

Ministerial Mentoring Experience (MME) for MAPM Pastors— Mentor Training/Guidelines

You're receiving this information because one of our MA in Pastoral Ministry (MAPM) applicants has contacted you about being his/her mentor for continued pastoral formation during the time they are in the program. While it is an honor to be invited to help shape someone's life for more effective ministry, you likely have some questions about what this involves before you say, "yes" to this opportunity. We hope to answer the questions in the information that follows. Please read carefully.

1. What is the MAPM program?

The MAPM program, offered in both English and Spanish, is a 48-credit professional degree offered through the Seventh-day Theological Seminary at Andrews University. The ideal candidate has a minimum of 5 years of pastoral experience, is at least 35 years old, and has a bachelor's degree from an accredited school. (Exceptions are by petition.)

2. What is the format for the courses?

Courses are taken via 1-week-long intensives and are offered in all nine unions. Students invest 135 hours for each 3-credit course—this includes pre- and post-intensive assignments. Ideally, they take two courses twice a year (four courses, 12 credits).

3. How long is the MAPM program?

The program can be completed in 4 years.

4. Will I have to be a mentor for 4 years?

A minimum of one year is required, however, the mentoring relationship may continue for as long as both parties decide.

5. Why is mentoring a part of the program?

Humans are relational. We learn and grow in relationship with one another. Jesus understood this and used mentoring to prepare His disciples for ministry. Elijah understood this and mentored another for prophetic ministry. Barnabas and Paul understood this and mentored others for ministry. (I Kings 19:19; Acts 11:25-26; 16:1-3)

In addition to classroom learning and a place for ministry, the student needs a space to reflect on who they are, what they are doing, and why they are doing it such a way. With your experience and willingness to "walk alongside" the student, you provide a space for them to reflect on their pastoral work with another person.

Mentoring, as we define it, is an intentional journey of building relationships, guiding, and empowering students toward the formation of personal wholeness necessary for life and ministry.

6. Who is qualified to be a mentor?

Pastors and conference officers with a minimum of three years of successful pastoral experience who complete our training. This may include retired pastors.

7. What if the mentee is of the opposite sex?

Ideally, the mentor and mentee will be the same sex, we recognize that there will need to be exceptions. If mentoring a student of the opposite sex, the mentor should follow standard practice and have another individual present or within hearing/sight range.

8. Do we need to meet in person?

It is preferable that you meet in person. Nothing can truly replace the face to face meeting and appropriate human touch. If a mentoring relationship is started and then the student or mentor moves to a new location, the mentorship may continue through the use of technology.

9. How often do we need to meet?

You and your mentee decide on the frequency and length of meetings. You also decide on the typical location of the meetings. (See “Mentoring Agreement.”)

10. Are there particular topics to cover during the mentoring process?

The student will review the “Core Qualities of an Effective Pastor List” and select three areas in which they would like mentoring. (Other topics may be added later.)

11. What is the process and accountability?

(All of the documents mentioned below are available on the program website.)

- a. During the application process, the student contacts the potential mentor providing the potential mentor with the Mentor Training Guidelines. (This document.)
- b. The mentor reads through the Mentor Training Guidelines, as you are doing now, and informs the student of their willingness to serve in this role.
- c. The student selects three mentoring topics from the Seven Core Qualities document.
- d. The mentor and mentee agree on the terms in the Mentoring Agreement regarding duration and meeting details.
- e. The student signs the Mentoring Agreement and sends it to the Mentor.
- f. The mentor signs the Mentoring Agreement and returns it to the student.
- g. The student must submit the Mentoring Agreement with the application material.
- h. At the end for the mentoring experience the student will submit a 2-page report which will require your signature indicating that, you have discussed the report.
- i. Note: By signing the final document (the 2-page report), the mentor affirms that the student has completed the mentorship training in accordance to the MAPM Mentoring Guidelines.
- j. The 2-page report includes the following:
 - 1) Reflect and comment on the growth you experienced in relation to each of the core qualities chosen at the beginning of the mentoring period.
 - 2) Share an example of helpful feedback you received from your mentor.
 - 3) If any, what feedback have you received from the congregation, since entering the MAPM Program?
 - 4) A brief reflection on the overall mentoring experience.
- k. (On a separate evaluation form, submitted directly to the MAPM program director, the mentee will complete the *Confidential Evaluation of Mentee/Mentor Experience* form.)

Inspiration about mentoring for pastoral formation

Listening: Mentoring is not a content-oriented, lecture-style activity. Active and engaged listening is at the center of the mentoring process. Mentees need the opportunity to be heard and affirmed, to have their struggles and needs heard, to reflect on personal growth and ministry with the mentor. The mentee needs to be a part of setting the agenda for the mentoring process. Mentors need to understand their mentees in order to mentor well.

Resource: *The Potter's Rib: Mentoring for Pastoral Formation* by Brian A. Williams

Mentorship—pastoral formation is “primarily concerned with the formation of a person called by a personal God to serve other persons in the midst of a sin-distorted world.” (10)

We give the student a *place* to do ministry, and, more importantly, the *space* to reflect on *who* she or he is, *what* he or she is doing and *why*. (10)

“Mentoring for pastoral formation requires intentionality, time and discipline on the part of both mentor and mentee,” but the effort reaps a harvest. (11)

“It is often the case that more people are doing the tasks of ministry than becoming pastors.” (18)

“Integrity, credibility, and faithfulness as a pastor depend on a congruence between life and doctrine, spirit and Spirit, Christ-words and a Christ-life. We not only know and proclaim the truth, but in order to do so we must live the truth, and if we might coin a verb, we must *parabolize* the truth. We must become living parables to others of the life of the Kingdom. Our spiritual formation is the soil in which grow the skills of pastoral ministry—preaching, teaching, counseling.” (19)

“Theological education and pastoral formation and preparation must always ensure that no pastor or student is exempt from the formative process into which they attempt to direct others.” (21)

“Unless the pastor’s vision is clear...and unless his or her bearings are taken from the horizon of creation, cross, and Kingdom come and coming, she or he is in danger of rolling like the waves of the sea, blown and tossed by the winds of ego, prestige, and acclamation.” ... “One safeguard... is to learn from pastors who have sailed these waters before. ... Though we each have to sail these waters ourselves, to do so without a mentor is folly indeed.” (22)

Scripture offers a variety of images and metaphors reminding us that ministry is multifaceted, requiring many forms of service.

Pastors are:

Slaves of Christ

Servants of the new covenant.

Stewards of the Gospel on behalf of Christ

Helmsmen who lead congregations

Nursing mothers who tenderly care for spiritual children

Physicians who work to heal the spiritually sick.

Farmers who labor to produce crops

Builders who depend upon a solid foundation

Day laborers who diligently ply their craft

They are expected to be:

Patient and gentle teachers of truth
 Faithful exemplars of Christ
 Diligent preachers of God's grace.

Pastors are:

Priests offering Christ to people and people to Christ
Ambassadors announcing an urgent message,
Prophets identifying the perversion of the human heart.
Shepherds tending to the flock of the Good Shepherd. (26)

“Pastors can hardly call others to the way of holiness and sanctification without first having walked that way themselves. ... the gospel makes it way by character and then by preaching. ... Ministry begins with and is shaped by the heart of the pastor.” (28-29)

The person who would be pastor “must himself be cleansed, before cleansing others: himself become wise, that he may make others wise; become light, and then give light: draw near to God, and so bring others near; be hallowed, then hallow them; be possessed of hands to lead others by the hand, of wisdom to give advice.” (29) [add footnote source]

“Would-be pastors must also understand their unique responsibility to God and their unique relationship with other people.”

We must not reduce our “calling” to a “job,” a choice of career rather than a response to God. (32)

“Theological sloppiness or laziness only too easily confirms people in their dogmatic error and leaves them bound by erroneous and unexamined notions of God... It leads people not to God as he truly is, but to “god” as they wish him to be and think he ought to be. “Therefore the pastor must be a theologian, one who reads and thinks from Scripture to Scripture in a disciplined and habitual way.” (35)

Great skill is required to “shape our gospel words and actions in a form appropriate to the exceeding diverse stages of spiritual and intellectual maturity found in any believing community.” How do we bring “The Story to bear on the individual stories people bring with them, or how” do we “help them recognize that their stories are caught up in the drama of a much larger cosmic story of creation, Christ, and church. This is ultimately a practical task rooted in a reflective task, and includes the pastor’s skill in both public and private ministry: preaching, teaching, counseling, encouraging, equipping... A pastor must not only know what to say, but how to say it and when to say it.” (38)

Knowing how to respond requires that pastors have “a general proficiency in both theological reflection and practical skills, it also demands that pastors be surprised neither by grace nor by sin in people’s lives. In particular, it means they must know well the people of their church and the social context of their ministry, as there is no ministry abstracted or protected from the thick existence of persons, families, and neighborhoods.” (39)

How do “pastors begin to move from knowledge to wisdom, from dispensing information to helping people become disciples who think and live in new ways”? (50)

We cannot opt into or out of formation. The question “is whether we will allow our formation to stumble along haphazardly, unintentionally, and unreflectively, influenced by implicit and unobserved visions. If we are not intentional about our formation, we will be more vulnerable to the tacit and

sometimes forceful shaping brought about by our socialization into a denominational ethos, a cultural or economic class, or various other group-sanctioned ways of being.” (58)

We need to ask ourselves, “What do I need to root out now, early in my life of ministry? Arrogance? Pride? Sexual indulgences? Inferiority? Anger? Prejudice? Social blindness?

THANK YOU.