase of their involvement. Habits are formed rather quickly and effortlessly. Unless these habits of ministry reflect the students full potential, they may become a disservice in the long run.

“You (*student*) have heard me (*mentor*) teach things
that have been confirmed by many reliable witnesses.
Now teach these truths to other trust worthy people
who will be able to pass them onto others.”
2 Timothy 2:2 (NLT)

XI. APPENDICIES

Appendix A: Suggested Areas for the Student’s Involvement

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- Ministry Event Study (MES) Overview
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Appendix E: Spiritual Direction Report for Supervised Ministry

TAYLOR SEMINARY
APPENDIX A
SUGGESTED AREAS FOR THE STUDENT'S INVOLVEMENT

It is the concern of Taylor Seminary that pastoral students be exposed, as much as is possible, to the total spectrum of church ministry. The following list might serve as a guide in the student's preparation of his/her Learning Covenant.

Baptisms
Bible study groups
Board/Committee meetings
Camping/retreat programming
Child dedications
Children's clubs
Christian education/youth council meetings
Church membership classes
Coffee house ministries
Community involvement
Counselling
Diaconate/ Trustee meetings
Disciple-making experiences
Evangelism ministries
Funerals – visitation of the grieving
Hospital visitation
Lord's Supper (Eucharist)(Communion)
Membership visitation
Men/women's meetings
Nursing home visitation
Ordination services
Preaching
Prison ministries
Short-term/long-term planning
Small group ministries
Social and recreational activities
Staff meetings
Street ministries
Sunday school department classes
Weddings
Worship/Fellowship experience

TAYLOR SEMINARY
APPENDIX B
A BRIEF SUMMARY OF TAYLOR'S FIELD EDUCATION (INTERNSHIP) PROGRAM

Taylor Seminary offers three (3) possible streams to a student in order that they may complete their Field Education requirement:

1. Five (5) continuous units (FE 442, 443, 444, 445 and 446) or
2. As a 14-week, full-time Internship consisting of FE 442 and IN 532 or
3. As a 28-week, part- time Internship consisting of FE 442 and IN 532

The student will have two (2) and perhaps three (3) spheres of accountability:

1. A supervising mentor or ministry mentor.
2. Taylor Seminary's Director of Field Education.
3. The Field Education (Internship) Committee of the hosting church or ministry. If possible, it is advisable that the church have some kind of Field Education (Internship) Committee comprised of the supervising mentor/ministry mentor and two (2) to four (4) additional church leaders and /or members.

The student and the supervising mentor/ministry mentor should work out the details of the Learning Covenant, consisting of a mutually agreed-upon job description and a number of other contractual items. It is helpful for the Field Education (Internship) Committee to put its final stamp of approval on this agreement.

- a) In working out the job description, the mentor and the Field Education (Internship) Committee (where applicable) should provide opportunity for the student to be exposed to the three (3) main aspects of all ministry:
 - Shepherding (pastoral care, counselling)
 - Communicating (teaching, preaching, evangelizing, discipling)
 - Organizing (planning, delegating, following up, leading, administrating)
- b) The student is responsible to read one assigned book and write a response on it, as well as write one Ministry Event Study (MES). Because of this "study time," the job description must allow at least eight (8) hours per week for the student to focus on this component of the ministry.
- c) The student will be engaged for four (4) sessions for spiritual formation with Urban Sanctuary during each of the five (5) units of Field Education or the Internship.

TAYLOR SEMINARY
APPENDIX C
SUGGESTIONS FOR WEEKLY MEETINGS WITH THE MENTOR

Sharing

- Sharing one's faith - discipline in the Word of God.
- Sharing ministry participation, perceptions, experiences, and evaluation.
- Sharing praise, burdens, and prayer.
- Sharing theological reflections about ministry, relationships, feelings, success, failure, current social issues, walk with God, growth, or lack of it, pressures, family life, etc.
- Sharing affirmation of the person, performance, and progress.
- Sharing ministry resources, which have been helpful: books, tapes, courses of study, seminars, and journals.

Reflecting

- Reflecting on relationships, problems, perceptions of power, personal giftedness, and ministry readiness.

Evaluating

- Evaluating progress toward achievement of ministry goals.
- Evaluating strategies chosen and possible alternatives.
- Evaluating time use.

Discussing

- Discuss what is happening and what the student thinks and feels about it.
- Discuss why it is happening, what the alternatives are and whether the student is following through.

Challenging

- Challenge the student to think about areas of difficulty and weakness in ministry and personal life, e.g., half-baked ideas/plans/ methods; personal practices which make a negative impression on people and impact on ministry; lack of self-discipline; theological concepts which need further thought; assuming responsibility for one's own life, growth and ministry; call to excellence rather than being satisfied with "good mediocrity;" obsessive compulsive urges of perfectionism, etc.

TAYLOR SEMINARY
APPENDIX D
LEARNING COVENANT (Student / Supervisor)

FE _____ IN 532 _____ PR 442 _____
Academic Year _____ Semester _____

Student Name _____ Date _____

Contact Phone _____ Email _____

Instructions

Respond to the **specific information** requested in this form. For **Section B and Section C use a separate sheet of paper and attach it to this form.** **NOTE:** If your ministry site already has a written or formalized job description, attach it to this form as well.

After having completed this "Learning Covenant" on your own, meet with your mentor and supervisor to discuss and negotiate the contents of this "Learning Covenant" so that your ministry activity and your learning goals dove-tail comfortably with your job description.

The mentor will complete **Section D** of this form. Return this form and all attachments to the director by the end of the third week of classes.

Section A: The categories below are intended to be ministry functions, not ministry positions. In other words, your ministry label or position might be youth pastor, children's ministry director, etc. What is being asked of you, however, is how you wish to prioritize these ministry functions no matter what ministry label or position you have.

I would like to gain **experience** in the following areas of ministry. Use the list of Practical Issues to insure that you cover the major ministry functions during your Field Education (Internship) experience. *(Number the options below in order of priority)[BE SURE this is reflected in your Covenant.]*

- ___ Extended pastoral care
- ___ Reaching out in evangelism and discipleship
- ___ Small group ministries (teaching Sunday school, leading Bible studies, youth)
- ___ Worship service involvement
- ___ Other ministries (identify) _____

Section B: Determine a specific learning goal for the top three (3) priorities that you identified in Section A. Then describe these learning goals in terms of achievement, not activities. For example, if one of your top priorities is small group (youth ministries, then the learning goal, "I would like to learn the specific steps needed in planning a youth retreat," is acceptable. However, simply writing, "I want to go on a youth retreat" is not an acceptable learning goal.

Section C: In one separate paragraph, describe your perceived strengths and in a second paragraph describe your limitations or weaknesses regarding your three primary ministry priorities in Section A.

Section D: Covenant Information between student and mentor.

STUDENT: I am committed to devoting about eight (8) hours per week to ministry observation, preparation, involvement, and being mentored.

Student's Signature **Date**

MENTOR: I have met with this student and having discussed this Learning Covenant, agree to devote at least one (1) hour each week to supervise and mentor this student.

Mentor's Name: (please print)	Home Phone:
E-mail:	
Church or Ministry Site (mailing address):	
Office Phone:	FAX:
Mentor's Signature:	Date:

PLEASE make one (1) copy for yourself and return one (1) to:

Dr. Keith Bienert

TAYLOR SEMINARY
DEVELOPING YOUR “*Rhythm of Life*”
A PLAN FOR SPIRITUAL/PERSONAL GROWTH

This is simply a guide to get you started... ***BUT, I want to see your plan include these 6 AREAS in a way that reflects YOU and your Rhythm of Life!***

Priority	Content of Activity	Specific Activities	Daily/Wkly	How Often?
1	Personal relationship with God	Quiet time - devotions Weekly worship Christian reading, etc.		
2	Family/emotional	Time with spouse/significant others Time with children Family devotions Family outings/activities		
3	Physical/health	Exercise program E.g., - cardiovascular/weights - walking/running - other Diet Sabbath		
4	Ministry activities	Fellowship, Sunday School Prayer meetings, Small groups Hospitality, etc.		
5	Vocational activities	Driving to work, time at work Reading/studying for job, etc.		
6	Accountability	Who? What? Where? When? How?		
7	All other activities	Leisure, hobbies, TV, movies secular reading, etc.		

Questions I have...

TAYLOR SEMINARY
APPENDIX D
FIELD EDUCATION (INTERNSHIP) MONTHLY FEEDBACK FORM

Student Name _____ **Date** _____

The following feedback is designed to help the student, ministry mentor, and the Director of Field Education gauge the ongoing dynamics of the student's ministry experience. This form will provide a snapshot that, when placed alongside the other monthly education feedback forms, will enable all involved to track the student's progress.

Instructions:

- Provide simple concise answers to the following questions. (point form)
- During one of your weekly meetings with your ministry mentor discuss the contents and **secure your ministry mentor's signature.**
- Please return this form to the Director of Supervised Ministry at Taylor Seminary. (Don't forget to keep a copy for your records.)

1. Total hours of service toward the Learning Covenant during this period: _____
2. Did you meet with your ministry mentor each week? If not, why not.
3. What topics did you discuss and what were your impressions of the discussion?
4. List your Field Education experiences for this period:
5. What was most helpful about your recent Field Education experience?
6. What was significant in contributing to your understanding of ministry?
7. Other comments? Reflections?

Both of us have gone over this Feedback Form.

Student Name _____ **Date** _____

Mentor Name _____ **Date** _____

Please return to the Director of Supervised Ministry

TAYLOR SEMINARY
APPENDIX D
REFLECTIVE BOOK REVIEW

Read your required text. For each of the reflective reviews you write, expect to produce 2-4 pages using the following structure:

- **An introductory paragraph** that answers two (2) questions:
 - ▶ Who is the writer and what does he/she know?
 - ▶ What is the author talking about? (*This is the thesis of the book.*)

- **“What does the author say about their thesis?”** Series of three or four paragraphs answering this question.

- **Is it true?** Write a paragraph assessing the effectiveness of the author’s case.
(*Do you think the author has made a case for the thesis? Has the subject been established? Why or why not? Is anything important omitted? Is any of the evidence or any of the argument mishandled?*)

- **So what?** Write a paragraph evaluating the significance of what you have read.
(*So, if it is true, what are the implications for you?*)

- **Now what?**
(*What do you intend to do with your encounter with this book?*)

Please return to the Director of Supervised Ministry

TAYLOR SEMINARY
APPENDIX D
MINISTRY EVENT STUDY (MES) NOTES

“The Movement Toward Insight”

Introduction

- One of the strongest drives within the human experience is the need to understand, to make sense of life.
- Whenever we ponder, muse, analyse, or reflect on an event it is for the purpose of finding meaning.
- Admittedly, there are many events that are experienced without the search for meaning; they are often the routine events of life when we seem to be on “auto pilot.”
- There are however, other events that seem to draw us into reflection; they are the “double-take” moments, the “aha” moments, the life-changing moments.
- The assumption of Theological Reflection is that God is at work in all the events of life, and while not all events have the same weight of meaning, all events are worth pondering.

Hindrances to Theological Reflection

- Within the wide scope of faith traditions, some groups are more open to and more practiced in the discipline of reflection.
- For some, even the word itself conjures up images - yoga positioning, mind emptying, and sense numbing.
- Admittedly, within evangelical communities the idea and practice of theological reflection is a foreign concept.
- Yet even here, one may speak of the spiritual discipline of meditation, quickly clarifying the assumption that this is not like eastern religions.
- Although evangelicals may identify what is not practiced, there is also the lack of clarity as to the importance and value of theological reflection.
- However, theological reflection is not as uncommon as one might think.
- In reality, theological reflection takes place whenever one seeks meaning or understanding in the midst of the events of life.
- When tragedy strikes and one asks, “Why?” theological reflection is engaged.
- When the unexpected occurs and one asks, “How?” theological reflection takes place.
- When decisions are faced and one asks, “What?” theological reflection is practiced.
- The practice of theological reflection is not as foreign or unusual as one might suggest, and the opportunities for theological reflection are found throughout the experience of every day.
- At the same time however, even where theological reflection is practiced, whether subliminal or intentional, there are certain conditions or assumptions that hinder the effectiveness of the act.

Certitude

- Taking the stance of certitude (CERTAINTY, ASSURANCE, FREEDOM FROM DOUBT), one interprets the experiences of life, only in relation to what has already been decided.
- Prior assumptions, convictions, beliefs, or interpretations provide not only the foundation but also the boundaries for interpretation.
- When confronted by a new experience, what has happened in the past, not only guides but also determines how the experience is interpreted or how the interpretation is applied.
- If the new experience does not fit into the patterns of the past, it is ignored or denied.
- Within the position of certitude, tradition reigns supreme. Theological tradition, social tradition, cultural tradition, even relational tradition takes precedence over all things and determines in advance how the experiences of life will be interpreted.
- Warning of the danger of certitude is not to be taken as an attack on the theological heritage one may possess.
- Rather it is a challenge to not miss the opportunity to learn or grow just because the experience is different than what has been experienced in the past.
- In the end, theological reflection may reinforce, challenge, or change what one believes, however none of this will happen while assuming the position of certitude.
See: Acts 10: 9-48.

Self-Assurance

- Unlike the standpoint of certitude in which past positions, interpretations, and convictions hold ultimate power, within the standpoint of self-assurance, self is supreme.
- Here the individual becomes their own guide, rejecting all others and ignoring every other influence.
- Self-assurance relies solely on personal perspectives, personal convictions, and personal feelings to the neglect of all others.
- Having interpreted life from a singular perspective, one accepts, rejects, or embraces the thoughts or opinions of others only to the degree that it fits their own perspective.
- Every opinion that differs is deemed to be wrong without discussion or debate.
- From the position of self-assurance, every experience stands isolated and is interpreted independent of all others.
- Here there is no effort to conform to a theological tradition and historical perspectives, even as recent as yesterday, are of little importance. See: Luke 12:13-21.

Collective Dangers

- Although these may not be the only hindrances to theological reflection, they certainly are common and dominate.
- Likewise, each has its own inherent dangers.
- Standing in the position of certitude, one so seeks to replicate or emulate the perspectives of a given tradition, there is no room for growth.
- Any inherent value or opportunity embedded in a given experience is only validated by narrow and singular conformity.

- Standing in the position of self-assurance, every other thought or perspective is rejected and individualism reigns.
- All other influences - family, culture, society, faith - are routinely rejected as unnecessary artificially imposed models of interpretation.
- Both mindless repetition and routine dismissal serve as effective barriers to any form of theological reflection and the potential of subsequent growth.
- There is however an alternative.

Exploration

- From the perspective of exploration, one enters the event as both a participant and observer.
- Here influences are welcomed and embraced.
- Here historical perspectives, interpretations, and understandings are valued.
- Here the opinions and viewpoints of others are welcomed.
- This then is the Movement Toward Insight
- Here we move through five parts: **experience, feeling, images, insight, and action.**
- As Patricia Killen and John de Beer suggest:

When we enter our experience, we encounter our feelings.
 When we pay attention to those feelings, images arise.
 Considering and questioning those images may spark insight.
 Insight leads, if we are willing and ready, to action.
 (Killen & de Beer, *The Art of Theological Reflection*, p. 21)

TAYLOR SEMINARY
APPENDIX D
MINISTRY EVENT STUDY (MES) OVERVIEW

From Experience to Experience

1. **Select an experience** – Identify a recent experience that will become the focus of reflection.
 - An event or experience has both an inner and outer dimension.
 - The inner dimension has to do with: feelings, thoughts, attitudes, and hopes.
 - The outer dimension includes people, places, circumstances, and culture.
 - In order to understand the experience, as one begins the movement toward insight, it is necessary to re-enter the experience, to pay attention to both the inner and outer dimensions.
 - Re-entering the experience we observe and reflect without making judgements or coming to conclusions.
2. **Reflect on the experience** using the acronym N.A.M.E. (Narrate, Analysis, Meaning, Experience).

NARRATE

Narrate – Write the story factually avoiding elaboration, interpretation of application. The narrative must be clear, concrete, accurate, thorough, and objective. Answer the following questions in the narrative:

- Who was involved?
- What happened?
- Where did the event take place?
- When did the event take place?
- How did the event unfold?

Feelings - Whenever we re-enter an experience we discover it to be filled with emotions and emotions often reflect a sense of importance.

- For example, an event may be as simple as driving to work or school.
- At this point, there are few emotions; however, if while driving you are involved in an accident, or witness a hit-and-run, many emotions or feelings arise.
- The event has suddenly become important.
- The expression of feelings may be physiological and while people are wired differently, and respond differently, the more emotional the response the more significant the event.
- Moving to insight it is important to register one's feelings and see the range of emotions.
- Once again, as the narrative unfolds, this is not the time to draw conclusions or make judgements.
- Rather this remains an objective level of insight.
- It is however, possible to identify how feelings were treated in the event.

- One may see how feelings were denied, suppressed, ignored, or controlled.
- This too is a valuable insight, telling as much about the person in the event as the event itself.

Images - Symbolize our experience, they serve as reminders, as signposts.

- Images reinforce both facts and meanings.
- Like a picture, an image speaks volumes.
- Finding an image that illustrates one's story is like finding a good sermon illustration.
- In isolation the image has little significance. However, when meaning is attached, the image becomes important and helpful in the move to insight.

ANALYSIS

Assumptions: Pay attention!

- God is at work.
- God invites us to be present and participate in His work.
- What God is doing and what God seeks to accomplish is far more important than what we seek to do or accomplish.
- Understanding and participating in the work of God is not easy or automatic, rather it requires practice and purpose.
- The practice of understanding and participating is engaged through Theological Reflection.
- The purpose of Theological Reflection is refocused decisions, direction, and action.
- Theological Reflection is neither the beginning nor the end; rather it is a part of the process of moving from experience to experience.

Pay attention to Scripture

- What are the Biblical/theological issues found in the event?
- What passages of Scripture speak to these issues?
- What do the passages of Scripture seem to say about the issue?

Pay attention to Tradition

- How have these passages been interpreted historically?
- How has this issue been treated historically?
- Is there a tradition of interpretation within your denominational perspective?

Pay attention to Culture

- What is the perspective on this issue within culture today?
- Is there a cultural debate taking place today?
- Has the situation of today influences how Scripture is being interpreted?

Pay attention to Community

- How has this issue been treated within community of faith?
- What have your trusted friends/influencers spoken to this issue?
- Is there a sense of agreement or debate amongst your friends/influencers?

MEANING

Meaning – Bring this situation and your analysis into intersection with your faith and **insight** is gained.

- What insights did you gain as you examined Scripture?
- What did you learn as you studied the interpretation of Scripture?
- Has the focus issue taken on any new meaning or significance?
- Is there any tension between your understanding of the issue and the perspective of culture?
- As you discussed this issue with others, was there a sense of agreement or difference?
- What have you learned through this exercise, about yourself, about those you work with, about God?
- What impact will your reflection have on your faith?
- Affirmation – Reinforce what you believe.
- Adaptation – Adapt what you believe; modify what you believe; rearrange or change what you believe.

EXPERIENCE

Experience – The narrative takes a decided direction into the future insight is incomplete until action is engaged.

- The life of the believer, the character of ministry is not merely about knowledge or understanding.
- The value of knowledge and understanding is seen in the resulting action.
- The issue is not merely what one knows but what one does with that knowledge.

Questions that should lead to Action:

- What obstacles stand in the way of resulting action?
- What planning is necessary (what/who/where/when)?
- How will your faith-style be different in the future?

Moving from Experience to Experience

Here the loop is closed as one moves from experience to experience.

**TAYLOR SEMINARY
APPENDIX D
MENTOR'S EXIT EVALUATION**

BASIC INFORMATION	
Date:	
Intern:	
Course name & number:	
Mentor:	
Site name and location:	
Mentor's Phone Number:	

Please read the entire evaluation form before you begin to respond to it. You should feel at liberty to discuss any of these matters with the Director of Supervised Ministry. Once completed, please return the original to the Director of Supervised Ministry. (Don't forget to keep a copy for your records.)

Dr. Keith Bienert
Director of Supervised Ministry
780 686 8104
Keith.bienert@taylor-edu.ca

NOTE: The following is both a Program Assessment for Taylor MDIV Objectives in Supervised Ministry Placements and an Evaluation of Field Education Interns.

The Taylor MDIV has the following five (5) Program Objectives

Graduation from the Taylor MDIV Program should enable the student to demonstrate:

1. The personal and spiritual maturity expected of a minister of the Gospel and a commitment to ongoing growth;
2. A broad knowledge of the Bible and theology and the ability to apply this knowledge in a redemptive ministry in the church and the world;
3. Commitment to the church's worldwide mission of gospel proclamation, discipleship and social change;
4. Competence in the skills required for the teaching, preaching, worship, pastoral care, evangelistic, and administrative ministries of the church;
5. The ability to provide effective leadership for a congregation of believers

Field Education Evaluation Form for Supervisors

Objective One: The personal and spiritual maturity expected of a minister of the Gospel and a commitment to ongoing growth.

- a. How do you understand this objective?

- b. What would you expect from the student in light of this objective? (What would you be looking for in the student?)

- c. How would you evaluate the student in light of your expectations or hopes?

Please identify:

- i. Strengths that you observe in the student.

- ii. Areas of growth or improvement in the student's achievement of this objective that you've noted during the term.

- d. Make any comments you believe would help this student develop her or his skills.

Objective Two: A broad knowledge of the Bible and theology and the ability to apply this knowledge in a redemptive ministry in the church and the world.

- a. How do you understand this objective?
- b. What would you expect from the student in light of this objective? (What would you be looking for in the student?)
- c. How would you evaluate the student in light of your expectations or hopes?

Please identify:

- i. Strengths that you observed in the student.
 - ii. Areas of growth or improvement in the student's achievement of this objective that you noted during the term.
- d. Make any comments you believe would help this student develop their skills.

Objective Three: Commitment to the church's worldwide mission of gospel proclamation, discipleship and social change.

- a. How do you understand this objective?
- b. What would you expect from the student in light of this objective? (What would you be looking for in the student?)
- c. How would you evaluate the student in light of your expectations or hopes?

Please identify:

- i. Strengths that you observe in the student.
 - ii. Areas of growth or improvement in the student's achievement of this objective that you've noted during the term.
- d. Make any comments you believe would help this student develop her or his skills.

Objective Four: Competence in the skills required for the teaching, preaching, worship, pastoral care, evangelistic, and administrative ministries of the church.

- a. How do you understand this objective?
- b. What would you expect from the student in light of this objective? (What would you be looking for in the student?)
- c. How would you evaluate the student in light of your expectations or hopes?

Please identify:

- i. Strengths that you observe in the student.
 - ii. Areas of growth or improvement in the student's achievement of this objective that you've noted during the term.
- d. Make any comments you believe would help this student develop her or his skills.

Objective Five: The ability to provide effective leadership for a congregation of believers

- a. How do you understand this objective?
- b. What would you expect from the student in light of this objective? (What would you be looking for in the student?)
- c. How would you evaluate the student in light of your expectations or hopes?

Please identify:

- i. Strengths that you observe in the student:
 - ii. Areas of growth or improvement in the student's achievement of this objective that you've noted during the term.
- d. Make any comments you believe would help this student develop her or his skills.

GRADING YOUR INTERN – Based on the above:

If you could grade your intern, what grade would you give him/her? _____

A = Superior – Thorough mastery of expectations and superior performance.

B = Good – Above Average comprehension of expectations and competent performance.

C = Average (Satisfactory) – Basic understanding of expectations and adequate performance.

D = Poor – Weak grasp of expectations and unsatisfactory performance.

F = Failure – Unsatisfactory performance.

Mentor's Name: _____

Intern's Name: _____

Signed: _____

Signed: _____

Date: _____

Date: _____

TAYLOR SEMINARY
APPENDIX E
SPIRITUAL DIRECTION REPORT FOR SUPERVISED MINISTRY

*Please fill out completely, return (the last day of classes) to Mark Elvin: mark@urbansanctuary.ca
Also cc. the student and the Director of Supervised Ministry. Thank you.*

Student's Name: _____ **Attended:** _____ out of 4 sessions

Course: FE 442 FE 443 FE 444 FE 445 FE 446 IN 532 PR 442~444

Semester: FALL WINTER SPRING

Did the student attend each session with an engaged posture?

You may comment on your experience as this student's Spiritual Director in general terms without betraying any specific confidences.

Which of the following topics would you say filled **most** of your sessions this semester?

___ The practice of reading Scripture in a transformative way

___ The practice of prayer

___ Extinguishing bad habits

___ Embedding virtues

___ Discerning calling

___ Problems of the moment (circumstances)

SD Name:	Student's Name:
Signature:	Signature:
Date:	Date: