



# **Master of Divinity Internship Manual 2016-2017**

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for the enriching of mind, heart and character,  
to serve the church and the world  
for the glory of God.

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# **Welcome to Internship Education**

The Internship experience is a central component in the theological curriculum at Tyndale Seminary. The program's objective is to provide students with a vibrant and transformative context for integrating the theological, spiritual, relational, and vocational dimensions of Christian ministry and leadership.

The Internship Program at Tyndale Seminary (TSIP) therefore, has a formative aim of developing theologically reflective Christian leaders for service in the church and the world. Through engagement in real-world ministry in supervised placement settings, interns are provided with opportunities to work alongside of experienced ministry mentors, to develop ministry competencies, to set and meet individualized learning goals, and to clarify and confirm their ministry gifts and calling. The TSIP provides the catalyst and the context for this to happen and is guided by the pursuit of the different areas of competencies. **(Please see Appendix A for a list of competencies for each Major.)**

This manual is designed to provide a detailed description of the exciting experiential learning opportunities that are part of TSIP. More information for Interns and Internship Supervisors about the procedures and protocols that provide structure for the program for supervised Internship learning at Tyndale Seminary is found on the TSIP website ([www.tyndale.ca/seminary/tsip](http://www.tyndale.ca/seminary/tsip)).

## **PROGRAM REQUIREMENTS**

Students must complete "Spiritual Formation" (SPIR 0700) and "Leadership Development" (LEAD 0510) before registering for an internship experience. Additionally students must have completed the first two years of their academic program before they can register for this program (18 courses). Exceptional cases will be considered by the Director of TSIP.

## **COMPONENTS OF THE INTERNSHIP PROGRAM**

The components within the Internship Program distinguish it from other kinds of ministry or professional experiences including volunteer work, lay ministry, professional ministry, or other employment. (For this reason, previous experience is not considered for academic credit.) The components include:

1. Equivalent of 10 hours per week over two semesters of practical ministry experience (260 hours) in an approved Internship placement setting. The experience will involve the formulation of, and adherence to, an individualized Learning Covenant.

2. In addition the following will be part of the Internship experience:

- Mentoring and weekly supervision sessions with an approved Internship Supervisor. The supervisor will provide a written evaluation at the end of the Internship (a guideline is provided).
- Participation in six Ministry Reflection Seminars with peers that will be offered during the two semesters.
- A summative Integrated Reflection Paper that is to be written in the final month of the Internship and submitted one week before the last day of classes. The Integrated Reflection Paper provides an Intern an opportunity to write a 12-15 page reflection paper on his/her internship experience and how his/her theology, understanding of ministry, and practical experience have interacted with, and affected, each other in the internship and throughout their seminary experience.
- The Intern will submit a mid-term self evaluation, a final self-evaluation at the end of the Internship, and offer oral feedback about their Internship experience in an exit interview with the internship director.

## **OVERVIEW OF INTERNSHIP PLACEMENTS**

### **PLACEMENT OPTIONS**

The selection and negotiation of placement sites begins several months in advance of the course in consultation with the Director of TSIP.

Every effort is made to match students with a placement setting that is consonant with their vocational goals, denominational affiliations, geographic preferences, and ministry interests.

Placements may include churches of various denominations, parachurch organizations, healthcare facilities, campus ministries, correctional institutions, educational settings, and community service agencies. Ideally, students will remain in the same placement throughout the two semesters of the Internship.

The Director of the TSIP keeps a listing of approved internship placement sites for students' consideration. Student-initiated placement proposals are also considered. Placement selection is a collaborative process involving the Student, the proposed Internship Supervisor, the placement site, and the Director of TSIP. Ideally, students should choose an internship placement that is different than what they have normally done in previous ministry opportunities (i.e. preferably not in your home

church). Students may not register for the course until placement arrangements have been finalized and approved.

## **PLACEMENT GUIDELINES**

The following guidelines apply to the selection of placements:

- Students are expected to be self-directed adult learners who are proactive in pursuing the kinds of experiential learning opportunities that meet their individual learning needs and vocational goals.
- Students are encouraged to serve in a placement that provides an extensive exposure to the tasks, responsibilities, and challenges of Christian ministry.
- Students who are currently employed in a ministry setting may arrange to fulfill their Internship placement requirements in that setting provided that an outside Internship Supervisor is appointed and new learning objectives are set and met.

## **INTERNSHIP SUPERVISORS**

Internship Supervisors are qualified, experienced ministry practitioners who are ministry mentors and engage the intern in the process of theological reflection and ministry formation. They are responsible for coordinating, facilitating, and assessing the intern's learning in the placement. The Internship Supervisor is expected to meet with the Intern for one hour per week of individual supervision. The Internship Supervisor works collaboratively with the Director of TSIP.

## **QUALIFICATIONS FOR APPOINTMENT AS A INTERNSHIP SUPERVISOR**

Internship Supervisors are considered to be part of the extended faculty of Tyndale Seminary and are selected and approved on the basis of the following criteria:

- Agreement with the mission and purpose of Tyndale Seminary.
- Theologically trained with a proven record of effective ministry.
- Engaged in a ministry context that is supportive of training students for ministry.
- Well-established in their current ministry context for a minimum of one year.
- Deeply committed to the ministry of supervision.
- Willing to follow the Internship Program's objectives, expectations, and evaluation methods as outlined in the Internship Manual.

## **TRAINING AND RESOURCES FOR INTERNSHIP SUPERVISORS**

Tyndale Seminary provides orientation, training and professional development for Internship Supervisors as part of its overall commitment to excellence in the Internship Program. The Seminary is committed to recruiting and developing a team of gifted, experienced Internship Supervisors who are partners with the Tyndale Seminary in the vital ministry of educating students for Christian leadership.

Every new Internship Supervisor will be provided with a special orientation session that will acquaint them with the model and method of Internship Education at Tyndale Seminary. New Internship Supervisors are, as key partners in the Internship Program, expected to attend these workshops, unless extenuating circumstances prevent them. The Internship Supervisors will be informed with regards to the date and times of such events. In addition, other workshops/forums/lectures will be offered to all Internship Supervisors periodically.

Internship Supervisors will also invited to meet, consult or correspond, with the Director of TSIP throughout the year. Informal conversations, questions, suggestions and feedback are always welcome. The Director of TSIP should be consulted at the first sign of any problem or difficulty in the placement because ignored issues often lead to an escalation that may be averted by a timely three-way meeting involving the Student, Internship Supervisor and the Director of TSIP.

## **SELECTING A PLACEMENT AND INTERNSHIP SUPERVISOR**

Selecting and arranging a placement is a collaborative process. Interns begin by arranging to meet individually with the Director of TSIP to discuss their learning objectives, vocational goals, and ministry interests. This meeting with the Director **must** take place before any arrangements are negotiated with a placement setting or an Internship Supervisor.

A listing of current placement options is on file in the Director of the TSIP's office and is available to students for their consideration. Student-initiated placement proposals are also considered. After meeting with the Director of TSIP, the Intern arranges a site visit and an inquiry interview with a prospective Internship Supervisor to determine whether there is a mutually agreeable fit. The student, the Internship Supervisor, and the Director of the TSIP must all be in agreement before the placement is finalized. A Placement Information Form must be submitted to the Director of the TSIP for final approval (**See Appendix A**).

## **INITIAL INQUIRY INTERVIEWS BETWEEN STUDENTS AND INTERNSHIP SUPERVISORS**

The following are useful questions to consider when students and prospective Internship Supervisors are meeting for an initial inquiry interview:

- What personal learning objectives does the Intern hope to meet in this placement?
- What ministry opportunities, learning experiences, and resources can the placement provide?
- What knowledge, experience, and skill does the Intern bring from previous experience and training?
- What does the Internship Supervisor consider to be his/her ministry strengths and supervision style?
- What is the student's preferred learning style and how does this fit with the Internship Supervisor's approach?
- What are the Internship Supervisor's expectations of the student's participation in the placement in terms of roles, responsibilities, level of independence, etc.?
- Is there a match between what the Intern expects and what the Internship Supervisor and placement can offer?

## **SUPERVISION SESSIONS**

Internship Supervisors are expected to devote one hour per week in a scheduled supervision session with the student. The supervision session is to be distinct from other meetings focused on planning and organization (e.g. staff meetings). Internship Supervisors and students are expected to hold one another accountable to the weekly supervision time so that it does not get usurped by other engagements.

Supervision sessions are intended to provide a safe and supportive context for open discussion, theological reflection, and mutual feedback. Students should take the initiative in these sessions by bringing for discussion the puzzles, dilemmas, challenges, questions, concerns, celebrations and reflections arising from their ministry experiences.

It is strongly recommended that students keep an Internship Journal in which they record their reflections on their ministry experiences. These journal entries can provide important topics for discussion in the supervision sessions. The discipline of journal writing also assists in establishing a life-long pattern of theological reflection. This journal will also assist with writing the self-evaluations and the Integrative Reflection Paper.

Students are encouraged to bring other materials to the session such as verbatim reports, sermon notes, audiotapes, presentation outlines, ministry proposals or any other documents that may serve as a source for discussion and theological reflection.

Clear, direct, and honest feedback is one of the most valuable gifts an Internship Supervisor can give to an Intern in supervision. Feedback also needs to be reciprocal. Students and Internship Supervisors are encouraged to mutually reflect on the value and effectiveness of the supervision sessions and to make modifications as needed. Frequent reference should also be made to the Learning Covenant to ensure that the student's progress towards the learning goals is always in the forefront. It is, as stated, important to consult with the Director of TSIP as soon as possible if a problem arises.

The primary focus in supervision should be on the Intern's actual ministry experiences. Occasionally, however, Interns and Internship Supervisors may wish to use the sessions for discussion of any number of topics related to the practice of ministry, including for example:

time management	leadership roles	self-care
relationships	family life	pastoral care
administration	social action	evangelism
worship	ethical issues	mission
success/failure	conflict management	gender issues
expectations from others	spiritual formation	finances
weddings/funerals	ministerial relationships	church polity

## **THE LEARNING COVENANT**

The Learning Covenant is one of the most critical elements in shaping an effective and growth-producing Internship Educational experience (**See appendix A**). The Covenant provides the focus and structure for intentional learning and development and is collaboratively formulated by the Intern and the Internship Supervisor.

### **The Covenant sets out:**

- specific and achievable learning goals (SMART goals)
- a spiritual formation goal that is intentionally set but not formally evaluated
- specific tasks and responsibilities designed to accomplish the learning goals

- specific time allocations including the scheduled supervision hour
- specific dates for starting, ending, and scheduled absences.

The Covenant also becomes the primary evaluation tool by which the student's progress in meeting their learning objectives is monitored and assessed.

This document is called a Covenant rather than a Learning Contract to signify the nature of the commitment that is being made between partners in the Internship program to work collaboratively for the mutual benefit of one another and for the sake of the gospel. The Covenant is signed by the Intern and the Internship Supervisor and submitted to the Director of TSIP for signature by the due date. The Director may request that the objectives be modified or clarified. The placement receives final approval only after the Director signs the Covenant. Registration cannot happen without a signed Learning Covenant in place.

The Covenant is designed to engender mutual accountability for the commitments that have been established. If circumstances change and the terms of the covenant cannot be kept, the new terms must be collaboratively negotiated among all signing parties, rather than unilaterally made.

The Covenant is intended to be a fluid document that may need revision and modification over the course of the placement. New learning needs, goals, and priorities often arise in the midst of ministry. For this reason the Covenant should be revisited at several points during the year, especially at the mid-term break. Revisions to the Covenant need to be submitted to the Director of TSIP for signature.

**It is the student's responsibility to submit signed copies of the Learning Covenant to the Director of TSIP before the internship begins.** Three copies of the Covenant should be made, one each for the Student, the Internship Supervisor, and the Director of TSIP.

### **TIME EXPECTATIONS**

Interns, as mentioned, are expected to spend 10 hours per week in the placement (this includes preparation and tasks), for a total of 260 hours over two semesters. The Internship will also involve additional time for such commitments as: the time spent with the Internship Supervisor, the Ministry Reflection Seminars, the Integrated Reflection Paper, travel, and time with the Director of the TSIP.

Time allocations are specified in the Learning Covenant and every effort should be made to honour them. Overtime hours should be avoided. If on occasion overtime hours are necessary, compensatory time off should be negotiated in advance.

Placement responsibilities should not interfere with the student's class schedule. Likewise, academic workload or assignments should not take precedence over the placement. Any time spent in the placement fulfilling assignments for other courses must not be counted as part of the required placement hours.

### **ABSENCE AND ILLNESS**

The Internship Supervisor must be notified immediately if the Intern is unable to attend the placement at the scheduled time. As a general principle, days missed in the placement should be made up at a time negotiated between the Intern and Internship Supervisor. In exceptional circumstances (e.g., death in the family) a suitable plan will be developed between the student, Internship Supervisor, and the Director of TSIP to ensure that the Intern has the opportunity to meet the requirements and expectations of the program.

### **FINANCIAL ARRANGEMENTS**

Some placement sites are able to offer the Intern remuneration or financial assistance; however, such arrangements are entirely at the discretion of the church or organization and are privately arranged. Remuneration is not a determinative factor in placement selection.

Placements, if possible, are encouraged to cover travel expenses related to special ministry assignments such as home visits or external meetings. In general, however, students should be prepared to pay the cost of travel to and from the placement. Students are also responsible for fees related to prerequisites set by the placement site, for example, immunizations or police background checks.

### **ETHICAL AND PROFESSIONAL CONDUCT**

Tyndale Seminary has a zero tolerance policy concerning harassment and will act within its purview to prevent or remedy discrimination on the basis of gender, race, age, ethnic origin, citizenship, disability, marital status, or physical appearance. All partners in the Internship Program including students, faculty, Internship Supervisors, are expected to adhere to the Seminary's policy on harassment and anti-discrimination.

Students in placements are expected to function in a professional and ethical manner consistent with Christian principles and the professional and ethical guidelines that are set by the placement site.

Students are expected to maintain appropriate professional boundaries in all relationships within the placement. They should also attempt to maintain neutrality and professional distance in any disputes or grievances among individuals within the placement. The primary role of the Intern is that of learner and not intervener.

### **EVALUATION PROCEDURES**

Ongoing evaluation and feedback is an expected component in the Internship Supervisor/Intern relationship. Internship Supervisors are expected to give students regular feedback regarding their performance and progress in meeting the learning goals. Students in turn are expected to seek and welcome such feedback. Whenever possible, feedback should be supported by specific examples and direct observation. It is, to reiterate an important point, the Intern's and Internship Supervisor's responsibility to consult with the Director of TSIP if a problem arises, and to do so as early as possible. Overlooking problems may lead to an escalation that could jeopardize the placement.

A mid-year evaluation involving the Intern and Internship Supervisor will occur at the end of the first term. This evaluation will involve: a written self-evaluation by the Intern, an oral evaluation by the Intern and Internship Supervisor, and a submission of the Intern's self-evaluation to the Director with the signatures of the Intern and the Internship Supervisor.

A supervision session should specifically be set aside at that time to review the Learning Covenant, to clarify roles and expectations, to identify further learning needs, and to revise learning objectives if needed. Any revisions or additions to the Covenant must be submitted to the Director of the TSIP.

*The year-end evaluation* takes the form of a summative written evaluation (**See Appendix C**). Interns and Internship Supervisors fill out their respective evaluation forms. The assessment is individualized in relation to the learning goals set out at the beginning of the year in the Learning Covenant. Evaluation is made regarding the progress made towards achieving the student's learning goals, as well as overall assessment of the student's strengths and growing edges as evidenced in the placement.

The year-end evaluation is a process that takes place in the final weeks of the placement. The student and the on-site Internship Supervisor

should complete their appropriate evaluation forms independent of one another and then meet to discuss the reports. Both the Intern and the Internship Supervisor must sign the evaluation forms, signifying that the reports have been read and discussed. If irresolvable disagreements arise regarding the evaluation, the Director of TSIP should be contacted.

The final grade of *credit*, *no credit*, or *incomplete* is determined by combining *all* of the evaluations from all of the partners in the Internship process. Evaluation reports are confidential documents intended primarily for the Intern's self-understanding, growth, and development as Christian leaders. They are not released to denominational officials or any prospective employers unless specifically requested by the Intern in writing. All reports and evaluations are kept in a secure file and released only to the Director of TSIP.

**It is the responsibility of the Intern to ensure that the signed copies of the *Student's Self-Evaluation* and the *Internship Supervisor's Evaluation* are submitted to the Internship Program office one week before the end of the Internship.**

## **MINISTRY REFLECTION SEMINARS**

### **OVERVIEW**

All students who are involved in Internship are expected to be part of Ministry Reflection Seminars (MRS) for the purpose of interactive discussion and group theological reflection on the lived experiences of ministry in the placement. The seminars are rooted in an action-reflection learning model designed to cultivate theologically reflective practitioners of ministry. MRS aims to provide a forum for integrating the academic, spiritual, relational and vocational dimensions of ministry through a guided process of group reflection. The seminars also are intended to provide a safe space for exploring and clarifying one's gifts, graces, and growing edges in ministry within a corporate, caring community context.

Students enrolled in the concurrent Internship Program (September to April) will meet in their seminar groups at least three times a semester or approximately 1.5 hours per session. From time to time, other MRS formats may be offered to accommodate distance learners or summer internships. In such cases, the overall purposes and learning objectives

of the MRS as outlined in this manual still apply, though the timing and format may differ.

### **FORMAT OF THE REFLECTION SEMINARS**

Ministry Reflection Seminars are different from many other kinds of classroom environments in that they take as the starting point for discussing the lived experiences of life and ministry. Students may be asked to take turns presenting to the group a written *Ministry Experience Report (Case Study)* that provides the focal point for guided group reflection that pulls into the dialogue many sources of knowledge and insight including: the Biblical texts, theology, Christian tradition, culture, other disciplinary knowledge, as well as personal, experiential and spiritual insights. Through this collective struggle to “think theologically” about the puzzles, dilemmas and uncertainties encountered in ministry practice, the hoped- for outcome is new insights and creative responses that can be taken directly back into the placement context. The process is designed to cultivate habits of continuous “action-reflection-action-reflection” as well as model collaborative peer-group learning in the practice of Christian ministry.

### **GUIDELINES FOR PRESENTERS OF MINISTRY EXPERIENCE REPORTS (CASE STUDIES)**

- Students will follow the outline *Ministry Experience Report* (also referred to as Case Studies) found in Appendix B.
- The *Ministry Experience Report* must be distributed to all members of their reflection group **prior to the presentation date**, enabling everyone to read it and be prepared for discussion.
- A copy of the Ministry Experience Report must also be submitted to the **Internship Director** once the student has included the reflection notes coming out of the interaction with their group at the Ministry Reflection Seminar.
- Students will select a specific act of ministry to present to the group, such as a personal encounter, a significant conversation, a worship experience, an important meeting, a teaching moment, an administrative task, a hospital visit, a pastoral care encounter, etc.
- The best learning and most fruitful reflections are sparked by selection of an experience that caused puzzlement, uncertainty, self-doubt, value conflict, dilemma, or dissonance between one’s expressed and operative theology.
- The ministry experience selected must be drawn from the student’s *own* practice of ministry in their *current* Internship placement, not from previous ministry experiences or the experiences of others.
- In order to protect the identity and confidentiality of the persons involved in the narrative, all names and identifying information –

- including the name of the placement site and Internship Supervisor – must be omitted or changed.
- Remember that the goal of the presentation is to receive feedback, perspective, and insight from group members – not to demonstrate one’s expertise or success.
  - The Director of TSIP, may request that a report be rewritten, or that more than one report per term be submitted.
  - The *Ministry Experience Report* should be a maximum of **five typewritten single-spaced pages**.

### **MARKERS OF AN EFFECTIVE EXPERIENCE REPORT & PRESENTATION**

- Evidence of willingness to position oneself as learner.
- Selection of a “ministry experience” from the placement that is current, open-ended and reveals personal action in the ministry situation.
- Written report identifies and reflects on key issues that can be engaged by peers at a significant level in the group discussion.
- Written report does not simply tell a story but reflects on the event theologically.
- Principles of confidentiality are honoured.
- Demonstrated willingness to place the ministry experience in the hands of the group for everyone’s learning.
- Demonstrated capacity to receive, hear, and engage the feedback of the group.
- Evidence of new learning, awareness or insight emerging from personal and group reflection.

### **REQUIRED READING**

There is no official required text for the Ministry Reflection Seminars. The text will be the lived experience of the Interns. However a recommended text to give valuable context for the MRS is: Howard W. Stone and James O. Duke. *How to Think Theologically*. Minneapolis: Fortress Press, 1996. It is important to remember, however, that the “reading list” for MRS includes *all* of the reading that is done in *all* of the courses one has taken – because the purpose of MRS is to integrate classroom learning with the practice of ministry. Other reading may be assigned by the individual site supervisors for their individual ministry settings.

## **READING RESOURCES IN THEOLOGICAL FIELD EDUCATION**

- Anderson, R. S. (1997). *The Soul of Ministry: Forming Leaders for God's People*. Louisville, KY: Westminster John Knox Press.
- Coll, R. (1992). *Supervision of Ministry Students*. Collegeville, MN: The Liturgical Press.
- Killen, P. O. & de Beer, J. (2001). *The Art of Theological Reflection*. New York: Crossroad.
- Kinast, R.L. (1993). *If Only You Recognized God's Gift: John's Gospel as an Illustration of Theological Reflection*. Grand Rapids, MI: Eerdmans.
- Kinast, R.L (1996). *Let Ministry Teach: A Guide to Theological Reflection*. Collegeville, MN: The Liturgical Press.
- Kinast, R.L. (2000). *What are They Saying About Theological Reflection?* New York: Paulist Press.
- Mahan, J. H., Troxell, B.T., & Allen, C.J. (1993). *Shared Wisdom: A Guide to Case Study Reflection in Ministry*. Nashville: Abingdon Press.
- Killen, P.O. & de Beer, J. (2001). *The Art of Theological Reflection*. New York: Crossroad.
- Pohly, K. (2001). *Transforming the Rough Places*. Franklin, TN: Providence House.
- Pyle, W.T. & Seals, M.A. (Eds.) (1995). *Experiencing Ministry Supervision: A Field-Based Approach*. Nashville: Broadman & Holman.
- Schön, D. (1983). *The Reflective Practitioner: How Professionals Think In Action*. New York: Basic Books.
- Schön, D. (1987). *Educating The Reflective Practitioner*. San Francisco: Josey-Bass.
- Whitehead, J.D. & Whitehead, E.E. (1995). *Method in Ministry: Theological Reflection and Christian Ministry*. Kansas City: Sheed & Ward.

## Appendix A

### Internship Program Deadlines

#	Name of Form	Due Date	Prepared by
A	Placement Information Form	Before Registration	Site Supervisor
B	Learning/Ministry Covenant	Before Registration	Intern & Supervisor
C	Ministry Reflection Seminar	Throughout the Internship Program	Interns
D	Intern's Mid-Internship Self-Evaluation	Last day of classes in the Fall term	Intern (Signed by both Intern & Supervisor)
E	Intern's Evaluation of Internship Experience	Last day of classes in the Winter term	Intern (Signed by both Intern & Supervisor)
F	Supervisor's Evaluation of Student	Last day of classes in the Winter term	Supervisor (Signed by both Intern & Supervisor)
G	Integrated Reflection Paper	Last day of classes in the Winter term	Intern



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**PLACEMENT SITE INFORMATION FORM**

(to be filled out by the Ministry Mentor/Site Supervisor)

Submit completed form to Dr. Michael Krause, Director

[mkrause@tyndale.ca](mailto:mkrause@tyndale.ca) 416-226-6620 x2239

3377 Bayview Avenue, Toronto, ON M2M 3S4

[www.tyndale.ca/seminary/tsip](http://www.tyndale.ca/seminary/tsip)

This form provides information to Tyndale Seminary about the internship placement site and the willingness of the Ministry Mentor to supervise a Tyndale student. It must be completed by the student's on-site ministry supervisor (ministry mentor) and filed with the Director of the Internship Program in order for the placement to be officially approved as a field education site of Tyndale Seminary. Thank you for your participation in the training of ministry students.

**PLACEMENT SITE:**

Today's Date	
Name of Church/Organization	
Mailing Address	
Phone	
Email	

**NAME OF STUDENT (if known):**

---

**SUPERVISOR:**

Name	
Position/Title	
Contact Information (if different than above)	
Education/Training (i.e. theological)	
Years in Current Church	
Supervision experience?	

Other biographical information about supervisor (school, special interests, role in church, etc):

**Submission:**

Once the form is signed (back page) please submit this form to the Director of the Internship Program by:

a. mail – to the address noted above; b. fax – 416-226-9464; c. email attachment – to

[mkrause@tyndale.ca](mailto:mkrause@tyndale.ca); d. hand delivery – by the student to the internship director.

**INFORMATION REGARDING THE PLACEMENT SETTING:**

1. Briefly describe the field setting (congregation, organization) including size, characteristics, community context, distinctive ministries, and denominational affiliation if applicable.

2. List the learning and ministry opportunities available for an Intern.

3. Describe the kind of Intern that would profit most from this particular placement. Attach a job description or job posting if you have one.

4. Is the placement site in a position to offer any remuneration or compensation for expenses? (not mandatory) If so what kind of arrangements will be in place?

5. Does this offer to serve as a field education apply only to the current year, or on an ongoing basis?

**DECLARATIONS:**

**Supervisor:**

I am willing to accept the responsibility of supervising an Internship from Tyndale Seminary and to fulfill the expectations for field supervisors as outlined in the Tyndale Seminary Internship Handbook. This includes investing the time necessary for individual supervision of the student (ideally once a week) as well as for attendance at the orientation and training workshops for Intern Supervisors offered by Tyndale Seminary (usually once a term).

Name (print) and Signature:

**Representative from Church/Organization:**

Our church/organization is willing to serve as a field education site for an Intern from Tyndale Seminary and to allow the supervisor to invest the time necessary for training and for supervision of the student.

Name (print) and Signature:

## BIBLICAL STUDIES MAJOR LEARNING COMPETENCIES

Cognitive Mastery	Ministry Skills	Character and Spiritual Formation
<ol style="list-style-type: none"> <li>1. Greater understanding of the content and key theological themes of Scripture beyond the required core Bible courses.</li> <li>2. Understanding of introductory grammar, syntax and vocabulary of either Greek or Hebrew, in addition to the other language at an intermediate level.</li> <li>3. Understanding of the unity and diversity <i>between</i> the Old and New Testaments, as well as an understanding of the unity and diversity <i>within</i> the Old and New Testaments.</li> <li>4. Understanding the importance of attention to type of genre for the interpretation of a Biblical text</li> <li>5. Understanding of the social, economic, political, cultural, and religious worlds of the Bible.</li> <li>6. Developed understanding of current methods of Biblical interpretation beyond an introductory level, including author-centred, text-centred, and reader-centred strategies.</li> </ol>	<ol style="list-style-type: none"> <li>1. Ability to utilize the knowledge of Biblical languages for effective translation, exegesis, teaching, and preaching of the Scriptures.</li> <li>2. Ability to effectively communicate the sense of inter- and intra-testamental unity and diversity within a variety of ministry contexts.</li> <li>3. Ability to recognize the different Biblical genres and communicate these differences effectively in a variety of ministry contexts.</li> <li>4. Ability to recognize the social, economic, political, cultural, and religious worlds of Scripture and the roles they play in its interpretation.</li> <li>5. Ability to translate “reading strategies” into a variety of ministry contexts, making Scripture relevant through teaching and/or preaching in these different contexts.</li> <li>6. Ability to recognize and articulate the variety of understandings within the Christian tradition of the notion of Scripture as the “Word of God.”</li> <li>7. Ability to utilize good research methodology, argumentation and prose; to critically assess scholarly issues within Biblical studies; and, to present research effectively in academic or church settings.</li> </ol>	<ol style="list-style-type: none"> <li>1. Awareness of the content of both the Old and New Testaments.</li> <li>2. Cultivation of a life-long appreciation of the Biblical languages as a vital component of sound reading of Scripture.</li> <li>3. Desire to follow and proclaim the principles gleaned from the study of Scripture.</li> <li>4. Appreciation of the diversity of Scripture – diverse in terms of chronology, history, genre, theology, socio-cultural context.</li> <li>5. *Sensitivity to various contexts in which Scripture is read, taught and proclaimed.</li> <li>6. Appreciation of various understandings of Scripture as God’s authoritative Word within the Christian tradition.</li> <li>7. Desire to effectively and faithfully articulate a knowledge of Scripture in a variety of ministry contexts.</li> </ol>

## THEOLOGICAL STUDIES MAJOR LEARNING COMPETENCIES

<b>Cognitive Mastery</b>	<b>Ministry Skills</b>	<b>Character and Spiritual Formation</b>
<ol style="list-style-type: none"> <li>1. Understanding and conceptual competence in and facility with Christian doctrine.</li> <li>2. Understanding of the conceptual and historical development of doctrine and traditions of Christian thought, both pre- and post-Reformation.</li> <li>3. Understanding and what is entailed in the critical evaluation and expression of theological concepts in both oral and written form.</li> <li>4. Understanding of the contextual, historical and philosophical conditions which have shaped and continue to bear upon our present experience and theological commitments.</li> <li>5. Understanding and ability to read major thinkers and texts in the history of theology and the traditions of the Church.</li> <li>6. Understanding of the essential relation among the gospel, critical reflection, moral action, spiritual formation and the life and witness of the people of God.</li> </ol>	<ol style="list-style-type: none"> <li>1. Ability to critically examine competing approaches and emphases in Christian doctrine and the History of the Church.</li> <li>2. Ability to organize the results of biblical-theological-historical research into a teaching or preaching outline.</li> <li>3. Ability to carry out, foster and evaluate research in the areas of theology and/or history.</li> <li>4. Ability to read and reflect upon the theological and historical work of key figures and derive from this spiritual and personal benefit.</li> <li>5. Ability to help others to begin to reflect in a mature way upon Christian doctrine, bringing to others a historically and theologically informed sensitivity.</li> <li>6. Ability to understand and demonstrate the implications of theological concepts for each aspect of a fully integrated human being.</li> <li>7. Ability to facilitate the theological maturity and care of Christian community that nurtures spiritual formation, both individually and corporately.</li> </ol>	<ol style="list-style-type: none"> <li>1. A deep sense that the Christian life is a response to the liberating and restorative grace of God.</li> <li>2. An awareness of and ability to embody theological and historical insight with a life of spiritual, intellectual and moral integrity.</li> <li>3. Cultivation of a growing knowledge and love of God, neighbour, self and creation</li> <li>4. A critical (in the best sense of the term) evaluation and engagement with one's own theological and historical tradition(s)</li> <li>5. Skills in expressing the riches of critical theological and conceptual analysis in a way accessible to those who have not benefited from formal theological training.</li> <li>6. A deepening respect for and willingness to listen to those who possess, or come out of, a different theological tradition than one's own.</li> </ol>

## EDUCATIONAL MINISTRIES MAJOR LEARNING OMPETENCIES

<b>Cognitive Mastery</b>	<b>Ministry Skills</b>	<b>Character and Spiritual Formation</b>
<ol style="list-style-type: none"> <li>1. A cogent biblical-theological foundation and vision for education as a potent force in forming the church for mission in the world.</li> <li>2. Cognizant of major educational philosophies in the history of the western education and their impact on church education.</li> <li>3. Understand conceptual issues of curriculum theory and their applications to learning, faith development and the traditional forms of church life.</li> <li>4. Understanding and evaluation of the role of developmental psychology to Christian education and faith development.</li> <li>5. Outline foundational and conceptual issues related to the integration of the social sciences within the theological curriculum for disciplined research in educational ministries.</li> <li>6. Understanding the theory and design of research methods to facilitate the reading and analysis of culture for contextualized Christian education planning and strategy.</li> </ol>	<ol style="list-style-type: none"> <li>1. Able to implement and articulate a clear vision for Christian educational ministries in the church.</li> <li>2. Able to motivate and lead the church toward an equipping paradigm for ministry—every member taking responsibility for discipleship and mission as the “church scattered.”</li> <li>3. Familiar with basic educational theories and adept with a repertoire of teaching methods appropriate to children, youth and adult contexts.</li> <li>4. Wrestled with the definitions of “teaching” and “learning,” and developed a personal “pedagogical creed” which is both biblical and educational.</li> <li>5. Able to conduct needs assessment, evaluate published curriculum materials and design/evaluate educational events with greater precision and insight.</li> <li>6. Able to design and carry out developmentally appropriate teaching events for more effective teaching and learning.</li> <li>7. Able to design and carry out field-based research projects for educational planning, evaluation and theory development.</li> </ol>	<ol style="list-style-type: none"> <li>1. The teacher is convinced that God’s Word is foundational for the formation and preservation of God’s people. Thus, the teacher must first be a passionate student of the Word.</li> <li>2. The teacher always seeks congruence between theory and practice. Teaching not only informs the mind, but stirs foundational values resulting in life change. Thus, the teacher consistently seeks to conform to the Word, and teaches to change lives.</li> <li>3. The teacher realizes that life change is ultimately the work of the Holy Spirit, within the context of a community of learners. Thus, the teacher views teaching and learning as both a spiritual and personal act.</li> <li>4. The teacher adopts Christ’s model of self-emptying as the paradigm for the teaching ministry. Thus, the teacher strives to walk alongside learners to better understand their contexts and needs. For the teacher, teaching (and learning) involves a transaction in truth between two or more people in a relationship.</li> <li>5. The teacher is convinced that one can only teach from a full life. Thus, the teacher takes regular times for personal, professional and spiritual growth, both alone and in the company of professional colleagues.</li> <li>6. The teacher sees God as the source of all truth. Thus, the teacher is challenged to find the link between internal (disciplinary) and external (wider) truth found in God. The teacher stands for truth where it is found and is concerned to speak the whole truth (general revelation) not just exegesis of Word-truth.</li> </ol>

## MISSIONS MAJOR LEARNING COMPETENCIES

<b>Cognitive Mastery</b>	<b>Ministry Skills</b>	<b>Character and Spiritual Formation</b>
<ol style="list-style-type: none"> <li>1. Understanding the wholistic call for mission that is integral to the biblical and theological understanding of God's Kingdom.</li> <li>2. Understanding the biblical and theological foundation of mission so that it can be integrated in all aspects of mission work.</li> <li>3. Familiarity with the history of mission with critical reflection on methods and formats of doing mission that might help developing new approaches in contemporary mission.</li> <li>4. Strategic planning and informative thinking that respond effectively to current needs in mission.</li> <li>5. Understanding a particular context in world mission today i.e. post-modern context in order to be able to contextualize the message of the gospel in that particular context.</li> <li>6. Organizational, administrative and planning skills for the development of effective mission work.</li> </ol>	<ol style="list-style-type: none"> <li>1. Has heart for people and commitment to reach with the Good News of the Gospel to people from different cultures, languages and religious backgrounds.</li> <li>2. Able to articulate and implement a clear vision for Christian mission in contemporary context.</li> <li>3. Able to develop insightful and inspiring model of leadership that is able to take the mission work to a higher level of efficiency.</li> <li>4. Able to assess the need in the mission field and develop effective strategic plan(s) to respond effectively and realistically to the need.</li> <li>5. Able to train others in the field and help them to utilize their talents and gifts to the maximum.</li> <li>6. Able to use available resources and benefit from working with partners to ensure better results in ministry.</li> <li>7. Able to evaluate the appropriateness and effectiveness of strategic plans and adopt different plans if needed.</li> </ol>	<ol style="list-style-type: none"> <li>1. Awareness of the spiritual disciplines and the integration of them into one's life and the life of fellow missionaries.</li> <li>2. Awareness of the work of the Holy Spirit in the transformation of people's life.</li> <li>3. Appreciation of different cultures and traditions along with their richness and diversity.</li> <li>4. Ability to learn from other cultures and others' experience in life.</li> <li>5. Skills in self-reflection and self-evaluation.</li> <li>6. Skills in working within a collegial group.</li> <li>7. Skills in developing an adequate self-care program to prevent emotional and spiritual burnout.</li> </ol>

## PASTORAL MINISTRIES MAJOR LEARNING COMPETENCIES

<b>Cognitive Mastery</b>	<b>Ministry Skills</b>	<b>Character and Spiritual Formation</b>
<ol style="list-style-type: none"> <li>1. An understanding of the call to the pastoral office and the giftedness required so the people of God can be trained and equipped to minister.</li> <li>2. A biblical and theological awareness of ministry so that it can be integrated into all aspects of ministry.</li> <li>3. A foundational approach to preaching at the introductory level and other styles such as narrative preaching at advanced levels which will enable the individual to relate the Gospel story in a relevant manner so people can comprehend and implement the story as they interface with the community at large.</li> <li>4. Administration, organization and planning skills to ensure the best utilization of resources within the congregation.</li> <li>5. an awareness of the biblical and historical foundations of worship so that worship is biblically based and culturally relevant.</li> <li>6. The principles and practices of evangelism and church growth to enable the congregation to relate the gospel in a sensitive and effective manner.</li> <li>7. The basic theory of pastoral care and crisis counselling to effectively care for the congregation and to be able to train the laity in this ministry of care and compassion.</li> <li>8. Understanding and practicing the spiritual disciplines to enhance the spiritual wellbeing of the community.</li> <li>9. Understanding of pastoral ethics to ensure that healthy boundaries exist within the various relationships established in the congregation.</li> <li>10. Understanding the influence of a culture in the post modern period and assisting the church as it seeks to interface with culture.</li> </ol>	<ol style="list-style-type: none"> <li>1. The ability to prepare and communicate biblically based and culturally relevant sermons that will enable the people of God to engage in the work of the kingdom.</li> <li>2. The ability to integrate the spiritual disciplines in the life of the congregation so that the community of faith is bringing the reality of Christ into all of life.</li> <li>3. The ability to train people to design and conduct worship that is sensitive to the culture and yet biblically sound.</li> <li>4. To develop leadership within the congregation that empowers the laity to do the ministry.</li> <li>5. To train congregants to relate the Christian faith in the greater community and to disciple those who make a profession of faith so that they may mature in their relationship with Christ.</li> <li>6. To be able to assess personal and relational needs of people and to implement basic pastoral care programs, training individuals gifted in this area of ministry.</li> <li>7. The ability to access resources in the community to enhance the ministry outreach.</li> <li>8. The ability to process change in the church and to manage conflict that may arise.</li> <li>9. The ability to use at least one Biblical language for preaching and teaching the Bible.</li> </ol>	<ol style="list-style-type: none"> <li>1. An awareness of the spiritual disciplines and the integration of them into one's life and the life of the community.</li> <li>2. An awareness of the work of the Holy Spirit in the transformation of one's life.</li> <li>3. An appreciation of one's faith tradition and an awareness of the richness and diversity within the church catholic.</li> <li>4. An ability to self reflect and to evaluate openly, areas of strength and growth.</li> <li>5. A spirit of collegiality within a team context.</li> <li>6. An awareness of the high level of trust and the position of power the pastoral office bears. Thus there is the need to respect the boundaries of others and to place oneself in a relationship of accountability.</li> <li>7. Developing a means to adequately care for oneself and thus prevent emotional and spiritual burnout.</li> </ol>

## PASTORAL & CHINESE MINISTRIES MAJOR LEARNING COMPETENCIES

<b>Cognitive Mastery</b>	<b>Ministry Skills</b>	<b>Character and Spiritual Formation</b>
<ol style="list-style-type: none"> <li>1. Understanding the call to the pastoral office and the giftedness required so the people of God can be trained and equipped to minister.</li> <li>2. A biblical and theological awareness of ministry so that it can be integrated into all aspects of ministry.</li> <li>3. Understanding the nature and function of the local church / parish so that a meaningful and versatile philosophy of ministry can be established.</li> <li>4. Understanding the nature and use of leadership and administration in a church context.</li> <li>5. An awareness of biblical and historical foundations of worship so that worship is biblically based and culturally relevant.</li> <li>6. The use of an exegetical / analytical outline of a passage in the structuring of outlines for sermons, Bible studies, etc. and in the launching of further exegesis.</li> <li>7. Expository preaching and topical preaching on basic genres and for basic occasions at the introductory level; and other styles, such as narrative preaching, and on more genres at the advanced levels which will enable the individual to relate the Word of God in a relevant manner so people can comprehend and implement the Word as they live and interface with the community at large.</li> <li>8. The basic principles of Christian education, discipleship, mentoring and the spiritual disciplines.</li> <li>9. Understanding the biblical foundation of <i>koinonia</i>, and the principles of small groups, large groups and community life.</li> <li>10. Understanding the contemporary family system &amp; structure, and the different life stages (e.g.</li> </ol>	<ol style="list-style-type: none"> <li>1. The assessment of pastoral situations and church health.</li> <li>2. The development and renewal of visions, strategies and planning based on sound exegesis and theology.</li> <li>3. The building of teams and the enhancement of both team spirit and team work.</li> <li>4. The design and conduct of worship service(s) that is biblically sound and culturally sensitive, and the training of others to do so.</li> <li>5. The preparation and communication of biblically based and culturally relevant sermons for a variety of occasions.</li> <li>6. The ability to use biblical language(s) for preaching and teaching.</li> <li>7. The development of leadership and servanthood within the congregation.</li> <li>8. The development of Christian education, discipleship, mentorship and the practice of spiritual disciplines.</li> <li>9. The building of Body Life through visitation, small groups and large groups.</li> <li>10. The further development of one's ministry skills in working with families and one or more age groups.</li> <li>11. The assessment of the personal and relational needs of the people and the implementation of basic educational / preventive and interventive counselling.</li> <li>12. The training of the congregation to relate in a variety of ways the Christian faith to the community.</li> <li>13. The assessment of the community needs and the mobilization of the congregation to meet some of the needs.</li> </ol>	<ol style="list-style-type: none"> <li>1. A life of God's Presence and sanctification.</li> <li>2. Value and practice spiritual disciplines and the integration of these into the formation of one's spiritual life.</li> <li>3. An awareness of and submission to the work of the Holy Spirit in the transformation of one's life, producing "fruit" of the Spirit.</li> <li>4. A development of "passion" in the person's ministry.</li> <li>5. Explore and develop the gifts of the Spirit for ministry.</li> <li>6. An appreciation of one's faith tradition, generational &amp; ethnic culture, and an awareness of the richness and diversity within the universal church.</li> <li>7. Knowledge of one's temperament and work style and the willingness to stretch and adapt.</li> <li>8. An ability to self reflect and to evaluate openly areas of strength &amp; growth, as well as weakness &amp; limitations.</li> <li>9. A spirit of servant-leadership, especially a proactive willingness &amp; determination to empower.</li> <li>10. A spirit of collegiality, collaboration and complementarity within a team context.</li> <li>11. An awareness of the high level of trust and the position of power that the pastoral office bears and thus the respect of the boundaries of others, and the willingness to place oneself in a relationship of accountability.</li> <li>12. An awareness of ministry for the long-haul and thus develop consistency, persistency, as well as self-care to prevent emotional &amp; spiritual burnout</li> <li>13. An awareness of the waves of</li> </ol>

<p>adolescent/parents issues), with special reference to the immigrant &amp; ethnic context, to effectively minister to these individuals &amp; families.</p> <p>11. The essential elements in pastoral care &amp; counselling, with special reference to the Chinese church &amp; culture, to effectively care for the congregation and train the congregants in this area of care and compassion.</p> <p>12. The foundations and principles of evangelism, missions and social concern so that the congregation can reach out in a comprehensive and effective way.</p> <p>13. Understanding the principles of church growth.</p> <p>14. Understanding the future, the challenges (including the myriads of cultures) it presents, and the principles of change management in assisting the Church as it seeks to anticipate the future and engage in the present in a meaningful manner.</p> <p>15. Understanding pastoral ethics to ensure the healthy boundaries that exist within the various relationships established in the congregation.</p>	<p>14. The development of a comprehensive missions ministry.</p> <p>15. The ability to guide the congregation to plant a new church</p> <p>16. The ability to initiate and process change.</p> <p>17. The ability to manage conflict.</p>	<p>"change" and an attitude of anticipation towards change.</p>
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Name (print) \_\_\_\_\_ Student # \_\_\_\_\_ Term:  Summer  Fall  Winter Year \_\_\_\_\_

### TYNDALE SEMINARY INTERNSHIP LEARNING COVENANT

<p>Program Major: _____</p> <p>Status: <input type="checkbox"/> Full-time student (12 academic course hours per semester)</p> <p><input type="checkbox"/> Part-time student (less than 12 academic course hours per semester)</p>	<p>Church/institution Name: _____</p> <p>Denomination: _____</p> <p>Address: _____</p> <p>_____</p> <p>City Prov/State Postal Code</p> <p>Phone #: ( _____ ) _____ Fax #: ( _____ ) _____</p> <p>Supervisors Email: _____</p>
<p>Student's Address: _____</p> <p>No. Street Apt.</p> <p>_____</p> <p>City Province Postal Code</p> <p>_____</p> <p>Phone # _____</p>	<p>Supervisor's Name: _____</p> <p>Position: _____</p> <p>Supervisors are to attend an orientation session every other year:</p> <p><input type="checkbox"/> I attended last year and need not attend this year</p>

My vocational goal is: \_\_\_\_\_

**I.PROCEDURE:** This covenant is to be completed collaboratively by the student and the supervisor, and returned to the Director of the Internship Program by the deadlines indicated. This covenant is not valid, and the Internship does not begin, until signed by all of the following:

Student: \_\_\_\_\_ Date: \_\_\_\_\_ Supervisor: \_\_\_\_\_ Date: \_\_\_\_\_

Director of Internship Program: \_\_\_\_\_ Date: \_\_\_\_\_



NOTE: The items in Columns C, D and E should parallel objectives in column B. Use extra pages if needed.

<b>B. Learning Objectives</b>	<b>C. Tasks/Activities</b>	<b>D. Resources</b>	<b>E. Accountability</b>
Identify one or two specific a) skill development, b) knowledge acquisition, c) personal development goals (total 3-5) where the student wants to learn or grow as an outcome of this Internship experience.	Specific tasks, work assignments, or activities that will be used to achieve each of the learning objectives in column B.	Specific reading, training events/conferences or other experiences that will assist the student in achieving learning objectives in each area.	Ways that the student will be held accountable for each of their learning goals through various supervision, measurement or assessment processes.

**III. THE STUDENT'S POSITION** (e.g. associate pastor, youth pastor; chaplain, etc.) \_\_\_\_\_

**IV. SUPERVISION**

The supervisor/student conference will be for one hour *every* week on \_\_\_\_\_ (day) at \_\_\_\_ am/pm.

**V. PRACTICAL ARRANGEMENTS**

Dates of student's service: Start date: \_\_\_\_\_ End date: \_\_\_\_\_

(Most students do their Internship in the same location during the Fall and Winter terms. If not, a new Learning Covenant must be crafted and signed by the student, the new Site Supervisor and the Internship Director.)

The student will be involved weekly, except the following date(s) \_\_\_\_\_.

**VI. DIVISION OF STUDENT'S TIME** (to the best of your ability, please estimate the hours per week):

<b>Event</b>	<b>Hours</b>	<b>Reading program</b> (no more than 200 pages per term)
1. TASKS		
2. SUPERVISION		
3. PREPARATION		
4. TRAVEL (1 hour max.)		
5. OTHER RESPONSIBILITIES		
<b>TOTAL</b>		



The following guidelines apply to specific deadlines:

1. Learning Covenant for a Fall semester internship is to be submitted in the Spring/Summer term before the internship unit begins, at the latest by the August registration deadline, unless otherwise arranged with the Director of the Internship Program. Internships may begin in September, January or in May.
2. Learning Covenants for Summer units of the internship are to be submitted in the Winter semester prior to end of classes (usually by the 2<sup>nd</sup> week of April).
3. Students must register using a **Non-Classroom Registration Form**, signed by the Director of the Internship Program. (Forms can be found at [www.tyndale.ca/seminary/tsip/resources-and-forms](http://www.tyndale.ca/seminary/tsip/resources-and-forms).) Registrations for the Internship program will not be allowed without a learning covenant in place, signed by the Site Supervisor, the student and the Internship Director.
4. International students (Visa students) must obtain an internship visa from Immigration Canada prior to registering for the internship program. The Tyndale registrar will assist with this process.

NOTE: No late Learning Covenants (after the add/drop deadline) will be accepted and no internship can be started unless the learning covenant has been submitted and approved prior to beginning the internship unit.

For questions or for more information, consult the Tyndale Seminary Internship Program website [www.tyndale.ca/seminary/tsip](http://www.tyndale.ca/seminary/tsip)

or contact:

Dr. Michael Krause  
Director of Tyndale Seminary Internship Program  
3377 Bayview Avenue, Room C414  
Toronto, ON M2M 3S4  
Tel: 416-226-6620 x2239  
[mkrause@tyndale.ca](mailto:mkrause@tyndale.ca)

## Appendix B

### **Theological Reflection on Experience**

Length: Reports should not exceed five (5) typed, single-spaced pages. The questions are suggestive, not prescriptive.

#### **Select an Experience**

- Think of several key incidents in your current placement in which you personally played a role. Select one, preferably one that was particularly challenging for you or that raised questions, concerns, or uncertainties.
- The best learning and most fruitful reflections are sparked by the selection of an experience that caused puzzlement, uncertainty, self-doubt, value conflict, dilemma, or dissonance between one's expressed and operative theology.

#### **Narrate the Experience (What happened?) - One page**

- Briefly narrate the experience. Describe what happened (not what you felt or what should have happened) answering the basic questions of "who, what, when, where, and how."
- Narrow the focus by identifying one segment of the experience that represents a key issue or critical concern.
- Describe how you specifically responded (provide a short verbatim or summary). What were you thinking and feeling as you went through this experience?
- Describe the response of others.

#### **Analyze the Experience - One page**

- What key issues do you see as being significant in this situation (e.g. interpersonal dynamics, social forces, cultural issues, power dynamics, value conflicts, assumptions, attitudes, etc.).
- How does this experience challenge your personal values, convictions, and faith tradition?
- List specific questions you are bringing to the group for reflection (i.e. What opportunity did I miss? How else could I have handled the situation?)

#### **Reflect on the Experience - One page**

- What key theological themes does this experience evoke or challenge?
- What Biblical principles or stories seem applicable in this context?
- What learning and insights from your theological studies are relevant?
- What insights from your personal faith experiences are called to mind?
- How do you perceive God to be present in this experience?

#### **Assess your Learning (complete this portion after sharing and interacting with your group) - One page**

- What insights have surfaced from your reflection that you can take with you into this particular ministry situation or similar situations in the future?
- How has this experience challenged and/or affirmed your personal beliefs and theological convictions?
- What have you learned from this experience about the practice of ministry?
- What have you learned about yourself and your identity as a ministering person?
- How will this change your behaviour, or philosophy of ministry as you move forward?

## FORMAT FOR FACILITATING GROUP REFLECTION

During the Ministry Reflection Seminars, small group facilitators may choose to follow or adapt this sample outline to guide the conversation and enhance the reflective process with one another

### **Welcome and Introduction**

- Select a way of opening the group time in a manner of your own choosing.
- Offer an opening prayer or meditation inviting God into the reflection process.
- Allow opportunity for the Presenter to give a brief summary of their case study or update or elaborate on the report sent out ahead of time.

### **Clarifying Questions**

- What further information is critical to understanding this situation? (Distinguish between critical information and tangential information based on curiosity).
- What “facts” are presented and what appears to be assumed or believed?

### **Identifying Key Issues**

- What key issues/themes has the presenter identified?
- Are there other key issues that you see as important in this situation that the presenter has not named?
- Are there questions the presenter has not asked?

### **Reflecting Theologically**

- What can be affirmed, added, or probed, in terms of the presenter’s theological reflection?
- What other theological themes or Biblical passages come to mind?
- What insights can you offer to the presenter based on your own studies, standpoint, personal knowledge, and your own theological perspective?

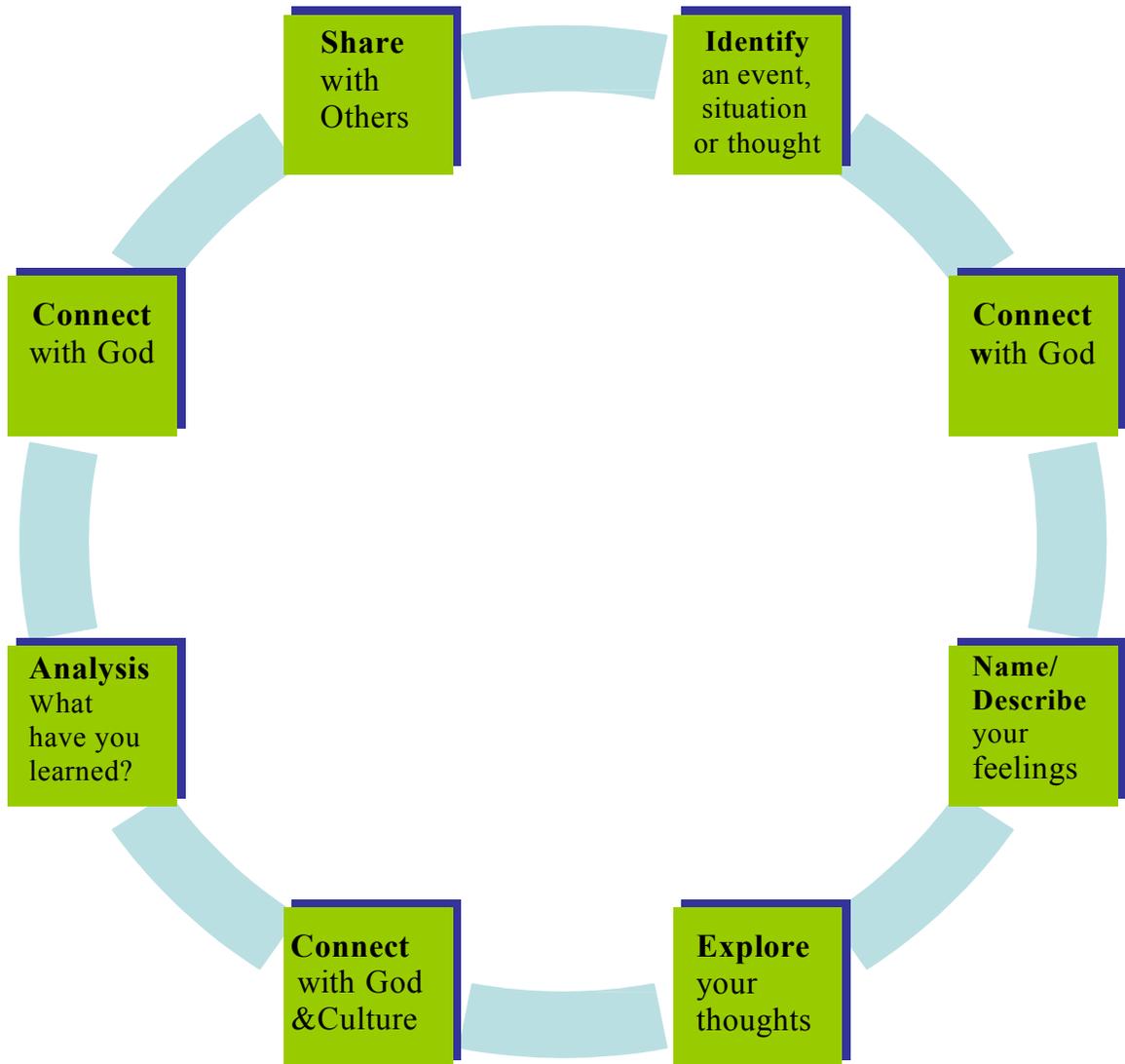
### **Assessing Learning**

- What specific ministry responses or follow-up actions might the presenter consider in the light of the reflection that has taken place?
- What insights into the practice of ministry have surfaced from this reflection?

### **Conclusion:**

- Allow the presenter to respond to the feedback and input of the group.
- Allow each group member to respond to the question: What aspect of this discussion resonates most with my own ministry experience?
- Allow opportunity for prayers to be offered for the presenter, for the people involved in the experience, and for all group members.

# Model for Theological Reflection



1. **Identify an event/situation/thought** that you need to theologically reflect on.
2. **Connect with God.** Seek to know God's presence and guidance.
3. **Name/Describe your feelings.** What are they? Where are they coming from? Why are you experiencing them?
4. **What are your thoughts?** How did you encounter/process them? Why?
5. **Connect with God & culture.** Where is God in all of this? What does scripture say? Place this item/situation/thought in the context you find yourself in (church and the greater community)
6. **Analysis.** What have you learned about God, the event/situation/thought, others, and yourself? What is God teaching you?
7. **Connect with God.** Seek God's confirmation on your discoveries/insights.
8. **Share with others** your discoveries and your life as you journey forward.

**Remember this model is to be used with adaptability and discernment.**

## **Appendix C**

### **Guidelines for the Summative Integrative Reflection Paper**

This paper is designed to facilitate a theologically reflective process that integrates your seminary learning and your internship praxis. You should incorporate learning that occurred while at your ministry site, through reflecting on the case studies, during the Ministry Reflection Seminars and, while writing the self-evaluations, as well as formative learning experiences that occurred during your years in seminary. Incorporate the growth that happened as you pursued the learning goals detailed in your learning covenant. The questions below are suggestions that may assist you in formulating this integrative and summative process. Students are encouraged to be creative and reflective in their responses in whatever manner they wish.

Length: 12-15 typed, double-spaced pages (3000-4000 words).

Use 3-5 pages to describe:

- What have been some of the significant milestones during my years in seminary? What kind of impact have they had on my understanding of ministry?
- What particular learning experiences or spiritual insights stand out for me?
- In what ways has my theology or understanding of scripture been most stretched, changed, and transformed since I first began seminary?

Use another 3-5 pages to answer the following question:

- Looking back on all of the learning experiences, events, and people I have encountered in my seminary years, how would I sum up my current theological understanding of: a) God and the ways of God; b) the nature of Christian ministry in our current post-Christendom context; c) the church in this context; d) my own gifts and callings in ministry?

Finish off with a final 3-5 page answer to this question:

- At this point in my studies and my ministry, given that I have majored on a particular focus in my studies, how would I summarize my sense of call, my passion and my vision for ministry through a personal "mission statement" or "philosophy of ministry"?

## **TYNDALE SEMINARY INTERN SELF-EVALUATION**

At the end of the first semester of the internship and then again at the end of the internship, conduct a self-evaluation of your experience reflecting on your progress in achieving the goals set out in your Learning Covenant. Are you accomplishing what you hoped you would? Do your goals need to be adjusted? Provide reflective comments in each section that applies to your specific major and experience. The questions are suggestions and not designed to be prescriptive.

Length: two to four pages, typed double-spaced.

Procedure: Once you have completed the self-evaluation, share it with your supervisor to read, discuss with you and then sign. Submit the signed paper to the Internship Director via email or on the course page.

1. Summary of activities - one paragraph in length; be specific.
2. Successes/Failures and Principles/Insights learned
  - a. One thing that we went well. Why?
  - b. One thing that did not go well. Why?
3. Specific Issues, provide reflective comments in each of the following areas:
  - a. Theological/Biblical/Educational  
What major theological/biblical/Educational issues were raised?  
What are the implications of these issues for you?
  - b. Professional  
How has this term influenced your sense of calling to your vocation?  
Are there skills and competencies you feel you used well or need to develop further?
  - c. Personal  
What did you learn about yourself?  
To what extent did your personality affect your actions this term?
  - d. Spiritual Formation  
How has this term nurtured your own spiritual development?  
What spiritual disciplines did you find necessary and helpful?
  - e. Initiative  
Mention any ministries that you undertook or recommended, after the contract was established, to respond to needs which arose.
  - f. Supervisory focus  
What was the major focus or themes which you discussed in your session?

SUPERVISOR'S SIGNATURE: \_\_\_\_\_



**INTERNSHIP SUPERVISOR'S REPORT**

Term:       Winter     Spring/Summer     Fall    Year 20\_\_

Student's Name: \_\_\_\_\_ Date: \_\_\_\_\_

Church or Organization \_\_\_\_\_

Student Position \_\_\_\_\_

Supervisor \_\_\_\_\_

Start Date of Internship Program \_\_\_\_\_

**1. Describe the responsibilities of the student this semester:**

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Please rank this student by circling the number representative of your honest evaluation of his/her performance this semester. 5=Excellent, 4=Good, 3=Acceptable, 2=Fair, 1=Unsatisfactory, NA=Not Applicable.

**2. Personal work habits:**

Punctuality	5	4	3	2	1	NA
Keeping appointments	5	4	3	2	1	NA
Handles absences responsibly	5	4	3	2	1	NA
Preparation for assignments	5	4	3	2	1	NA
Personal appearance	5	4	3	2	1	NA
Flexibility	5	4	3	2	1	NA
Goes beyond minimal requirements	5	4	3	2	1	NA

**Remarks:**

**3. Relation to church or agency:**

Accepts limits of setting	5	4	3	2	1	NA
Meets agency obligations	5	4	3	2	1	NA
Understands agency goals and objectives	5	4	3	2	1	NA
Committed to its goals and objectives	5	4	3	2	1	NA
Follows proper Channels in functioning	5	4	3	2	1	NA

Remarks:

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**4. Relationships with people:**

Able to relate with warmth and interest	5	4	3	2	1	NA
Works comfortably with staff	5	4	3	2	1	NA
Relates to individuals on a one-to-one basis	5	4	3	2	1	NA
Relates to individuals in a group	5	4	3	2	1	NA
Relates to group as a whole	5	4	3	2	1	NA
Relates well to community people	5	4	3	2	1	NA
Honest in feelings toward others	5	4	3	2	1	NA
Assumes responsibility for his/her part in relationship	5	4	3	2	1	NA

Remarks:

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**5. Functioning within expected role:**

Exercises initiative in fulfilling assignments	5	4	3	2	1	NA
Protects confidentiality	5	4	3	2	1	NA
Demonstrates ability to integrate classroom theory with field assignment	5	4	3	2	1	NA
Aware of community resources	5	4	3	2	1	NA
Utilizes community resources	5	4	3	2	1	NA
Understands role as helping (enabling) individuals	5	4	3	2	1	NA
Understands program as a part of Christian ministry	5	4	3	2	1	NA
Is creative in completion of tasks	5	4	3	2	1	NA
Is a good leader	5	4	3	2	1	NA

**Remarks:**

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**6. Supervisory relationship:**

Understands the process of supervision	5	4	3	2	1	NA
Assumes responsibility for participation in conference	5	4	3	2	1	NA
Submits records when required	5	4	3	2	1	NA
Evaluates supervisor's suggestions before acting upon them	5	4	3	2	1	NA

How often have you met with the student? \_\_\_\_\_

**Remarks:**

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**8. Evaluation of Student's performance** (Circle one) 5 4 3 2 1 0

**9. Grade** (Circle one): CR (Credit) NC (No Credit)

Supervisor's Signature \_\_\_\_\_

Position \_\_\_\_\_

Date \_\_\_\_\_

Student's Signature \_\_\_\_\_ I have reviewed this form.

Date \_\_\_\_\_

**Additional Comments:**