Mentored Ministry Program Requirements

Orientation to Mentored Ministry
• Student Orientation in August for all new students in that year
• Spiritual Formation Groups mandatory for new students. Groups meet 6 times beginning in fall and continue through following spring
• Initial Interview/Call to Ministry: Meet during first year with MM coordinator

Supervised Ministry (MM/CL 620-639)
• Choice of Mentor to meet 40 hours per year. Two years for M.Div. or one year for M.A. degree
• Ministry Rotations (six for M.Div. or three for M.A. degrees)

Readiness for Ministry (M.Div. only)
• Readiness for Ministry (MC850) to be taken in last year of seminary
• Readiness for Ministry Presentation
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Section One:

Introduction to the Mentored Ministry Program
Contact Information

Mentored Ministry Program-Jacksonville

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The Mentored Ministry program at Jacksonville is under the oversight of Dr. Jim Singleton at the Hamilton campus.
jsingleton@gordonconwell.edu
Mentored Ministry Program

If you are planting for a year, plant grain.
If you are planting for a decade, plants trees.
If you are planting for a century, plant people.
(Chinese proverb)

Introduction

Welcome to the Mentored Ministry program. Gordon-Conwell Theological Seminary-Jacksonville is committed to producing competent and reflective leaders for the Church in the 21st century. Our strategy for developing quality pastoral leaders recognizes that our students need the friendship and support of experienced practitioners who can teach and model proficiency in practical, pastoral ministry.

The purpose of this manual is to provide a complete overview of the mentoring component of the degree requirements. In this manual you will find all the resources needed to complete this important aspect of preparation for ministry. The following is a summary of the four sections of this manual.

Section One: Mentored Ministry Program Overview
Section Two: Mentored Ministry: Processes and Procedures
Section Three: Mentored Ministry: Forms and Guidelines
Section Four: Mentoring and Training Resources

Mentored ministry lies at the heart of the philosophy of theological education at Gordon-Conwell Theological Seminary–Jacksonville. A clear understanding of this pedagogical strategy is essential before a thorough explanation of the program itself. The following section will provide the rationale for this effective approach to theological education and formation.

“There is no success without a successor” - Peter Drucker

Mentoring in Theological Education

Over the last two decades, mentoring has become a buzz word in education, business, and the military for leadership development. Although currently in vogue, historically and across many cultures, the concept of mentoring has a long and proven track record. Since the dawn of recorded history, mentoring has been used to prepare leaders for important roles. The word, mentor, comes from the ancient Greek story of the Odyssey. Ulysses, the hero, prepares to leave
his kingdom in Greece for the Trojan War. To make sure his son, Telemachus, is trained and prepared to take his throne if he would not return, Ulysses leaves him in the wise tutelage and care of the sage, Mentos. Mentos becomes the quintessential developer of future leaders and the source of our word, mentor.

The biblical record also provides numerous examples of a more experienced leader developing future leaders through an ongoing and intense personal relationship. Moses invested his life in his servant Joshua for a number of years before Joshua would take command of the people of Israel. The pattern is repeated throughout Scripture. Elijah had his Elisha, Barnabas had his Saul, and in like measure Paul invested his energies into his understudy, Timothy. Jesus Christ represents the final legitimization of this leadership development strategy in his three year commitment to his twelve disciples. Jesus spent much of his time during his earthly ministry intentionally pouring his life and insights into the future leadership of what would be the fledgling Church.

Mentoring has served throughout the history of the Church as a practical and effective means of developing pastors and ministers. Charles Simeon almost single-handedly revolutionized the 19th century Anglican Church through his efforts of mentoring scores of Cambridge students who would become the future pastors of England. Among New England Puritans, mentoring in apprenticeships was the primary way of preparing future pastors. A clergyman would recruit potential ministry candidates. These novice preachers would often move into the pastor’s own home and live with the “master” preacher in an apprenticeship relationship.

Over the last three decades, theological educators led by Edward Farley have recognized the lack of intentional development of the qualities needed for ministerial leadership in the broader seminary curriculum. Students who left theological seminaries were often ill-prepared for effective congregational ministry. The influential Murdock Report in 1994 recognized the gap was not predominantly in intellectual and academic abilities but in the student’s lack of spirituality, relational skills, godly character, and the ability to successfully minister in the realities of congregational life. Effective mentoring offers a proven method to overcome these deficiencies. The Gordon-Conwell Theological Seminary campuses, first in Charlotte and now in Jacksonville, have been pioneers in the use of mentors as the foundation for student development in these needed areas of spirituality, leadership skills, and relational maturity. We believe as a theological seminary that mentoring in real life contexts is a critical aspect in the formation of leaders for the church in the 21st century. Therefore we place a strong emphasis upon the Mentored Ministry component of our degree programs.

What is Mentoring?

Mentoring is an intentional and intensely relational investment of an experienced practitioner into the life of another person endeavoring to succeed in the same arena of life. Margo Murray in Beyond the Myths and Magic of Mentoring simply defines mentoring as “a deliberate pairing of a more skilled or experienced person with a lesser skilled or experienced one, with the agreed upon goal of having the lesser skilled person grow and develop specific competencies.”
From the Christian point of view, the mentor provides a relational environment of grace which the Holy Spirit can use to shape and equip another for life and ministry. Such relationships are powerful. Apart from the influence of one’s parents and marriage partner, a mentor can have the most influence in life to change another person. Paul Stanley and Robert Clinton in their influential book, Connecting, define mentoring as “a relational experience in which one person empowers another by sharing God-given resources.” Therefore mentoring is a dynamic relationship of trust in which one person enables another to maximize the grace of God. It has a sound biblical and theological basis with Jesus as the ultimate model.

Mentoring has a wide range of definitions, but at the core of the concept is the idea of investment of time and energy. “Mentoring is much more expensive than simply teaching and/or training. It is investing time and prayer. It is building relationships and investing emotionally in the transfer of values, skills, and attitudes.” (Ted Engstrom, The Fine Art of Mentoring, p.73).

The mentoring relationship acts as a vehicle for personal growth and development; the stronger the relationship, the greater the possible empowerment. The key is a more experienced person explaining and modeling what he or she has learned in a way to prepare the learner for future success. This is the heart of our model. Humans learn critical skills, values, and behaviors directly from others whom they look up to and admire in real life contexts. Experienced and seasoned ministers intentionally build relationships with minister-trainees. Therefore, the Mentored Ministry program seeks to link mature pastors and Christian leaders with students in long-term mentoring relationships. Mentoring is not something that can be done in a week or a semester. As Randy MacFarland puts it, “There is no short-cut for equipping church and ministry leaders to become theologically astute, godly in character and highly competent for mobilizing ministry.”

The above introduction provides a framework to understand the rationale behind the Mentored Ministry program. Undoubtedly, as a student or prospective mentor you have a lot of questions about this process. However, prior to the discussion on the specific aspects of the program, we encourage the students and the mentors to become acquainted with the history of the seminary and the theological and educational principles which guide the campuses of Gordon-Conwell Theological Seminary. The next part of this introduction will provide you with this needed information.

**Mentoring is a brain to pick, an ear to listen, and a push in the right direction!**

John Crosby
Introducing Gordon-Conwell Theological Seminary

Gordon-Conwell Theological Seminary is a trans-denominational theological graduate school dedicated to preparing men and women for contemporary evangelical ministry. The seminary seeks to combine fidelity to the teaching of the inerrant biblical Word with rigorous, responsible inquiry in all matters pertaining to Christian faith. It is firmly evangelical but maintains professional relationships with schools of different theological persuasions. It is committed to academic excellence and practical relevance, to personal piety and to social responsibility, to historic orthodoxy yet is culturally sensitive and open to new ways to communicate faith in Jesus Christ.

The rich, evangelical heritage of our school dates back to the 1880s. The institution that became Conwell School of Theology was founded in Philadelphia in 1884 by Russell Conwell, a Baptist minister. He is best known for his famous sermon and book, *Acres of Diamonds.* Conwell's efforts gave birth to Temple University, with Conwell School of Theology eventually functioning as a unit of the larger institution.

The origins of Gordon Divinity School were in Boston, five years later, with the formation of a missionary training school by A.J. Gordon, a prominent Baptist pastor. Gordon was supported in this task by a group of ministers who shared his deep concern for missions in New England urban centers and abroad. The school eventually became Gordon College of Theology and Missions, with the divinity school becoming a distinct academic entity in 1931.

Through the leadership of evangelist Billy Graham, philanthropist J. Howard Pew, and theologian Harold J. Ockenga, Gordon Divinity School and Conwell School of Theology united in 1969 as Gordon-Conwell Theological Seminary. An 118-acre campus was purchased in South Hamilton, Massachusetts. Dr. Ockenga, long-time pastor of Boston's historic Park Street Church, served as president of the merged institution through its first decade. Dr. Robert E. Cooley was chosen as the second president of Gordon-Conwell Theological Seminary in 1981. Dr. Walter Kaiser was called as the third president in 1998. Gordon Conwell’s current President is Dr. Dennis Hollinger.

The Jacksonville Campus

In March of 2003, Dr. Walter C. Kaiser Jr, then President of Gordon-Conwell Theological Seminary, visited Jacksonville to explore the possibility of establishing an extension site. Soon a broad-based coalition of pastors and local lay leaders gathered to explore the opportunity of founding a new campus. In January 2005, the Board of Trustees gave approval to the opening of a Jacksonville extension site, under the oversight of the Charlotte campus.

That same year Gordon-Conwell partnered with the First Presbyterian Church of Jacksonville, which provided space for classes, office needs, library shelves, and a space for students to relax.
In February 2006, the Jacksonville campus opened its doors, attracting 48 part-time students. Courses offered on site, as well as those offered through Semlink, provide students with a high-quality degree designed to deepen their understanding of God’s Word.

Following the Charlotte campus model, Jacksonville has offered seminary education in an adult learning format. Students participate in a combination of courses and in Mentored Ministry, as they train for ministry. Theory and practice are joined together in order to strengthen the formation of our students for pastoral ministry, church leadership, and spiritual discipleship.

Since classes opened in February 2006, the Jacksonville campus has successfully completed its initial goals. The number of students at the Jacksonville campus has risen every year, and the campus celebrated its first graduation of four Master of Divinity students in May, 2010. The degrees offered in Jacksonville have been accredited by the Association of Theological Schools (ATS). The library has grown to over 15,000 volumes, with the same online resources used by every other Gordon-Conwell campus.

In 2013 with the student body exceeding one hundred students, it was decided to move the campus from the First Presbyterian building in downtown Jacksonville to a larger and more accessible campus a few miles south of downtown. This move allows for long-term growth in student numbers, library volumes, and course offerings.
MISSION OF THE SEMINARY

The mission of the seminary flows out of biblical and theological commitments which shape and form the educational mission. Gordon-Conwell Theological Seminary affirms that:

- The sixty-six canonical books of the Bible as originally written were inspired of God, hence free from error. They constitute the only infallible guide in faith and practice.

- There is one God, the Creator and Preserver of all things, infinite in being and perfection. He exists eternally in three Persons: the Father, the Son and the Holy Spirit, who are of one substance and equal in power and glory.

- Man, created in the image of God, through disobedience fell from his sinless state at the suggestion of Satan. This fall plunged man into a state of sin and spiritual death, and brought upon the entire race the sentence of eternal death. From this condition man can be saved only by the grace of God, through faith, on the basis of the work of Christ, and by the agency of the Holy Spirit.

- The eternally pre-existent Son became incarnate without human father, by being born of the Virgin Mary. Thus in the Lord Jesus Christ, divine and human natures were united in one Person, both natures being whole, perfect and distinct. To effect salvation, He lived a sinless life and died on the cross as the sinner's substitute, shedding His blood for the remission of sins. On the third day He rose from the dead in the body which had been laid in the tomb. He ascended to the right hand of the Father, where He performs the ministry of intercession. He shall come again, personally and visibly, to complete the eternal plan of God.

- The Holy Spirit is the third Person of the Triune God. He applies to man the work of Christ. By justification and adoption man is given a right standing before God; by regeneration, sanctification and glorification man's nature is renewed.

- The believer, having turned to God in penitent faith in the Lord Jesus Christ, is accountable to God for living a life separated from sin and characterized by the fruit of the Spirit. It is his responsibility to contribute by word and deed to the universal spread of the Gospel.

- At the end of the age the bodies of the dead shall be raised. The righteous shall enter into full possession of eternal bliss in the presence of God, and the wicked shall be condemned to eternal death.

A complete copy of "The Mission of Gordon-Conwell Theological Seminary" is available online at www.gordonconwell.edu
Educational Objectives

The purposes of Gordon-Conwell Theological Seminary arise out of God's redemptive work in the world, reflected in Jesus Christ, understood through the biblical Word, and mediated by the Holy Spirit. As a theological seminary, it provides learning, resources, and training through which men and women may acquire knowledge and skills to fulfill Christ's ministry. In line with our theological mandate, the following objectives define our educational mission:

**Article 1**: To encourage students to become knowledgeable of God's inerrant Word, competent in its interpretation, proclamation and application in the contemporary world.

**Article 2**: To maintain academic excellence in the highest tradition of Christian scholarship in the teaching of the biblical, historical and theological disciplines.

**Article 3**: To train and encourage students, in cooperation with the Church, to become skilled in ministry.

**Article 4**: To work with the churches towards the maturing of students so that their experiential knowledge of God in Christ is evidenced in their character, outlook, conduct, relationships and involvement in society.

**Article 5**: To provide leadership and educational resources for shaping an effective evangelical presence in Church and society.

**Article 6**: To develop in students a vision for God's redemptive work throughout the world and to formulate the strategies that will lead to effective missions, evangelism and discipleship.

Educational Values

The seminary is further characterized by several criteria which define and guide the various programs and degrees.

- **Biblical Authority as the Source and Foundation.** Faithfulness to the biblical revelation and unswerving fidelity to the Mission Statement of Gordon-Conwell Theological Seminary and to the classical evangelical Statement of Faith are primary to the identity of the Seminary. It was clear from the beginning that the continuing mission would be the driving force for the campus.

- **Principled Evangelical Commitments** is a central focus of the seminary. There is an attempt to "bring every thought captive for Christ". This is the base-line of operation. Classical, historical commitments will not be compromised in favor of the new.

- **Theological Engagement of Modern Culture** is perceived as a positive end. From the beginning there was a desire to discuss biblically, theologically and practically the manner in which the gospel relates to and transforms culture and environment. The
A seminary is committed to supporting the church and transforming the environment.

- **Integration of Theory and Practice** is a primary mode of operation for the Jacksonville campus. Programs are designed which will transact the chasm between theory and practice which has plagued theological education for years. The systemic image of the body of Christ is a central motif in this process. The concept of mentored ministry arises from this integrative pattern.

- **Classical, Historical Understandings** of the Christian faith are the point of reference for the development of the curriculum. The Jacksonville campus is to remain consonant with the historical aims of Gordon-Conwell Theological Seminary by manifesting a continuing concern for academic excellence and its interdenominational character.

- **Creative pedagogy and methodology** transact eternal truths into actual learning. The curriculum was developed to foster and facilitate these basic commitments and eventuate in servant ministry as an outcome, as a practice, and as a way of life.

**Educational Principles**

In addition to these commitments there are four educational principles which characterize the Jacksonville program.

**Contextualized Theological Education**

The primary driving force for the inauguration of the Charlotte campus was a vision to meet the educational needs of the church in the Southeast. The objective for the Charlotte venture was to be sensitive to the cultural milieu, the cultural surroundings and the unique environment characteristic of the church in the American South. This vision has continued at the Jacksonville campus as we bridge both the American South, but also the diversity of a multi-cultural Florida.

Primarily the objective was to create a program of theological study, i.e., an educational model which would utilize the context of ministry as a primary ingredient in the teaching-learning process. Therefore, context is identified, described, encountered, and utilized as a principal facet in adult learning. It means that theory can be moved immediately to practice and practice becomes the avenue for engaging theory-theology.

**Adult Learning**

Adults desire to take responsibility for their own learning and are intentional and problem-centered in their attitude toward learning. They know how to make collegial learning effective. Learning covenants are developed in concert with the Mentored Ministry program and mentors who make the students accountable for their own development and learning. An attitude of self-directed learning, peer learning, peer consultation, and collegiality characterize and distinguish
the program. Block scheduling during the week and on weekends or a combination of these in tandem with periods of intensive instruction are illustrative of the adult learning model.

Commitment to Technological Innovation

Our program recognizes the profound potential that emerging educational technologies have to increase both the effectiveness and efficiency of theological education. The use of computers, e-mail and the Internet provides resources and methods to enhance and augment traditional classroom instruction. Our commitment to technological innovation reflectively weaves traditional classroom models of pedagogy and the needs of our students with advancements in Web-based and multi-media instruction.

Mentored Ministry

Mentoring is the most pervasive and important conceptual principle. Preparing students for contemporary ministry requires the integration of theory and practice. Mentoring removes the artificial character of integrating theory and practice in the classroom and situates learning in the real life contexts of ministry.

Mentors are asked to function in a collegial, non-authoritarian, and dialogical manner yet with the expectation of full accountability and responsibility for the mentoring process with students. The process is participatory, interactional, relational and supportive -- the extension of the teaching-learning process in a field-based situation in an action-reflection model.

Two are better than one, because they have a good return for their work: If one falls down, his friend an help him up. But pity the man who falls and has no one to help him up.

(Ecclesiastes 4:9-10)

“Mentoring is a relational experience in which one person empowers another by sharing God-given resources.”

Clinton and Stanley
The Mentored Ministry Program
An Overview

The Jacksonville program is designed to address both the needs of students who are already actively engaged in ministry or are at the beginning of their ministry journey. Some may be full-time pastors, bi-vocational pastors, or non-ordained staff with limited theological training or they may be serving as interns as part of their theological studies at the seminary. Others are working in positions in corporations, non-profits, para-church organizations, or any number of other positions from the home to volunteer ministry.

Students will have access to quality contextualized theological education and hands-on training for parish ministry, without leaving their employment or ministry for the duration of their studies. Therefore, mentored ministry and qualified mentors are crucial to the success of the Jacksonville programs.

Characteristics of Mentored Ministry

A unique aspect of the degrees at Gordon-Conwell Theological Seminary—Jacksonville is the emphasis placed on mentored ministry. Since this program is built upon a parish based, in-service model of theological education, a significant amount of integrative learning should take place in the context of ministry. The process is guided by mentors, faithful persons already engaged in ministry. It is in-service rather than pre-service in its orientation. Intentional covenants for growth and accountability are developed between students and mentors. The primary focus in all phases of mentored ministry is: to experience ministry in a continuous series of rotations or internships and then to build the ecclesial bridge to full-time ministry in the final phase under the tutelage of a mentor.

The mentored ministry model brings each student into a triadic learning relationship between the student, the mentor and the seminary.

Responsibility of Mentors

Mentors are mature Christian ministers who are adequately trained, effective in ministry, yet comfortable with the reality of human limitations. They have expertise gained through advanced education and ministry experience. The mentor, approved by the seminary upon nomination by the student, contributes to the formation of the student in at least four significant ways in addition to the time, energy, prayer and guidance which naturally attends a mentoring relationship. The mentor will:
• Guide the student into an increasingly **comprehensive experience** of ministry practice.

• Encourage the student to maintain the demanding practice of **study** which informs ministry-in-action and provide a ‘space and place’ for student reflections on ministry experiences.

• Point the student toward the reality of a **fuller life in journey with Christ and the people of God**.

• **Model ministry** for the student: biblical preaching, teaching, pastoral care, theological reflection, evangelism, missions, Christian education and conflict utilization among other ministry skills. The mentor demonstrates the integration of knowledge and experience, theory and practice, being and doing, and faith and work. The mentor will intentionally probe how the apprentice informs the practice of ministry in the light of theoretical and theological investigation and will guide the apprentice in the process which moves from practice to theory and theory to practice.

**Note:** Mentors and students are required to meet approximately forty (40) hours per year in supervisory sessions. These sessions may be extended to more than one hour at a time. For instance, this could be twice a month for two hours. The relationship for the M.Div. should last at least two years, but may extend longer depending on the pace of the student’s studies. For M.A. students, the relationship should be at least one year long, but again, may extend longer depending on the student’s pace.

> “The greatest gift a mentor can give to the protégé is to demonstrate authenticity and realness.”  
> Chip Bell

**Student Responsibilities**

All matriculated ministry students are responsible to participate in the Mentored Ministry Program.

**Phases of Mentored Ministry**

There are three phases of mentored ministry: The mentor program is characterized by and progresses through these three phases.

• Orientation to Mentored Ministry
• Supervision in Mentored Ministry
• Readiness for Ministry Seminar—MC 850 (Only for M.Div. students)
Phase 1: Orientation to Mentored Ministry (MM)

The first phase begins with New Student Orientation. The Orientation is mandatory for new students and introduces them to the Mentored Ministry program.

Spiritual formation activities are also included in the phase to provide a foundation for spiritual development and vitality. During these spiritual formation activities, students will be a part of a student life groups for two semesters to develop greater awareness of their spiritual journey and the means to sustain a vital relationship with God during seminary culminating in the formation of a personal Rule of Life.

Students are strongly encouraged to meet with the Mentored Ministry coordinator during the first third of their degree program to discuss the second phase of Mentored Ministry. Discussion about mentors, possible rotations, and goals can be handled during this meeting. This is especially important for students who are planning to go into something other than pastoral ministry in a church setting.

Student Life Groups (SLG)

The purpose of these small groups is to promote intentional spiritual stability and Christian formation in incoming students during the first year at the Seminary. As a non-credit bearing part of the Mentored Ministry program’s first phase, this is a required activity for all students beginning their seminary careers (only applies to students matriculating in FA-11 or later). These student-led groups meet during lunch on Saturday during a class over two semesters (at least six times). Every effort is made to assign the new student to a group during a class they are already taking. The primary objective is to promote proper spiritual formation in students. As a final outcome, students will form a personal Rule of Life to guide and sustain them through the challenges of seminary and life. The ultimate goal is to build significant habits of life and heart that will provide an enduring foundation for vocational life through and beyond graduate theological education.

These groups are a requirement of the first phase of the Mentored Ministry program. These students will not be able to transition into supervised ministry rotations until this has been completed. Students who fail or cannot complete the SLG requirements of attending sessions and completing assignments will have to formulate and complete a suitable replacement process of supervised spiritual direction on their own that must be approved by the Mentored Ministry program.
Phase Two: Supervision in Mentored Ministry (MM 620-639)

Pastoral ministry in the contemporary world requires a broad set of skills and knowledge specific to various practices. The following eleven areas of knowledge and practice have been selected as crucial to the current practice of pastoral ministry in a congregational setting. Students should reach these ministry areas through academic courses ministry and/or formation through mentoring rotations before graduation from the Master of Divinity program. For the M.A. programs, areas of concentration can be discussed in an initial interview with the Mentored Ministry coordinator.

Eleven Areas of Ministry Education or Experience

1. Congregational Development and/or Conflict Resolution
2. Education
   - Ministry of Teaching
   - Discipleship or Christian formation of a particular congregational sector such as youth, elderly or small groups
3. Evangelism or Church Planting
4. Leadership
5. Missions or cross-cultural ministry
6. Pastoral Counseling
7. Pastoral Duties (Rites and ceremonies)
8. Preaching
9. Social Engagement or Justice Ministry
10. Spiritual Formation
11. Worship and Liturgy

Students will be able to fulfill these requirements through a combination of specialized mentored ministry rotations (all M.DIV. students must complete at least six one-hour rotations) and academic classes. Students who can demonstrate significant experience in a prescribed ministry area can develop either a more specialized rotation for that area or else opt to address another area of ministry development in their mentoring rotations. Also, if a student can make a case based upon vocational trajectory, substitute rotations can be used. For instance, a student preparing for hospital ministry or military chaplaincy may not need experience in leadership or evangelism as much as more work in counseling. These are handled on a case by case basis in determining what areas of ministry to concentrate.

The second phase of the Mentored Ministry program provides the student opportunities to participate and reflect upon actual ministry experiences. The student in collaboration with an approved mentor and the seminary will complete for-credit ministry projects called rotations. A Master of Divinity student will design and participate in six rotations. A student in the Master of Master of Arts in Christian Leadership will do three. Normally these are done one per semester.
over the one or two years of the program. Although it is not recommended, occasionally students can take more than one rotation in a given semester.

Each rotation will consist of (1) a learning covenant prepared by the student and the mentor, and approved by the MM program (2) approximately forty hours of student experience including preparation related to the rotation, and (3) one hour of supervision each week with the mentor or the person coordinating the rotation.

Students and mentors may choose to concentrate the activities or the supervision in larger blocks of time, e.g., four hours of supervision once a month rather than one hour per week or an eight hour block of time in one week for the rotation. Six hours of credit are given at the conclusion of six approved rotations -- one credit for each approved rotation (See p. 22 in this manual for a list of the rotations and course numberings).

Since the Mentored Ministry program is a credit-bearing part of the degree programs, they should be treated with the same earnest application and study as any other class. **Students with previous ministry experience can not use previous ministry experiences for credit, only advance standing in terms of the choice of rotations developed!** The only exceptions are students who have engaged in a nationally recognized structured training program such as Clinical Pastoral Education (C.P.E.) or military chaplaincy training.

**Phase Three: Readiness for Ministry (M.Div. students only)**

The final phase of the program provides an opportunity for the ministry student to integrate academic learning and ministry while making the transition to full-time ministry. Each student will enroll in the three-hour course, *Readiness for Ministry Exit Seminar* (MC850). This will occur during the student’s last year in seminary. As a central part of this phase the student will conduct a three-hour presentation during which the student will evaluate the academic and professional experiences before church members, other students, mentors, and professors. This phase includes an integration of theological concepts and personal ethics with ministry (See the section on Readiness for Ministry later in this Manual).

**Mentored Ministry Evaluation**

A record of student activities in mentored ministry is kept by the Mentored Ministry program. All three phases of mentored ministry will be recorded on the check sheet/transcript after the activities have been certified and approved by the mentor and the Mentored Ministry Coordinator. Mentors will report on student progress twice a year.
The Three Phases of Mentored Ministry
Expanded Descriptions

ORIENTATION TO MENTORED MINISTRY

Orientation to mentored ministry is provided over the first several semesters students are in seminary. No credit is given for this phase of mentored ministry. It is in this phase that students will attend to such issues as spiritual formation, forming spiritual friendships, and the call to ministry.

Students will attend to the integrative nature of spiritual formation. Rather than separating intellectual, personal, interpersonal, social and ecclesial formation from spiritual formation, the student will understand all of these -- personal, interpersonal, social, intellectual, and ecclesial as spiritual formation, integrated and holistic.

During this first phase, all students will be required to attend spiritual life groups (SLG)* for two semesters to address the above goals of spiritual formation. These groups will be non-credit bearing but will be a pre-requisite for further mentoring activities. This applies only to students who matriculated FA-11 or later.

Students will not be able to transition into supervised ministry rotations until this has been completed. Students who fail or cannot complete the SLG requirements of attending sessions and participating in the process will have to formulate and complete a suitable replacement process of supervised spiritual direction on their own.

ROTATIONS AND INTERNSHIPS - MM 620-639

Mentor Responsibilities

Although the burden of initiative is on the student to instigate the rotations or internships, the mentors or supervisors will assist in developing a learning covenant for a rotation or internship. It may be necessary for the mentor to facilitate the process by working with the student to identify a rotation or an area of study as the first mentored ministry project.

Please note that although the student nominates a mentor to the seminary, it is the responsibility of the Mentored Ministry program to approve the mentor-student relationship. The student should have submitted the name of the proposed mentor in writing to the Mentored Ministry program at Jacksonville.

An internship or rotation is formed around some practice or role of ministry which contributes to
the student's overall learning objectives and vocational choices. The rotation may center on worship, administration, care-counseling, evangelism, missions, biblical preaching, Christian Education, urban ministry, Clinical Pastoral Education (CPE), or some other facet of ministry, which like the medical internship model will allow students to learn in the context of ministry (A complete list of possible rotations can be found on page 22).

Students are expected through a combination of ministry classes and completed rotations to fulfill work in all eleven core ministry areas (see page 18). These practices of ministry have been recognized by the Seminary as central to the vocation of pastoral ministry throughout the life of the church.

When the rotation or area of practice is identified, the student develops, in conjunction with the mentor and the Mentored Ministry program, a learning covenant detailing the rotation which specifies the area of interest, the learning objectives of the study, the components of the experience, the hoped-for-outcomes, the time requirements involved for the student and the mentor, the number and length of the supervisory sessions related to the rotation, and how the rotation will be evaluated. A standard learning covenant template is provided as a framework within this Manual (see page 45).

Also, it will be helpful for the student and mentor to identify other future rotations so the student can begin to work on the learning covenants. The mentor should help the student to think about areas of need and areas of weakness so the student will develop and mature. The temptation will be to choose a rotation which highlights the student's strength.

In addition, mentors will probably discover areas where they will need to "re-tool" or upgrade their own skill or knowledge to assist the student in this project. We hope mentors will see this as a joyful contribution to their own lives as well as assisting the student in obtaining the best education possible. It may be necessary for mentors to call on other resource persons who possess greater knowledge or skills in the area of focus to act as a supervisor.

Developing Ministry Rotations or Internships (MM 620-639)

Students in the M.Div. program will choose six different rotations based on learning objectives and vocational trajectories. M.A. students will choose three. Each rotation is awarded one (1) hour of credit. The reason for such repetition is pedagogical rather than pragmatic in that the rotations are meant to nurture the student in areas of needed growth rather than appeal to his or her strengths.

Within these rotations the student will specify the nature of the rotation or internship. For example, specification may be according to place (urban or rural ministry) or age (youth or elderly ministry) or ministry outreach (working with AIDS-infected persons, abused children, rape victims, traumatized individuals, and refugees, among other related issues). The Mentored Ministry Learning Covenant will be the instrument for this further definition of a rotation.

Credit for a rotation or internship is based on (1) the viability, quality, and completeness of the
learning covenant, (2) meaningful participation in the rotation or internship as evidenced by the mentor evaluation, (3) related reading which provides a foundation for and support of the internship or rotation, (4) debriefing the experience with the mentor and completing a report.

The following rotations and internships are characteristic of the types of projects which may be utilized. Course numbers are assigned to the rotations for enrollment, registration and credit purposes, but additional projects are possible with approval of the Mentored Ministry program under the MM 629 and MM 639 course numbers.

**Ministry Rotation Course Numbers***

<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>MM 620</td>
<td>Minister as Church Planter</td>
</tr>
<tr>
<td>MM 621</td>
<td>Minister as Missionary</td>
</tr>
<tr>
<td>MM 622</td>
<td>Minister as Proclaimer of the Scriptures</td>
</tr>
<tr>
<td>MM 623</td>
<td>Minister as Scholar and Teacher</td>
</tr>
<tr>
<td>MM 624</td>
<td>Minister as Evangelist</td>
</tr>
<tr>
<td>MM 625</td>
<td>Minister as Helper, Counselor, and Comforter</td>
</tr>
<tr>
<td>MM 626</td>
<td>Minister as Leader or Administrator</td>
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<tr>
<td>MM 627</td>
<td>Minister as Worship Prompter</td>
</tr>
<tr>
<td>MM 628</td>
<td>Minister as Example of Godly Life</td>
</tr>
<tr>
<td>MM 629</td>
<td>Student-Defined Rotations for Ministers</td>
</tr>
<tr>
<td>MM 630</td>
<td>Church and Church Planting, Growth, and Nurture</td>
</tr>
<tr>
<td>MM 631</td>
<td>Church and Cross-Cultural Ministry/Mission</td>
</tr>
<tr>
<td>MM 632</td>
<td>Church and Culture</td>
</tr>
<tr>
<td>MM 633</td>
<td>Church and Discipleship/Nurture</td>
</tr>
<tr>
<td>MM 634</td>
<td>Church and Evangelism</td>
</tr>
<tr>
<td>MM 635</td>
<td>Church and Ministries of Help, Counseling, Comforting</td>
</tr>
<tr>
<td>MM 636</td>
<td>Church and Governance</td>
</tr>
<tr>
<td>MM 637</td>
<td>Church as Worshiping Community</td>
</tr>
<tr>
<td>MM 638</td>
<td>Church as Community of Christian Character</td>
</tr>
<tr>
<td>MM 639</td>
<td>Student-Defined Rotations for Church Ministry</td>
</tr>
</tbody>
</table>

Rotations in the Leadership programs should be registered sequentially as CL 620, CL621, and CL 622.

**Clinical Pastoral Education (CPE)**

One unit of C.P.E. (Clinical Pastoral Education) will be able to count as three ministry rotations and/or as a ministry or a general elective for a maximum total of six academic hours. A unit of C.P.E. would fulfill the program requirement for Pastoral Counseling. Students planning to take C.P.E. should contact the Mentored Ministry Coordinator to obtain specific instructions for registration.
READINESS FOR MINISTRY (applies to M.Div. students only)

During the student's last year of the program, the student and the mentor will work together to help clarify the student’s ministerial identity and vision for future ministry. The last phase of the Mentored Ministry program provides guidelines for the transition from seminary studies to full-time vocational ministry.

Central to this phase is the Readiness for Ministry Exit Seminar course (MC850). This for credit course is a graduate-level forum presented from an interdisciplinary perspective. In this class, graduating students will have a formal time to define their sense of ministerial calling and identity. Each student will be required to complete the following assignments:

- Research and write a current doctrinal statement.
- Complete a written philosophy of ministry paper.
- Develop and conduct a three-hour Readiness for Ministry presentation.

The Readiness for Ministry Presentation

The purpose of the Readiness for Ministry Presentation is to facilitate an integrative closure to the seminary experiences of spiritual, intellectual, personal, and vocational formation and aiding the student in the formation of an inclusive theology of ministry with which to begin the work of ministry. The student will prepare a three-hour presentation to be attended by the mentor, a faculty member or designated person from the seminary, members of the church or ministry where the internships were completed, selected students, pastors and others who may choose to be present for the integrative session. Members of the ecclesiastical ordination committee or members of a board of ordained ministry may be invited to attend this session. **The student is encouraged to make this presentation within his or her home congregation whenever possible or another real-life context of ministry, such as a hospital setting if the student is engaged in chaplaincy.**

The first part of the three-hour event will be a two and one half hour presentation by the student. This should include a structured time of worship and a suitable sermon presentation. The student should discuss calling and ministerial identity from three areas of reflection which characterize the seminary career - retrospection, introspection, and projection. The final 30 minutes will be a time for dialogue, discussion, and affirmation with those present led by a representative of the seminary.

**Retrospection** is a way of looking back upon the seminary experience and evaluating academic courses, worship experiences, personal and spiritual formation, and previous experiences, which have shaped the student and which are applicable to ministry.
**Introspection** is an existential, present perspective utilizing temperament inventories and leadership styles, among other tools, which will detail the student's academic, personal and professional growth and development which have been a result of participating in a theological community.

**Projection** will require the student to identify the bridges between academic study and ministry. As part of this process the student will present a cogent theology of ministry, will discuss gifts, graces and promise which the student brings to ministry as well as articulating concerns and weaknesses which must be addressed as part of the student's self-evaluation. During this section the student will discuss life-long continuing education as a personal model for continuing growth.

The student will also address ecclesial and denominational issues as well as present a "plan" on how the student expects to bridge between academic life and future ministry. If the student has been involved in full-time ministry, the student will indicate in detail how the educational process has changed his/her approach to ministry and will address how the receiving of a Masters level degree affects the vocation of ministry. (These three elements of reflection will be defined more completely later in this section).

Students are encouraged to be original and creative in this presentation through the use of multi-media, computer, video, and case study among other forms of media.

**Prerequisites and Guidelines**

Prior to presenting the Readiness for Ministry presentation a student will have met the following criteria:

Students will have completed all of the core requirements leading to a Master of Divinity degree.

Students are able to integrate knowledge and experience; theory and practice; and the various theological disciplines.

Students have insight on their learning styles, temperament preferences, leadership styles, gifts, graces and promises, calling, and strengths, and vulnerabilities as they approach ministry situations.

Students have developed skills in diagnosis, analysis, and theological reflection and will be able to evaluate and integrate theological and theoretical knowledge and spiritual and professional formation with the practice of ministry.

Students have the ability to anticipate the several functions of ministry and are then able to discuss the ramifications of various actions.
Students are able to take responsibility for and give creative leadership to a peer learning mode of education with other students, faculty and congregational members within a collegial seminar setting.

Required Elements of the Presentation

The structure of the seminar or forum will generally follow the guidelines listed below.

1. Each student will be responsible for planning and coordinating a three-hour seminar or forum which will revolve around reflection, evaluation, and integration of the entire seminary experience as a preparation for ministry. The session will include the following:

   A. Presentation of a biblical sermon of not more than twenty minutes either at the beginning or at the end of the first session.

   B. Preparation of a structured agenda for the session which will include the probes listed later in these guidelines.

   C. Presentation and coordination of the various elements which will illustrate the planning and leadership skills of the presenter as well as illustrating the skills of analysis, diagnosis, evaluation, integration, synthesis, theological reflection, decision making, and other elements which are crucial to leadership in a ministry situation.

2. The student will submit the following to the Mentored Ministry Coordinator:

   A. An outline of the presentation one week before the event.

   B. A post-session written reflection on additional learnings and insights which resulted from the group session (1-2 pages).

3. The student will structure the oral presentation by using three categories of reflection: *Retrospection, Introspection, and Projection.*

   A. **Retrospection:** A looking back upon the seminary experience including academic courses, worship experiences, personal and spiritual formation opportunities, previous experiences, which have shaped the student and which might be applicable to the ministry event. The following probes may be helpful to you.

      (1) Give a brief historical sketch of your life and ministry to this point as it is relevant to the ministry event. (Your tendency will be
to spend too much time here and not enough time on items two through four below).

(2) Detail your intellectual growth and change to this point, especially related to your seminary experiences.

(3) Detail your personal and spiritual growth and change to this point.

(4) How have you integrated your course work in your thinking, in your theology of ministry, in your personal and spiritual life, and in your anticipation of ministry?

B. **Introspection:** An existential, present perspective, utilizing temperament inventories and leadership styles, among others, which will detail the academic, personal and professional growth and development which have been a result of participating in a theological community.

(1) Utilize instruments such as Myers-Briggs Personality Inventory, Kolb Learning Style, and Five-Factor test among other assessment tools to assist in self-understanding.

(2) What major theological/theoretical and biblical principles guide you and which help you transcend mere instinct and pragmatics?

(3) What are your perceived strengths and weaknesses, gifts, graces, and promises which you have assessed to this point?

C. **Projection:** Identify the bridge between academic study and experience to a ministry situation (from theory to practice). Respond in a way that will be congruent with the analysis of your temperament, your leadership style(s), your spiritual, interpersonal and professional insights, your academic preparation, your biblical principles and your theology of ministry. Identify how these unique characteristics affect your functioning as a minister. (It will be important to project yourself through to subsequent ministry rather than projecting yourself into the past or present, attempting to discuss issues at hand).

(1) What is your present theology of ministry that will guide you during the first part of your ministry?

(2) What gifts, graces, and promise do you bring to the tasks of ministry?

(3) What questions do you have about your first year of ministry?
(4) What are some concerns as you graduate from seminary?

(5) How do you plan to bridge the seminary experience with ministry in the church?

(6) Give a general plan of your first few years of ministry. Also indicate what motivates you and what vision guides you.

(7) How do you anticipate that your understanding of ecclesiology will affect your ministry? How important is it to be guided by theological principles?

(8) What are your attitudes about doctrine, polity, and discipline in the denomination where you will serve?

(9) How will your theology of ministry affect the way you function in ministry?

(10) What do you think about the concept of lifelong learning for ongoing spiritual, personal and professional growth? How will you attend to this issue?

Students will be graded for the MC850 course on the following:

☑ the quality of the oral presentation
☑ the quality of the written work
☑ the ability of the student to plan, coordinate and lead the session
☑ the ability to creatively communicate the presentation
☑ the student's active and meaningful participation in the dialogue and discussion

For a more comprehensive review of the evaluation of the Readiness for Ministry Presentation, see Readiness for Ministry Presentation Evaluation Form in Section 3 of this manual.
GUIDELINES FOR MENTORING

As mentors you may want to go beyond the formal structures which have been designed for the program since you have an intense interest in preparing candidates for ministry. Review areas out of your own life where you have had difficulty or where the advice of a mentor would have been helpful to you. You may want to consider the following suggestions:

1. Walk them through your library and tell them how you use these vital resources in ministry. How do you choose books for your library? How much is budgeted each year? Do you have them in a computer data base for checkout purposes? Do you encourage your laity to use these resources?

2. Discuss one of your recent counseling cases (change it enough to make the persons anonymous and to protect confidentiality). Evaluate your own performance. Be vulnerable. Discuss the legal issues related to counseling. Tell them how you work with crises like suicide and abuse, among other issues.

3. Give students an inside view of administration and church governance, e.g., discuss the power of agenda setting, the structure of the meeting room, and other contributions and distractions of meetings. Let them accompany you to a meeting. Tell them what to expect and then discuss the dynamics after the meeting is completed.

4. Take students inside your mind and heart as you prepare a worship service. Why do you follow a particular order or why do you choose particular hymns? What is the place of liturgy? What biblical, theological, and practical motifs support your theories of worship? What are your expectations of worship? Discuss Isaiah chapter six as one model of worship. Discuss the way you create a worship service to provide an alternation between what God does and what the "actors" do.

5. Rehearse your sermon preparation. Show how you choose a text, the exegetical and analytical aspects of your preparation and the hermeneutical process you use to interpret the text, the way you gather illustrations, and how you prepare to deliver the sermon. Discuss what it means to preach a biblical sermon.

6. When the opportunities arise, give them instructions in preparing for a funeral, a wedding, a baptism, receiving of members, among other special services.

7. Discuss your own spiritual and devotional life. Be honest with them. Tell of the dark nights of the soul as well as affirming the mountain-top experiences. How often do you have devotions? What is the best time of day for you? What resources do you utilize? Ask students about their spiritual habits.

8. Work on priority setting. Discuss family issues, taking time for a spouse and children and vacations and time off for recuperation. Discuss "ministerial guilt" with them when one must
choose between family and church.

9. Consider periodic discussions on personal finances, church finances, tithing, financial campaigns, and stewardship among other related topics. Tell them how you pay your own way and do not expect gratuities from others.

10. Give them opportunity for ministerial experience: preaching, teaching a Sunday school class, leading a small group, first-level counseling, working with children and youth and singles and the aged, among other needed experiences. Take them to the hospital when you call on your people. Help them to understand hospital procedures, the best times for visiting, relationship with medical personnel, and other related topics.

11. Tell them of a critical clergy flaw -- leading worship but not worshipping. Help them to know how to experience worship when they lead worship. Tell them how you manage to lead worship yet stand on tip-toe with joy as you worship with the people. Tell them how you keep your pastoral prayers fresh and meaningful. Remind them of Soren Kierkegaard's concept that the typical church has God as the prompter, the minister as the actor and the congregation as the audience, when the proper roles are: the minister is the prompter, the members are the actors and God is the audience.

12. It is assumed that one of your objectives in mentoring is to discuss the call to ministry. This is a crucial dynamic of your work with the students. You may want to discuss Tertullian's concept that "baptism is ordination into the ministry" (paraphrased) and then to distinguish between the general call of all Christians and the specific, vocational call to full-time ministry. You might want to discuss H. Richard Niebuhr's understanding of the call, in his book The Purpose of the Church and the Ministry.

13. Discuss the ethical and moral implications of ministry. Make them aware of temptations that arise in counseling and visitation.

14. Work with the students on an integrative model of spiritual formation. Remind them (and yourself) that the Protestant model is often a fragmented model -- the disassociation of intellectual formation from spiritual formation, and ecclesial formation from spiritual formation, and personal, interpersonal, and social formation from spiritual formation. Help them to integrate these.

15. Provide resources for their devotional and prayer life.

You could add other perspectives. We hope you will share them with the Mentored Ministry program for future editions of this manual. Mentoring will transform the student and will revive your soul and will, we believe, prepare a more effective servant minister. You have an opportunity to contribute meaningfully to the ministry. Thank you in advance for the part you will play in the process. You are the most critical link in our program. We can’t do it without you.
Section Two:

PROCESSES AND PROCEDURES
THE MENTORED MINISTRY PROGRAM

**Mentored Ministry**: An educational design that proactively integrates classroom theory with practical hands-on experience through the pairing of experienced Christian professionals with seminary students as an essential part of their theological education. The mentor-apprentice model of training is implemented in three phases:

1. *Orientation to Mentored Ministry*: A student is introduced to the Mentored Ministry concept, engages in a process of spiritual formation and selects a long-term mentor who will work with the student as teacher/supervisor during theological studies.
2. *Supervision in Mentored Ministry*: The student is required to do six rotations in different areas of ministry under the supervision of either the mentor or another individual who functions as a supervisor. Students in the MACL program will do only three rotations.
3. *Readiness for Ministry*: Each Master of Divinity student makes an oral presentation before church members, other students, mentors and professors that reflects upon and evaluates his/her academic and ministry experiences.

**Mentor**: A pastor/practitioner in some form of full-time Christian ministry who agrees to walk with a student through his/her seminary career as a teacher, counselor, supervisor, and encourager. The mentor makes a commitment both to model ministry and to teach ministry skills to a student preparing for full-time Christian service.

**Rotation Supervisor**: A competent individual in Christian ministry or a helping profession who has an area of expertise. The supervisor agrees to work with a student for a clearly defined rotation. This may be the student's mentor.

**Ministry Rotation**: A twelve-week supervised rotation in a specific area of ministry/service. The student completes 40 hours of hands-on work and meets regularly with the Mentor or Rotation Supervisor for review and evaluation. A completed rotation of 40 hours is awarded one hour of credit toward the degree.
MENTORS

Qualifications for Mentors

✓ The mentor has demonstrated Christian maturity and competence in ministry, possessing the necessary knowledge and practical abilities to do contemporary Christian ministry.

✓ The mentor is actively engaged in full-time parish ministry or a recognized para-church organization or ministry involved in Christian service.

✓ The mentor should have theological training (usually a seminary degree) and at least five years of Christian ministry experience.

✓ A mentor possesses good supervisory and relational skills.

✓ A mentor should have a genuine interest in the formation of the student.

✓ Mentors should be in essential agreement with the Gordon-Conwell Theological Seminary Statement of Mission.

Mentor Responsibilities

1. Meet regularly (40 hours per year) with assigned student for review of the student's progress both in the classroom and in ministry practice. The mentor commits to maintaining the mentor/student supervisory sessions for at least 2 years (one for MACL students). These sessions are not necessary during a rotation if the mentor is supervising that rotation. While the student is completing a rotation with another supervisor, the mentor will spend at least one session debriefing the rotation with the student.

2. File two Mentored Ministry Progress Reports per year with the Mentored Ministry Coordinator in Jacksonville.

3. When serving as a rotation supervisor the mentor will meet regularly with the student to discuss progress. A student may do all the rotations under the supervision of the mentor or may choose to do some rotations with other supervisors.
Approval Process for Mentors

The selection process for mentors is relatively straightforward. The student is asked to prayerfully nominate a program mentor. This should take place at the one-third point of the student’s degree program. Due to the fact that mentoring is a highly relational commitment, affinity (chemistry) between the student and the mentor is important. The student seems to be a better judge of this dynamic than the seminary. In addition, due to the wide and diverse geographic distribution of the student body, the Seminary can not expect to develop enough mentors to assign to students. The following steps outline the selection procedure:

1. A mentor is nominated by a student.

2. The student delivers the *Mentored Ministry Manual* and a copy of the Mentor Information form to the mentor. The student returns the Mentor Information form to the Mentored Ministry Coordinator (Copies of the form are found in Section 3 of the manual, p. 39 - 40).

3. The Mentored Ministry Coordinator, after reviewing the Mentor Information form, contacts the mentor nominee to discuss the Mentored Ministry program and will review the mentor's responsibilities.

4. The Mentored Ministry Coordinator will set up an appointment with the proposed mentor and student to discuss the mentoring program. At this time, the student and mentor will both sign the *Mentored Ministry Covenant*.

5. The mentor is officially approved by the seminary and is notified of this decision.

Continuing Education for Mentors

Training of mentors is an important aspect of the program. Mentors are asked to read *The Potter’s Rib* by Brian Williams. In addition, Gordon-Conwell Theological Seminary-Jacksonville offers mentors or rotation supervisors the option to audit one course at Gordon-Conwell-Jacksonville per year without charge.
TOPICS FOR MENTORING SESSIONS

The following subjects are suggestions for discussion in regular mentoring sessions. These topics may also provide ideas for student ministry rotations. Mentors and students may add to this list and adapt the issues to individual need, however, each ministry area should be addressed in some way as a part of the mentoring process if applicable to the student’s calling.

<table>
<thead>
<tr>
<th>Managing Ministry</th>
<th>Understanding Process and Procedures</th>
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</thead>
<tbody>
<tr>
<td>• local church organization/structures</td>
<td>• sermon preparation and delivery</td>
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<tr>
<td>• leadership style(s)</td>
<td>• teaching all ages</td>
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<tr>
<td>• recruitment/training of volunteers</td>
<td>• weddings</td>
</tr>
<tr>
<td>• time management</td>
<td>• baptism, including preparation</td>
</tr>
<tr>
<td>• goal setting</td>
<td>• the Lord’s supper</td>
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<td>• mission of the local church</td>
<td>• leading Sunday worship</td>
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<td>• church office staff</td>
<td>• mid-week services</td>
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<td>• ministry staff</td>
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<td>• delegation of ministry tasks</td>
<td>• moderating meetings</td>
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<tr>
<td>• conflict utilization</td>
<td>• local church finances</td>
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<tr>
<td>• initiating change in the local church</td>
<td>• stewardship</td>
</tr>
</tbody>
</table>

### Serving through Pastoral Care

- visiting the homes of church members
- hospital visitation
- nursing homes
- pastoral counseling
- community resources for referral
- funeral and memorial services
- ministry to elders
- lay training in care-giving

### Planning Programs

- new member class
- leadership training
- discipleship
- evangelism training, outreach and events
- world missions education and short-term missions
- youth ministry
- ministry to young children
- adult education
- choir and music ministry

### Reflecting on Personal Issues

- devotional life
- family life
- finances
- leisure time
- vacation
- continuing education
- minister’s library
- personal ethics
- friendship

### Reaching out in Community Ministry

- determine community needs
- community service projects
- motivating others for outreach
- networking
- crossing racial/cultural barriers
- political issues and social ethics
ROTATION SUPERVISORS AND ROTATIONS

Qualifications for Rotation Supervisor

The rotation supervisor has demonstrated maturity and competence in some area of Christian ministry or community service.

Rotation supervisors have acquired expertise in a certain field of ministry/service that relates to a student's rotation.

Rotation supervisors, if possible, should have a Master's degree with five years of experience in a field related to the rotation.

A rotation supervisor should possess the necessary supervisory skills to direct and evaluate a student in a rotation.

Responsibilities of Rotation Supervisors

1. Assist the student in the design of the Learning Covenant (see p. 45) for the rotation. The student will return this to the Mentored Ministry program for approval.

2. Assign the student to ministry/service tasks that will require approximately a total of 40 hours.

3. Meet with the student for review and evaluation.

4. At the end of the rotation complete the Evaluation Form and return to the Mentored Ministry office.

Approval for Rotation Supervisors and Ministry Rotations

1. Students who desire to work with a supervisor other than their mentor must have the supervisor approved by the Mentored Ministry program. A student's mentor is already an approved supervisor for rotations.

2. The student delivers a Ministry Rotation Supervisor Information form (see p. 44) to the proposed rotation supervisor. The information form is returned to the Mentored Ministry Coordinator along with the Learning Covenant for the rotation. The Mentored Ministry program approves the rotation supervisor.

A student is registered for a rotation when the required Learning Covenant is completed, signed by all the appropriate persons, and tuition for one credit hour is paid. Credit for the rotation is given only after the Mentor/Supervisor Evaluation Form and Student Rotation Report are completed and returned to the Mentored Ministry office.
MINISTRY ROTATIONS

Students, in consultation with mentors, rotation supervisors and the Mentored Ministry program, are encouraged to pursue rotations that will directly contribute to their anticipated ministry callings and complete the requirements of the eleven ministry areas (see page 18). This means that there is flexibility in the kinds of rotations. Nevertheless, students may not do more than two rotations in the same area of ministry. Following is a list of possible rotation foci:

The Minister

• Minister as Church Planter
• Minister as Missionary
• Minister as Proclaimer of the Scriptures and Prophet of God
• Minister as Scholar and Teacher
• Minister as Evangelist
• Minister as Helper, Counselor and Comforter
• Minister as Administrator
• Minister as Worship Prompter
• Minister as Example of the Godly Life
• Student-Defined Rotation for Ministers

Church Ministry

• Church and Church Planting Growth, and Nurture
• Church and Cross-Cultural Ministry/Missions
• Church and Culture
• Church and Discipleship/ Nurture
• Church and Evangelism
• Church Ministries of Help, Counseling, Comforting
• Church and Governance
• Church as Worshipping Community
• Church as Community of Christian Character
• Student-Defined Rotation for Church Ministry

*Refer to page 22 of this manual for course numbers.

The Ministry Rotation Process
Supervised ministry rotations provide students with an opportunity to develop greater familiarity and skill in specific aspects of their pastoral roles. Developing and implementing a supervised ministry should follow these procedural guidelines:

Rotation Prerequisites

- Student should have an approved mentor or supervisor.
- Students should have completed the requirements of Phase One
- Student should have completed at least 20 hours of course work (7 classes).
- Student should not have done more than one other rotation in the specific area of practice.

1. Student identifies an area for further study. This can be done in consultation with the student’s mentor or with Mentored Ministry Coordinator.

2. The student selects an appropriate supervisor for the ministry rotation. This can be the student’s current mentor or another skilled professional who will provide guidance and feedback to the student throughout the rotation. If the supervisor is other than the mentor, this person should complete the Supervisor’s Registration form and submit it to the Mentored Ministry program for approval.

3. Student completes, in cooperation with the rotation supervisor, a learning covenant for the ministry rotation (See Learning Covenant Guidelines on page 46 in Section Three of the manual).

4. The Mentored Ministry program will review and when necessary amend the proposed learning covenant. When accepted in its final form, a course registration number will be assigned for the rotation (MM620 - MM639).

5. The Learning Rotation cover sheet will be signed by the student, supervisor, and a representative of the Mentored Ministry program and attached to the learning covenant. The completed Learning Covenant will be kept in the student’s file by the Mentored Ministry program.

6. Student registers for the ministry rotation by completing the Mentored Ministry Rotation registration form using the approved course number after getting the learning covenant approved. This form is available at the Registration office or online at the Jacksonville campus website under Academic Forms (www.gordonconwell.edu).

7. The student completes the ministry rotation as planned. Student submits personal evaluation report and the supervisor’s evaluation form (See guidelines in Section Three of the manual, pages 47-49). The learning rotation is evaluated and if sufficient work has been done, the student will receive a passing grade and one credit hour towards his or her degree program.
Section Three:

Program Forms and Guidelines

Gordon-Conwell Theological Seminary- Jacksonville
MENTOR INFORMATION

Please complete this form and send to the Mentored Ministry Coordinator.

Date ______________

Name: _________________________________________________

Church/Ministry: _________________________________________

Address: _________________________________________

_________________________________________________ Zip Code

Telephone: (___)_____________     E-mail _______________

PRESENT CHRISTIAN MINISTRY: (List your title, length of time in this position and describe your ministry responsibilities.)

OTHER MINISTRY EXPERIENCES:  

Mentor Information Page 2
EDUCATIONAL BACKGROUND:
(Please list college, seminary degrees, and other educational experiences that have contributed to your ministry)

SUPERVISORY EXPERIENCE:
(Comment on your training and/or experience in supervising ministry students)

MENTORING PROCESS:
(Describe how you will mentor the student)

Are you in essential agreement with the Gordon-Conwell "Statement of Mission"?
Are there any exceptions you would like to state?

Student's Name ____________________________________________

Mentor’s Signature _________________________________________

Gordon-Conwell Theological Seminary- Jacksonville
The Mentored Ministry Covenant

The calling into a mentoring relationship is a deep and intentional step for student and mentor. Your signatures on this statement of intent indicate your voluntary and wholehearted commitment to the objectives and guidelines of the Mentored Ministry program at Gordon-Conwell Theological Seminary-Jacksonville. The basic points of commitment are as follows:

Mentor Commitment

As a mentor in the Gordon-Conwell Theological Seminary Mentored Ministry program I agree, by the grace of God, to commit myself to the following:

• To provide a model of consistent Christian life and ministry.
• To cultivate my student’s growth by the sharing of any experiences, ministry opportunities, and other God-given resources.
• To meet with my student at least 40 hours per year for personal mentoring.
• To pray for my student’s growth and development as a Christian leader.
• To fulfill needed program requirements as outlined in the Mentored Ministry Manual.

__________________________________________________
Mentor Signature and Date

Student Commitment

As a student in the Gordon-Conwell Theological Seminary Mentored Ministry program I agree, by the grace of God, to commit myself to the following:

• To meet with my mentor at least 40 hours per year for personal mentoring.
• To pray for my mentor’s growth and well-being as a Christian leader.
• To exhibit a willing and teachable attitude towards my mentor’s suggestions and feedback.
• To fulfill needed program requirements as outlined in the Mentored Ministry Manual

__________________________________________________
Student Signature and Date
Gordon-Conwell Theological Seminary - Jacksonville

Mentored Ministry Progress Report

This report is to be completed by the mentor and sent to the seminary in the fall and spring quarters of each year.

Student ______________________ Date: ____________________

Mentor ______________________ Telephone (___) ____________

E-mail ________________________

Place of Ministry: ______________________

____________________________________

***On a scale of one to seven (seven as the highest), please rate the student's progress during this period.

I. Personal Development

___ The student is comfortable with his/her personhood.

___ The student has a flexible attitude towards ministry.

___ The student has evidenced spiritual maturity.

___ The student is a disciplined individual.

II. Inter-Personal Skills

___ The student relates well to others.

___ The student submits to the leadership of others.

___ The student possesses a cooperative attitude.

___ The student has a teachable spirit.

___ The student responds appropriately to criticism.
III. Leadership Ability

___ The student takes initiative in ministry.
___ The student has organizational abilities
___ The student can lead others.
___ The student follows through on projects.
___ The student communicates well with others.

IV. Pastoral Competence

___ The student demonstrates empathy and compassion.
___ The student integrates ministry and theology.
___ The student has a pastoral identity.
___ The student performs ministry tasks with excellence.
___ The student is a capable public speaker.

V. Summary of Student's Progress

Please comment on:

a) Growth you have observed during this period of supervision

b) Further preparation you think is necessary

c) The student's current readiness for ministry
Ministry Rotation Supervisor Information

Date ________________

Name __________________________________________

Address ________________________________________

______________________________________________

Telephone ______________________________________

Education:

Occupation and Ministry Experience for this Rotation:

Briefly Explain How You Will Supervise the Student:

Student's Name __________________________________
Mentored Ministry Learning Covenant Cover Sheet

I propose the following rotation ___________________ as a partial fulfillment of Mentored Ministry 620-639 -- Supervision in Mentored Ministry. I understand that each rotation or internship must have a minimum of forty-eight hours (48) of ministry involvement, excluding the time to prepare the learning covenant and supervision with the mentor. In addition, I understand that I must spend an average of one (1) hour each week in supervision with my mentor to equal no less than twelve (12) hours or a minimum of at least sixty (60) hours for each rotation. I further understand that one (1) credit will be given for each rotation which is completed.

Please Complete Parts A-D of the Learning Covenant and attach to this page. (See the Learning Covenant Worksheet p. 44)

____________________________
Signature of the Student

____________________________
Signature of the Mentor

____________________________
Signature of the Mentored Ministry Coordinator

**Tuition payment for one credit hour will be charged for each rotation registration.
LEARNING COVENANT WORKSHEET

The Learning Covenant is a detailed educational plan developed for each ministry rotation. This plan should be worked out in consultation with the mentor or supervisor and the Mentored Ministry program. A completed learning covenant for a rotation should address all of the issues described below in parts A - D; two or three pages will be sufficient.

A. Outline of the Ministry Rotation

1. Describe the components of the rotation, including your responsibilities and/or activities.

2. Provide a proposed timeline that lists all scheduling. Include a date for handing in the rotation evaluations.

3. Comment on how this rotation will contribute to your preparation for ministry.

B. Mentoring Process

1. Describe the method(s) of supervision.

2. State how you anticipate the supervisory sessions will influence the quality of the rotation.

C. Resources

1. Identify any persons, organizations and/or materials that will serve as resources for this rotation.

2. List bibliography. (Students should read at least two current books related to the ministry field of the rotation.)

D. Learning Objectives

1. State what knowledge (content) you expect to gain through participation in the rotation.

2. Describe the ministry skills you would like to develop.

3. Discuss the kinds of personal/spiritual growth you hope will occur.

***Important: A learning covenant must be approved before a rotation can be registered.
The following evaluation is on _____________________________.
We have met ______ times in this rotation. Attached is an evaluation which includes a rotation as well as general supervision.

The rotation was _____________________________.

It took place from ___________________ (length of time).

**Mentor/Supervisor Evaluation** (Attach to this cover sheet)

**Student Rotation Report** (Attach to this cover sheet)

________________________________
(Date)

________________________________
(Signature of Mentor)

________________________________
(Signature of Student)

________________________________
(Signature of Mentored Ministry Coordinator)

________________________________
(Date Approved)
MENTOR/SUPERVISOR EVALUATION OF STUDENT ROTATION

Student ____________________ Mentor/Supervisor ____________________
Rotation in: ____________________ Date ____________________

On the scale of one to seven (seven as the highest), please rate the student's work for this rotation.

__ The student was cooperative with those in authority over him/her in ministry.

__ The student responded positively to feedback from others.

__ The student made adequate preparation for carrying out the ministry tasks for this rotation.

__ The student was dependable and fulfilled ministry tasks.

__ The student communicated well with others.

__ The student integrated theology and practice in the carrying out of ministry.

__ The student's ministry received an affirmative response.

__ The student achieved the knowledge (content) objectives for the rotation. (See the learning covenant part D).

__ The student achieved the ministry skills objectives.

__ The student achieved the personal/spiritual growth objectives.

Comments:

Write a summary evaluation of the rotation on the back of this page or attach a separate sheet.
STUDENT ROTATION REPORT

Gordon-Conwell Theological Seminary- Jacksonville

Your Mentored Ministry Rotation is not complete and you will not receive credit until you prepare and file a Rotation Report with the Mentored Ministry program. On separate pages answer the following questions. Attach the report to the evaluation cover sheet.

Comment on the degree to which you fulfilled the learning covenant i.e., did you complete all the work or did some parts have to be deleted. Explain.

Discuss your learning as it relates to the learning objectives portion of the learning covenant. (Part D)

A. Knowledge
B. Ministry Skills
C. Personal/Spiritual Growth

Comment on the usefulness of the supervisory sessions and what you gained from them.

Briefly evaluate the books you read for this rotation. List one or two key points from each book.

Give a summary reflection on the rotation.
The Readiness for Ministry presentation is a final way for this graduating student to demonstrate suitable proficiency in a number of theological and practical areas related to the calling to vocational ministry. The presentation should include materials pertinent to the following areas of study and concern. Evaluate presentation in light of student's ability to portray a personal vision of ministry. Look for evidences of the student's ability to analyze, integrate, evaluate, and demonstrate theological and personal synthesis. Please write additional comments where appropriate:

**Quality of Presentation:**

- Personal appearance
- Facilitation skills
- Organization/clarity
- Creativity
- Pace
- Speaking ability

Additional Comments:

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

**Sermon**

- Exegetical quality
- Appropriateness of theme
- Context established
- Illustrations
- Persuasiveness
- Organization

Additional Comments:

_____________________________________________________________________________
_____________________________________________________________________________
Retrospection

- Seminary experience
- Discussion of calling
- Pivotal experiences in life
- Spiritual growth and development
- Intellectual/doctrinal growth
- Influence of mentors

Additional Comments:

____________________________________________________________________________
____________________________________________________________________________

Introspection

- Self-awareness in terms of temperament/ personality
- Guiding philosophic and theological principles
- Discussion of strengths and weaknesses
- Understanding of gifts, talents, and abilities

Additional Comments:

____________________________________________________________________________
____________________________________________________________________________

Projection

- Nature of future ministry
- Vision and motives for ministry
- Perceived needs and plans for improvement
- Present theology of ministry
- Concerns about future ministry
- Polity and denominational fit

Final comments of evaluation:

Final Grade: __________  Evaluator: ___________________
Section Four:

Mentoring and Training Resources
THE CASE METHOD

An Exegetical Approach to Evaluating the Practice of Ministry

Wayne E. Goodwin, Ph.D.
Charlotte, North Carolina
Revised: May 2007 by Steven Klipowicz, Ed.D.
Introduction

Critical thinking is a necessary skill for effective integration of theory and practice. Increasingly, ministry situations encountered in the local church and in other Christian organizations are ill-defined and abound with tensions and dilemmas which resist easy theological and practical solutions. Since there are few clear-cut textbook answers, ministers, religious professionals, and theological students need to develop strategies or theories of practice to address these situations. Central to this endeavor is the ability to reflect critically upon the experiences ministry. Such reflection should enable the practitioner to:

• Link theory to practice and practice to theory (and practice with theory, theory with theory and practice with practice).
• Critically evaluate ministry responses.
• Make implicit theories-of-practice explicit.
• Discover suitable responses to future ministry situations.
• Enable interventions where applicable.

One powerful way to develop these skills of critical reflection and systemic action is through the writing of a case study and the presentation of the case study in a didactic-discussion group.

The Case Study: A Way of Doing Theology

The case study is a way of doing theology which does not divorce theory from practice or action from reflection. Often it is the only exegetical and hermeneutical tool available in seminaries and in the profession of ministry for evaluating the practice of ministry.

In biblical studies, the primary focus of study is a "document" or “pericope” or "text". Similarly, in cases studies related to ministry, a "document" or "text" is necessary to engage in an integrative, theological, reflective process. The "text" is a life experience, a “slice” of ministry, or a ministry experience, presented in a case study format, which is analyzed and evaluated (exegesis) and reflected upon and interpreted (hermeneutics).

In writing a case, the minister or theological student is encouraged to cultivate and sharpen tools of observation, critical analysis, integration of theory and practice, theological reflection, and to discover ways to evaluate a particular act of ministry. Thus, it is a method which fosters an integration of and interaction with biblical and theological issues and the practice of ministry. In addition, doing the case study analysis provides a number of potential benefits.

Promotes theological reflection. The case study process encourages the participant to think in biblical and theological categories and then to dialogue with the theological issues resident in the case. Participants bring the Bible, history, and theology to bear upon experiences in ministry. Ultimately, the process will lead one beyond theological questions to theological affirmation.
Enhances critical thinking. In addition, participants will analyze the psychological and behavioral factors and dynamics involved in the case, so simplistic answers will not be given to complex problems. During the process, the minister or student-minister will be encouraged to research and to investigate the theories and practices of the disciplines related to ministry as an ongoing process of ministry. Therefore, the case study will increase diagnostic and analytical skills as well as skills in observation.

Fosters collaborative learning. The case study is a powerful learning tool for a didactic group or a case study group, which is collegial, participatory, dialogical, and supportive. It is a method, which encourages peer consultation and peer counseling. To support these ends, the written case provides concrete data for evaluation, reflection, and discussion about ministry with other professionals, which encourages the integration of theory-theology with the practice of ministry, the integration of theory with practice with practice and theory with theory, and provides the platform for exploring present ministry options as well as preparing for future ministry situations.

Encourages personal assessment. The case study process reveals gaps in knowledge or skills and the necessity for updating, upgrading or revising cognitive learning or practical skills for an effective ministry. The case provides a way of thinking about oneself as a professional who is able to analyze a practical "slice" of ministry. It is a way to engage in healthy self-criticism in a "safe" setting and heightens the need to work on areas of weakness. The case study also increases objectivity, makes one more sensitive to the needs of people, and is a vehicle for developing self-confidence in ministry.

Writing the Case

The cases used in the Gordon-Conwell – Charlotte Integrative Seminars and in the Doctor of Ministry program are self-referent cases in contrast to "classical" cases which have been used effectively in the Harvard Law and Business Schools. Classical cases are more concerned with the transfer of knowledge, learning content materials, and the acquisition of knowledge and information regarding future situations one may encounter.

The self-referent case encourages a person to reflect upon and evaluate personal-professional acts of ministry, and thus, by reflection and analysis, to provide the motivation for change in procedures, methods, approaches, theories, theologies, and attitudes or a confirmation of these for continued future use. The self-referent case is also concerned with content and the transfer of knowledge at a secondary level.

The case study method is built on an educational theory that meaningful learning and growth are fostered in a peer group, with a collegial process, where peers supply a supportive pressure on each other for honest, open, productive reflection on a ministerial action. Thus, the case study method is not an end in itself, but a means to an end — personal and professional growth through an action-reflection process. The value in writing a self-referent case is that decisions can be made which may still affect the outcome of a particular ministry.
There are three levels to the case study, which are further subdivided into sections.

Level I - Description of the Event

A. The critical incident, situation or event.
B. Background of the event.

Level II - Integrative Theological Reflection

A. Exegetical Process (analysis and evaluation).
B. Hermeneutical Process (research, reflection, and interpretation).

Level III - Synthesis

A. Judging the Research.
B. Evaluating the Ministry Action.
C. Decisions about Future Ministry.
D. Development of Interventions.

Level I - Description of the Event

There are two major categories in the description: (1) the posing of a factual, self-referent concrete situation, critical incident, or verbatim and (2) providing the background for the event or placing the event in context and in the stream of life which defines the situation.

In this section the case writer functions as a **story-teller or narrator** who captures an experience in a form which will be accessible for review by other members of the group.

The presenter will need to be coherent (logical organization), concrete (descriptive), complete (to make it accessible for group interaction), and yet concise enough to enable reference to the various plots and subplots, which may exist in the case. Normally, the entire case is from eight to ten pages in length. This first section is from two to three pages long. It is helpful to number the lines on each page.

1. **Choosing the critical incident, situation or event**

The critical incident should be an event in ministry for which the pastor-presenter had some responsibility for the outcome. The event is an occasion in which a professional acts as a responsible agent. It is an action in which the outcome will depend upon a decision or
series of decisions on the part of the minister-presenter, e.g., turning points, which involve motivations, questions, issues, presuppositions, problems or other dynamics. It may be a dilemma, e.g., a moral or ethical dilemma. Normally, the event should be a single episode rather than a series of situations over time. The background section is the place to connect the event to a time-line and show the inner connections to other related situations.

The purpose of this section is to recreate an experience for retrospection by the presenter and the case study discussion group. It is an instant replay of a life-situation, which will allow others to suspend disbelief and attempt to relive the experience with the presenter for the purposes of analysis and theological reflection. The presenter may use narrative reporting, verbatim, electronic recording, or a combination of these. The writer will create a verbal picture of the event, which makes it come alive to the readers.

An "event" is in contrast to a "happening" or an occurrence in which the minister-presenter is an uninvolved observer or spectator or a reporter of the actions of another person which do not involve the presenter as the major actor in the event. Consider the following questions to determine if the description is an event rather than a happening.

a. Is there a foil? Is there a person or persons with whom you are having a dialogue (could be an internal dialogue with this person) or are there ideas or concepts you are using as a sounding board? The foil may be another person, a tradition, a theory or theology, which gives substance to the event.

b. How did you function? Was there some ministerial action, which can be documented, analyzed, and researched? A prime question is whether the event can be researched.

c. Is the event applicable to others in ministry or is it so unique and esoteric that the probability of it happening again are remote?

A case should be selected which promises the most help for the presenter and reflects the growing edge of the presenter, as well as being fruitful for the members of the group. The experience should be contemporary, i.e., experienced preferably within the recent past which will allow enough time for analysis and reflection, but not so long that the event or verbatim is cloudy. Also, it is anticipated that the case study process will inform the case writer (and/or the case group) about ways to intervene in the situation. It is recommended that the critical event be no longer than two months in the past, and in all instances no longer than six months in the past.

2. Writing the incident

The portrayal of the incident is a critical part of the case. If this is weak or does not engage the presenter or the case study group, it will not allow for creative reflection. Sustain the interest of the reader but do not fabricate the story. Describe the verbal exchanges. Include any thoughts and feelings you were having at the time of the incident and indicate nonverbal transactions and responses by others, e.g., body language. In the first paragraph of the verbatim or narrative, the writer will define the following:
a. The "who". Introduce the participants in the case – the minister and recipient(s) of ministry.

b. The "where" or the location of ministry event or situation -- the setting.

c. The "when". Establish the times of the occurrences, e.g., the date it happened.

In the remainder of the paragraphs, the writer will introduce the "what" or the dilemma in which the minister finds himself/herself -- the real life experience of the minister that becomes the "text" or "document" which a peer group can identify with, learn from, and move toward resolution or solutions.

Note: The case is a self-referent, actual case. It is not hypothetical. Thus, it will have tensions and turning points, which later provide "grist" for analysis.

Some suggestions:

1. The writer will not move to answers in this section. This is reserved for other parts of the case and for the case study group. The writer will pose a problem or struggle that has no easy answer and one on which reasonable people might disagree. Therefore the incident must be dynamic not static -- an action-oriented dilemma that has multifaceted issues.

2. Be sure to report the subtle aspects but do not include analysis at this point in the development of the case. Select an event, which will challenge attitudes and allow the hearer to enter vicariously into the situation.

3. It is helpful to identify the tonal quality of the interaction, e.g., the force of the conversation, emphasis on words, and body language, but do not take dramatic licenses to embellish the actual event. Let the event stand on its own. Therefore, empirical data is important to the event. It should be explicit, precise, concrete, and specific.

Later in the case method, the case writer and the case study group will discover what the ministerial experience meant (based on exegesis and analysis) and what the ministry experience means (hermeneutical process or interpretation for the present in the light of continuing research), which then moves the writer and the group to decisions for the future (projection).

3. Providing the background

In the background section, the writer places the critical incident or event in context and within the actual environment. The big picture is provided to support and illumine the specific critical incident. The section should:

- Present the background of the minister/presenter and the other actors in the case including the recipient(s) of the ministry action.

- Provide significant data on the environment and the institutional setting.
- Identify the events leading up to the major event with a time-line to connect the episodes. (It is helpful to graph the episodes on a continuum).

- Explain any unique features of the case, e.g., language, church polity, customs, subculture, and socioeconomic factors, among others.

**Level II - Integrative Theological Reflection**

There are two divisions in this section of the case study: (1) an exegetical or analytical process and (2) a hermeneutical or interpretive process. The exegetical section is an analysis of the event and of the background or environment, which shapes the event. The hermeneutical section always includes research and judgments about the kind and quality of the research, which is necessary to integrate the various concepts and reflect on them from biblical, theological and theoretical perspectives. The Integrative Theological Reflection is the primary section for discussion by a case study group.

In the Integrative Theological Reflection section, the case writer functions as an **exegete**, as an **analyst**, as an **integrator**, as a **researcher**, as an **evaluator**, and as an **interpreter**.

**1. Exegetical Process**

Exegesis includes interacting with the critical incident or the event from an analytical perspective. Analysis (Greek word analuo or "up-loosing") is the process of separating the event into discrete, constituent parts (e.g., nature, proportion, function) for the purposes of study, examination, scrutiny and evaluation. It is important to exegete the actual event or the "document" or "pericope" or "text" and **not the memory of the event**. Evaluation is necessary to provide results for research, theological reflection and interpretation.

**Exegesis includes:**

a. Introspection or insight into the minister-actor or the internal dynamics of thinking and feeling, psychological dynamics, intuitions, and what was "tucked away" for future reference during the living of the event.

b. Retrospection or reflection on the actions and the external dynamics includes reflection on the communication process, use of language, and context, i.e., an analysis of all the related issues.

Exegesis or analysis is a speculative effort, which considers the dynamics, the motivations, and the not-so-visible forces at work in the case. Analysis includes a self-analysis. The presenter (and the case study group) will ask questions such as "What is going on here?" and "Why?" The **why** questions are a key to this section. This is an inductive process, which divides the material into elements and breaks the material (usually in the description,
sometimes in the background) into smaller units for observation, interpretation, and reflection. This is sometimes called spadework.

Spadework will examine the relationships of the persons involved and how these affect the case. Other issues include: the unique characteristics of the case, the time-line, symbols, language, dress or appearance, mood, affect or absence of affect, feelings, reactions, interactions, needs expressed, past influences in the present, expectations, behavior, motivations, relationships, and other situations or conditions which affect the case. Sometimes these interactions are beneath the surface of the case. Sometimes it is important to ask what did not happen.

The first paragraph of the Exegetical section should include a list of "spades" which were used in the exegetical process. Some of the "spades" for uncovering or up-loosing are:

Spades, which consider the overall perspectives of the case.

(1) Identify issues.
(2) Locate turning points.
(3) Decision points.
(4) “Red flags”.
(5) Cause and effect relationships.
(6) Contrast-comparison.
(7) Occurrence and reoccurrences of data.
(8) Space - what is said about the place of the event and significance of space.
(9) Time - sequence, time-line.
(10) Numbers - ages, number of people, possible interactions.

Spades used to "mine" data.

(1) Characteristics about persons involved.
(2) Personality types.
(3) Socioeconomic levels.
(4) Use of language.
(5) Behaviors.
(6) Motivations - explicit or implicit; extrinsic or intrinsic.
(7) Intra personal dynamics.
(8) Interpersonal dynamics.
(9) Interactions.
(10) Espoused theories/theories-in-use.
(11) What if the case description was written from the perspective of other persons in the case, e.g., from the perspective of the antagonist?
Four Steps for Data Analysis.

1. **Gather the facts.** The analysis is an analysis of the actual event. Sometimes this will also relate to the background information, but usually it is focused on the event. It is in this step that the presenter (and the case study group) will collect the material for analysis. One must remember to analyze the event and not one's memory of the event. It will be important to survey the description looking for words, phrases, actions, reactions, unique features, which will help one to understand "what is going on" and "why." This is where the presenter (and the case study group) will utilize the spades or tools to uncover the various dynamics of the case. This will include statistics, occurrences, happenings, and turning points, among other issues.

2. **Examine the data.** Once the materials have been gathered, persons working with the case will analyze the material and look for such things as repetition, contrasts and comparisons, espoused theories and theories-in-use and other related issues.

3. **Evaluate the materials.** After the facts have been gathered and the material analyzed, the presenter will evaluate the material in the light of the analysis. It is during this function that the presenter will select one of the key issues to research in the hermeneutical phase.

4. **Write the analysis.** It is important to note that a person does the analysis (i.e., on scratch paper) before one writes the analysis. Writing is the last step in the process. One is tempted to write the analysis before the careful spade work and evaluation of the spade work. This usually leads to a superficial, surface analysis. If the analysis is incomplete, the remaining parts of the case will be weak.

**Questions to Guide Your Analysis**

- Did you identify the issues and relationships, speculate on what was going on in the situation, and consider both interpersonal and intrapersonal dynamics? How are these related?
- Did the past experiences of those involved affect the interactions?
- What is going on here? What are the meaning and significance of the data?
- Did you seriously consider the "why" and "what's going on here" questions? Why did actions occur as they did? Why are they significant? Why do they have meaning? What is beneath the surface?
- Did you consider the turning points, the decision points, resistance, and resolution?
- Was the interpretation based on observation and critical reflection or on feeling and impression?
- Did you cover the critical presuppositions in the case?
• Was the analysis based on the actual written event or on your memory of the event?

When the exegetical and analytical work is completed, give a statement of the results and the findings, which flow from this inductive and evidential process. Suggest issues or themes, which flow out of the analysis which need to be researched and interpreted (hermeneutical process). Analysis precedes making decisions for future action (projection).


2. Hermeneutical Process

In this section the case writer (case study group) functions as a researcher, as an integrator, as an interpreter, and as a theologian.

<table>
<thead>
<tr>
<th>Exegesis</th>
<th>“What the text meant”</th>
<th>Researcher as analyst</th>
<th>Identify key issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hermeneutics</td>
<td>“What the text means”</td>
<td>Researcher as Interpreter</td>
<td>Research key issue</td>
</tr>
</tbody>
</table>

The hermeneutical process is the interpretation of the results of exegesis and analysis. Research is primary to the hermeneutical process and necessary to be able to interpret and to do theological/theoretical reflection. During this process the case writer and the case study group will transact the hermeneutical arc, i.e., determining what the "text" meant in its context (exegesis -- the previous section) to what the "text" means in the present (hermeneutical process). Exegesis and analysis provide the lenses to see what the "text" meant, while the hermeneutical process provides the lenses to determine what the "text" means. The temptation is to begin to interpret before one does a proper exegesis.

1. Identify key issue

The first paragraph of the section on the hermeneutical process will identify the issues uncovered in the analytical section and will identify one issue which will be researched. After the issues are identified during the analytical process, the case writer will research the issue. Later the case study group will utilize the expertise of persons who have gathered to consider the case -- students, faculty, and mentors. For the purposes of this section, the issue is to be abstracted from the emotions and facts of the case and researched objectively.

It is helpful if the issue statement is in the form of a principle or a question. If it relates only to a unique, obscure issue, it probably will not engage the energy of the members of the group as they will not be able to apply it to their situations. It should be specific and ultimately researchable.
2. Research the key issue

The hermeneutical section is a process of examining the experiences of ministry in relation to the theories of the various disciplines related to ministry. The process assumes that every experience in ministry has biblical, doctrinal, philosophical, ethical, historical, or behavioral significance. This section provides the bridge between knowledge and experience and theory and practice, and inversely it is a bridge from experience to knowledge and from practice to theory.

It is bridging the abstract (removed from the immediate experience) with the concrete (related to immediate experience). The problem is that the abstract is often far-removed from the actual practice; thus, there is a need for reflection to bridge the two worlds. Our knowledge may and should influence our doing and our doing may and should influence our knowledge, i.e., confirm it, conflict with it, or change it.

Research is an abstract, study-oriented process which is centered around the issue(s) which needs additional information for proper interpretation. The writer and the group will consider juxtaposing the various pieces of research so conclusions may be offered in light of the research process. As a result of the research, the issue is refined by considering the "standard account" of authors who agree and disagree on main issues or points. This process is based on sifting and refocusing the issue and narrowing the focus by accessing and assessing related materials. One way to narrow the research focus is to use more than one discipline to avoid myopia.

3. Draw conclusions from the issue

The case writer will draw conclusions based on the research, articulate the themes, and draw up principles, which flow, from the research. The writer will catalog the principles into a biblical theology or other theological and theoretical conclusions as a result of collating and cataloging the themes and developing the principles. The research and the conclusions will be judged and evaluated in the synthesis section under Judgment of Research.

The result is that the conclusions will contribute to the body of knowledge surrounding the themes or principles. The case writer (and the case study group) will determine how these conclusions relate to various theological concepts as they impinge on ministry, i.e., creation, fall, Christology, soteriology, eschatology, Trinity, atonement, guilt, sin, forgiveness, alienation, fear, love, faith, hope, the church, tradition, Scripture, authority, anger, communication, worship, administration, and counseling, among many other categories.

The purpose of this section is to help the case presenter (and the case study group) gain some objectivity -- to get a different perspective. It will keep the presenter from becoming merely a practitioner without guiding principles. One of the major aspects of this section is to help participants explain ministerial actions in theological and theoretical terms -- to merge together what is believed and what is practiced, i.e., espoused theory with theory-in-use.
The presenter (and the group) should not use this section to justify, explain or condemn actions, nor to analyze actions, nor feel that integration has failed if all tensions are not resolved. This section should not be limited to one discipline, e.g., behavioral sciences, although practitioners in ministry have been "programmed" to move in this direction.

**Guidelines for Theological Reflection**

a. Identify, isolate, and collate the issues, themes, ideas, and concepts resident in the case. Turn up all possible data. Select one of these for research.

b. See if the issue fits biblical, theological or theoretical categories, e.g., salvation, sin, social science theories, among others.

c. Determine if the issue is related to any of the key doctrines, i.e., doctrine of God, man, sin, salvation, eschatology, and resurrection, among others.

d. Conceptualize, i.e., pick out an issue and walk around it (snapshots) from the various perspectives -- biblical, historical, doctrinal, philosophical, ethical, and behavioral, among others.

e. It may be helpful to ask "Where is God at work here?" "What is Christian?" "What is different from what other professionals might do in a similar situation?"

f. Order or systematize the raw data which has been collected into statements or principles.

g. Come to some conclusions, which will issue in judgments, evaluations, and decisions.

**Questions to Guide Your Interpretation**

- Was the reflection abstracted from the event for the purpose of research (positive) or was it isolated from the reality of the situation (negative)?
- Was the reflection an integral part of the case or was it an appendage?
- What are the theological, theoretical presuppositions behind the actions?
- Did you build a bridge from experience to theology, and from practice to theory?
Walk Around the Issue

These viewpoints or lenses are indications of categories the case writer and the case group may utilize to walk around an issue. Only a few of these will be utilized in a case so they are suggestive in nature and do not indicate that all of these must be considered on one issue.

Biblical

Previous Experience

Theological

Cultural

Doctrinal

Issue

Behavioral/group dynamics

Leadership

Communication Theory

Philosophical

Ethical/Moral Development Theory
Level III - Synthesis

In this section of the case, the case writer-presenter functions as a judge, as a critic, and as an evaluator, and as an instigator, i.e., as a developer of interventions.

The synthesizing process flows from the previous two sections of the case -- exegesis and hermeneutics. There are four parts to this section of the case:

1. Judging the Research – decide which parts of the research are adequate, i.e., judge between the various findings because some of the findings may be in conflict with other findings. Assess the kind and quality of the research.

2. Evaluating the Ministry Action – evaluate the ministry action in the light of the exegesis, analysis, research, and interpretation, i.e., “how did I do?”

3. Projection – projection toward and decisions about a future ministry.

4. Intervention - develops an intervention, which is the best-fit model for facilitating change in the actual case situation.

These four parts should be considered separately as four distinct parts of synthesis.

1. Judging the Research

After a thorough exegesis and analysis of the event, followed by an interpretive-integrative process, the case writer-presenter and the case study group will make judgments about the research, which was conducted. In the case study, the writer will judge between the various theories, theologies, ideas, positions, and themes discussed in the hermeneutical, interpretive and integrative phase of the case study, which may be contradictory with each other. The judgments are the case writer's value statements about the theoretical, theological, and biblical insights uncovered in the research. Since some of the research will conflict with other research findings, it will be necessary to make judgments about the adequacy of the findings for the development of principles, which are congruent with the research.

New insights, which have come about as a result of the research, should be listed in this section and their relevance and application to the event of ministry should be indicated. The "judge" will ask what needs to be corrected as a result of the research, i.e., what was learned, what insights were gained, what conclusions were made, what interpretations were given, what themes were uncovered, what principles resulted, and what theological or theoretical conclusions were reached as a result of the research.

This is a synthesizing process where the case writer and the case study group make decisions about the quality of the research and the validity of the research. One test is to ask if the research has covered the "standard account" or considered the authors who generally
are considered the major spokespersons on the subject matter, i.e., did the case writer appeal to the persons who are recognized authorities in the field by their peers.

The case writer and the case study group will assess whether the results of the research were tested by the authority of Scripture, evaluated in the light of the historical traditions of the church, complemented by reason, and informed by personal religious commitments and experience. In addition, this judgment section will discover whether the conclusions of the research have been evaluated through the set of lenses furnished by evangelical scholarship.

The case writer and the case study group will organize the new insights gained from the research and articulate their relevance for ministry.

Questions to Guide the Judgment Section

- What have I learned in theory or theology as a result of the research? What changes are needed in my theoretical or theological beliefs?
- What are some important conclusions reached in my research and how are they significant for this event of ministry?
- What are my points of agreement and disagreement with insights gained in my research?

2. Evaluating the Ministry Action

The second step in synthesis is to evaluate the effectiveness of the ministry action as described in the critical incident and in the light of the previous steps of exegesis, analysis, interpretation, integration and research. The relative effectiveness or ineffectiveness of the ministerial action will be described. The question which guides this evaluative step is: "How did I do?" based upon the conclusions which were reached in the exegetical and hermeneutical processes above.

It is important that this process transcend mere instinct and common sense. It should arise out of analysis and interpretation and is more than a sense of profit or pragmatics or cultural wisdom, which is common sense, raised to the collective level. All of these have positive contributions to make but the evaluation of ministry is based upon biblical, theological and theoretical reflection, which guide the evaluative processes.

Ministers and Christian workers must be habituated to function out of biblical, theological and theoretical insights and to function out of a body of knowledge, which is congruent with ministry, and not out of the human sciences, which may be helpful (but often incongruent), to Christian ministry. When the minister habitually utilizes these synthetic tools, the result is a reflexive process, a natural process for making judgments about the effectiveness of ministry action. It becomes a more immediate response and moves beyond mere intuition and common sense.
An intentional exercise might be to consider biblical references, which characterize the ministry action or support or question the ministry action. But Bible verses alone without context is “proof-texting”, so a careful study of context and meaning is utilized (not unlike the hermeneutical process which is utilized to properly interpret a biblical text). But beyond this step it is necessary to consider the underlying principles that support the verses and hold the verses together and to move toward a biblical theology or a systematic theology which becomes the structure for making decisions about acts of ministry. Thus, a theological statement is the result of the process.

The result is a biblical response, which functions out of biblical and theological resources rather than functioning only out of the behavioral sciences and naturalistic responses. Internal probing in this step may reveal that persons are habituated to a non-reflective process and that they are being shaped by issues and concepts that are not biblical and theological and which reside in unconscious projections of the self rather than from biblical and theological sources.

**Questions to Guide the Evaluation of the Ministry Section**

- How did I do? How did I perform the act(s) of ministry? Was I effective?
- Did I do what I set out to do?
- Did I act as a responsible agent of God?
- Did I perceive the situation correctly?
- Did I include my strengths as well as my weaknesses?

**3. Projection Toward the Future and Decisions about Future Ministry**

This step is the result of judging the research and evaluation of ministry action, which have implications for a future ministry. The question is: "**What can I do differently in the future?**" This includes alternatives for action, changes in conceptual ideas or theories or confirmation of ideas or theories, and ongoing responsibilities for persons represented in the case, among other possible conclusions. The case writer will discuss gaps of knowledge, which need to be filled, skills, which need to be developed, or changes in methods, or guiding principles, which are needed for a more effective ministry. (It is important to realize that these projections are based on evidence, which resulted from the case study process, e.g., the research and synthesis of the research).

**Questions to Guide the Projection toward Future Ministry Section**

- What could I have done differently?
- What could I do differently next time?
- What options are open for the future?
• What gaps in theory, knowledge and skills need to be corrected?

4. Development of an intervention, which flows from the judgments, evaluations, and projections

One of the purposes of a self-referent case study, which is based on a recent event, is that the case writer should develop a best-fit intervention in the actual situation from which the case study was developed. The hope is that what was learned from the case can be applied to the actual situation which will move toward resolution of the “problem situation”.

It is recommended that persons refer to The Skilled Helper (Sixth Edition, 1998), by Gerald Egan for assistance in this area of intervention.
How to Study a Case in a Group

Primarily, a case study is a didactic tool, which will provide significant "live" material for discussion. Since the case study group is a didactic group, it is expected that the members of the group bring various biblical perspectives, theories and theologies, cognitive views and practical "know how" to bear on a given subject or situation. The case is a means to a positive end -- professional and personal growth through an action-reflection process.

Since there are so many opinions about group experiences, it is important to distinguish what a case study is not.

- It is not an unstructured "bull session" where information is shared apart from context or theory-theology.

- It is not a sharing group (a Bible study, prayer group, formation group), which has a primary purpose of cultivating the spiritual dimensions of the minister, although spiritual growth is encouraged as a result of the case study process.

- It is not an interpersonal relationship group, which has a focus on personal or interpersonal problems, self-insight, therapy or emotional and psychological growth, although these may be considered as elements in the case.

Primarily the case study process is a didactic group which incorporates: teaching-learning, peer interaction, analysis, research, professional evaluation, skill development, observation, diagnosis, analysis, integration, theological reflection, and decision-making. The written case study is the primary document, pericope or text for this analysis, reflection and discussions, which follow.

In preparation for the case discussion, the reader will study and analyze the case in the light of the case study guidelines.

Experience dictates that several ancillary facets of the case study process are important to a successful case discussion.

a. A case teacher or a case moderator is useful to give structure to the discussion. The moderator will facilitate the process and function as a parliamentarian, diplomat, and referee, as well as setting the agenda, determining the time-line and time allocation, and renegotiating the agenda if necessary. The moderator will administrate group decisions, keep the group on chosen themes, keep the discussion balanced, and function as the servant of the group.

b. A debriefer who summarizes the discussion and functions as a critiquer and a process observer can facilitate and enable an effective synthesis at the end of the case discussion. Sometimes the process observer will insert a comment into the discussion to facilitate the process, will evaluate interaction, critique the process, and indicate when energy waxes or wanes.
The attitudes of the case group are important to the outcome of the case study. Peer consultation and peer counseling are primary roles of the members of the group. This means that the members of the group are confrontive yet supportive. It is helpful to frame responses in the following ways: "It seems to me", "Let me speculate", "Let's assume" rather than "you should have" or "the fact is".

The case presenter offers the case to the group and thus relinquishes a certain ownership of the case. It becomes the "property" of the group for discussion and learning. All members of the group, including the case writer, become teachers-learners together.

A Sample Guide for the Process Observer

The purpose of the process observer is to report the dynamics of group relationships as well as to note process interactions. The observer will note the ebb and flow of the case study discussion and will report these observations to the group as requested by the moderator. Consider the following items.

1. Identify the various interactions of the group in process. Did all persons make significant contributions? Did some monopolize the conversations? What were the nonverbal communications, which were observed? Note the involvement of the various groups – students, faculty, mentors. What leaders emerged in the process? Note any hostility, negative reactions, defensiveness, affirmations and the like.

2. Was the group able to move beyond mere instinct and common sense and integrate biblical, theological, and theoretical concepts?

3. Develop a sociogram, which identifies the various interactions in the group. Did the leader tend to acknowledge certain persons or groups over others, e.g., men, women, students, faculty, mentors, one side of the room?

4. Evaluate the use of time, flow, and interactions.

5. Did the group identify and summarize significant learnings?

6. Note any other observations you deem important.

Guidelines for Confidentiality

1. Each case will have “confidentiality” typed across the top of the front page.

2. Fictitious names or initials will always be used to protect the identity of persons involved.

3. The case writer may request the return of particularly sensitive material at the conclusion of the case study group in which the case has been presented. Gordon-Conwell Theological Seminary – Charlotte will keep copies of student cases on file until graduation. If copies are retained after a student graduates, written permission must be obtained from the student for any future use of the case.
4. No case may be copied or utilized in any form without the written permission of the case writer.

Credits

The information in this instructional guide was generated from many sources. For this reason indebtedness to several people is hereby acknowledged. The author is grateful for the contributions of colleagues and participants in the Doctor of Ministry track on Christian Leadership at Gordon-Conwell Theological Seminary – Charlotte. The present document was developed by Dr. Wayne E. Goodwin (the founding Executive Dean and Professor of Ministry, Gordon-Conwell Theological Seminary in Charlotte, NC) in consultation with Dr. Fred Layman, Sevierville, Tennessee (retired from Asbury Theological Seminary, formerly Professor of Biblical Theology and Director of Supervised Ministry).

Careful attention has been given to the process of case study so it will resemble the exegetical and hermeneutical processes which attend the study of Scripture, thereby proposing a hermeneutic for evaluating the practice of ministry which is similar to the hermeneutical process which attends a Scripture text.

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Tools for Personal Reflection

Mentored Ministry

Gordon-Conwell Theological Seminary
Jacksonville
REFLECTION TOOL #1

CALL TO MINISTRY

Write about your call to ministry as a way of clarifying for yourself any ambiguous issues. Discuss this with your mentor and significant friends.

1. Read about some of the leaders in Biblical history who were called of God for special ministry.* Note the various ways in which God revealed His summons to these people—visions, angelic messenger, miracles, audible voice, inner desire. Are there any ways in which your experience parallels the experience of any of these biblical characters? How do you compare your sense of call to theirs?

2. For you, how does a call to specific ministry as a Christian leader differ from the call of God to all Christians to engage in works of love and mercy (cf. II Cor. 5:17-20)?

3. Reflect on the first time you sensed that God may be calling you to special service. What were your feelings and reactions then? Now?

4. What kind of connection do you see between a call to ministry and gifts for ministry (either already evident or potentially available)? What do you see as your gifts for ministry? How have these gifts been used in ministry already? In what ways are you seeking to develop latent gifts?

5. Comment on the reasons why you feel called to ministry. Cite the support and response from significant people in your life for this decision. If you are uncertain of a call, what are you doing in an active way to clarify for yourself what you should do?

6. In fulfilling the call of God in your life, what are you most excited about and also fearful of?

REFLECTION TOOL #2

PERSONAL ASSESSMENT OF STRENGTHS AND WEAKNESSES FOR MINISTRY

A. Possible Tools to Aid in Personal Assessment:

1. Vocational and/or personality testing
2. Checklist of competencies and experiences from manual
3. Self-observation of past and present experiences in ministry
4. Informal comments from others
5. Intentional conversations with spouse, friends, faculty advisor, pastor, supervisor
6. Evaluation of your call to ministry (use of "Call to Ministry" tool in manual)

B. Areas to Consider when Assessing your Strengths and Weaknesses:

1. Character: Who I am
   —honest, fair, and realistic assessment of personality
   —ability to relate to others, social skills
   —adaptable and flexible vs. dogmatic and rigid as character trait
   —concern for others
   —spiritual depth and growth
   —moral thinking and behaving
   —sense of call to ministry

2. Knowledge: What I know
   —Biblical: content, theology, languages
   —Historical: national and world history, history of Christianity
   —Psychological: understanding of human behavior and dynamics of personality
   —Social: human relations, good manners, social skills
   —Spiritual: how growth occurs, spiritual disciplines

3. Skills: What I can do
   —experiences in the practices/functions/arts of ministry
   —examples of perceived successes and failures
   —feedback from others
   —sense of personal fulfillment in doing given tasks
   —areas of avoidance

4. Function: How I do it
   —motivation and attitude
   —inner spirit (joy, dread, fear, excitement)
   —regard for others
   —awareness of God

C. Goals

Outline goals in light of the above assessments. Make them (1) specific (2) realistic (3) measurable, and (4) time-dated. Be honest and fair. At this point the focus should be narrow, not broad; i.e. focus on a few specific areas which stand out in your thinking as areas where you desire/need to grow, state what you intend to do, and comment on how you will evaluate whether you have met your objectives.
REFLECTION TOOL #3

ISSUES OF IDENTITY

1. Briefly describe an event in your ministry in which an identity issue surfaced for you. Give enough details, including critical verbal and non-verbal communication, to set the context for your comments.

2. In relation to the incident described above, comment on each, of the following areas:

   a. Christian identity:

      How has your identity as a Christian been shaped by this event? Are there particular issues arising from this incident which have confirmed or challenged your Christian views? Do you see any changes in your own behavior as a Christian as a result of this situation?

   b. Professional identity:

      How has your commitment to professional ministry been shaped by this event? In light of this experience, what characteristics or skills do you desire to develop as you pursue ministry? How has this experience affected your feelings about the institution where you minister?

3. Write your comments on your theological reflections from this incident- What theological issues arose for you in this event? How are you handling them? How has your theology of ministry been affected by this experience?
A case study is a written account of a particular ministry dilemma. It is open-ended and unbiased in reporting the situation, and it leaves the reader with a problem to solve. Critical questions may be raised as teaching notes after the case material has been presented, but the case should not be resolved as such in the written account. This will allow for group discussion to clarify critical issues, attain self-awareness, acknowledge diverse points of view, and enhance the individual growth of group members. Cases are best used in small groups where discussants act as peer consultants.

In writing a case, accuracy and objectivity are important. If opinions are expressed, they should be attributed to characters in the case, not to the author's bias. Write from a third-person, not first-person, perspective. Disguise all names and other recognizable data where appropriate.

The following components need to be included in a case:

1. Introduction: State an attention grabber, a statement of the problem to be resolved (i.e., decision to be made, a letter to be "written, a meeting where a significant issue is to be considered).

2. Background: Give important background information on the situation so that the reader will understand the larger context.

3. Description: Recreate the situation in enough detail to give the readers an accurate replay of the event. Help the reader to "feel" what is happening.

4. Summary: Restate the problem to be resolved. Leave it open-ended.

Teaching notes may be added at the end of the case to assist readers in focusing on critical issues. Do this by raising questions which will help in identifying motivations and behaviors, and will assist in analyzing possible solutions. Theological reflection should be engaged in at this point.
REFLECTION TOOL #5
SERMON EVALUATION

This tool should be given to the mentor or a lay leader to evaluate a student's sermon-

Person being evaluated __________________________ Date ____________

Person doing the evaluation __________________________

Evaluate the following areas using this scale as a guide:

1 - excellent  4 - poor
2 - good  5 - unsatisfactory
3 - average

Delivery and Style:

_____ Voice (clarity, projection)
_____ Pace (use of pauses, rate of speech)
_____ Grammar (syntax, pronunciation)
_____ Use of language (conveying ideas through words)
_____ Posture (use of body, mannerisms)
_____ Gestures (arms, hands, facial expressions)
_____ Eye contact (balance of viewing notes and people, looking at all sections)
_____ Attire (propriety of style of dress)
_____ Attitude (inner spirit conveyed)

Comments: (Include affirmations & suggestions for improvement)

Content:

_____ Faithful to Biblical text being expounded (good exegesis & understanding of text)
_____ Basic content (overall message)
_____ Introduction (attention-getting, relevant)
_____ Conclusion (practical application, connected to main point of sermon)
_____ Transition points (clear but unobtrusive)
_____ Use of illustrations (appropriate, relevant)
_____ Use of material other than text (quotation, reference to resources)

Comments: (Include affirmations & suggestions for improvement)
A verbatim is an exact recall of a conversation. It can be an excellent tool in analyzing motivations and behaviors, and can help in learning to be more sensitive and responsive to the needs of people.

The following elements should be included in the verbatim:

1. Introduction: (a) time, (b) place, (c) brief description of the person (maintain confidentiality), (d) your relationship to the person (how you got to talk with the person; how long you have known him or her, and in what capacity), (e) the context of the conversation (what you thought of and felt about them and their situation before this conversation), (f) other details or circumstances that are relevant.

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

Number the responses. Disguise names.

S1:  How are you today, Mrs. Doe? (student)
D1:  Fine, how are you? (Mrs. Doe)
S2:  We missed you in church Sunday.
D2:  I missed being there (blushing)

Don't try to "doctor" your report to make it look better. Rather, in the analysis section indicate changes you would make.

3. Analysis and evaluation:

a. What took place (where do you and the person now stand in your relationship)?

b. Intention at beginning (discrepancy between intention and performance, shift in expectations, etc.)

c. An evaluation of your responses, trying to identify your dominant feelings during the conversations. This is not an invitation to probe the depths of your unconscious, but a simple effort to catch the feelings on or near the surface (i.e., is this a person who makes you feel angry, happy, frustrated? etc.) What did you see as the person's needs and did your responses get at these needs? Are there any points that strike you as particularly significant now; any responses you would certainly want to omit or do differently (indicate by number - D2)?

d. What does this interview reveal about the person and about yourself? What kind of person are you in this interview?

e. What effect did this interview have on the person? How did they feel when it was over, and why?
REFLECTION TOOL #7

APPRAISAL OF SPIRITUAL FORMATION

A. Possible Aids in Assessment

1. Personal journal
2. Feedback from spouse, family, friends, mentors
3. Spiritual Director
4. Mentored Ministry progress reports, evaluations
5. Denominational evaluations
6. Personal retreat/prayer

B. Areas to Consider when Appraising your Formation

1. Relationship with Self (Personal Development)
   
   — Rate your self-acceptance
   — Are you led by a sense of direction for your life?
   — What are your hopes?
   — Review Gal. 5:19-21 and your growth away from self-indulgence
   — What are your deepest joys?
   — "What are you angry about?"
   — What are you sad about?
   — What are your main fears?
   — Consider the balance in your life between seriousness and humor, and fun and work
   — Rate your sensitivity
   — Assess your diet, exercise habits and patterns of sleep

   Are you now, or have you in the past been in a relationship of guidance and accountability regarding your personal spiritual development? If such an opportunity were open to you, what would you want most to work on?

2. Relationship with God (Development of Piety)
   
   — Review time spent in prayer, including intercessory prayer and meditation
   — Note barrier to prayer
   — Is there a desire to study Scripture and memorize it?
   — How aware are you most of the time of God's love?
   — How aware are you of sin in your life? Of forgiveness?
   — What place does confession have in your life?
   — How frequently is your life marked by expressions of gratitude, praise and joy?
   — Rate yourself on submission and service
   — How are your periods of solitude most often spent?
   — Review evidences of the fruit of the Spirit in your life (Gal. 5:22, 23)
   — What are your fasting habits?
   — Reflect on resistance in your soul to the movement of the Holy Spirit
   — Assess your authority in teaching and/or preaching

One way to assess our walk with God is to recognize the place classic spiritual disciplines have in our life. How often do you practice any of the following disciplines as outlined by Richard J. Foster:
Inward | Outward | Corporate
--- | --- | ---
meditation | simplicity | worship
prayer | submission | celebration
study | service | guidance
fasting | solitude | confession
silence

3. Relationship with Others (Relational Development)

— Are you presently alienated from anyone due to conflict or unfinished business?
— Is submission part of your style of relating to others?
— How are your relationships with your family?
— Note your desire to serve others. In recent occasions was there any seeking of gain involved such as power or merit?
— How open a person are you with others?
— Do you have a teachable spirit?
— Do others think you are flexible?
— How giving are you of time, money, affirmation and attention?
— What is your usual response to unexpected demands on your time?
— What is your attitude toward authority (yours and others)?
— How is the balance in your life between friendship and solitude?
— Review your appreciation of the church and its ministry
— Do you value collegiality and practice it?
— Is there a tendency to criticize others or to affirm others?

What patterns of behavior in your life strengthen your love for God and others? What patterns of behavior in your life weaken or hinder your love for God and others?

4. Relationship with the World (Ministerial Development)

— How great a concern do you have for social issues?
— Is there a desire to reach out, followed by acts of concrete care?
— How willing are you to accept hardship in service to others? Have you?
— What is your willingness to serve without acclaim?
— Are you very willing to take risks?
— How is your time management?
— What is your level of trust—of others? of God? (to follow God in a new calling)

It may be helpful to choose a Scripture portion or image which is a meaningful expression for you of your ministry and write about it.

C. Goals:

Focus on a few specific areas which stand out to you as areas where you want to grow. Outline several goals you would like to work on. Be (1) specific (2) realistic. Make the goals (3) measurable and (4) achievable in a certain time span, limit yourself to one goal per statement. Note how you will evaluate whether you have met your objectives.
REFLECTION TOOL #8

INVITATION TO GROWTH

A Week-Long Exercise in Spiritual Formation

Introduction: God leaves us free to respond to Him in love or to ignore Him in the midst of our preoccupations. David prayed for an "undivided heart" in Psalm 86 in order to fear God and walk in His truth. Self-awareness is necessary in this process of recollection—Self-discovery can become self-centered introspection without God's guidance. But self-discovery with God as our guide brings inner healing, growth and joy. It is hoped that this week-long exercise will help you to grow in the likeness of Christ.

DAY ONE: THE PAST

Read Eccl- 3:1-9,13,14. In silence review the various stages of your own spiritual journey. Note on paper In a phrase or two each significant stage or turning point of your journey. Spend some time in prayer thanking God for His leading in the past, praying for the influential people involved in your spiritual journey and seeking His help in this exercise. Choose one of the stages of your journey and write more about it. Discuss some of the main issues you were dealing with. What kind of time was it? Who were the people involved? What were the main events? What feelings were present? Choose one or several Scripture passages which serve as metaphors or images of this stage. Give the stage a name.

DAY TWO: THE PRESENT

Read John 15. Does your life evidence fruitfulness, barrenness or productivity? What might be preventing the intimacy with the Father spoken of here? Is there any coldness, rebellion or fear? How evident is His joy in your life?

Write a dialogue between you and the Father about your relationship with Him. Discuss any concerns about the relationship and the effect this relationship has on your whole life.

DAY THREE: A CALLING

Spend some time in serious reflection on this question before giving an answer. Many different voices call for our attention - Which inner voices do you hear the most? (optimism, fearfulness, adventure, benevolence, selfishness, guilt, etc.) Which of these voices are the most helpful? Which are the most distracting? Which control your life? How can you distinguish God's voice?

Read Ephesians 3:16-21. Meditate on God's desire for you as stated in this passage.

DAY FOUR: RELATIONSHIPS

Review the main relationships you have with people. Note any growth which has taken place in you because of these relationships. Note any growth in others because of your love and care of them. Is there a relationship which involves any unfinished business or conflict? Write a paragraph about this relationship and its negative and positive aspects. Note what you sense God's desire is in this relationship. Receive from Christ whatever you need to do His bidding. Let Him help you to relinquish any fear, anger, hatred, jealousy, despair, etc., connected with the relationship.

Meditate on Romans 1:23-21. Write down what God says to you through this word about relationships.
REFLECTION TOOL #9

JOURNALING

The practice of maintaining a journal can assist one in a personal adventure of growth and discipleship. A journal is like a collage of life. When used as a spiritual workbook, journaling can result in the following:

- helps identify direction and potentiality
- crystallizes decisions that need to be made
- enables us to see ourselves better
- helps to identify needs
- identifies new goals to work toward
- helps test whether we are doing what we planned
- helps process events and relieve stress

The eventual result of an effective "journey inward" for growth, should be a "journey outward" to minister to the needs of others. A journal should not be an introspective diversion, but a workshop to nourish new growth.

A journal is a servant, not a taskmaster. Its only value is its usefulness to you. But in order to make it work, it is suggested that you set aside a regular time for journaling. Otherwise, the busyness of life will consume all your hours and days, and there will not be time for writing in your journal.

There are some dangers to be avoided in journaling. Take caution that you strive for balance and not become too subjective. Also, if one comes to journaling with a set of fixed attitudes, journaling becomes a tool for self-justification, rather than growth. Finally, do not use journaling to insulate yourself against something you do not want to face, whether people or ideas.

The journal should contain both the peaks and valleys of life, and more importantly, your inner relationship to these events. Be sure to deal with both the cognitive and affective. Include your prayers, laments, and expectations- Be specific. Don't write for an audience. This book is for you.

It is a good practice to review your journal, whether weekly, monthly or at the end of each section. This helps you to see patterns emerge, and can give you a new perspective.

Also, reading the journal out loud to yourself or a close friend reveals the feelings present, and helps you to own them. If a friend is invited to listen, he or she should do so without comment unless invited to comment. This is a surprisingly effective procedure for assimilating the contents.

Growth centers around four basic areas in life (Luke 2:52). Be sure to include the intellectual, physical, social and spiritual in your journaling. They each influence ministry. Some suggestions to prompt writing are:

What was the high point or low point in ministry of the week?
What has been my primary learning from this ministry experience?
How does this learning relate to my objectives?
How was I feeling and how did this affect my ministry at this point?
How would I lead differently if I had the chance again?