Jacksonville Mentored Ministry Manual

Gordon-Conwell Theological Seminary
7235 Bonneval Rd.
Jacksonville, FL 32256
904-354-4800

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Section One: Introduction to the Mentored Ministry Program

Contact Information

Mentored Ministry Program-Jacksonville

Mentored Ministry Coordinator for Jacksonville campus:
Jeanne Higgins
7235 Bonneval Rd.
Jacksonville, FL 32256
904-354-4800
jhiggins1@gordonconwell.edu

All forms may be emailed to the above address or faxed to 904-861-0441 to the attention of Jeanne Higgins

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

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 or three 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 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."*

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 multi-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 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

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 can 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.

Students are **encouraged to meet with the Mentored Ministry coordinator during the first third of their degree program** to discuss this 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.

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.

This side 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 eight hours of student experience including preparation related to the rotation, plus (3) supervision/mentoring 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

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!**

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.

ROTATIONS AND INTERNSHIPS - MM 511, 512, 611, 612, 711, 712

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 must submit a nomination of the proposed mentor in writing to the Mentored Ministry program at Jacksonville. The Mentored Ministry coordinator will then set up a meeting with the student and the mentor to discuss the program. Once approved, the mentor and student may begin the process.

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. 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 for a particular rotation.

Developing Ministry Rotations or Internships (MM 511, 512, 611, 612, 711, 712)

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.

Clinical Pastoral Education (CPE) and equivalent military chaplaincy school

One unit of C.P.E. (Clinical Pastoral Education) or a full-time 10 week military chaplaincy school 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. Students planning to take C.P.E. or attend military chaplaincy school should contact the Mentored Ministry Coordinator to obtain specific instructions for registration.

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 <u>biblical</u> 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.

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 48 hours of hands-on work and meets regularly with the Mentor or Rotation Supervisor for review and evaluation. A completed rotation of 48 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). 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. Attend an annual mentor encouragement, celebration and support event each year usually done in April or May.

4. 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 emails 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. Forms can be downloaded from the Jacksonville Mentored Ministry webpage.
3. The Mentored Ministry Coordinator, after reviewing the Mentor Information form, contacts the mentor nominee to 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.*
4. 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. Gordon-Conwell Theological Seminary-Jacksonville offers mentors or rotation supervisors the option to unofficially audit one course at Gordon-Conwell-Jacksonville per semester 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.

Managing Ministry

- local church organization/structures
- leadership style(s)
- recruitment/training of volunteers
- time management
- goal setting
- mission of the local church
- church office staff
- ministry staff
- delegation of ministry tasks
- conflict utilization
- initiating change in the local church

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

Understanding Process and Procedures

- sermon preparation and delivery
- teaching all ages
- weddings
- baptism, including preparation
- the Lord's supper
- leading Sunday worship
- mid-week services
- denominational polity
- moderating meetings
- local church finances
- stewardship
- building program
- minister's job description
- annual evaluation of the pastor

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 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 48 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 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. This means that there is flexibility in the kinds of rotations. Nevertheless, students should not do more than two rotations in the same area of ministry. Following is a list of possible rotation foci:

- Church growth, renewal or planting
- Cross-cultural ministry/missions
- Church and culture
- Discipleship/Spiritual growth and nurture
- Preaching: proclaim of Scripture and prophet of God
- Evangelism: personal and/or church as a community
- Pastoral care/ministries of help, counseling, and comforting
- Church governance/administration
- Worship/Creating a worshipping community
- Scholar and Teacher
- Christian character/identity
- Liturgy
- Youth or Children's ministry

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:

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 (template available online or in section 3 of this 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 (MM511 – MM712).

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. The student completes the ministry rotation as planned. Student submits personal rotation report using the rotation report template and the supervisor's evaluation form (available online or in Section 3 of this manual). 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:

Mentored Ministry Registration and Credit

All forms available on following pages and online at
http://www.gordonconwell.edu/mentored-ministry/Jacksonville-Forms.cfm

To begin a rotation, complete and return the following:
- Mentored Ministry Learning Covenant Cover Sheet signed by student and mentor
- Mentored Ministry Learning Covenant
- Ministry Rotation Supervisor Information (if supervisor is different than mentor)

When the rotation is finished, complete and return the following:
- Evaluation Cover Sheet signed by student and mentor
- Student Rotation Report
- Mentor/Supervisor Evaluation of Student Rotation

Methods for form submission:
- Mail: Jeanne Higgins, Gordon-Conwell—Jacksonville, 7235 Bonneval Rd., Jacksonville, FL 32256
- Fax: 904-861-0441
- Email: Coordinator of Mentored Ministry, jhiggins1@gordonconwell.edu
- Leave in box outside Registrar's offices

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:

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

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Ministry Rotation Supervisor Information

Date _____

Name_____

Address_____

_____

Telephone_____Email_____

E**ducation:**

Occupation and Ministry Experience for this Rotation:

Briefly Explain How You Will Supervise the Student:

Student's Name _____

Gordon-Conwell Theological Seminary- Jacksonville

Mentored Ministry Learning Covenant Cover Sheet

I propose the following rotation _____ as a partial fulfillment of Mentored Ministry 511, 512, 611,612, 711, 712 -- 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 or supervisor 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 <u>two</u> 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.

***<u>Important</u>: A learning covenant must be approved <u>before</u> a rotation can be registered.

Gordon-Conwell Theological Seminary- Jacksonville

EVALUATION COVER SHEET
MENTORED MINISTRY ROTATION

Student's name_____

We have met _____ times in this rotation. Attached is an evaluation which includes a rotation as well as general supervision.

The rotation was __MM_____

Semester Registered _____

Mentor/Supervisor Evaluation (Attach to this cover sheet)

Student Rotation Report (Attach to this cover sheet)

_____
Signature of the Student

_____
Signature of the Mentor

_____
Signature of the Mentored Ministry Coordinator

_____
Date Approved

Gordon-Conwell Theological Seminary- Jacksonville

MENTOR/SUPERVISOR
EVALUATION OF STUDENT ROTATION

Student _____ Mentor/Supervisor_____

MM _____ 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.

Gordon-Conwell Theological Seminary- Jacksonville

STUDENT ROTATION REPORT

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.