Ministry Focus Paper Approval Sheet

This ministry focus paper entitled

SHARPENING IRON:
DEVELOPING A MENTORING PROGRAM TO TRAIN NEW LAY PASTORS
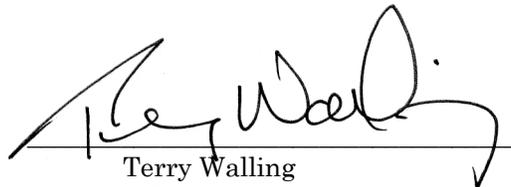
Written by

SETH A. NORMINGTON

and submitted in partial fulfillment of the

requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary

upon the recommendation of the undersigned readers:

_____
Terry Walling

_____
Kurt Fredrickson

Date Received: August 6, 2019

SHARPENING IRON:
DEVELOPING A MENTORING PROGRAM TO TRAIN NEW LAY PASTORS

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

SETH A. NORMINGTON
AUGUST 2019

ABSTRACT

Sharpening Iron:
Developing a Mentoring Program to Train New Lay Pastors
Seth A. Normington
Doctor of Ministry
School of Theology, Fuller Theological Survey
2019

Congregations in the Presbyterian Church (USA) look to their pastor for spiritual, organizational, and missional leadership, but many congregations in villages and rural areas are having difficulty recruiting, affording, and retaining ordained clergy to fill pastoral leadership roles. The Presbytery of Northwest Coast located in parts of Washington and Alaska seeks to fill the need for pastoral leadership in these congregations by training and supporting lay pastors.

The purpose of this doctoral project is to develop a systematic mentoring network for the training of new lay pastors using clergy as mentors. This project will establish the vision and core values of the ministry, create awareness of the value of mentoring for this purpose, design a sustainable and reproducible framework for ministry, and implement a coaching approach to training clergy as mentors. The mentoring program will be developed, implemented, and evaluated in concert with presbytery leadership and staff.

This project defines mentoring as an empowering relationship between two people where one person gives God-given resources to another at a time crucial for personal and professional development. Clergy will invest their time, talent, and wisdom into the mentees as they work to fulfill their individual learning plans to meet the requirements to be commissioned as lay pastors. Clergy will receive training and coaching to develop as mentors.

The project created a sustainable mentoring ministry that continues to train lay pastors through mentoring. By the conclusion of the project implementation period, two individuals had been commissioned as lay pastors and are serving congregations within the presbytery. The continued implementation and refinement of this ministry will serve as a model for the denomination as it seeks to find qualified leaders for each congregation.

Content Reader: Terry Walling, DMin

Words: 279

TABLE OF CONTENTS

PART ONE

MINISTRY CONTEXT

INTRODUCTION

Each congregation that meets together to worship and serve the Triune God needs leadership. There are a variety of leadership methods and structures expressed in the many Christian denominations and groups throughout the world, but in the Presbyterian Church (USA) the members of the congregation look to the pastor. Whether the congregation has one pastor or several, members of the congregation will look to a pastor above all others for sound teaching, inspirational preaching, meaningful celebration of the sacraments, compassionate pastoral care, and effective leadership and management. The history of Presbyterians in the U.S. shows that it is expected that the pastor has received a graduate degree from a seminary and has navigated a long process with the denomination to be eligible for service in the congregation and this expectation continues to the present in the constitutional documents of the denomination and in the minds, hearts, and expectations of congregations.[1]

Yet today, many congregations in the denomination do not have strong or stable pastoral leadership. As village and rural populations decline, so do the congregations that once provided the spiritual foundation for their communities. As their numbers shrink, so do their resources and hopes for a vibrant future as a witness to Christ for their community because they cannot find a pastor to lead them. Many of the churches in the Presbytery of Northwest Coast find themselves in this predicament.

---

[1] Roger Finke and Rodney Stark, *The Churching of America, 1776-2005: Winners and Losers in Our Religious Economy* (New Brunswick, NJ: Rutgers University Press, 2005), 84.

The Presbytery of Northwest Coast is a governing body within the Presbyterian Church (USA) located in Central and Northwestern Washington State and Southeast Alaska that has emerged from the recent combination of three presbyteries. A ministry priority of the newly formed presbytery is resourcing small membership congregations in rural and village settings to be effective witnesses to Jesus Christ in their communities and the top priority in achieving this goal is to have pastoral leadership. The presbytery wants to explore leadership outside the bounds of the clergy model to fulfill this goal. The good news is that the denomination allows for the training of lay pastors, also known as commissioned pastors, so that congregations are not compelled to either have ordained clergy or no one. The bad news is that while the lay pastors are typically of good character and heart, they are often inadequately trained and supported which leads to ineffective pastoral leadership. This ineffectiveness harms the faith of lay pastors and their willingness to serve in that capacity moving forward, hurts the congregation's health, and often sours the congregation's desire to have another lay pastor.

The presbytery is charged with setting the criteria for individuals to become a lay pastor and with the program of preparation they must undertake. Typically, presbyteries establish a classroom-based curriculum with limited field practice opportunities in congregations. Candidates meet in a classroom setting with instructors once a month to review assignments, engage new material, and process ministry challenges in group discussions. This is occasionally supported by online or intensive workshops at seminaries. In the past several years, the Presbytery of Northwest Coast has determined that these modes of training and the nature of the work required are barriers to commissioning lay pastors and setting them up for successful congregation leadership.

The presbytery desired a new way of training lay pastors that recognized and lifted up the calling God places on their lives and develops their gifts and skills with modes of learning that are pertinent and customizable. The leadership of the presbytery determined that a mentoring program could be a viable method to achieve this new way of training lay pastors.

The purpose of this doctoral project was to develop a systematic mentoring network for the training of new lay pastors within the Presbytery of Northwest Coast using clergy as mentors. This project will establish the vision and core values of the ministry, create awareness of the value of mentoring for this purpose, design a sustainable and reproducible framework for ministry, and implement a coaching approach to training clergy as mentors. The mentoring program will be developed, implemented, and evaluated in concert with Presbytery leadership and staff. This paper defines mentoring as an empowering relationship between two people where one person gives God-given resources to another at a time crucial for personal and professional development.

The long-term aim for the mentoring program is that it will grow to serve as a model not only for the training of lay pastors but all other leaders who serve at the congregational and presbytery levels. The presbytery is not aware of any other presbytery undertaking such a program for lay pastor development and hopes that this project will bear fruit so that it may serve as an example for other presbyteries struggling to find a way to provide their congregations with pastoral leadership in difficult situations.

The first part of the paper will explore the recent history and emergence of the Presbytery of Northwest Coast and its ministry and resource priorities. The Village and

Rural Ministries Cohort was formed by the presbytery to begin addressing the needs of small membership congregations in rural areas and its genesis will be explored with profiles of representative areas and congregations. The beginnings of the mentoring ministry, its goals, leadership, and stakeholders will be explored.

Next, the paper will focus on biblical and theological themes germane to the challenge of creating a mentoring network as the primary means of training lay pastors. It will begin with a survey of theological and secular works aimed at the issues of training lay pastors for lifelong ministerial effectiveness, coaching mentors, and designing and evaluating a mentoring program. Theological reflection upon three key mentoring ministries in the New Testament, those of Jesus, Barnabas, and Paul using a lifelong leadership construct anchors the chapter. An exploration of the Presbyterian view of the priesthood of all believers will serve as an ecclesiological source for understanding the role of the lay pastor and mentoring within the denomination.

The final part of the paper will lay out the ministry plan for training new lay pastors through mentoring including a discussion of the theological implications of the plan, its goals, and the content of the ministry strategy. The implementation and evaluation process will then be detailed and include a report on the results of the mentoring program. The conclusion will include recommendations for the future of the mentoring program as it continues to be refined to serve the needs of the Presbytery of Northwest Coast.

CHAPTER 1

PRESBYTERY AND MINISTRY CONTEXT

In the Presbyterian Church (USA), a presbytery consists of all the congregations within a geographical boundary that form a collective administrative unit for congregational connectivity, mission, and adjudication. This chapter traces the emergence of the Presbytery of Northwest Coast out of three former presbyteries and how the new presbytery felt called to place an emphasis on resourcing congregations located in village and rural contexts. Out of this investment, the Village and Rural Ministries Cohort became the hub for a new program to train commissioned pastors (lay pastors) through mentoring for service to congregations in need. The chapter offers profiles of two congregations, discusses why it is difficult to attract and retain ordained clergy to cohort congregations, and lays out the vision, ministry goals, and stakeholders of the mentoring program.

The Emergence of the Presbytery of Northwest Coast

The Presbytery of Northwest Coast began to emerge in 2012 when the Presbytery of Alaska discerned that they should no longer carry on as their own presbytery. The Presbytery of Alaska, which geographically encompassed Southeast Alaska and not all of the state of Alaska, had recently dropped in the number of congregations within the presbytery from fifteen to nine. The sudden decrease was due to congregations being

allowed to leave the denomination over disagreements with the course the denomination

was taking relevant to sexual ethics (primarily the active ministry participation and

ordination of practicing LGBT clergy and LGBT marriage rites within the church). The

leadership of Alaska Presbytery discerned that they no longer had the financial, human,

or ministry resources to carry on as their own ministerial body.[1] A contributing factor in

the decision to dissolve is that the Presbytery of Alaska had been receiving financial aid

from the denomination for over one hundred years which allowed the presbytery to

operate and fund the operations of its congregations. The funding from the denomination

was gradually cut and ended in 2010. In 2012, the *Book of Order of the Presbyterian*

Church (USA) also mandated that a presbytery needed to consist of at least ten

congregations and ten clergypersons to be a valid entity and this rule contributed to the

decision to merge or be incorporated by another presbytery.[2]

A potential partner for Alaska Presbytery was the Presbytery of North Puget

Sound which consisted of congregations in the northern portion of the Seattle

metropolitan area stretching to the Canadian border and west to the Olympic Peninsula.

In the years before 2012, the Presbytery of North Puget Sound felt that it had good

energy in forming new congregations and uniting existing congregations with one

another for mutual support, fellowship, and witness. They did not seek out a merger with

---

[1] Corey Schlosser-Hall, personal interview, Everett, WA, July 2018.

[2] This requirement has now changed in the Book of Order. The presbytery's synod in concurrence with the General Assembly may allow for a presbytery to have less than ten congregations (G-3.0301). *Book of Order: The Constitution of the Presbyterian Church (USA) Part II 2011-2013* (Louisville, KY: The Office of the General Assembly, 2014), 51.

the Presbytery of Alaska to try to invigorate themselves but to "share the joy" they had with people and congregations they already knew well.[3]

The two presbyteries had a partnership of human, financial, and educational resource sharing that helped the Presbytery of Alaska survive over the decades and provided for a great deal of the pastors and congregational leaders that were employed in the Presbytery of Alaska. This long partnership helped facilitate an offer from the Presbytery of North Puget Sound for the Presbytery of Alaska to join them in ministry. The two presbyteries officially became one in 2014 with the name of Presbytery of Northwest Coast.

A new opportunity to merge with another presbytery came soon after the launch of the Presbytery of Northwest Coast. Due to church closures and dismissals related to the sexual ethics issues mentioned above, the Presbytery of Central Washington was in a very similar situation as the Presbytery of Alaska. Facing limited human and financial resources going forward, the Presbytery of Central Washington discerned that it needed to combine with another presbytery. A committee of the Presbytery of Central Washington reached out to the six presbyteries with which it shared a border: Northwest Coast, Inland Northwest, Seattle, Olympia, Cascades, and Eastern Oregon. The decision was made to accept the invitation of the Presbytery of Northwest Coast and the merger was finalized in 2016.[4]

---

[3] Schlosser-Hall, personal interview.

[4] As an aside, I was the last clergyperson to be welcomed into the Presbytery of Central Washington before it dissolved and joined Northwest Coast.

The Presbytery of the Northwest Coast is therefore the merger of three presbyteries over roughly four years. The presbyteries have tended to see the mergers as a partnership of equals, however, in business parlance it would be more accurate to conceive of these combinations as the Presbytery of North Puget Sound acquiring the Presbytery of Alaska and the Presbytery of Central Washington. No presbytery-level staff from Alaska or Central Washington was retained, the one remaining presbytery office is the office where the Presbytery of North Puget Sound was located prior to the mergers, the majority of congregations and ministries of the presbytery are located in the geography of the former Presbytery of North Puget Sound, and the locus of ministry energy is often found in the people and ministries of the former Presbytery of North Puget Sound.

Ministry and Resource Priorities of the Presbytery

The new Presbytery of Northwest Coast has made great efforts to form a vision and ministry plan that addresses the emerging needs of the fifty-five congregations and eleven New Expressions of the Church that now find their home in the new presbytery.[5] The Ministry Plan of the Presbytery for 2018-2022 identifies three key initiatives: Village and Rural Ministries, Congregational Renewal, and New Expressions of the Church.[6] The mentoring program that is the focus of this paper falls under the auspices of Village and Rural Ministries.

---

[5] New Expressions of the Church are new church plants that are not yet fully chartered congregations within the denomination.

[6] The Executive Board of the Presbytery of Northwest Coast, "The Ministry Plan of the Presbytery for 2018-2022" Everett, WA. (Report to the Presbytery, 2017).

The composition of the congregations that form the newly created Presbytery of Northwest Coast led to village and rural ministries becoming a key initiative of the presbytery. The presbytery loosely defines a rural or village ministry as a congregation that exists in a population center of 1,000 people or less and is geographically isolated from larger population centers and other congregations within the presbytery. The former Presbytery of North Puget Sound had five congregations out of the thirty-six in the presbytery that could be considered village or rural congregations. While each congregation is important, the relatively few congregations that fit the definition within the presbytery meant that it was difficult to cater resources to fit their needs.[7] When Alaska Presbytery joined the Presbytery of North Puget Sound to create the Presbytery of Northwest Coast, twelve village-sized congregations were in the presbytery out of forty-five total congregations and there was an emerging realization that something more had to be done for congregations of this size. When Central Washington joined in 2016, the total number of village and rural congregations rose to fifteen out of fifty-five congregations and the leadership of the presbytery knew that providing resources for these congregations needed to be a priority.

Janice Smith, the commissioned pastor at Acme Presbyterian Church in Acme, Washington, was hired by the Presbytery in June 2017 to be the Pastoral Associate for Village and Rural Ministries and was contracted for twenty hours per week. Initially, the plan for this position was robust. The 2018-2022 plan was for Village Ministries to develop a formation process for commissioned pastors (and commissioned pastors in-

---

[7] Schlosser-Hall, personal interview.

training), recruit potential commissioned pastors, coach congregations in various models of ministry, and equip congregations and leaders.[8] This was carried out through open-invitation conference calls, group emails, individual consultations, resource production, and a Village Ministry day in conjunction with a meeting of the presbytery in October 2017. These efforts were successful in addressing the individual needs of congregations and congregational leadership, but the emergence of a more cohesive cohort identity would take a greater investment of time and resources.[9] The most pressing need that emerged in Smith's first six months in the position was raising up pastoral leaders for many of the congregations in the Village and Rural Ministries Cohort. By the winter of 2017-2018, the bulk of her time shifted to designing and managing the process for training and supporting commissioned pastors and commissioned pastors in-training and the presbytery endorsed this narrowing of ministry focus.

The presbytery has committed significant human and financial resources to the success in the recruitment, training, and support of commissioned pastors and commissioned pastors in-training. The hiring of a dedicated staff person, Smith, has been the largest component. Her work is supported and supervised by executive presbyter Corey Schlosser-Hall, the commission on ministry, and executive board of the presbytery. Schlosser-Hall, other staff, the committee, and the board have each invested their time and talent in providing leadership and support for this area of ministry.

---

[8] The Executive Board of the Presbytery of Northwest Coast, "The Ministry Plan of the Presbytery for 2018-2022."

[9] Janice Smith, personal interview, July 2018.

The Village and Rural Ministries Cohort has a planned budget through 2022 which consists of the compensation package for the pastoral associate, capital improvement outlays for congregations within the cohort, and salary support for pastoral leaders within the cohort. The budgeted total for the years 2018-2022 is $90,000 annually.[10] Cohort congregations are also eligible for grants and funding that are available to larger sections of the presbytery including the Alaska Fund and Community Blessing Grants. Commissioned pastors and commissioned pastors in-training are reimbursed for their travel and training expenses through a combination of presbytery and congregational funds.

The presbytery continues to invest in communication technology to better connect the congregations that span its expansive geography which facilitates cohort participation in all the meetings of the presbytery, its committees and teams, and with one another. Technical support is also offered to individuals and congregations who need assistance in setting up and using their communications technology. Nearly every meeting may be attended through the Zoom remote video conferencing platform.[11]

Village and Rural Ministries Cohort

The presbytery discerned that a spotlight needed to be shone on congregations that exist in village or rural settings and classified these as congregations that do ministry in a population area of approximately 1,000 or less and who are situationally isolated

---

[10] Ibid.

[11] For more on Zoom, visit www.zoom.us (accessed September 16, 2018).

from other congregations in the denomination. These are not hard and fast criteria but are used as guidelines. An example of an exception is the congregation in Sitka, Alaska. Sitka is in the Village and Rural Ministries Cohort even though the population of the city is nearly 9,000.[12] They were included because they are the only congregation in the denomination within a plane flight and this leads to feelings of geographic and ministry isolation. Their inclusion was due more to perceived psychological factors than quantifiable criteria.[13]

As of the spring of 2018, there are sixteen congregations in the Village and Rural Ministries Cohort. In Washington state, these congregations are located in Acme, Clallam Bay, Concrete, Everson, Neah Bay, Quilcene, Desert Aire, Waterville, and Wilson Creek. The first five are located in the former North Puget Sound Presbytery and the last three are from the former Central Washington Presbytery. The congregations from the former Alaska Presbytery in the cohort are: Craig & Klawock, Hydaburg, Metlakatla, Petersburg, Sitka, Wrangell, and Yakutat.

In 2017, these congregations had an average of twenty-two members with a median membership of eighteen.[14] This is a marginal decrease from 2013, when the average membership was twenty-vie and the median was twenty-one. However, membership cannot tell the whole story. Statistics for worship attendance are not reported to the denomination, but some congregations anecdotally report that their regular worship

---

[12] City of Sitka, "Residents,"https://www.cityofsitka.com/residents/about/index.html (accessed September 6, 2018).

[13] Schlosser-Hall, personal interview.

[14] All congregational data in this section comes from PCUSA, "Church Trends," https://church-trends.pcusa.org (accessed September 6, 2018).

attendance exceeds their membership numbers while other congregations have fewer regular worship attenders than members. This can lead to the congregation and pastoral leader being responsible for the spiritual well-being of far more people than might officially belong to the congregation.

The racial diversity of the congregations is generally reflective of the population areas they serve. The average number of congregation members of color is nine, but the median is only two. In four congregations in Alaska, over 90 percent of church members identify as Native American. Five congregations in Washington report zero or one member as being a person of color. While there is racial, ethnic, and cultural diversity within the cohort, the congregations themselves typically do not have a substantial number of members from a variety of such backgrounds.

The congregations in the cohort have an average annual budget of $49,484 and a median of $39,000. Seven churches in the cohort have budgets under $32,000 per year. The average giving per member is $2,793 and the median is $2,313. Given the average household incomes of the region and the fact that national data suggests that Christians only give 2.5 percent of their income to the church, these numbers are better than the rest of the country.[15] The financial pressures that these congregations may have are likely not due to per capita giving but the total number of people who give.

The congregations in the cohort may have a total of four different classifications of pastoral leader: Minister of Word and Sacrament (ordained clergy), a commissioned

---

[15] Mike Holmes, "What Would Happen If the Church Tithed?" *Relevant* Magazine, March 8, 2016. https://relevantmagazine.com/love-and-money/what-would-happen-if-church-tithed/.

pastor, a commissioned pastor-in-training, or no leader that fits into one of these categories. In the case of the latter, this usually means that either the pulpit is filled each Sunday by a rotating cast of guests or that worship is being led by a member of the congregation, although such a member would not be authorized to conduct the sacraments. In the cohort, four congregations have a Minister of Word and Sacrament (with two of those being full-time), three have a commissioned pastor (zero of those are full-time), one has a commissioned pastor-in-training (not serving full-time), and nine congregations do not have any of the previous three pastoral situations.[16] To further illustrate the types of ministries that commissioned pastors-in-training are or will be serving, two congregational profiles have been constructed to show both the ideal results of the program for village and rural congregations and how the program has quickly blossomed to include the development of commissioned pastors for the wider presbytery.

Congregational Profile: Acme Presbyterian Church

Acme Presbyterian Church is along the highway that runs through the center of Acme, Washington in Whatcom County, which borders Canada. The church shares a property boundary with the volunteer fire department and the post office and is near the gas station and the restaurant. Although everything in Acme is within walking distance, the highway and a lack of pedestrian-friendly improvements do not make Acme walkable. The town has its own elementary school, but children must be bussed out of

---

[16] Janice Smith, "Iron Sharpens Iron: A Mentoring Based CRE Program" (Everett, WA: Presbytery of Northwest Coast, Report, 2017).

town for their middle and high school years. The historical economic activity of the town was resource extraction and processing (mostly timber), but these opportunities have substantially decreased in the past few decades. Most people commute to Bellingham, which is a forty-minute drive, for work, shopping, and appointments.

The town of Acme had 246 residents in 2010, of which 92 percent were White with no Hispanic or Latino origin.[17] The median income per household was $41,964 and 13.2 percent of the population lived below the poverty line.[18] In the presidential election of 2016, Hillary Clinton received 55 percent of the vote in Acme and the immediately surrounding areas and Donald Trump received 44.7 percent. In the 2012 election, Barack Obama won 57 percent of the vote to Mitt Romney's 43 percent.[19] Interestingly, these political numbers betray the area's reputation for being more conservative than neighboring areas. Acme's social customs might trend toward the more conservative, but this is not reflected in recent election results.

Acme Presbyterian Church had twenty-two members in 2017, but the pastor reports that she feels responsible for nearly eighty people who come to worship with varying degrees of regularity throughout the year.[20] There are no members of color in the congregation. The annual budget for the church is $46,000 which makes the giving per member $2,126. This is below both the average and median giving for the cohort and is

---

[17] U.S. Census Bureau, "Census Viewer," http://censusviewer.com/city/WA/Acme (accessed September 8, 2018).

[18] Ibid.

[19] Washington State Office of the Secretary of State, "Election Results, http://results.vote.wa.gov/results/ (accessed September 8, 2018).

[20] Smith, personal interview.

low considering that at least eighty different people attend worship at Acme throughout the year.

The congregation is active in sharing Christ's love to the community. The worship services are lively and welcome children into spending time with God. The congregation hosts the local clothing bank, assists with the food bank, has partnered with Habitat for Humanity, and has a special connection with the volunteer fire department given their proximity and the number of firefighters who attend worship.

Janice Smith has been the commissioned pastor at Acme since 2005 (this is the same person who is the Village and Rural Ministries Associate for the presbytery). She is the longest serving commissioned pastor in the presbytery and is the trailblazer for helping to create a program for mentoring new commissioned pastors in the presbytery.

Smith was a longtime member and Ruling Elder at First Presbyterian Church in Bellingham working as a speech pathologist at Western Washington University when the Minister of Word and Sacrament stepped down from Acme in 2004. The pastor of First Presbyterian-Bellingham, Doug Bunnell, became the moderator of the Session at Acme while they decided how they would fill their void in pastoral leadership. It quickly became apparent to the Session that they no longer had the financial means to sustainably call another Minister of Word and Sacrament. Bunnell suggested that Acme pursue Smith as a commissioned pastor and she agreed to step into the role.

Until her recent retirement from her primary vocation as a speech pathologist, Smith was bi-vocational and this meant that she had and continues to have other sources of support for income and health insurance which lessens the burden on the congregation

and has helped to enable her longevity.[21] As she considers the future of pastoral leadership at Acme, she does not see a future where the pastor is not bi-vocational or has a substantial form of other income to support themselves.

Smith feels that her longevity has given her the time to help transform the congregation into being more active in the community and more deeply committed to being disciples of Jesus. Her status as a commissioned pastor and not a Minister of Word and Sacrament has also allowed her to connect with congregants and the community more easily. She feels she can communicate that she really is "one of them" and not a "holy clergyperson from the outside," which helps form and sustain meaningful discipleship.[22]

Bunnell has served as her mentor and coach for the entirety of her ministry at Acme. Smith states that the relationship has gone from one of supervisor, to mentor, to coach and spiritual friend. They continue to meet monthly for coaching sessions and Bunnell visits with the Acme congregation at least yearly to preach and interview congregants to check up on the well-being of the congregation.

Congregational Profile: First Presbyterian – Bellingham

When the mentoring program to train individuals to become commissioned pastors was conceived in late 2017, the vision was that the people who would be mentored would serve in small village or rural congregations like Acme where a

---

[21] Ibid.

[22] Ibid.

commissioned pastor seems to be the only sustainable alternative. However, the concept has quickly caught on and the program expanded in 2018 to also enroll individuals serving larger congregations. First Presbyterian Church in Bellingham is the first larger urban/suburban congregation to use the mentoring program to train a commissioned pastor for service in their congregation.

First Presbyterian was established in 1884 and has existed in their current building for over one hundred years on the edge of downtown. The congregation is located only a few blocks away from Western Washington University, a state university with an enrollment of approximately 15,000 students. The congregation has hosted a successful campus ministry for decades and the building is easily reached by foot from campus. The congregation is conveniently situated between the university campus and the commercially revitalized downtown core. The church building has undergone extensive renovations in the last decade as ministry has flourished and the economic fortunes of Bellingham continue to rise.

As of 2016, Bellingham has an estimated population of 87,574 which is a marked increase from 2000 when the census listed 67,171 residents.[23] The city's racial makeup in 2010 was 84.9 percent White, 1.3 percent African American, 1.3 percent Native American, 5.1 percent Asian, 0.3 percent Pacific Islander, 2.8 percent from other races, and 4.3 percent from two or more races. Hispanic or Latino of any race were 7 percent of the population.[24] The median income for a family was $56,411 and the per capita income

---

[23] U.S. Census Bureau, "Fact Finder," https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml (accessed September 8, 2018).

[24] Ibid.

was $28,261.[25] This makes Bellingham the most economically prosperous area north of the Seattle metropolitan area, yet a poverty rate of 20.6 percent mirrors the income disparity prevalent in the Seattle area. In the presidential election of 2016, the Bellingham area gave Clinton 70.2 percent of the vote and gave Trump 22.4 percent, which cements the area's reputation for being very politically liberal.[26]

First Presbyterian-Bellingham had 198 members in 2017 which continues the downward trend the congregation has seen the past several years. Since 2013, the congregation has lost fifteen to thirty members per year. The two primary drivers for the decrease in membership are deaths and members leaving due to conflicts over sexual ethics. Nine of the members report being from a racial or ethnic background other than White. In 2017, the congregation had an income of $807,053 and a per member giving rate of $4,076 which is substantially higher than the cohort and national giving rates.

Bunnell has been the Minister of Word and Sacrament at First Presbyterian since 2003. Under his leadership, ministry to the surrounding community has expanded and has seen ministry to elementary-aged children and younger children grow significantly. The congregation also actively partners with the YWCA, with whom they share an alley, to provide material, psychological, and spiritual assistance. The congregation has active ministries to men and women of all ages and partners with nearly a dozen organizations in their community to provide Christian outreach.[27]

---

[25] Department of Numbers. "Bellingham, Washington Household Income," https://www.deptofnumbers.com/income/washington/bellingham/ (accessed September 8, 2018).

[26] Washington State Office of the Secretary of State, "Election Results," http://results.vote.wa.gov/results/ (accessed September 8, 2018).

[27] Doug Bunnell, personal interview, August 2018.

First Presbyterian decided to pursue a commissioned pastor based upon the talent and giftings of an individual at their church, Kerrie Bauer. She is the new children's and family ministry director for the congregation. She has an undergraduate degree and a graduate diploma from a seminary, but not a Master of Divinity, which is the customary route to ordination as a Minister of Word and Sacrament. She has felt the call to pastoral ministry for years but was not interested in the clergy ordination process.[28] The congregation and pastoral leadership felt that she has strong gifts for ministry and would serve well with the expanded abilities that a commissioned pastor has within the denomination. In Bunnell's words, signing her up for the program has been a "no brainer."[29]

Bunnell sees the advantages of the program as allowing her to continue and expand upon the pastoral work that she is already doing by supplementing her learning and not taking her out of her current context to sit in a seminary environment for the number of years it might take to finish the ordination requirements part-time. Having a commissioned pastor will also help expand their sacramental ministry beyond the walls of the congregation by having a greater capacity to serve the Lord's Supper to people at home or in care facilities. Finally, Bunnell cites the relative cost of having an ordained, installed pastor versus a commissioned pastor and notes that the congregation would not be able to afford another pastoral position if it had to be a Minister of Word and Sacrament.

---

[28] Ibid.

[29] Ibid.

In the early days of the process, Bauer is encouraged that there is a pathway for her to have a robust sacramental and visitation ministry without having to pursue the time and expense of more graduate school.[30] She appreciates the focus on finding practical opportunities for growth that meet her personal and ministry development goals. One avenue she is taking to pursue these goals is through Clinical Pastoral Education, which is customarily required in the clergy ordination process. Bauer perceives that this formational opportunity will enhance her future ministry of care. She also relishes the mentoring environment as it encourages her to take risks while still offering a safe space to make mistakes and struggle. The downside she currently experiences in the program is that it is up to her to establish deadlines and a framework for completing the steps to become a commissioned pastor. The self-pacing is a mixed blessing as it allows for flexibility, but without strong determination it can be difficult to set deadlines for herself that her mentor can assist in enforcing.

The Challenge of Filling Pastorates with Clergypersons in Village and Rural Congregations

The impetus for the creation of the mentoring program is to fill the pastoral leadership vacuum in village and rural congregations within the Presbytery of Northwest Coast. The congregations currently without clergy all had clergy for most of their history, but now find that they are unable to secure the services of a fully ordained pastor. This vacuum exists because of geographic non-desirability and churches lacking financial resources, both of which may be experienced by congregations.

---

[30] Kerrie Bauer, personal interview, September 2018.

For most congregations in the cohort, the primary issue is not having finances available to call a full-time clergyperson. It is the duty of each presbytery in the denomination to establish the minimum terms of call (compensation) for all ordained clergypersons serving within its bounds. For 2018, the Presbytery of Northwest Coast established the minimum terms of call for a full-time person as $51,000 for congregations in Western Washington and Alaska (excluding rural and village congregations) and $45,800 for Eastern Washington (excluding rural and village congregations).[31] Additionally, the church must provide full PC(USA) Board of Pensions benefits which includes health insurance, pension, and disability insurance, a minimum of study leave and vacation days, and a budget for reimbursable business expenses. For part-time clergy, a prorated percentage of the full-time salary minimum is required along with an adequate health care provision for the pastor and any dependents, subject to presbytery approval. The Board of Pensions dues are calculated as a percentage of the salary and in 2018 the dues were 34 percent.[32] Therefore, if a pastor was receiving the minimum salary of $45,800 for Eastern Washington, the congregation would be responsible for an additional $15,572, making the minimum total $61,372. This is far more than the budgets of almost all the rural and village congregations.

---

[31] Commission on Ministry for the Presbytery of Northwest Coast, "Proposed Minimum Terms of Call," https://static1.squarespace.com/static/53cddcc8e4b04035907a5ce6/t/59486811e6f2e13ecf5ebbef/14979174 58007/2017+04-06+Proposed+Minimum+Terms+of+Call+including+vacation.pdf/. (accessed September 7, 2018).

[32] Board of Pensions of the Presbyterian Church USA, "Member Dues," https://www.pensions.org/MembersAndEmployers/TreasurersandAdministrators/Dues/Pages/default.aspx/. (accessed August 23, 2018).

Fortunately, the Presbytery has created exceptions for village and rural congregations in the presbytery. If one of these congregations needs to come to another arrangement, the presbytery has the authority to approve each compensation package on a case-by-case basis. The presbytery has set the following criteria:

> Salary & Housing: combined resources from the salary/housing provided by the congregation, outside employment, spouse employment and other resources must meet the minimum; annual review of salary includes review of all outside employment and resources. . . . Healthcare and Retirement Benefits: In all cases, demonstration to COM's [the Presbytery's Commission on Ministry] satisfaction that pastor and all dependents are covered for health insurance and that adequate contributions are being made towards the [clergyperson's] retirement benefits.[33]

While these exceptions assist village and rural congregations in affording clergypersons as pastors, it is still financially unfeasible for these congregations to afford a clergyperson. The cohort has a median budget of $39,000 and all the operating expenses of the congregation have to fall within that number: personnel, building expenses (utilities, maintenance, upkeep), ministry expenses, and mission giving. The financial barriers remain high for small congregations attempting to hire clergypersons as pastors.

Even if a congregation can put together a package that they can afford and meets presbytery requirements, they still need to be able to attract a clergyperson who will take the job. Every Minister of Word and Sacrament has a graduate degree and would consider themselves a ministry professional on par with professionals in other industries who have graduate degrees. Most professionals with this self-perception would prefer to

---

[33] Commission on Ministry for the Presbytery of Northwest Coast, "Proposed Minimum Terms of Call."

work at their profession full-time and not have to have a second job to be able to work for a congregation. Being pastor for a congregation is a full-time job even if the pastor is only being paid for part-time hours and the stress and strain of having two jobs can be overwhelming.[34] Clergypersons in the denomination expect to be treated and compensated as a professional and be able to live the economic lifestyle of a middle-class professional. This is a financial expectation that most cohort congregations cannot meet and have not been able to meet for years.

The second reason that it is difficult for village and rural congregations to find and retain pastors is due to the perceived geographic desirability of the areas in which the congregations are located. No hard data exists within the denomination, but anecdotal evidence suggests that the vast majority of eligible clergypersons are not interested in serving a rural or village congregation with the geographic or demographic characteristics typical for such congregations. Many clergypersons had their faiths formed in suburban contexts in large churches with numerically strong and programmatically vibrant youth ministries. This experience was then often enhanced by a similar experience with a campus ministry. Except for possibly going to a rural area on a mission trip, such individuals have never been in a small membership rural or village church and would not consider serving one. Year after year, positions in the denomination sit vacant for long stretches of time because they are smaller congregations in rural areas and no clergyperson wants the job despite the fact that there are more

---

[34] Smith, personal interview.

clergypersons looking for a congregation to serve than there are available congregations.[35]

The lifestyle of a rural or village pastor is different than that of a pastor serving in a suburban or rural context. If the congregation is not able to offer the pastor a parsonage, it might be difficult for the clergyperson to find affordable and desirable housing in the area (and it might also be difficult to sell property when it is time for the pastor to move on in following God's call). The location of the community may be a significant distance from familiar shopping, medical care, personal care, restaurants, and family activities.

Clergypersons who might consider calls to a rural or village cohort congregations must invariably weigh the perceived benefits of serving an urban or suburban congregation versus a cohort congregation and ask themselves, "Why would I serve a congregation with few members in a small area with no amenities for less money when I could stay in or seek out a larger congregation with more resources in an area with more amenities that would pay me more money?" There are certainly benefits to the rural lifestyle including a slower pace of life, more opportunities for significant community involvement, and the ability to build stronger connections with the community, but these are often lost in the fears of isolation, economic hardship, and boredom. God calls people to serve rural areas, but it can be a hard call to hear and a difficult one to accept.

---

[35] Church Leadership Connection of the Presbyterian Church USA, "Applicants and Positions." https://clc.pcusa.org/reports/ApplicantsAndPositions.aspx?ReturnUrl=%2fadmin%2fLogin.aspx (accessed September 9, 2018).

Mentoring Ministry: Vision and Ministry Goals

The vision of the mentoring program is to consistently produce capable commissioned pastors to serve congregations within the Presbytery of Northwest Coast so that every congregation has strong, stable pastoral leadership. The presbytery has created a mentoring program to match commissioned pastor candidates with experienced clergy who serve as mentors, supervisors, and guides throughout and beyond the commissioned pastor training process. In conjunction with the presbytery and mentoring program staff, the candidate develops an individual development plan to reach competency benchmarks set by the Presbytery to achieve the standards required to become a commissioned pastor.

The mentoring program seeks to raise up stable leaders for each congregation. A key factor in the stability of the commissioned pastor is that the person who will serve a congregation will usually be recruited from within the congregation and this is a unique facet of the mentoring program's approach to filling congregational vacancies. Seeking and training leadership from within the congregation provides stability because the commissioned pastor will already have a strong relationship with the congregation through their involvement with congregational life and worship. The congregation has the benefit of witnessing and affirming the calling, gifts, and skills of the person who will be their pastor for longer than simply an interview or two, as would be the case in hiring any outsider. The commissioned pastor will also have strong roots in the wider community because they already live in the area that they will serve and will have proven by their residency that they have the means to support themselves sustainably to carry out pastoral ministry to the congregation. They will also likely already have connections with other

community groups, schools, and civic institutions that they can leverage for ministerial effectiveness.

The factors that lead to stability will hopefully lead to pastoral service longevity which will lead to stronger congregations. Almost 75 percent of numerically growing congregations are led by pastors who have served the congregation for more than four years and nearly 66 percent of congregations that are numerically declining are served by pastors who have been with the congregation less than four years.[36] By placing commissioned pastors indigenous to the congregation in pastoral leadership with that congregation, it is hoped that they will have the roots to serve for at least several years.

The mentoring program seeks to create strong pastoral leadership for each congregation by forming biblically-grounded, theologically-informed, and relationally vibrant commissioned pastors through a training process guided by a dedicated mentor and shepherded by the presbytery. Each commissioned pastor will have satisfied formational training requirements in biblical knowledge and exegesis, pastoral care, worship leadership, congregational leadership, teaching, preaching, Reformed theology and sacraments, Presbyterian polity, and missional thinking.[37] The relationship formed with the mentor will be a living example of pastoral investment in the trainee and it is hoped that each mentor-mentee relationship would blossom into a spiritual friendship where wisdom is transferred, pastoral care is given and received, and the iron of the mentor sharpens the iron of the mentee. The mentor-mentee relationship will continue

---

[36] Charles Arn, "Pastoral Longevity and Church Growth," Pastors.com, November 5, 2012, https://pastors.com/pastoral-longevity/.

[37] Janice Smith, "Iron Sharpens Iron: A Mentoring Based CRE Program."

after the mentee is commissioned as a commissioned pastor to continue strengthening the mentee and to fulfill the denominational requirement that commissioned pastors be supervised by a clergyperson.[38]

There are programmatic and system-level goals that will support the sustainability and flourishing of the mentoring program as well as provide useful resources for the presbytery. The first goal is to create a comprehensive intake and assessment regime for commissioned pastor candidates that will have transferability for use in all leadership assessment within the presbytery including the assessment of individuals for leadership positions at the presbytery level and for candidates for ordination as clergypersons. The second goal is to create effective pathways for training and supporting mentors so that they are empowered to engage the mentoring process in a life-giving and sustainable fashion. The third goal is that by formally engaging and tracking the success of the mentoring program that the presbytery will gain further knowledge and resources for implementing mentoring and coaching programs for current and future leaders within the congregations and administration of the Presbytery. The fourth goal is that by assessing people by achieved competencies rather than attained credentials (formal educational degrees), the program will aid in shifting the culture of the presbytery to value people for their callings and giftings rather than their ability to attain degrees.[39] The fifth goal is that the mentoring program will attain a level of formality and success to be the seed that helps transform attitudes towards commissioned pastors and their training throughout the

---

[38] *Book of Order: The Constitution of the Presbyterian Church (USA) Part II 2011-2013* (Louisville, KY: The Office of the General Assembly, 2014), 39.

[39] Schlosser-Hall, personal interview.

denomination so that every congregation would have the strong, stable leadership that it deserves.

Key Stakeholders

There are eight key stakeholders in the mentoring program. Corey Schlosser-Hall is the executive presbyter for the Presbytery of Northwest Coast and is the person with the most responsibility for the vision, leadership, and day-to-day administration of the presbytery. He primarily serves the mentoring program with his inspirational vision, cheerleading for the program at all levels, providing experience and insight in program design and function, and navigating the program through the processes of the presbytery.

Janice Smith is the Pastoral Associate for Village and Rural Ministries and is the commissioned pastor for Acme Presbyterian Church. She is responsible for the day-to-day operations of the mentoring program, identifying and recruiting potential commissioned pastors, designing and refining the processes for commissioned pastor training, and is the primary point person for commissioned pastors-in-training and commissioned pastors serving village and rural congregations.

Myself, who is the author of this project, serves as full-time pastor for Waterville Federated Church, a multidenominational congregation within the Village and Rural Ministries Cohort. He is responsible for designing the architecture of the program, strategic planning, program formalization, and the training and coaching of mentors.

The candidates who are or will seek to become commissioned pastors will have their personal and professional development as workers in God's Kingdom directly impacted by the success or failure of the mentoring program. They are responsible for

developing and fulfilling their development plans and faithfully exploring and living out

God's call for their lives and in their ministries.

The clergy serving as mentors have a stake in this project as they are sacrificing

their time, talent, and resources to mentor one or more commissioned pastors or

commissioned pastors-in-training. Each mentor has a passion for seeing Christ work in

the lives of others and a strong desire to be used by God to further the Church's mission

through developing commissioned pastors.

The congregations of the Village and Rural Ministries Cohort are stakeholders as

the success of this project has direct impact on the vitality and continued existence of

their congregation. They need strong leadership to survive and thrive. Without strong and

stable pastoral leadership, it is likely that many of these congregations will cease to exist

in the next five-to-ten years.

The commission on ministry and the executive board of the Presbytery of

Northwest Coast have vested interests in the success of this program as they are charged

with the care of congregations, pastoral leaders, and the presbytery's witness to Christ.

The commission on ministry is responsible for approving candidates entering the

commissioned pastor development process, approving their exit from the program and

commissioning as commissioned pastors, and have on-going responsibility for

commissioned pastors and their congregations. The executive board is responsible for the

overall vision and direction of the presbytery, funding the mentoring program,

supervising the staff, and ensuring the vitality of village and rural congregations. Finally,

the Presbytery of Northwest Coast is a key stakeholder as they ultimately approve the

budget for the presbytery and have a vested interest in ensuring that sixteen of their

congregations stay active and vital as some village and rural congregations are not simply the only Presbyterian church in the area but the only organized witness to Christ in those locations.

PART TWO

THEOLOGICAL REFLECTION

CHAPTER TWO

LITERATURE REVIEW

Establishing an effective mentoring program for the training of lay pastors using

clergy as mentors requires a strong programmatic design that takes into consideration the

professional and discipleship development of the mentee, the professional development

and resource constraints of the clergy mentors, the needs of the congregations they do or

will serve, and the supervisory and logistical considerations of the presbytery. Creating

and sustaining such a program requires drawing on resources from inside and outside of

the Church. This chapter explores books that address the training of lay pastors for

lifelong effectiveness through mentoring, the development of clergy mentors through

coaching, and turns to secular works to address designing and evaluating an effective

mentoring program.

Training Lay Pastors for Lifelong Effectiveness Through Mentoring

J. Robert Clinton and Richard W. Clinton provide a strong resource for the

Church with their work, *The Mentor Handbook: Detailed Guidelines and Helps for*

Christian Mentors and Mentorees. The aim of the book is to give frameworks and models

for mentoring so that the reader can be successful in a mentoring relationship. It starts

with locating mentoring within broad training categories and narrows to considerations of the mentoring relationship.

Their first task is to locate mentoring within the framework of training models. The Clintons identify three models under which a training program may fall: formal, non-formal, or informal.[1] The criteria they use for distinguishing the categories are the deliberateness of the training program, how the training is viewed by society, the manner and location in which it is delivered, the amount of time the training takes to complete, and the focus of the training.[2] Formal training is defined as a program located within an institution of higher education that confers a degree or certificate. Formal training is very deliberate, receives a high level of recognition in society, centralized by physical or online location, highly teacher directed, and occurs within a specific time framework. The focus of a formal training program may or may not relate to the future activities of the person being trained, which is reflected in less than half of seminary graduates pursuing full-time ministry.[3] Non-formal training is similar to formal training but is typically more specialized in its content, shorter in duration, and is best exemplified by workshops, seminars, and conferences.

Mentoring is located within the informal training model. Informal training is characterized by its adaptability to the needs of the learner, the individualization of the content, methods, and modes of delivery, using the world as its classroom, and its ability

---

[1] J. Robert Clinton and Richard W. Clinton, *The Mentor Handbook: Detailed Guidelines and Helps for Christian Mentors and Mentorees* (Altadena, CA: Barnabas Publishers, 1991), 1.3.

[2] Ibid.

[3] Michelle Boorstein. "Seminary Graduates Not Always Ministering from the Pulpit," *Washington Post*, May 17, 2013.

to focus all its attention directly to the main activities that the learner is preparing to master. Whereas formal and non-formal training models invariably teach students things they will not use in their future vocations, informal training can greatly reduce the likelihood of providing extraneous training because the training is molded by a master or mentor who is an experienced hand in the area that the trainee is seeking to master.

The Clintons define mentoring using four main components. First, mentoring is a relational experience consisting of the mentor and the mentee.[4] Second, it is a relationship in which the mentor has resources to transfer to empower the mentee such as wisdom, information, resources, sponsorship, counseling, and spiritual guidance.[5] Third, the resources are identified as a God-given mix of spiritual gifts and attitudes that enable them to bless the mentee.[6] Fourth, the resources are transferred at an empowering time to maximize the impact the mentee's development.[7] An example of timing is that the mentor might be able to give very detailed information and feedback on the finer points of advanced homiletics, but if such resources are transferred while the mentee is trying to craft her first sermon the resources will be of little use.

There are five dynamics underlying the effectiveness of a mentoring relationship. The first is the dynamic of attraction which serves to initiate and sustain interest in the mentoring process. The Clintons define attraction as "the natural tendency for a mentoree to move toward a mentor because there is something seen in the mentor's life that is

---

[4] Clinton and Clinton, *The Mentor Handbook,* 2.3.

[5] Ibid., 2.4.

[6] Ibid., 2.6.

[7] Ibid., 2.4.

compelling and suggests the possibility of help for the mentoree."[8] To wit, the mentee wants what the mentor seems to have to offer.

The second dynamic is the mentor-mentee relationship itself. An informal training system is personal and cannot survive if those involved do not get along and build a strong relationship.[9] The pair must build bonds of increasing trust if the relationship is going to increase in effectiveness in training the mentee. It is the nature of the relationship that will serve as the conduit for resource transfer.

The third dynamic is the responsiveness of the mentee to the offerings of the mentor. The mentoring relationship is not one of equals, it is set up so that the mentor can make deposits in the life of the mentee. The responsiveness of the mentee to those deposits will affect the efficacy of the relationship. If the mentee does not heed the counsel of the mentor eventually it no longer becomes productive to remain in the relationship.[10]

The fourth dynamic is accountability which "puts teeth" into the mentoring relationship.[11] The mentee must have the desire to respond positively to the mentor's guidance, but it is also crucial to have an accountability structure so that both parties know how each will follow through and the Clintons locate the responsibility for a strong accountability dynamic on the mentor.

---

[8] Ibid., 2.15.

[9] Ibid., 2.16.

[10] Ibid.

[11] Ibid., 2.18.

The fifth dynamic is empowerment and it is reinforced as the "basic goal of

mentoring."[12] It is listed in the dynamics so that the focus on empowerment will not be

lost because empowerment is the proof that the relationship is seeing practical results. If

the mentee is further developed in expected and unexpected ways through the mentoring

relationship, then the relationship may be marked as a success.

With the models, definition, and dynamics of mentoring broken down, the

Clintons define three categories of mentoring relationships and three examples within

each category. The three categories of mentoring are active, occasional, and passive and

each uses the five dynamics of mentoring in different ways or not at all.[13] Active

mentoring is on-going, intense, face-to-face mentoring such as discipling, spiritual

direction, or coaching. [14] Occasional mentoring relationships are shorter in duration and

less accountable, such as counselors, teachers, or sponsors. [15] A passive mentoring

relationship is one where the mentee receives mentor-type of deposits from someone they

have never met, whether contemporary or historical (such as a figure from the Bible).[16]

The type of mentoring occurring in the presbytery commissioned pastor mentoring

program is active mentoring that has components of discipling, directing, and coaching.

The Clintons also give some practical tips and hints for mentoring, but it is in

their categorizations and typologies that they make their greatest contribution to

---

[12] Ibid., 2.19.

[13] Ibid., 2.25.

[14] Ibid., 5.3.

[15] Ibid., 6.1.

[16] Ibid., 10.1.

understanding mentoring in a Christian context. Their work has shaped this project's approach concerning what mentoring is, how it fits into various training models, and how those models can be adapted for this project.

The Mentoring Church: How Pastors and Congregations Cultivate Leaders by Phil A. Newton gives a practical look at the biblical foundations, church history, theological rationales, and examples of mentoring systems. Newton's premise is that healthy churches need healthy leaders and no matter how much formal education a person receives it is "the life-on-life relationship of mentors with trainees centered in local communities of Christ-followers [that] remains the best way to shape a new generation of healthy Christian leaders."[17] Newton first sees this in the ministry of Jesus.

In Scripture, Jesus called the disciples to follow all of who he is, not merely his teachings or his lifestyle.[18] Jesus calls the disciples to be his followers so that they can learn and be empowered to do the same things that he does in teaching, healing, and working wonders. Jesus makes a special investment in the twelve disciples who will become apostles and keeps them especially close to his daily activities. Jesus inevitably sends the disciples out to try their hand at his ministry on their own. The Twelve are sent out into the mission field in Luke 9:1-11 and although they are only novices, he entrusts them with significant responsibilities in carrying forth his mission.[19] In Luke 10, Jesus

---

[17] Phil A. Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids, MI: Kregel Publications, 2017), 26.

[18] Ibid., 28.

[19] Ibid., 30.

sends out seventy-two other disciples on a similar missionary pursuit. Jesus places great

trust in his mentees to successfully employ what he has deposited into their lives.

While the narratives of Jesus' specific training practices are very brief in

Scripture, key items of Jesus' mentoring style can be readily found. Jesus served as an

example for what he wanted his disciples to do in the field. He did not expect them to do

anything that he had not already shown them or taught them and the primary way the

disciples were to go about their ministry was through relationships. Jesus did not build an

academy, he built a fellowship and he trained the disciples to do the same.[20] The

relationships were built on love and service, not demands for honor and fealty. Jesus

served his disciples and the disciples learned by his example that they were to proclaim

the Kingdom of God with humility and through service. Jesus knew that he would

ultimately serve humanity on the cross and he kept that cross in view for the disciples in

their ministry.[21]

Following the death and resurrection of Jesus, the Church began to develop

leaders within the context of community. Newton demonstrates through a close reading

of the Book of Acts that each of the early leaders, missionaries, and church planters had

to learn how to be a good worshipper and follower before they were entrusted to lead or

embark on their own God-given mission.[22] While Acts never lays out any kind of training

program, it is clear to Newton that each leader, whether Paul, Timothy, Aquila, Priscilla,

---

[20] Ibid., 34.

[21] Ibid., 35.

[22] Ibid., 43.

or the many church representatives in Acts 19 and 20, had to have received mentoring in sound doctrine, rudimentary ecclesiology, relationship building, and how to maintain the integrity of God's mission.[23]

There is evidence of the Apostle Paul's strong mentoring ministry in the pastoral epistles found in the New Testament. Paul trained Timothy and Titus thoroughly in what they were to do once they were sent out but did not leave them to their own devices once they were in the field. The epistles serve to remind and encourage his mentees in how to handle the issues that they face in their ministry. Newton breaks down Paul's instructions into five categories that he recommends to contemporary mentors: doctrine, polity, leadership, relationships, and pastoral instructions such as teaching, worship, the treatment of widows, and general conduct.[24] Newton draws out lessons from Paul's mentoring to commend eight different ways for putting Paul's mentoring model into practice today. He uses copious scriptural citations to reference examples where Paul used father-son language to deepen mentoring relationships, affirmed and encouraged his mentees, set an example to be followed, demonstrated a deep prayer life, gave his mentees specific charges, warned them of pitfalls, urged them to keep a Gospel focus, and made time to give personal advice and ask personal requests.[25]

---

[23] Ibid., 61.

[24] Ibid., 66-71.

[25] Ibid., 78-82.

Newton's theological rationale for why the local church is best equipped to train

Christian leaders rests on the uniqueness of the Church within the world.[26] All other

Christian organizations such as seminaries or parachurch organizations have their place,

but for Newton it is the Church alone that has its "foundation, design, pattern, and

mission set forth in the Scriptures" and can be the only bride of Jesus Christ.[27] The

theological argument then traces how the early apostles had the local church as the center

of their ministry and witness, exclusive of any other institution or model. It is an

argument for training occurring in the local church and not a theological rationale for

mentoring as the preferred training method. This is likely because the first half of the

book lays out the New Testament foundations for mentoring so effectively. Yet Newton's

"practical considerations" for training leaders in the local church can end up being

expressed by the notion that church leaders should train in the church because they will

serve the local church.[28] This inadvertently makes the argument that leaders should be

trained in the contexts in which they will eventually serve and not only the local church

which seems to be his strong implication.

Newton concludes the book with some considerations for mentors shaping

mentees through close, one-on-one, life-on-life mentoring. The considerations are a

mixture of tips from Newton's personal experiences in mentoring leaders such as the

need for sound biblical preaching and teaching to be modeled to combat fads and trends

---

[26] Newton never uses Church with a capital letter but always lower case. It is never mentioned if this is a stylistic or theological choice.

[27] Ibid., 116.

[28] Ibid., 126-130.

in ministry to tips based in Scripture such as giving mentees assignments to be completed.[29]

While the first two works in this section do a fantastic job of conveying the biblical foundations of mentoring and the different modes that mentoring can be engaged in and lived out, they do not address the character content that is essential for the contemporary mentee to develop into a strong leader. Samuel D. Rima's *Leading from the Inside Out: The Art of Self-Leadership* is a good source for addressing essential character skills leaders should attain.

Rima's thesis is that personal character is the foundation for of all effective leadership.[30] Personal character is the "integration of an individual's beliefs, values, and morals, which, taken as a whole, reveal the true nature of character of that individual."[31] A person who seeks to influence individuals and groups to grow and change needs to be a person who can lead their own self.[32] The characteristics that might give a person status as a great leader will soon unravel if the leader does not have a strong core of lived values.[33] Rima points out that "God places more value on the life of the leader than on his practice of leadership."[34] The fate of Eli and his house in 1 Samuel 2 is proof that God

---

[29] Ibid., 122-136.

[30] Samuel D. Rima, *Leading from the Inside Out: The Art of Self-Leadership* (Grand Rapids: Baker Books, 2000), chap. 1, Kindle.

[31] Ibid.

[32] Ibid.

[33] Ibid.

[34] Ibid.

will not leave people in leadership if they have sloppy personal lives. Public leadership is ultimately going to be a reflection of personal leadership.

Rima aims to provide encouragement and resources to equip leaders to master the art of self-leadership.[35] Most of the book is laid out so that each chapter has a discourse on a component of self-leadership and then a "self-leadership workshop" that provides assessments and planning tools for the reader to implement the content of the chapter. Personal values, calling, life goals, and life motivation form the core of self-leadership. Rima provides helpful tools in distinguishing between popular notions of those terms and how they are best defined and implemented for self-leadership. In describing values, he makes a sharp distinction between proclaimed values and lived values. Most of us claim to have values that we don't necessarily live out. There are many generic values that we know we ought to tell ourselves or others we hold dear, but so many of those values are never evidenced in our lives. In contrast, lived values can be seen when we look back at our lives and our decisions to see how we actually lived our lives. Many Christians would say they value grace, but for it to be a value of any consequence, they should be able to see grace embodied through their actions.

The material on calling is not innovative but makes the strong point that all Jesus followers receive a divine calling that is superior to any other calling and that this call from God may or may not be the focus of our employment.[36] A number of discernment activities are prescribed for discovering God's call which prove important for

---

[35] Ibid., chap. 2.

[36] Ibid., chap. 3.

44

determining life goals because "some goals are not realistic from a human perspective."[37] Goals put us into conflict with the status quo and helps us strategically plan to fulfill God's calling. Goals are initiatives we sense that we should strive to achieve. However, little action will be taken on even the most important of goals without motivation.

Life motivation is what gives self-knowledge the direction and energy to become effective self-leadership. Motivation is driven by our basic needs, psychological drives, willful desires, and significant beliefs and each must be considered to discover how likely we will be spurred to act on a personal or God-given initiative.[38] There are resources and exercises given for helping to determine motivation but they strive too hard to quantify something that is ineffable and conversation starters and prayer prompts might have been more useful. The first half of the book helpfully ends with the creation of a personal constitution which includes the individual's earlier work on values, calling, life goals, and life motivation. Drafting a personal constitution could be of significant value for developing commissioned pastors as it could be an excellent tool for self-reflection which then produces a document that can be referred to and updated throughout ministry service.

The second half of the book makes a transition to self-care as essential for the maintenance of self-leadership. The goal is to be aware of the need for self-care to maintain overall health which will enhance leadership. A lack of self-care leads to leadership failures and leadership failures find their beginning in spiritual neglect.[39]

---

[37] Ibid., chap. 4.

[38] Ibid.

[39] Ibid., chap. 5.

Practices for self-care are considered in four arenas: soul, physical, emotional, and intellectual. The genius of the second half of the book is not that it provides excellent insights on spiritual disciplines, exercising tips, mastering moods, or for staying intellectually curious, but that it provides discussions of all the areas of self-care in one place. Rima summarizes in a single-page topics that can consume a whole book, but for a person who may never have considered the topic, that page is essential. The biblical warrants and illustrations of the different areas of self-care ground the practices in Scripture and don't let the reader off the hook that biblical leaders did not engage in similar practices.

The book ends with a self-leadership action plan and a group discussion guide that is useful in training commissioned pastors. Rima did not write a book so that self-leadership could simply be thought about academically but writes with a style that opens the door for self-reflection and action. It gives teeth to the concepts of personal leadership that other books only reference in passing as though the content of self-leadership is self-evident. This is a resource that will continue to be used in helping leaders develop a strong character that will lead to effective leadership. Rima doesn't prescribe exactly what the reader's values need to be or precisely how a quiet time should be spent, but he builds the case through biblical examples and reflective activities that the work of self-leadership has common elements that the person who wants to be a great leader needs to consider and process. Becoming versed in the art of self-leadership is crucial to effective ministry leadership.

Coaching and Spiritually Feeding Mentors

This section presents two works useful for training mentors and framing the role and work of mentors from very different perspectives. *The COACH Model for Christian Leaders* will give mentors a model and tools for constructing excellent mentoring meetings (and gives the approach the mentoring ministry uses for training and supporting individual mentors). *Spiritual Mentoring: A Guide for Seeking and Giving Direction* eschews models and prescriptions for a general pathway and considerations that mentors should keep in mind.

Keith R. Anderson and Randy D. Reese approach mentoring through the eyes of spiritual directors in *Spiritual Mentoring: A Guide for Seeking and Giving Direction.* Individual identity is discovered in community and our spiritual formation into greater Christ-likeness must also happen face-to-face in the bonds of a caring community.[40] Spiritual formation is the education of the heart to follow Jesus and cannot truly be learned in a classroom lecture. The thesis of the book is that the education of the heart best occurs with the loving guidance of a mentor who can shepherd the mentee's heart closer to Christ.[41]

Spiritual Mentoring is structured using the five dynamics from *The Mentor Handbook* discussed above: attraction, relationship, responsiveness, accountability, and empowerment. Whereas *The Mentor Handbook* does a great job of discovering and describing these dynamics, *Spiritual Mentoring* gives them rootedness in Christian

---

[40] Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity, 1999), chap. 1, Kindle.

[41] Ibid., chap. 2.

spiritual practices and stays away from formulaic prescriptions for mentors. The goal of the mentor is "not to copy some perfect plan created by another but rather to discern wise pathways for the particular mentee."[42] Much like spiritual direction, the mentor must pay attention to the stories of the mentee and help them to recognize how God is active in their life to then assist in revealing the paths God may have planned.[43]

The unique approach of *Spiritual Mentoring* is encapsulated in the suggestion that mentoring is not about telling but is primarily about listening to the mentee and the Holy Spirit.[44] Most mentoring is categorized as having agendas driven by the mentors. The mentor has the greater knowledge of the field and where the mentee falls in their formation and so is the best one to lay out the course for mentoring conversations so that maximum learning can take place. While the authors acknowledge that there is time for instruction in the mentoring relationship it is not nearly as important as discerning and recognizing where God is active in the heart of the mentee. Mentors are to be on the lookout for signals of the mentee's intimacy with God, their identity in God, and their sense of voice in the Kingdom.[45] Finding these signals cannot be well-planned for or fit on a timeline.

Spiritual mentoring is a slow process and the time within the process is what cultivates the spiritual life of the mentee and nourishes their soul. Few, if any, barbeque

---

[42] Ibid.

[43] Ibid.

[44] Ibid., chap. 1.

[45] Ibid.

restaurants advertise that their process for preparing barbequed meat is fast and efficient. It is the slow process of exposing the meat to low heat and smoke that develops the meat's rich and unique flavor. Quick spiritual mentoring is likely to produce souls that are still raw or that are burned from being flashed with insight that is not properly attuned to the soul.

After defining how spiritual mentoring is unique, the book then applies the five dynamics of mentoring to the concept of spiritual mentoring. A valuable contribution of the book is the historical and contemporary illustrations it gives of each dynamic and practical illustrations of how the dynamic can be expressed in spiritual mentoring.

Highlighting one of the dynamics of mentoring as illustrated by Anderson and Reese will serve as an example of how all the dynamics are treated. Attraction in mentoring is easy enough to describe: a potential mentee is attracted to some quality, skill, position, or the way of life of the potential mentor and wants to pursue a mentoring relationship in the hopes of being empowered in the same direction. The chapter starts with an illustration taken from the lives of Bernard of Clairvaux and William of Saint-Thierry.[46] William became so in awe of Bernard's way of life that he writes that if he could have been granted one wish it would have been to be Bernard's personal servant so that he could always be near the monk he so greatly admired.[47] The authors do an excellent job of lifting up the fact that not everyone who is called to be a mentor is a titan in the history of the Church like Bernard. There is not one mold for being a mentor, they

---

[46] This illustration is close to my heart as I have done extensive previous work on Bernard of Clairvaux.

[47] Anderson and Reese, *Spiritual Mentoring*, chap. 3, Kindle.

come from all walks of life, personalities, and characteristics.[48] God uses people of various gifts to speak into the lives of others at specific times and a key is to identify when those individuals should get together.

The chapter progresses to a substantial analysis of the life of St. Augustine and jars the reader away from the practical. The analysis starts with a brief history of Augustine's life and the experience that led to his conversion to Christianity. There is then a hard turn towards the story behind Augustine's famous dictum for mentors to attract mentees by their way of life. While the narrative is interesting, it gives too much history to make the point that the people best in position to be effective mentors are the ones whose lives are speaking boldly after the ways of Christ.

The final section of the chapter returns to the practicalities of initiating a mentoring relationship with concise examples and is peppered with questions for reflection. The section helps readers locate the role their personal story can play in mentoring relationships and how honesty and boldness in sharing helps communicate the attractiveness of our way of life warts and all.[49] Once a mentoring relationship is forming, the authors suggest that the mentor and mentee establish a covenant to establish the rules of the road for how they will proceed and give helpful questions to consider that could be easily transformed into a template.[50] A quick overview of professional boundaries rounds out the chapter.

---

[48] Ibid.

[49] Ibid.

[50] Ibid.

By moving between illustrations and practical suggestions, the authors create space for the mentor to own and adapt the material. The book does an excellent job of guiding the mentor towards pathways for reflection on the five dynamics of mentoring that can then form the core of a mentoring practice. The questions, guides, and templates in the book are adaptable for use in training mentors individually or in groups because they are flexible and open-ended. The authors provide strong guidance to mentors without dictating methods or advocating rigid formulas.

In contrast, *The COACH Model for Christian Leaders* by Keith E. Webb is focused on a specific method for conducting coaching conversations. Webb defines coaching as an "ongoing intentional conversation that empowers a person or group to fully live out God's calling."[51] This is striking like the definition of mentoring that has been employed in this paper. The key difference is that it is not the mentor who is empowering the person, but the conversation. The agenda of a mentoring conversation is expected to be as driven and controlled by the mentor as the mentor chooses, but in a coaching conversation it is the coachee who drives the agenda with the coach productively shepherding the conversation towards clarity and next steps. The coach does not deposit resources or solve problems like a mentor but guides the coachee on a process of discovery and discernment so the coachee can act. It is the coach's ability to guide the process that is their greatest contribution to the coachee.[52]

---

[51] Keith E. Webb, *The COACH Model for Christian Leaders* (Active Results, 2004), 28.

[52] Ibid., 36.

Webb offers The COACH Model for coaching conversations to give a framework for coaches to unlock clarity in their coachees. The acronym stands for connect, outcome, awareness, course, and highlights and serves as the structure for each coaching conversation.[53] By employing each step sequentially, the coach will be able to guide the coachee through a process from agreeing to the topic of the conversation and the desired outcome to establishing a course of action for the coachee implement in the coming days.

The model opens with Connect which has two main parts. The first is to establish a connection with the coachee to build trust whether the coach and coachee have just met or have been in a coaching relationship for years. Productive relationships are built upon trust and no matter the state of the relationship we need to break the ice each time to re-establish and be reminded of our bonds. Even conversations that are often perfunctory, like at the supermarket check-out, still include greetings and pleasantries. Conversations that go immediately to the business at hand are often perceived as rude and trust-breaking. Spending a few moments to connect on a life-to-life level will grow trust and lead to better coaching conversations.

The second aspect of Connect is following up on action steps from previous coaching.[54] After the initial conversation, every coaching conversation should have action steps that the coach should follow-up to aid in accountability. It is the coachee's responsibility to act upon the steps they generated and agreed to complete before the subsequent coaching conversation, so this isn't a test so much as a way to gauge the

---

[53] Ibid., 43.

[54] Ibid., 53.

coachee's progress and help them address any unforeseen barriers that may be preventing them from completing action steps. The coachee's responses might lead to further issues that could be addressed.

The second part of the model is Outcome. Discerning and agreeing on the desired outcome of the coaching conversation helps keep the conversation focused and intentional by getting the coach and coachee on the same page and helps the coach measure the conversation against the intended outcome.[55] The outcome will need to be something that can both parties believe can be achieved within the space of a single coaching conversation. If the desired outcome appears to need more time than is available, then it is essential to more narrowly focus the conversation so that the outcome can be attained.

In a mentoring conversation, the mentor will have great sway over the outcome of a mentoring conversation because the mentor has the desired resources to deposit and will likely have a strong idea of how to execute the transfer of resources. In coaching, the coach guides the coachee to deeply reflect on the issues at hand to arrive at an outcome that reflects where they want to go with the leading of the Holy Spirit. The coachee drives the agenda and the coach offers open-ended questions to help define the agenda, keep it within the parameters of one coaching conversation, and to ensure the coach is on the same page as the coachee.[56] As with the rest of this practically-oriented book, Webb gives sample coaching questions and several examples of mock coaching conversations

---

[55] Ibid., 56.

[56] Ibid., 59.

to illustrate the ways that coaches can help coachees explore and clarify the desired outcome.

The third part of the model is Awareness. Awareness is the meat of the coaching conversation and likely where the most time will be spent. The coach facilitates a dialogue using open, coachee-focused questions that generate perspective, discoveries, and insights that unlock more options for action.[57] Webb helpfully contrasts information with perspective. We are often prone to assuming that the more information that we have the better decision we are likely to make. Our current era has shown us that instant access to mountains of information is not all that is required to make good decisions. Coaching guides the coachee in gaining new perspectives to expand the way they approach life situations.[58]

The method that the coach uses to help the coachee gain new perspective and awareness is to ask powerful questions. The questions should be directed at benefiting the coachee, forward-focused, and helps the coachee build upon what they already possess. Coaches ask powerful questions by avoiding questions that will primarily benefit their own knowledge of a situation and instead focus on how the coachee can process the situation. A coach does not need to know the details of a conflict to effectively coach the person who wants a pathway to resolving the conflict. Many professional helping relationships focus on the history of the person being helped to diagnose problems to correct future action. Since the coach does not provide solutions it is unproductive to

---

[57] Ibid., 71.

[58] Ibid., 76.

know all the background and the coach can focus on future-oriented, forward-focused questions.[59] Finally, a powerful question avoids explicit or implicit value judgements on the part of the coach and asks questions that help the coachee build upon where they are currently so they can get to where they want to go.[60]

The second "C" in the COACH model stands for Course (of action). The point of coaching is not simply to process and gain new perspective but to turn new understanding into new action. Webb points out that setting the course can be self-evident if the right work has been done in the awareness phase. [61] Each coaching session should produce one or two action steps that can be achieved by the next coaching session. Since coaching might occur once or twice per month, attention needs to be taken that action steps are not too big to complete. Focus needs to be maintained on the steps being concrete actions and not an individual time of further processing. The best action steps are doable within the given timeframe, build the capacity of the coachee, and propel them towards their goal.[62]

A chief responsibility of the coach in this phase is to help the coachee generate several specific options for action steps before settling on the one or two the coachee will implement. The coach should not generate or evaluate options but help the coachee to come up with multiple ideas and do their own evaluation. Once the action steps are decided the coach can help the coachee consider if the action steps are properly sized and manageable. Even an action step that seems simple and straightforward on the surface

---

[59] Ibid., 79.

[60] Ibid., 81.

[61] Ibid., 95.

[62] Ibid., 99.

can have several components. For instance, "write this week's sermon-based devotional for the Sunday bulletin" might seem simple enough. However, it can be broken down into further steps such as ensuring the sermon is done, researching, praying, consulting colleagues, and ensuring it fits within the allotted space. If there are significant or unforeseen barriers in any of these smaller steps, the whole action step could be thwarted. It is the coach's role to help the coachee think through the manageability of the action step.[63] If the action steps are done properly, the coachee will move forward and have a quick update to give the coach during the Connect time at the next coaching conversation.

The final piece of the model is Highlights and is used for wrapping up the conversation. The coachee is given the space to give a summary of what has been gained through the conversation.[64] A challenge with this phase of the conversation is that it is not intended to return to the Awareness phase for more exploring and processing but is meant to capture the gist of the conversation in a sentence or two. The role of the coach is to shepherd the coachee to a kind of tagline that summarizes the learning gained from the conversation which helps the coachee keep the clarity gained and gives the coach insight as to how the coachee interprets the session.

The COACH Model is a solid paradigm for coaching that is expressed elegantly and effectively. The book has dozens of examples and sample coaching conversations that help the reader put the theories into action. It is a useful resource for have used this

---

[63] Ibid., 107.

[64] Ibid., 122.

model in my own coaching, mentoring, and ministering and is empowering for coach and coachee. The model is simple enough that people who need tools to lead a good conversation in an informal coaching or mentoring relationship can grab onto the principles, yet the model contains enough depth for the seasoned practitioner.

Designing and Evaluating Effective Mentoring Programs

Jenn Labin offers a wonderful resource for designing and implementing mentoring programs with her book, *Mentoring Programs That Work*. The value of mentoring is often not questioned, but failed execution of mentoring programs leads to organizations not using mentoring for training and development as they could. Mentoring programs often fail because they are poorly aligned to organizational objectives, the mentors do not have the skills or training to be valuable to mentees, there is no one at the higher levels of the organization to champion the program, or because the programs are not adequately designed to be sustainable and grow.[65] The book aims to provide a model and practical solutions that will eliminate these barriers.

The model for designing an effective and sustainable model is called the AXLES model and the book describes each element of the model in detail. AXLES stands for align, experience, launch, effectiveness, and support.[66] Each piece of the model will be briefly described.

---

[65] Jenn Labin, *Mentoring Programs That Work* (Alexandria, VA: Association for Talent Development Press, 2017), chap. 2, Kindle.

[66] Ibid., chap. 2.

In designing and executive a mentoring program, the first and most important consideration that will lead to the longevity of the program is whether it aligns with the goals and expectations of the stakeholders within the organization. It is therefore crucial to have stakeholders on the ground floor of the program design process.[67] There needs to be agreement on what mentoring is, why it is important to the organization, the intended outcomes of the program, and what success looks like before further design can occur. These can then be summed up in a mentoring program purpose statement.[68]

Once the foundational purposes of the mentoring program are established, the mentoring experience can be designed. Labin suggests that there are five design decisions that need to be made in designing the experience: designing the structure (e.g. one-on-one, reverse, group, mentor-led, or peer-led mentoring), designing the schedule (e.g. time-limited based on the calendar, ongoing, or tied to a program cycle), how mentors and mentees will be matched (e.g. self-selection, mentor selection, stakeholder selection) how mentees will participate (i.e. how they enter the program, exit the program, and what is expected of them)[69], and how the mentors will participate (with the same criteria that applies to the mentees). After this is complete, the launching phase can be considered. This element of the design considers how the program will initially launch, how it will continue to launch sustainably, and how to setup communications with stakeholders and participants before, during, and after the program launch.[70] Labin gives detailed templates

---

[67] Ibid.

[68] Ibid.

[69] Ibid., chap. 3.

[70] Ibid., chap. 4.

for deciding what stakeholders need, how the program will be communicated, and sample agendas of a launch event.

With the program designed and launched, it is time for the mentoring to occur. It is outside the scope of the book to describe good mentoring practices in any detail since the book is focused on program design, but Labin gives a simple and useful explanation of how to use the New World Kirkpatrick Model, which is discussed below, to evaluate a mentoring program. The Kirkpatrick model can offer more information than might be needed for a small mentoring program, so the tips for using the model for evaluating a mentoring program is very helpful.

The last piece of the model is designing systems to support the participants. In this chapter, Labin gives detailed instructions on how to onboard new mentors within an organization and a framework for offering training. The resource materials in this chapter are particularly useful for setting up a mentoring program. There is a mentoring program welcome guide, a first meeting guide, mentor and mentee job descriptions, conversation starters, and ideas for mentor community gatherings.[71] All of the resources are scalable and offer just the right number of specifics to guide the designer but not be overly prescriptive.

The AXLES Model for mentor program design is comprehensive while remaining approachable. The model can be used to design a budding program with a handful of participants or implemented in a large business. The book will not teach anyone how to

---

[71] Ibid., chap. 5.

be a good mentor, and that is not the point, but it does groundbreaking work in helping non-professional trainers design, implement, and evaluate a mentoring program that is setup for success.

Kirkpatrick's Four Levels of Training Evaluation by James D. Kirkpatrick and Wendy Kayser Kirkpatrick is a valuable resource for evaluating training programs such as the commissioned pastor mentoring program. Three reasons are given for evaluating a training program, "to improve the program… to maximize transfer of learning to behavior and subsequent organizational results… [and] to demonstrate the value of training to the organization."[72] Effectively evaluating the learning gained in a training program focuses the training by keeping it learner-oriented and demonstrates the value of the program to organizational stakeholders.

For a training program to be effective, the learning that occurs in training must transfer to action in the tasks and roles of the learner.[73] In the case of the mentoring program, what the future commissioned pastor learns through mentoring should be implemented in the ministry setting and lead to the commissioned pastor being a more effective ministry leader. Learning that is not implemented is training time that is wasted.

The Kirkpatrick model for evaluating the effectiveness of a training program is broken into four levels that build upon each other. The levels are reaction, learning,

---

[72] James D. Kirkpatrick and Wendy Kayser Kirkpatrick, *Kirkpatrick's Four Levels of Training Evaluation* (Alexandria, VA: Association for Talent Development Press, 2016), chap. 2, Kindle.

[73] Ibid.

behavior, and results.[74] They are described in reverse because level four is the big-picture goal of the training program and there is only one level four result.[75]

The ultimate focus and goal of the training is to get to the singular level four organizational goal and this is level four evaluation. For instance, the goal of a seminary might be to "produce graduates who are prepared for excellence in the church, academia, and world." This goal would encapsulate what the seminary's primary job is and the specific training program (a preaching seminar, for example) would be evaluated against how well it fulfills the level four goal. Leading indicators, such as student success or job placement, would be measured to see to what degree the training program is benefiting the organization's achievement of the goal.[76]

For the training to assist in achieving the organizational, level four goal, the behavior of those being trained needs to change when they are in their role. Level three of the model assesses to what degree the in-role behavior of the trainee has been modified so that the level four goal can be achieved.[77] The training needs to identify a few key behaviors that will have to be implemented to bring about the desired outcome. Using the preaching seminar at the seminary, the level three behaviors that might need to occur so that students become good preachers and thus prepared for excellence in the local church could be performing exegesis in the original texts, not reading off a transcript, and

---

[74] Ibid.

[75] Ibid.

[76] Ibid.

[77] Ibid.

ensuring the sermon is between 20-25 minutes. The training program would then create a system to "reinforce, monitor, encourage, and reward performance" of the behaviors identified for success.[78] The Kirkpatrick model stresses that most of the learning that shapes job performance happens on the job, so in our preaching example there would need to be a system to follow-up with students in the pulpit.

Level two assesses how much of the intended knowledge, skills, attitude, confidence, and commitment trainees acquire through the training.[79] Have the trainees walked away from the training with the ability and mental framework to implement the learning? Level one gauges the trainee's reaction to the training process itself and whether the trainees perceive it as relevant to their jobs.[80] Level one evaluates the trainee's satisfaction with the training, their level of engagement, and the training's relevance to their role.

In generating a plan to evaluate a training program, three phases of the training program need to be considered: planning, execution, and demonstration of value. The planning phase includes defining the program outcomes and success factors (level four), identifying needed behaviors (level three), and designing the evaluation tools to be used (levels one and two). The execution phase is preparing trainees for the training event, the training event itself, and then the system to follow up with the trainees after the training event has occurred.[81] Demonstrating value are the artifacts and reports generated after the

---

[78] Ibid.

[79] Ibid.

[80] Ibid.

[81] Ibid., chap. 3

62

training is complete that can be given to stakeholders to share the value added towards the organization's level four goal. In the case of the preaching seminar, quantitative and qualitative data could be gathered and interpreted to give a report to the seminary's president and trustees on the effectiveness of the seminar in producing strong preachers who are prepared for excellence in the church.

Chapter 10 is on the basics of creating evaluation tools for those who might not have any experience. The goal is to help non-statisticians create tools that can provide credible data.[82] The chapter begins with considering why the evaluation is being done and simple questions to consider ensuring that the tool is not too long, cumbersome, or difficult to complete. Examples of several different evaluation scales are offered and helpfully critiqued so that the designer does not fall into common traps.

The final part of the book is invaluable as it contains five detailed, chapter-long case studies of different types of organizations and training programs. Although none of the case studies closely match the nature of this project, they each contain valuable information and considerations for transferring knowledge to other projects. Each contains descriptions of the intended outcomes for the four levels, stakeholder expectations, evaluation methods, actual evaluation tools used, key findings and results, success stories, and an analysis of barriers.

This book is a complete resource for evaluating any kind of training program. The reader can engage each chapter and section of material to the degree that the training evaluation project calls for and find useful information without sifting through unwanted

---

[82] Ibid., chap. 10.

technical information. Ministry training programs would be greatly aided by employing

the Kirkpatrick training evaluation model.

CHAPTER THREE

A THEOLOGY FOR TRAINING NEW LAY PASTORS THROUGH MENTORING

Training a person to become an effective pastoral presence in the life of a congregation through mentoring calls for a theology that expresses God's working throughout the person's lifetime to continually develop and transform the person for God's sovereign purposes. God invests in a person's leadership over their lifetime and this chapter finds its theological roots in leadership emergence theory. Through this paradigm, the nature of a biblical leader will be defined with a special emphasis on influence and relationships. Leadership development will be presented as a lifelong cultivation by God using the example of Joseph from Genesis. Lessons will be drawn from three great mentors in the New Testament: Jesus, Barnabas, and Paul. The Reformed theological tradition will be briefly engaged with a look at the theological concept of the priesthood of all believers and how the Presbyterian Church (USA) seeks to embody this concept in its polity as it relates to lay pastors. The chapter will conclude with key theological principles for developing a new network for training lay pastors through mentoring.

God's Shaping Work Throughout Our Lifetimes

The work of God occurs throughout our lifetimes and Scripture proclaims that God knows and works in us before we were formed in the womb (Jer 1:4-5, Eph 1:4, and Is 49:1). God shapes us into who we are called to be from before our birth and destines us for God's Kingdom purposes (Rom 8:29). This work from time immemorial means that God is our first and chief mentor. God works through Jesus Christ in the power of the Holy Spirit in us and in the lives of those who will shape us over our lifetimes. Like any other mentor, but superior to any other mentor, God has empowering resources to deposit into the mentee at critical moments for maximum development and Kingdom effectiveness. God does not invest in sporadic spurts but continually throughout the lives of those God has called into leadership. This leadership is evidenced in God's work in developing leaders reflected in biblical texts and continues to be the means God uses to develop leaders today.

God develops people into biblical leaders for God's Kingdom purposes. Clinton defines a biblical leader as a "person with God-given capacity and God-given responsibility to influence a specific group of God's people toward his purposes for the group."[1] God has given the biblical leader capacities for leadership and has placed a specific responsibility on the leader to shepherd a revealed set of people. The biblical leader is designated by God to take the group (or an individual) from their present circumstances into a future that is increasingly aligned with God's purposes through a process of growth and transformation.

---

[1] J. Robert Clinton. *Making of a Leader,* 217.

The biblical leader shepherds the processes of growth and transformation through influence. John C. Maxwell echoes this by defining leadership simply as "influence – nothing more, nothing less."[2] The core of the leader's function is to influence people to grow or change from one paradigm to another and an effective leader is one "who can influence individuals and organizations in such a compelling way that they are willing to change existing paradigms."[3] These descriptions of leadership have no basis in organizational position or institutional power and authority. Biblical leaders have the capacity to lead regardless, and perhaps despite, any formal authoritative role over an individual or group. Instead, we see that influence is relational. The biblical leader initiates change in others by leading through relational influence based upon gifts and qualities that God has developed in the leader throughout the leader's lifetime for effectiveness in the mission put before the leader. [4] This lifelong process is God's mentoring activity. God uses people, events, and circumstances to shape the leader and this is the heart of leadership emergence theory.

Leadership emergence theory, as developed by Clinton, is concerned with how the biblical leader's influence is cultivated throughout the leader's lifetime.[5] Leadership emergence theory demonstrates that becoming a person of greater influence is a process that is alive and takes place throughout our lifetimes in organic ways analogous to natural

---

[2] John C. Maxwell, *Christianity Today,* "Leadership is Influence: Nothing More, Nothing Less." https://www.christianitytoday.com/pastors/2007/july-online-only/090905.html (accessed January 23, 2019).

[3] Rima, *Leading from the Inside Out,* chap. 1.

[4] Terry Walling. *Stuck!: Navigating Life and Leadership Transitions* (Chico, CA: Leader Breakthru, 2015) chap. 16. Kindle.

[5] Clinton, *Making of a Leader*, 22.

growth: it has its springs of quick growth, its summers of splendor, its autumns of

pruning, and its harsh winters to endure. The developmental tasks encompass all of life

from the seeming insignificance of Brother Lawrence washing the pots and pans to the

apparent grandeur of speaking provocatively before thousands.[6] The emergence of a

leader generally follows a lifelong timeline which can be broken down into five phases:

sovereign foundations, inner-life growth, ministry maturing, life maturing, and

convergence.[7]

The sovereign foundations of a person's life are laid before the person is born. No

one chooses where, when, or to whom they were born, these decisions find their root in

the sovereignty of God. The sovereign foundations phase runs through emerging

adulthood as the person has people, places, circumstances, and events that shape who

they are to become as adults. Looking back at this early phase of life, the leader can see

how God used these conditions to form them and come to embrace a sovereign mindset

that sees that God is active in forming the purposes of a life as it fits into the overarching

narrative of God's redeeming plans.[8] The role of a formal and informal mentors such as

parents, teachers, coaches, friends, and pastors, are crucial to guiding the development of

the young person.

---

[6] Terry Walling, et al. *Awakening: Awakening to the Call of God* (Chico, CA: Leader Breakthru, 2014), chap. 2. Kindle.

[7] Clinton, *Making of a Leader*, 28.

[8] Alan Roxburgh and Fred Romanuk *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, John Wiley & Sons, 2006), chap. 5. Kindle.

The biblical patriarch Joseph has sovereign foundations in an intriguing family chosen by God to bless the world.[9] Joseph is the first child of his father's more beloved wife, Rachel, and is the most favored of Joseph's twelve sons. He becomes increasingly unpopular with his brothers when Joseph gains a reputation as a tattler and his father gives him a special robe. He is so unpopular that while still in his teens, Joseph's brothers conspire to murder him but instead throw him in a pit and abandon him. The early shaping of Joseph and the direction his early life took set the foundations for his emerging characteristics of endurance, cunning, reconciling, and a dreamer and interpreter.[10]

The second phase is Inner-Life Growth. This is a time of testing that may start in emerging adulthood and last through the early years of adulthood. Leadership development in this phase is about intentionally seeking to grow in relationship with God through prayer, discerning the will of God, understanding what God is communicating, and obeying the communicated will of God.[11] The leader is given provisional but growing responsibilities in God's Kingdom for leadership in formal or informal ministries. The primary focus of development is not on the budding leader's ability to influence others towards change, but leadership experiences are used to refine and train the leader's inner life towards greater fidelity to God.[12] The experiences are used by God to garner and gauge the response of the leader with an aim of helping the leader to learn

---

[9] For more on the story of Joseph's family, see Genesis 27-36.

[10] J. Robert Clinton. *Joseph: Destined to Rule.* (Altadena, CA: Barnabas Publishers, 1985), 15.

[11] Clinton, *Making of a Leader*, 52.

[12] Ibid., 27.

valuable lessons for the road ahead with the consequence of not learning the lesson being a repeat of the topic. The leader must respond positively to God's shaping work and can, at least temporarily, thwart God's shaping activity. Mentors are crucial in helping a young leader patiently process their experiences so that they can allow God to slowly develop them into a person of greater influence.

An archetypal example of the Inner-Life Growth phase happens to Joseph after he is rescued from the pit and sold into slavery in Egypt. Joseph is quickly put in charge of the affairs of Potiphar, a powerful and prominent man. Potiphar's wife tries repeatedly to seduce Joseph. Joseph rebuffs her advances and she becomes enraged and falsely accuses Joseph of rape. Potiphar feels he has little recourse but to imprison Joseph. Joseph has been falsely convicted because he was obeying God's moral laws. He becomes a model prisoner and is put in charge of the affairs of the prison and assists his fellow inmates (Gen 39-40). Joseph responds to hardship with integrity and faithfulness to the ways of God.

Ministry Maturing is the third phase of the leader emergence timeline. God is still primarily working on the inner life and nature of the leader and is gently pushing the leader to experiment with his or her own giftedness for ministry and leadership. God continues to develop the leader through formal and informal training (this phase is a key opening for developing the practice of creating and maintaining vocational mentoring relationships), heightens the influence of the leader through greater and deeper relationships, and pushes for more careful discernment of opportunities and challenges.[13]

---

[13] Ibid., 68.

A concern in this phase is that the leader becomes too frustrated with inner life work and wants to see marvelous fruits in the lives of others because of his or her influence. However, God's primary concern is to see if the leader will lead out of who God has shaped the leader to be. The challenge is to lead in alignment with God's calling and not lead out of what the leader dreams up. Mentors can play a crucial role in helping the leader maintain a sense of what is to come, clarify the unique gifts and gift mix of the leader, and guide the leader in making the most out of the opportunities placed before the leader.

Joseph learns to use God's gifts of administration and dream interpretation to begin to fulfill God's call on his life. He interprets the dreams of two fellow prisoners with integrity and forthrightness: the interpretations are that one will live and one will be executed. He remains patient and persistent after the freed prisoner who he helped forgets about Joseph's plight for two years and he remains imprisoned. In Genesis 41, when he gets a chance to use his gifts to obtain his freedom and fulfill his calling, he has the character and wherewithal to interpret Pharaoh's dreams (though the interpretation is a mix of good news and bad news). Upon the successful interpretation, Pharaoh puts Joseph in charge of the internal affairs of his whole empire, allowing Joseph to use his gift of administration. These experiences help Joseph to clarify his unique role in the Kingdom of God. When Joseph is called upon to interpret dreams, God seems to be walking right alongside him and this sense of alignment is a key marker in moving from Ministry Maturing to Life Maturing.[14]

---

[14] Terry Walling. "Lecture Year One, Day Three." Lecture, Fuller Theological Seminary, Pasadena, CA, August 12, 2015.

In phase four, Life Maturing, the leader is identifying and homing in on the gifts the leader has for ministry that are most satisfying, create the most personal and leadership impact, and harvests fruit for the Kingdom. Ministry comes out of a sense of who the leader is and not something that is constantly being strained to accomplish. A deep, intimate relationship with God becomes more important than "success" in ministry and the leader finds that communion with God leads to the success that God is interested in producing in ministry. God becomes more and more likely to use the leader's gifts and the very nature of the leader's life to influence others and that this influence is enhanced through the establishment of clear priorities for investing time, energy, talent, and resources.[15] It is here that people often abandon the need for a mentor, but a mentor with a coaching approach can greatly aid the leader in maximizing impact and enhancing the leader's inner health and balance.

Joseph experiences Life Maturing in his administration of the empire and navigation of crises, but Joseph ministers out of who God has called him to be through the process of reconciling with his brothers when they come to Egypt for food during a time of famine. Joseph employs his father's talents for cunning and trickery but eventually puts them to God's reconciling purposes by welcoming them into the land and providing for their needs. Joseph's maturity in his gifts and influence lead to the fulfillment of God's sovereign purposes (Gen 42-47).

The final phase, Convergence, is where all the dross is burned off and the gold of the leader's life remains. It is the leader's time of maximum impact and often occurs

---

[15] Clinton, *Making of a Leader*, 27.

outside the bounds of a vocational role or authority structure. The leader's character, temperament, gifts, experience, and skills come into sharpest focus for continued transformation into Christ-likeness and deep influence for God. Life and ministry are at their most mature and fruitful simultaneously. A mentor is especially crucial as a sounding board and reality check to help the leader continue to finish well.

Joseph's most prominent time of convergence does not gather much attention in the biblical narrative but is seen as he continues to work through Jacob's death and into the last stages of his own life for the reconciliation, peace, and harmony of his extended family. While we don't see the direct role of mentors in Joseph's life evinced in the biblical text, we see that Joseph remains close to God as God shapes his life for maximum Kingdom effectiveness. God mentors Joseph into the person God needs Joseph to become in God's redemptive work. No leader, not even Joseph, is born complete. God invests and develops leaders throughout their lifetimes and uses formal and informal mentors to shape leaders.

Three Great Mentors in the New Testament

This section will briefly explore the mentoring ministries of three significant figures in the New Testament: Jesus, Barnabas, and Paul. These three men had gifts and resources to deposit in other so that they could bear fruit for the Kingdom of God and they took the ministry of developing others seriously and joyously. While each figure has a rich and nuanced mentoring ministry, two different key components of each of their mentoring ministry will be highlighted to view the diversity of mentoring within the New Testament. Paul was a prolific teacher and counselor of those he was mentoring.

Barnabas had tremendous skill in linking people together for Kingdom effectiveness and provided a healthy model for his mentees to imitate. Jesus discipled his mentees (the apostles and disciples) through sustained direct contact and employing an action-reflection model of ministry assignments.

Discussing the mentoring ministry of Jesus can quickly become an issue of missing the forest for the trees. There is sometimes lament that the New Testament, and particularly the Gospels, do not go to greater lengths to describe how Jesus mentored his disciples, yet the whole of Jesus' ministry was mentoring and preparing his disciples for ministry. Jesus did not call disciples simply to follow his teachings and life habits like many ancient and contemporary masters but called disciples to radically follow him so that their relationship with him was supreme to everything else in life.[16] Jesus was a discipler. Discipling is an intensive, relational mentoring process "in which a more experienced follower of Christ shares with a new believer the commitment, understanding, and basic skills necessary to know and obey Jesus Christ as Lord."[17] Obviously, no one is in a better position to do this than Jesus himself. Throughout Jesus' ministry, his disciples stayed close by his side through every moment of life, so much so that when Jesus gets up early to go to a deserted place to pray the disciples search eagerly for him (κατεδίωξεν in Mk 1:36).[18] Already early in Jesus' ministry, the disciples follow

---

[16] Newton, *The Mentoring Church,* 27.

[17] Paul D. Stanley and J. Robert Clinton. *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), chap. 3. Kindle.

[18] Albert L Lukaszewski, and Mark Dubis. *The Lexham Syntactic Greek New Testament: Expansions and Annotations.* Logos Bible Software, 2009.

him so closely that his absence in the early morning is cause for concern and for a search party to be formed.

The disciples patterned their lives after the life of Jesus and "saw his miraculous works, heard his preaching of the kingdom of God, listened to him pray, and watched how he lived."[19] Through these experiences, Jesus created a learning community where the disciples could witness and discuss with their mentor the ways in which he wanted their lives to be shaped for the mission of proclaiming the Good News.[20] We have a window into this pattern of witnessing and debriefing in Matthew 13. Jesus teaches the crowd in parables and Matthew records Jesus giving the parable of the sower. After sharing a few more parables, Jesus leaves the crowd and returns to a house. The disciples came to him and asked for an explanation of the parable, which he provides. He then asks in verse 51 if they have understood his explanation and they respond in the affirmative. Jesus teaches publicly in parables, provides more detail to his disciples, and then confirms that they understand his parables and the explanation with a debriefing session.

Jesus uses an action-reflection model to disciple his close followers. In the above example, the action is the witnessing and receiving of teaching and the reflection is the debriefing. Jesus teaches so that the disciples have the knowledge of his ways and how the Kingdom of God works in the world and form eyes to see the world as Jesus sees the world. The disciples would have also learned how to love, serve, and interact with the public as Jesus did. Their formation wasn't simply content driven but was animated in

---

[19] Newton, *The Mentoring Church,* 29.

[20] Reggie McNeal*, Practicing Greatness*: *Seven Disciplines of Extraordinary Spiritual Leaders* (San Francisco: Josey-Bass, 2006), chap. 3. Kindle.

modeling and conducting themselves in the patterns of Jesus. To put these lessons into practice, Jesus sends his disciples to do ministry tasks in an action-reflection model. The best examples we have of this occurs in Luke chapters 9 and 10.

In Luke 9:1-11, Jesus sends the twelve disciples out to the surrounding area to heal and proclaim the Good News. Four mentoring lessons can be gained from this passage. First, Jesus entrusts the disciples with his message and power to go to the surrounding communities without him. Mentors must be willing to trust their mentees and give them real tasks in order to train and form them. Second, Jesus gives them detailed instructions on how to live while on this mission so that they can learn dependence on the provision of God the Father, which they will need in their future ministry.[21] Mentors need to provide clear parameters for tasks so that mentees know if they are fulfilling expectations while they are engaged in the task. Third, the disciples return after their mission and give Jesus an account of everything they had done. Mentors need to create times of debriefing and reflection for the mentor and mentee to process the experience and draw out key lessons. Fourth, Jesus took the disciples and went to a place where they could have privacy and rest. For mentees to successfully learn from their experiences, mentors need to create patterns of rejuvenation and renewal for their mentees before they engage in the next active task.

In Luke 10:1-24, Jesus sends out the Seventy on a similar mission journey. While many of the same features and lessons are present in this second sending, four unique lessons on mentoring can be highlighted. First, Jesus sends out the Seventy in pairs.

---

[21] Newton, *The Mentoring Church,* 30.

Mentors should give special attention to ensuring that mentees are not left on an island to take on leadership tasks but find mentees partners to share the joys and burdens of ministry with colleagues. Second, Jesus highlights the need for prayer throughout the journey. Mentors need to remain conscious of the spiritual lives of their mentees and the guide them in practices that will keep them healthy as they take on more responsibility for ministry and leadership. Third, Jesus is clear that he is sending them out as lambs to the wolves. Mentors can provide accurate forecasting of the challenges that lie ahead for their mentees and do not need to always shelter mentees from the occasionally brutal realities of ministry and leadership.[22] Fourth, Jesus responds to the joy of the Seventy with affirmation and joy. Mentors need to be cautious about always finding things that could have gone better and must be sure to celebrate successes and sharing the enthusiasm of their mentees.

These are brief examples of the mentoring ministry of Jesus. Looking at the Gospels with an eye towards Jesus as a mentor it is possible to find a mentoring lesson in each passage and this is a key takeaway for mentors who seek to disciple and shape the lives of developing leaders: Jesus always has something new to reveal to us about how to shape our lives and the lives of others for Kingdom service. While less well known than either Jesus or Paul, Barnabas provides key lessons in mentoring through his ministry of linking and imitation modeling.

Barnabas is introduced in Acts 4:36-37 and immediately his gifts for his future mentoring ministry are apparent as the apostles gave him the name Barnabas, meaning

---

[22] Ibid., 31

"son of encouragement." Encouragement will be one of Barnabas' key functions as a mentor and leader in the early church. This gift for encouragement undergirds his mentoring functions of imitation modeling and linking.

Barnabas was perhaps a natural linker given his background. He was a Levite from Cyprus who moved to Jerusalem. As a Levite in the Diaspora, it is presumable that he was raised with a strict and deep sense of the Jewish tradition in both Hebrew and Greek. On Cyprus, which had recently come under Roman control, he would have had exposure to Roman culture and pagan religions. Barnabas arrives in Jerusalem as a person likely adept at navigating different cultures, religions, and people groups and finding success. He was truly a cross-cultural person.

The most prominent example of Barnabas linking one person or group to another person or group is Barnabas' role in introducing Paul to the apostles and winning him a place in the ministry of the apostles. Acts 9 recounts the dramatic conversion of Saul (Paul) from an aggressive persecutor of the followers of Jesus to a preacher of Jesus as the Son of God. The Jewish people in Damascus plotted to kill him but Paul escapes to Jerusalem. The disciples are understandably wary of accepting him into the fold given his history, but Barnabas sees potential in Paul and takes him to the apostles, testifies on his behalf, and the apostles and disciples accept Paul into the ministry. We don't know what Barnabas saw in Paul that caused him to stand up for him, but we know that Barnabas must have had significant influence with the community due to his way of life, ministry, and judgment to be highly influential in sponsoring the man who would arguably become

Christ's greatest messenger.[23] Barnabas put his reputation on the line to link Paul to the Jesus community in Jerusalem.

Barnabas had the resources of reputation and diverse relationships and he employed these to move Paul from being a feared outsider to gradually being accepted as a great apostle in the name of Christ. Barnabas linked his new mentee to powerful resources to get Paul from one place in ministry to another and this is a key function of a linking mentor.[24] While mentors are often thought of as imparting knowledge and shepherding development with one-on-one relationships, a mentor can also deposit key resources into a mentee by using their network to advance the development of the mentee by connecting them with people who may have important resources to advance the leadership and ministry of the mentee. These resources could include introductions to a new organization, person, or group, introducing the mentee to a new opportunity, and strengthening the network of the mentee for future ministry.[25]

The second aspect of Barnabas' mentoring ministry to be highlighted here is his manner of imitation modeling and co-ministering. Acts 12 and 13 consistently list Barnabas before Saul/Paul in their ministry work and Acts 13:1 lists Barnabas first and Saul last in a list of five prophets and teachers. From this it is fair to infer that Barnabas was more prominent than Paul in their ministry together at this point.[26] Barnabas seems

---

[23] Ibid, 44.

[24] Clinton, *Mentor Handbook*, 8-10.

[25] Stanley and Clinton, *Connecting*, chap. eight.

[26] Bobby Clinton and Laura Raab, *Barnabas*: *Encourage Exhorter,* (Altadena, CA: Barnabas, 1997), 29.

eager to take Paul along as his mentee so that Paul can learn how to effectively preach, teach, and lead disciples. By working alongside Barnabas, Paul can model his own ministry after Barnabas and be shaped by the lessons he takes both from Barnabas' ministry and his lifestyle.

This might seem an easy and common way of mentoring, but it is not without its risks. The mentor puts his or her own reputation and ministry on the line by entrusting key ministry tasks to the mentee. Conversely, the mentor should be prepared for the mentee to surpass the mentor and show potential to have greater influence and authority than the mentor. This happens to Barnabas in his mentoring of Paul. Paul goes on to become far more influential and powerful than Barnabas, but Barnabas does not react jealously or try to keep Paul down so his own ministry will be more authoritative, but transitions to a place of less authority and influence.[27] Barnabas, a person of prayer, fasting, and devotion to seeking the leading of God, gracefully transitions from the role of mentor and person of greater influence, to a person of lesser influence so that Paul and his ministry could be lifted up. Barnabas hands off the baton of leadership to Paul so that Paul can run with it to new frontiers in ministry. By the end of Acts 13, Paul's name comes first and Barnabas is not mentioned by name each time.

By gracefully relinquishing primary leadership, Barnabas gives an important example to contemporary mentors about developing mentees to their greatest effectiveness. If mentors are only willing to see their mentees develop to the level of the mentor, then ministry and leadership are not advanced but are, at best, merely

---

[27] Ibid., 57.

80

maintained. Barnabas is given his name because of his role as an encourager and he demonstrates encouragement by spurring Paul on to greater ministry and leadership influence than Barnabas himself ever enjoyed. Mentors should be cheerleaders of mentee's developing effectiveness through their unique gifts and be looking to the horizon of God's plans for where the mentee will thrive. This can be especially important when a mentee might have made a rash decision.

Potentially in reaction to Paul's ascendance into greater leadership, John Mark moves away from the group in Acts 13 and returns to Jerusalem. The reason that Mark left the group is not delineated, but Paul later makes a case against including Mark on a missionary journey in Acts 15 because Mark had left their work earlier. Barnabas puts his reputation on the line again by modeling grace, linking, and encouragement, in deciding to part with Paul's mission so that he could personally invest in Mark by taking him to Cyprus (Acts 15:36-41). Barnabas did not let Mark's earlier decision permanently exclude him from being included in the work of Christ and made a special point of investing in him when others chose to exclude him. Mentors have a powerful role in running to mentees when they are discouraged, downhearted, or wayward. A great mentor can look to the example of Barnabas and take risks to continue investing in those who God has or may have appointed to important ministry and leadership.

The last New Testament mentor to be briefly explored is the Apostle Paul. The two key attributes of Paul's mentoring ministry that deserve attention are his roles as a teacher and a counselor. Paul's mentoring ministry is most richly demonstrated in his letters to Timothy and Titus. Paul had already trained both men for missionary and pastoral work and so in the scriptural letters to both men, Paul reinforces previous

teaching by relating the teaching to the practical situations his mentees face and providing wise counsel to guide them as they navigate situations in their ministries.[28] For the sake of brevity and clarity, the letters to Timothy will receive focus here.

Paul's genius as a teaching mentor in the pastoral epistles is his consistent connecting of the desired practices of the church with theology. In 1 Timothy 3:14-16, Paul states that he is writing to Timothy so that he would have knowledge of how to behave in the "household of God" with the implication that as he is a leader of the household that he would be demonstrating these behaviors to his brothers and sisters in the faith. Paul immediately connects what will be practical instructions in the letter with a poetic expression of the Gospel in v. 16. The theological rationale for what Paul says is never far from the practical instruction he gives to his mentees.

Paul gives a rich illustration of connecting practical teaching to theological instruction in 1 Timothy 4. The goal seems to be to consistently connect what are immediate concerns for Timothy in his ministry to the deeper theological roots of Paul's counsel so that Timothy will be able to increasingly make these connections himself and realize that this isn't simply situational advice but that there are transferable pastoral and theological concepts that Timothy will be able to apply to his maturing ministry in the years to come. 1 Timothy 4 starts with Paul giving Timothy a clear warning about how some will depart from the true expression of faith in Jesus and cites examples of teachers who forbid marriage and the consumption of certain types of foods for practicing a holy life. Paul counters with an argument stemming from the theology of creation that God

---

[28] Newton, *The Mentoring Church,* 66.

made marriage and food and that both should be received with thanksgiving. Paul

transitions in v. 6 to encourage Timothy that if he presents this argument to those in his

charge that he will be a good servant of Christ and that Timothy and those with him

should seek to train themselves in godliness in every way (v. 8). The chapter closes with

Paul giving instructions on what Timothy should do in setting an example and the public

practices he should undertake and then encourages Timothy that he should not be made to

feel bad because he is young but that his gifts for ministry were given by God and

confirmed by the council of elders.

This chapter contains concise theological teaching, practical advice, and

encouragement from a mentor to a mentee in a way that can be immediately employed

within the mentee's context but will also be relevant to Timothy as he continues in

ministry (as it is to the Church two millennia later). Contemporary mentors can glean a

great deal from Paul's method of teaching his mentor from a distance. Mentors should be

looking to weave the practical with the theological and doxological in their mentoring.

Mentors can drift too far in only offering practical, solutions-oriented teaching that can be

so specific to the present situation that the mentee cannot connect the teaching to their

larger practice of ministry, how God is working, or the theological connections or

implications of the practical teaching. Mentors also need to be cautious of only providing

theological teachings that don't offer the mentee insight into the current situation. If the

theological teaching cannot readily connect with how the mentee needs to practice

ministry, the teaching might be disregarded as too abstract.[29]

---

[29] Stanley and Clinton, *Connecting*, chap. eight.

Paul's mentoring ministry with Timothy moves between the boundaries of teaching and counseling. Paul's method of concretely teaching theological concepts using practical considerations often takes the form of providing advice and perspective to Timothy that gives Timothy new insight on himself, others, and his circumstances and this is a form of counseling.[30] In Paul's method of mentoring, there is not a great deal of difference between teaching and counseling, but the key difference is the directness of the advice Paul gives Timothy. Paul likely intends for Timothy to follow all his counsel, but Paul is more pointed at certain junctures with what he is advising Timothy to do. In 2 Timothy, Paul gives Timothy advice and warnings concerning the importance of speaking and living the message of the Gospel of Jesus Christ clearly and plainly so that what has been entrusted to Timothy will be preserved and the message of God will spread through Timothy's teaching. Paul writes to Timothy in chapter two that he will need to share in suffering as a good soldier for Jesus and reminds Timothy of how he himself has and continues to suffer for Christ. Then Paul becomes very specific in his advice to Timothy with how to deal with his flock and those that oppose him. 2 Timothy 2:14-19 contains specific advice about not quarreling about words, avoiding irreverent babble, and names two people who are engaging in this type of behavior and false teaching. The advice is pointed, direct, difficult to misunderstand, but also harder to generalize. Paul counters this at the end of the chapter with instructions on how Timothy should live his live and conduct his ministry which provides the positive instruction not only to oppose

---

[30] Ibid., chap. 6.

those who disagree with what Timothy is teaching but how to counter their teaching and way of life with his own way of life (2 Tm 2:22-26).

Paul's counseling seems to take inspiration from Proverbs 15:23, which says that it is wonderful to say the right thing at the right time. His advice is practical, timely, and clear. While much of the mentoring process can be practiced as a coaching process of leading the mentee to new avenues of discovery, Paul reminds us that there is still a season for a seasoned mentor to speak directly and forcefully into the life of a mentee. Contemporary mentors should employ this aspect of Paul's mentoring ministry with caution as mentors can easily slip into the mode of being overly directive and take on patterns commanding and controlling the mentee's ministry practice. Given that caution, mentors sometimes need to speak forcefully into mentee's lives to help prevent mentees from unintentionally making major mistakes that could have a severe impact on their lives and ministries.[31] Contemporary mentors will also be well served by following the pattern of Paul in following strong advice with strong affirmation. After giving his strong counsel in 2 Timothy 2, Paul follows that with an affirmation in 2 Timothy 3:10 that Timothy had done a good job following Paul's example.

This section has examined the mentoring ministries of Jesus, Barnabas, and Paul by highlighting two aspects of each great mentor's ministry with their mentees. These three mentors used their gifts to develop their mentees over time to bear greater and richer fruit for the Kingdom of God. Each mentor used their knowledge of the Kingdom of God to make deposits into the lives of their mentees so that the mentees would see the

---

[31] Newton, *The Mentoring Church,* 80.

fullness of the message of God and engage in ministry that would deposit this knowledge

and way of life in those put in their charge. This tradition of mentoring the next

generation in the ways of Jesus and the Kingdom of God continues today and finds

expression in the theological category of the priesthood of all believers.

The Priesthood of All Believes and the Presbyterian Tradition

God raises up God's people for the mission of the Kingdom of God from all

corners of the world, all walks of life, and throughout the history and journey of the

Church Universal. The priesthood of all believers embraces that each person chosen by

God to call upon Jesus as Lord has direct access to the divine without further human

mediation and as a member of the priesthood has been gifted with a ministry for the

world in the name of Christ.[32] Those committed to the Reformed tradition see the roots of

the priesthood of all believers burrowed deeply in Scripture and expressed at the outset of

the Reformation.

The elect are privileged to be a special people of God's choosing and especially

loved by God. Uche Anizor cites Exodus 19:5-6 to show that although all of creation

belongs to God that God purposefully chooses some for special blessing to create a

priesthood.[33] This choice of God is by divine grace and not human will or achievement.[34]

---

[32] John H. Leith, *Introduction to the Reformed Tradition* (Atlanta: John Knox, 1977), 23.

[33] Uche Anizor, *Kings and Priests*: *Scripture's Theological Account of Its Readers* (Eugene, OR: Pickwick, 2014), 177.

[34] John Calvin, *Institutes of the Christian Religion: In Two Volumes* (Philadelphia: Westminster/John Knox, 1960), 934.

The priesthood of those who believe are not chosen as isolated individuals, but both in Israel and the Church are gathered in community.[35] This chosen community is wrapped up in God's love not simply to receive God's love for its own benefit but that having received God's special blessings they are elected and called to a mission to proclaim the judgment and salvation of God. This mission is not left to the few who hold special title or rank but the many who have been chosen by God and call on Jesus as Lord.[36] The priesthood of all believers is found in faith and expressed in call to go forth in the name of Christ, the chief royal priest.

The priesthood of all believers lifts two trends that have an impact on the training of lay pastors. First, the priesthood of all believers is a radically egalitarian community that does not recognize rank and belongs to all. Jesus Christ is the chief priest and all his followers are members of the priesthood. There are no gradations in membership. The early church reflects this concept. Although different Christians were called to different roles, no role was held as more important than another even if some had authority over others. The non-institutional nature of the early Church eschewed rank and the privileges intendent to it. [37] The Second Helvetic Confession reinforces the non-hierarchical nature of the ministry of the church in the early days of the Reformation era, proclaiming that Jesus himself did not appoint any priests but called all to take up his cross and follow.[38]

---

[35] Ibid., 179.

[36] Uche Anizor and Hank Voss, *Representing Christ: A Vision for the Priesthood of All Believers* (Downers Grove, IL: InterVarsity Press Academic, 2016), 55.

[37] Paul F. Goetting, *Members are Ministers: The Vocation of All Believers* (Eugene, OR: Cascade, 2012), 22.

[38] *The Book of Confessions: The Constitution of the Presbyterian Church (USA), Part I* (Louisville: The Office of the General Assembly, 2007), 92.

In the context of contemporary ministry, although some in the Presbyterian

tradition are called pastors, teaching elders, ruling elders, or deacons, their ministry

should not be looked upon as higher or more important than the ministry of any other

member, but simply that they are recognized as being given a particular set of tasks in

ministry to execute on behalf of the church.[39] Sadly, it does not take long in a

contemporary Presbyterian congregation to notice that those with certain offices and titles

are held in higher regard. Presbyterians can forget that they "belong to a communion of

saints, not a hierarchical order in heaven but a community of the dead and the living, the

number of which is known only to God."[40] The polity of the Presbyterian church

mandates the parity of clergy and non-clergy members for the leadership of

congregations and the denomination.[41] The witness of the Reformed tradition is

strengthened when members and congregations hold themselves and one another in

equality before God.

When Presbyterians neglect the full impact of the priesthood of all believers and

how the denomination is constructed for ordered egalitarianism, they do damage to the

witness of lay pastors as lay pastors can be seen as "less than a real pastor."[42] If members

had a stronger sense that the ministry of the church belongs to all in the congregation,

they would have a deeper appreciation for how lay pastors are called to serve in ministry

---

[39] *The Book of Order: The Constitution of the Presbyterian Church (USA), Part II, 2015-2017* (Louisville: The Office of the General Assembly, 2015), 25.

[40] James H. Smylie, *A Brief History of the Presbyterians* (Louisville: Geneva Press, 1996), 23.

[41] Ibid., 24.

[42] Smith, personal interview.

in patterns equal to, not in competition with and inferior to, the clergy.[43] Each member of the priesthood of all believers is called to live a life that makes spiritual sacrifices to the Lord and each must make those sacrifices as they are called.[44] When we fully embrace this as Presbyterians, we will go further in unlocking the gifts that God has deposited in the lives of our fellow priesthood members and the Church will produce a greater harvest. Jesus commissioned people for ministry in different ways for different seasons and when Presbyterians can see that people can be called to pastoral ministry who were not called to the clergy ordination process, the possibilities for the Kingdom to flourish will be enhanced.[45]

The second trend highlighted by the theological commitment to the priesthood of all believers is an enhanced sense of individual accountability and calling. Each person following Christ is made a part of a communal royal priesthood and yet each person is called to row his or her boat in the direction of the coxswain's (Jesus') calling.[46] The royal priesthood is called in the direction of fulfilling Jesus' Great Commandment and Great Commission, but each member will live into them in a different way based upon God's leading and shaping.

The priesthood of all believers means that no institution and no priest (thought of in the historically Roman Catholic sense) can answer to the Triune God on an individual

---

[43] Goetting, *Members are Ministers,* 34.

[44] Anizor and Voss, *Representing Christ,* 56.

[45] Goetting, *Members are Ministers,* p. 24

[46] *The Book of Confessions*, 92.

89

believer's behalf for their faith commitments or what they have done with what God has entrusted them with for doing ministry.[47] The life of a member of the priesthood of all believers is not divided between the sacred and the secular, ministry work and non-ministry work, public witness and private action, but is one, unified life lived in and for the world in the loving presence of the Triune God. All members of the Body of Christ embody the work of the Church Universal in the name of Jesus in all that they do and all of who they are as God's children.[48]

The early Calvinists used their understanding of the priesthood of all believers and how it unified the life of the individual believer to transform society by increasing access to information and education[49] so that all could be informed about Scripture, God, and their responsibilities in God's Kingdom, and allowed for people to move between occupations as people's interests changed and their skills developed (novel concepts in 16th-century Europe).[50] Contemporary Presbyterians would do well to remember and celebrate that their forebears initiated and fought for greater access to education at all times of life and the ability to change occupations as they sensed they were called. All the members of the initial cohort training to by lay pastors through this project are career-changers or people who are taking on greater ministry responsibility while maintaining a primary career and require consistent access to information and education and the

---

[47] Leith, *Introduction to the Reformed Tradition,* 116.

[48] Goetting, *Members are Ministers,* 14.

[49] This encompasses education in all its forms, including mentoring, and not simply formal education.

[50] Smylie, *A Brief History of the Presbyterians,* 26.

90

freedom to pursue a new vocational call in the middle of life. They sense a call to

ministry and have made sacrifices to alter their lives and vocations according to God's

calling.[51]

The priesthood of all believers gives each person who calls upon Jesus as Lord a

mission in the Kingdom of God and the means to fulfill that mission. The work of the

Church Universal is given to all her members without regard to rank, education, or

position, but belongs to every believer. The priesthood of all believers calls upon each

person to make spiritual sacrifices to fulfill the eschatological mission of Jesus and opens

the doors for each person to engage in ministry as he or she is called. While Presbyterians

have struggled to see each other as being equal in their calling to ministry, the theological

heritage and structure of the denomination continue to open doors for each member to

explore how they are being led to fulfill the mission of the Triune God.

Key Theological Principles for the Development of a Mentoring Network

The key theological principles for the development and implementation of a

sustainable mentoring network to train new lay pastors run along the themes of this

chapter. The chapter started by developing the theme that God develops people

throughout their lifetimes, showed that God develops people in Scripture through

mentoring, and that this development is enhanced by broadening the scope of who is

---

[51] The Reformed understanding of the priesthood of all believers supports and enhances an expanded theology of calling beyond what was available before the Reformation and continuing to today, but exploring this in detail is outside the scope of the current work.

called to ministry service by looking at the theological category of the priesthood of all believers specifically within the Presbyterian tradition.

The understanding of these themes can be enhanced by looking at the themes in reverse. The priesthood of all believers gives a needed corrective to the all too common assumption by Jesus followers that only some are called to do ministry and that we give these people titles. The only title necessary for service to God's Kingdom in the name of Jesus Christ is "follower of Jesus." All the followers of Jesus are part of the priesthood, have access to God the Father through Jesus Christ, and are called to devote their lives in being and action to the service of God. As all Christians are equal under the banner of the Lord they are all eligible and called to be developed through mentoring just as so many major figures in Scripture were developed.

Mentoring is not reserved for the famous figures of Scripture but is a tried and true method lived out over the whole witness of Scripture and the Church Universal for developing emerging leaders because mentoring relationships are open to all. The biblical witness shows that God calls seasoned leaders to take budding leaders under their wing to deposit knowledge, skills, and resources at critical junctures to act as a catalyst in the young leader's development. The mentoring relationship takes many forms making it accessible to everyone. From a congregant being discipled by their pastor and meeting for an hour each week to a person picking up the Bible and being mentored by experiences of a biblical figure, the ground for developing mentoring relationships is fertile.

Since ministry is open and called forth from all followers of Jesus over the whole of their discipleship and mentoring relationships are accessible to all at any time, it follows that God acts to develop Jesus followers throughout their lifetimes. If we are still

alive, God has a plan for us to be a witness to Jesus Christ on this earth. God does not look for Jesus' disciples to stagnate but deposits key people, events, and circumstances that they may continue to respond to the leading of the Holy Spirit and bear fruit. God chooses people to be followers of Jesus Christ, gives them membership into the priesthood of all believers, puts mentoring relationships in their lives to develop them as disciples and leaders, and develops them to glorify God throughout their lifetimes.

This is the pattern that God has taken to develop those who have been called to be developed as commissioned pastors through this mentoring ministry in the Presbytery of Northwest Coast. God has placed a calling on their lives to follow Jesus Christ as their Lord and Savior and given them membership into the priesthood of all believers. Before entering this mentoring ministry, God has given them various mentors to deposit resources in their lives so they would develop into leaders of increasing influence in their congregations and communities. Now God is calling them forward to be developed throughout the rest of their lives for greater service to the Church Universal by becoming commissioned pastors.

It remains equally fruitful to remember that the flow of this chapter highlights the themes in a way that will be beneficial for the development of the program and in the lives of the lay pastors being developed, as well. God does indeed work to develop the people who have been called in Christ throughout their lifetimes, mentoring is a key way that God uses to develop people, and that God is developing these leaders within the framework of the priesthood of all believers to have an influence in their congregations without regard to rank or status.

The themes of lifelong development, the rich tapestry of mentoring relationships in Scripture, and the theological category of the priesthood of all believers in the Presbyterian tradition will theologically undergird the mentoring ministry and this project.

PART THREE

MINISTRY PRACTICE

CHAPTER FOUR

MINISTRY PLAN

This chapter will develop a ministry plan for initiating a mentoring ministry for the training of new lay pastors using clergy as mentors. The theological implications for training new lay pastors through mentoring will be explored as the program impacts the pastor training process, the lives and ministries of the mentors and mentees, the reshaping of the role and place of the lay pastor in the congregation and the presbytery, and how congregations view lay pastors. The goals of the mentoring ministry will be discussed as they will serve as the guideposts for creating the ministry plan. The chapter will conclude with the content of the ministry plan. The ministry plan will work to enhance, formalize, and chart a course for the implementation of the mentoring program that builds upon the nascent ministry with an eye to establishing a sustainable ministry within the presbytery which can one day serve as a model for other ministries within the presbytery and presbyteries throughout the denomination.

**Theological and Ministry Implications for Training New Lay Pastors
Through Mentoring**

The mentoring program seeks to transform the way that pastors are trained to serve congregations in the presbytery and the theological and ministerial implications of this are that the program takes a more dynamic view of a person's talents and giftedness for ministry, eschews the traditional clergy training model which is based on credentialing, seeks to form long-term bonds between mentor and mentee that will bear spiritual fruit, and recruits candidates for pastoral ministry who are local to the congregation in which they will serve. While Paul and the other missionaries of the New Testament founded congregations throughout the Mediterranean and Near East, they did not settle in any of them or bring in outsiders to be a long-term pastoral presence for those congregations, but rather sought to train and build up indigenous leaders to lead the congregation. The training that the apostles provided was not in schools but was mentoring future leaders on the job and amid their congregational leadership. This project intends to follow this early pattern.

In contrast, to serve a church as a pastor who is also a clergyperson, the Presbyterian Church (USA) requires that person to be a member of a PC(USA) congregation, be active in congregational ministry for at least six months, gain approval of the congregation's session, be enrolled by the presbytery as an inquirer, be approved by the presbytery to become a candidate (the inquirer and candidate phases must last a total of at least two years with at least one year being enrolled as a candidate), be under the regular supervision of the presbytery, complete an undergraduate degree, complete a graduate degree (usually a Masters of Divinity) with a breadth of courses acceptable to

the presbytery, pass denominational exams, fulfill other requirements the presbytery lays out such as units of Clinical Pastoral Education, receive a call to ministry from a congregation, and be examined by the presbytery of the calling congregation.[1] If a person senses God's call to become a clergyperson in the PC(USA) and does not meet any of those requirements at the outset, it is reasonable to assume that it will take the person at least seven years to complete all those requirements.

The mentoring program flips this calculation on its head. Instead of the extensive series of hoops that need to be jumped through to complete the clergy ordination process illustrated above, the mentoring program seeks to assess where a potential candidate is in their relationship with Christ, experience in ministry serving congregations (typically in a volunteer capacity), and sense of calling through a self-assessment, reference checks, and a series of interviews meant to be the beginning of an on-going conversation with the congregation, session, presbytery and mentoring staff, and presbytery committees. If the person enters the mentoring program, they will then develop an individualized development plan in concert with their mentor and the presbytery to demonstrate their current competencies, identify potential gaps in the minimum knowledge and experience necessary to be an effective commissioned pastor (CP), identify and plan for continued growth, and learn the habits necessary to be a lifelong learner. When the CP candidate[2] is deemed by themselves, their mentor, and the presbytery to have achieved the required competency to be an effective commissioned pastor, they may then be commissioned to

---

[1] *Book of Order*, 34-35.

[2] This use of the term "candidate" should not be confused with the candidacy phase of the clergy ordination process outlined above.

serve a congregation. This process is expected to typically take nine months to two years to complete based upon the amount of work the candidate needs to do to achieve competency benchmarks and the amount of time the candidate can commit to achieving those benchmarks. The mentoring program is designed to get effective commissioned pastors into congregations based upon their demonstrated competencies and not their attained credentials such as formal degrees.

A key difference between a clergyperson and a commissioned pastor in the PC(USA) is the degree of independence each has in the practice of their profession. Upon completing the clergy ordination process, clergy are colloquially seen as independent practitioners akin to a physician or attorney. The clergyperson is accountable to the presbytery in which they serve, but a clergyperson receives minimal supervision from the presbytery unless there is a crisis and can choose to seek a call anywhere in the denomination as they sense God's leading. A commissioned pastor will never be an independent practitioner because as long as they are serving as a CP they will have a clergyperson as their direct supervisor and typically have greater accountability to the committees of the presbytery.[3] A commissioned pastor is not free to seek pastoral employment outside of the congregation(s) they have been commissioned to serve and they are only considered a CP as long as they are active in that service.

Because commissioned pastors are required to have a clergyperson acting as their supervisor for the duration of their commissioned ministry, it opens an avenue for the development of a rich relationship between the CP and the supervisor. The mentoring

---

[3] *Book of Order*, 39.

program seeks to capitalize on this required relationship by initiating the mentoring and supervising relationship at the outset of a person's journey to becoming a CP. Many presbyteries train future CPs through a series of classroom-based modules and limited field experiences and only assign a supervisor after the candidate is approved to be commissioned.[4] By starting the supervising relationship as an explicit mentoring relationship at the beginning of the journey, this program will help candidates form a deep bond with a seasoned pastor, receive training that is relevant to their ministry context, and be uniquely formed in their personal character and walk with Christ. While the clergyperson will always be their supervisor, the hope is that over the years the relationship will blossom from mentoring to coaching to a spiritual friendship where life shapes life and ministry shapes ministry. This relationship will enrich both the clergyperson and the CP and be a beacon for how close bonds can be formed in ministry within the bounds of the presbytery so that the relationship produces sweeter fruit than the notion of the clergyperson as independent practitioner or CP as one needing close, command and control supervision. This ministry hopes that spiritual friendships form between mentor and mentee so that as a deepening relationship forms their lives and ministry are sharpened as iron sharpens iron (Prv 27:17).

The mentoring program is designed to reproduce the types of ministry training relationships explored in chapter three after the ministries of Jesus, Barnabas, and Paul. Each New Testament mentor had unique strengths, experiences, and outlooks that they used to seek to build up the Kingdom of God as they mentored those who would come

---

[4] Smith, *Iron Sharpens Iron,* 2.

into leadership after them. Clergy mentors are encouraged to mentor commissioned pastors through their gifts, experiences, and worldviews so that the CP will have a guide, resource, and loving shepherd along their journey to and through commissioned ministry.

In seeking to form this long-term relationship between commissioned pastor and clergyperson, the program also hopes that the relationship between the CP and the congregation will be long and fruitful. Since numerically growing churches tend to have pastoral relationships longer than four years, the program aims for CPs to be seen not as a temporary fix until the church can afford a clergyperson or until the congregation dwindles and dies, but as the long-term plan God has for their congregation and community. By raising up CPs from within the congregation they will serve and providing them with continuing personal and professional support throughout their ministry, the mentoring program hopes that congregations (and the presbytery as a whole) will see CPs as a valuable member of the priesthood of all believers called by God for pastoral service who has been gifted by the Holy Spirit with the gifts and talents necessary to shepherd Christ's people to deepening discipleship. The presbytery's renewed investment in the development of commissioned pastors with a new model and the commitment of substantial resources should signal to congregations which could benefit from the ministry of a CP that the presbytery sees God's leading in this process and that a new day is dawning for the ministries of these congregations. The presence of a CP as the pastoral leader is not a sign of weakness but the best long-term, sustainable solution to the pastoral needs of the congregation. When the congregation sees that God has raised up one of their own to be the pastoral leader it may give the congregation a

renewed sense of God's work in their own development as disciples and leaders for the Triune God.

Ministry Plan Goals

The vision of the mentoring program is to consistently produce capable commissioned pastors to serve congregations within the Presbytery of Northwest Coast so that every congregation has strong, stable leadership. Chapter one provided five programmatic and system-level goals that will support the sustainability and flourishing of the mentoring program while also providing useful knowledge for the presbytery to develop in other areas. The five goals are to create a comprehensive intake and assessment framework for CP candidates that will have transferability to presbytery-wide leadership development, create effective pathways for training and supporting mentors, track the success of the mentoring program so that mentoring and coaching may be used more widely in the presbytery, shifting attitudes in congregations and the presbytery to value achieved competencies in their pastoral leaders and not only attained credentials, and formalize the mentoring program to the extent that it can be reproduced and transform approaches to CPs and their training on a denomination-wide scale.

Most of those goals will take years to achieve. For the purposes of this project, three goals have been created that can be assessed within a 12-month time frame and support the key components of the program and lead to the attainment of the five larger goals. The three goals of this project are to effectively train individuals to be successful commissioned pastors, train clergy to be effective mentors, and to establish the mentoring ministry so that it is sustainable and reproducible.

The first and most important goal is to effectively and efficiently train individuals to be successful commissioned pastors. To effectively train lay pastors, the program must produce the expected result in the life and ministry of the commissioned pastor. There are expected results and areas of continuing conversation that should be witnessed and tended to on a regular basis. The commissioned pastor should have an adequate and growing knowledge and capability in the following presbytery-mandated areas: Old and New Testament, pastoral care, worship, teaching, preaching, Reformed theology and sacraments, Presbyterian polity, and missional thinking and leadership.[5] Development in these areas is continually addressed in the CPs development plan. The CP should be a person of character who can provide strong self-leadership because their congregational leadership will reflect their ability to lead themselves.[6] The CP needs to continue to develop their ability to live with a sovereign mindset, understand their unique calling, commit to lifelong learning, be mentored and mentor others, and open their lives for repeated times of personal renewal.[7] Learning in these leadership and personal development areas will be primarily addressed and assessed in dialogue with the mentor and presbytery.

The mentoring program is designed to efficiently train individuals to become successful commissioned pastors by laser-focusing the learning of the future CP on the knowledge, skills, and abilities they need to develop to become an effective pastoral

---

[5] Ibid., 3.

[6] Rima, *Leading from the Inside Out,* chap. 2.

[7] Terry Walling, *TRAC: Five Habits* (Chico, CA: Leader Breakthru, 2010), 5.

leader. This focused learning is done through the individual development plan that the candidate develops in concert with their mentor and the presbytery. As the candidate achieves proficiency in the areas of their development plan they create new learning activities to continue to develop in those areas. The learning of the CP is an on-going, ministry-long process that is guided by the development plan. The development plan is not a set of hoops to be jumped through once and for all time but grows and evolves with the CP.

The mentoring program is efficient because it considers the knowledge, skills, and experience of the individual when they enter the program. For instance, if the individual has been a deacon with their congregation for a decade, received extensive training on pastoral care, and has conducted dozens of home and hospital visits to those in need of pastoral care, then they will likely meet the minimum competency for being a CP in the area of pastoral care.[8] Therefore, the development plan can reflect how the candidate will continue to develop in this area, but more emphasis can be placed on areas in which the candidate might have relatively little exposure, such as preaching. The program recognizes that this person does not need an introductory class in pastoral care and so it is inefficient to force the candidate to slog through such a course.

The program is designed to train successful commissioned pastors. Defining success in ministry can be a difficult mine field to navigate and books on the topic fill libraries. The leadership of the mentoring program is defining success loosely but

---

[8] Foster, Charles R., et. al. *Educating Clergy: Teaching Practices and the Pastoral Imagination* (San Francisco, CA: Jossey-Bass, 2006), p. 298.

powerfully as CPs being able and feeling ready to pastor competently with a joyful spirit as they serve and disciple the people God has put in their sphere of influence.[9] The mentoring relationship they have with their clergy mentor and the work they do in achieving the objectives of their development plan prepare them for new and continuing success in ministry.

The second goal is to train clergy to be effective mentors. The effectiveness of a mentor is more difficult to gauge than the effectiveness of a program designed to get the mentee to a certain point. Through the individualized learning plan and the act of commissioning, we can judge if a mentee is making timely progress towards their goals. The person becoming a commissioned pastor is ultimately responsible for their learning and development. The role of the mentor is to be a shepherding resource to assist the mentee on the journey. Evaluating the effectiveness of a mentor based on the development of the mentee is tricky and fraught with peril. The clergy mentors are not being compensated for their service and many clergy are already overworked. The Duke Clergy Health Initiative found that the average clergy person works 51.5 hours per week, 21.6 percent of full-time clergy have not taken any Sabbath time in the past four weeks, and 25 percent of clergy are experiencing burnout.[10] Given these data, it is important that the mentoring task that clergy are taking on by serving in the program not place too many strict demands on clergy time or resources. The training regimen will need to be designed

---

[9] Janice Smith, personal interview, April 2019.

[10] Duke Clergy Health Initiativ,. "Summary Report: 2014 Statewide Survey of United Methodist Clergy in North Carolina," https://divinity.duke.edu/sites/divinity.duke.edu/files/documents/chi/2014%20Summary%20Report%20-%20CHI%20Statewide%20Survey%20of%20United%20Methodist%20Clergy%20in%20North%20Carolina%20-%20web.pdf (accessed March 15, 2019).

with flexibility to be effective in creating an environment where clergy mentors can grow and flourish rather than be burdened by more requirements and demands on their time. Mentors cannot be effective if their mentor meetings are another item to cross off on their calendar instead of an opportunity to engage in meaningful ministry. Early indicators of effectiveness in training clergy to be mentors may be the program's ability to retain mentors who are satisfied in their roles.

The third goal is to establish a mentoring ministry that is sustainable and reproducible. The sustainability of the program will rely on the continued interest and support of the presbytery staff, presbytery committees, current and future clergy mentors, current and future commissioned pastors, and the support of the presbytery at-large. To garner the continued support of the presbytery staff, the mentoring ministry will strive to be designed so that it does not necessarily need a dedicated staff position and can be integrated into the responsibilities of existing staff over time as the program becomes a normative part of the presbytery. The committees of the presbytery, particularly the commission on ministry, will have to see that this is an effective training method for raising up CPs and that the CPs coming out of this program provide a competent, stable pastoral presence for congregations that would otherwise not have a trained pastoral presence. The mentoring ministry will need to continue to appeal to clergy as a worthwhile investment of their time and resources to form long-term mentoring relationships and spiritual friendships with one or more current or future commissioned pastors. If the program is seen as too burdensome or not inspiring enough for clergy to be involved then it will collapse for a lack of necessary mentors as the pool of mentors is essentially restricted to clergy within the presbytery. Current and future CPs will need to

continue to see the mentoring ministry as the best option for training for commissioned ministry in the presbytery. While this is the only route currently available to them, if this route is unappealing and the number of people entering the program is insufficient, then there would likely be a call for alternatives. The presbytery at-large will see the program as worth sustaining if it continues to be a cost-effective, Spirit-inspired ministry that dynamically fulfills the needs of the presbytery. The presbytery will need to continue to provide funding for this ministry and the candidates for the program will all come from congregations within the presbytery, so the support of the presbytery at-large is vital.

The second half of this goal is that the mentoring ministry be reproducible. The desire of the leadership of the presbytery, especially the executive presbyter, is that the practical lessons learned by implementing the mentoring ministry for training commissioned pastors will provide a framework for mentoring to gain a wider foothold in the life of presbytery-level service and within congregations. The mentoring ministry engaged in a process (described in chapter five) for designing the mentoring ministry and the initial results of that design process are captured in the mentoring program charter found in Appendix B. By assessing the progress and results of the mentoring program through coaching, surveys, and interviews, lessons will be learned that will lead to better design and execution in the future. The ultimate dream of the reproducibility of the mentoring program is that it would act as a catalyst for change in the training of CPs throughout the denomination and it is perceived that having tangible results and clear pathways for implementation will aid in making this a transformative ministry for the Presbyterian Church (USA).

Content for the Strategy

The content of the strategy for the mentoring ministry centers on the execution of the quality of the mentoring relationship to develop individuals into competent ministry practitioners as commissioned pastors. While the mentoring relationship is the lynchpin of the program, a brief overview of the entire process is useful for understanding the context of the mentoring ministry.

The process of becoming a commissioned pastor follows this general path: identification, discernment, formal entry, development, commissioning, service, and continued development. The process for identifying potential CPs comes primarily from three sources: self-identification, identification by a congregation, and identification by presbytery staff. The person wanting to become a CP can self-identify and contact the presbytery directly or through their congregation's leadership to seek entry into the process. Self-identification has not occurred in the process of the mentoring ministry so far. It is more likely that a person who has been active in ministry in the congregation is asked by the congregation's leadership if they would consider becoming a commissioned pastor so they can either serve that congregation directly or serve another congregation nearby that needs pastoral leadership. Presbytery staff is also active in partnering with congregations and other ministries within the presbytery to identify potential candidates for the program. The staff often identifies potential candidates through direct contact when helping congregations navigate the challenges of pastoral leadership, working with individuals on local ministry projects, or through reports from ministries of people with ministry potential and interest in vocational ministry.

After a potential candidate has been identified and is willing to explore next steps, the candidate enters a time of informal discernment with Janice Smith, the staff person at presbytery responsible for the commissioned pastor program. The discernment is informal in that there are no defined markers or tasks that must be completed, but is an on-going conversation where Smith is on the lookout for signals of the mentee's intimacy with God, their giftedness for ministry, the fruit their life has produced, and their sense of calling in service to God's Kingdom.[11] Smith is also assessing if there is a congregation that would be a good fit for the person's skills, giftings, geographic location, and economic requirements. Smith also looks for a mentor to pair the candidate with should they be approved for candidacy by the Commission on ministry.

When the potential candidate and Smith sense that the Holy Spirit is leading the potential candidate towards becoming a CP, the potential candidate is presented before the presbytery's commission on ministry to be granted formal entry into the mentoring program. The commission on ministry also collectively discern the items mentioned above and confirm where the candidate would serve because in the Presbyterian system, no one is ordained or commissioned in a vacuum, there must be a specific call for them to serve. Once the commission on ministry approves the person to become a candidate, the candidate works with their mentor and Smith to assess their giftedness and readiness for ministry and writes an individual development plan with goals in each of the eight presbytery-mandated areas and learning activities that will direct their journey in the

---

[11] Anderson and Reese, *Spiritual Mentoring,* chap. 3.

program. The plan is then approved by Smith, the mentor, and the Commission on ministry.

At this point, the mentoring ministry begins in its fullness and is discussed in detail below. When Smith, the mentor, and the candidate sense that the candidate has made sufficient progress and attained adequate competence in all the areas necessary, the candidate is presented to the commission on ministry for endorsement as a commissioned pastor. It should be stressed that this assessment is fluid and dynamic and does not rest on the candidate having jumped through a certain number of hoops or jumping over a bar that is the same height for everyone, but is more of a signpost of competence as the commissioned pastor continues on a journey of growth.[12] As long as the person is a commissioned pastor, they will always have a mentor, a development plan, and regular check-ins with presbytery staff and the commission on ministry, so the journey continues after the person is commissioned and does not come to an abrupt stop like ordination to service as a clergyperson typically does in the denomination.

The Purpose, Objectives, and Structure of the Ministry

The purpose of the commissioned pastor mentoring program at the Presbytery of Northwest Coast is to be the primary vehicle for training, mentoring, coaching, and supporting those who are called to become and those who are CPs for flourishing ministry. This purpose aligns with the program vision of producing capable CPs to serve congregations within the presbytery so that every congregation has strong, stable pastoral

---

[12] Smith, personal interview.

leadership.[13] The purpose is that the mentoring program is sufficiently robust and flexible to meet the diverse needs of CPs and CPs in-training so that they would not have to go outside of the program to receive appropriate training or continuing education. This does not mean that all learning activities occur within the mentoring relationship, but that the program and the mentoring relationship are vehicles to facilitate and guide learning over the course of a growing and flourishing ministry.

The purpose of the mentoring program tangibly embodies the presbytery's overall mission of engaging, equipping, and encouraging congregations for flourishing ministry in God's Kingdom. This alignment is key to the mentoring program establishing its fit within the vision and goals of the presbytery for long-term success. By having a purpose that is closely aligned to the overall purpose of the presbytery, the program seeks to be part of a logical and Spirit-inspired flow of vision and resources from the presbytery to local congregations. As the presbytery increasingly seeks its ministry to congregations to coalesce around engaging, equipping, and encouraging, the mentoring program will be able to show that the training and on-going support of CPs through mentoring tracks with and enhances each of those three resource-giving foci. The mentorship program has primary objectives for mentors and mentees. The mentorship program will provide mentees with ministry skill acquisition and development, on-going personal and professional support, development as a lifelong leader and disciple, and be a conduit for connection to the presbytery.

---

[13] See chapter one for a discussion of the program vision.

Objectives for Mentees

The mentoring program provides mentees with skill acquisition and development through the implementation of the individual development plan that each mentee creates, maintains, and updates throughout their time training to become a commissioned pastor and while they are a CP. Opportunities for development are varied and center on the interests, needs, and learning style of the mentee. Through a relationship with Whitworth University, mentees may take live classes with the university or audit past classes via archived material. Mentees may also engage in independent reading, writing, and reflection with the guidance of their mentor and others who the mentor or presbytery might connect the mentee with to receive expertise in an area of ministry.

Opportunities for on-the-job training through field experiences or apprenticeships are available so that mentees can get hands-on experience in areas of ministry. These opportunities are especially valuable for learning that cannot be completed only with theoretical training. Mentees have opportunities within the congregation they currently attend, the mentor's congregation, or another congregation in the presbytery to engage in preaching during a worship service, assisting with the sacraments, designing liturgies, attending session and deacon meetings, teaching a Sunday School class, and shadowing a pastoral leader during pastoral care visits, weddings, and funerals. If the mentee currently works in a church or para-church ministry, tasks could be initiated or re-cast around the mentee's development objectives through an action-reflection model to help the mentee further connect ministry and learning. Field experiences such as Clinical Pastoral Education can also be molded into the development plan if it is discerned to be an appropriate avenue for the mentee's education and ministry.

The mentoring program offers mentees continuing on-going professional and personal support through their relationship with their mentor and the staff of the presbytery. The mentoring relationship is intended to be a growing and deepening relationship where trust continues to build through the sharing of life and ministry more than a typical supervisory relationship where the sharing of struggles could be seen as weakness and effect the mentee's vocational future. The mentor is not only present to shepherd the mentee along the path to fulfilling their development plan, but is there to be a personal support, sounding board, and partner in ministry who helps the mentee process ministry and personal situations. The experience of the mentor in navigating congregation ministry, family life, and other dimensions of life is valuable information as the mentee creates their own model for doing effective ministry and leading a fruitful life. The presbytery and mentoring program staff are also available as a resource to the mentee for additional guidance or in case the mentee needs to speak to someone other than the mentor.

The mentoring program will develop mentees as lifelong leaders for and disciples of Jesus Christ through ministry service, continually updated development plans, and the mentoring relationship. As the mentoring program develops, it will also increasingly use five development postures to undergird the theology and practice of the program. These development postures will not be explicitly used for the first class of mentees as there is a fear of overloading mentors and mentees with too much information but will be gradually introduced over time so that the program maintains a lifelong developmental focus that will sustain CPs over their service and equip them for healthy ministry and leadership for the rest of their lives. The five development postures are based on resource by Terry

Walling entitled, *Five Choices – Habits of Those Who Finish Well,*[14] and were the basis

for a presentation I gave at a presbytery conference in 2017 entitled, "Five Postures for

Finishing Well."[15] The five postures are living with a sovereign mindset and perspective,

understanding God's dynamic and unique calling and purpose for the individual,

maintaining a learning mindset throughout life, being committed to mentoring and being

mentored, and making space for repeated times of renewal with God.

By integrating these postures, the program will have developmental and

theological foundations to build upon in the practical implementation of the mentoring

relationship, development plan, and in the conduct of mentoring meetings. For instance,

if times of Sabbath and renewal haven't been addressed in mentoring meetings for an

extended period, the postures could serve as a reminder that seeking repeated times of

renewal is essential to blossoming as a disciple and leader.

The mentoring program will also provide a conduit to the presbytery while the

mentee is in training and throughout their time as a CP. The presbytery has a dedicated

staff person, Smith, investing in the CP development program and she will be an essential

resource for mentees as they navigate the process of becoming a CP and for CPs as they

address the needs of their congregations. The presbytery and the denomination have

extensive resources for dealing with personal, professional, and congregational issues,

but the systems can sometimes be daunting to navigate, and Smith will be valuable in

connecting CPs with resources and opportunities that will enhance their ministries. The

---

[14] Walling, *TRAC: Five Habits*, 5.

[15] "VERGE 2.0 2017 – Seth Normington," YouTube video, 21:13, Presbytery of Northwest Coast, https://www.youtube.com/watch?v=a_0uX_4Wvas&feature=youtu.be. (Accessed February 10, 2019.

Commission on ministry and the Executive board of the presbytery are also accessible to provide personal, ministry, resource supports.

Objectives for Mentors

The chief objective for mentors is that they form a strong mentoring relationship with their mentee so that the mentee has a faithful shepherd to guide them in becoming a CP and ministering effectively with their congregation. The mentors will do this initially by taking a personal and passionate interest in the mentee and getting to know the mentee, their personality, style, strengths, areas for growth, and experiences as the mentor helps the mentee develop their personal development plan for approval by the Commission on ministry. After this initial stage, the mentors will fulfill this objective by conducting great face-to-face monthly meetings with their mentee.

The template the mentoring program offers to mentors for conducting the mentoring meeting is based upon Keith E. Webb's model in *The COACH Model for Christian Leaders.* Great mentoring meetings begin with the mentor having a deep knowledge of the purpose of the meeting: to allow their lives to shape one another as the mentor intentionally invests what God has given them – their heart, spirit, knowledge, and experience – into the life of the mentee. This is best done by the mentor and mentee agreeing on the focus of the meeting ahead of time whenever possible. The mentees are motivated adult learners who are responsible to guide their own learning and should have a good idea from month-to-month what they would like to address. The mentor will also have observations, learning items, or check-ins that will be important to consider when planning each meeting.

During the actual meeting, it will be important to connect with each other and with God. The meeting should open in prayer and include an invitation for the Holy Spirit to be present during the meeting. The mentor should ask simple, open-ended questions that allow the mentee to share what has been going on in life and ministry recently and should also be willing to share what has been going on with them. This is also a good time for the mentor to receive an update on any action items from the last mentoring meeting. While it is important to check-in, the mentor will need to take care to use the time judiciously and not spend too much time checking-in unless it surfaces an issue that should be addressed.

The next phase of the meeting should be agreeing on the intended outcome of the meeting. While the topic of the meeting has been agreed to beforehand, the outcome of the hour should be explicit so that both the mentor and mentee know where the meeting is headed. A clear outcome will keep the conversation on track and help the mentor assess how well the conversation is aligned with the purpose. Open-ended questions that narrow the focus to something that is manageable within the time frame will help the mentee process the issue and prioritize what is most important.

In a slight departure from a pure coaching conversation, the ensuing discussion should be one where the mentor asks open-ended questions that move the mentee to deeper processing but the mentor should also feel comfortable depositing knowledge, wisdom, and experience into the mentee. The mentor will have to be sensitive to gauge how much talking versus how much listening they should be doing so as not to lecture or fall into constantly sharing ministry war stories. An example of a situation that might call for the mentor to lead more of the conversation and deposit more information could be

116

helping the mentee with a plan for performing biblical exegesis for sermon preparation. The mentor's knowledge of the process and methods they have found successful for real life ministry will be extremely valuable for the mentee. The mentor could take the lead on laying out the process while making sure to engage the mentee in conversation along the way. Conversely, an example of a situation which might call for the mentor to lead the conversation by being more of a listener and conversation guide could be processing a hospital visit that the mentee recently made to a critically ill parishioner. The mentor's ability to help them process that experience could be essential to shepherding the mentee into a deeper understanding of themselves and ministry.

After having a balanced and focused conversation that deposits key insights and draws out new discoveries, the mentor should help the mentee set a course of action with one or two action steps that can be discussed at the next mentoring meeting. The course of action should move the mentee towards their development goals and can be setup using SMART goal setting practices as a guide.[16] The course of action should be crystal clear in its specificity, easily observed and measured, attainable by the next meeting but challenging enough to strive to achieve, relevant to what the mentee is doing and trying to attain, and has a specific timeframe for completion. The meeting should conclude with sharing highlights from the conversation, confirming any plans for future meetings, and close with a time of prayer. A strong closing will keep the meeting from lingering and create a ritual for ending the time that is meaningful.

---

[16] Wayne State University. "S.M.A.R.T. Objectives," https://hr.wayne.edu/leads/phase1/smart-objectives (accessed March 24, 2019).

Being a mentor in this project should give the clergyperson new perspectives and insights on leadership and discipleship as they walk closely with an emerging pastoral leader. Helping someone become a pastor in a radically different model than the seminary-based model the clergyperson went through will likely challenge the importance of formal degrees and credentials. As one mentor, Doug Bunnell, stated, "Presbyterians idolize formal education," and working in this model will challenge that idol.[17]

Mentors will also develop skills in developing people for ministry leadership that should transfer to their work with their congregations. By working closely with their mentee over a long period of time, the mentor will be able to see the fruits of their labor in the increased ministry effectiveness of the mentee. The hope is that the mentor will see that making investments in current and future leaders within their congregation will pay dividends to the health and vitality of the congregation. These are not primarily leaders who will become CPs, but are non-ordained staff, ruling elders, deacons, and ministry volunteers whose ministry would be enhanced by a program spurred by the pastor that intentionally invested in their development.

There are three secondary objectives for mentors in the program: having a presbytery-level ministry, engaging with other pastors and leaders, and receiving on-going, as-desired coaching. By being a mentor, the clergyperson will have an active, defined role within the presbytery. Clergy are members of the presbytery, not the congregation they serve, and the goal of each presbytery is to have approximately half of

---

[17] Doug Bunnell, personal interview, Bellingham, WA, March 2019.

its membership consist of clergy and half consist of non-clergy commissioners elected by each congregation within the presbytery.[18] Thus, aside from presbytery staff, clergy participation is crucial to the ministry of the presbytery and clergy are expected to actively participate in the life of the presbytery.[19]

The mentor will have new opportunities to engage with other clergy serving as mentors, presbytery staff, and other leaders who may join meetings. The rationale for this objective goes beyond mentor training and is intended to give mentors a supportive group to walk alongside in ministry. The intended benefits are that the mentor will be encouraged in ministry, supported, gain new perspectives, form trusting relationships, have renewed enthusiasm about ministry, and have a forum for problem-solving.

Mentors can engage in on-going coaching. The idea is that receiving coaching, if it is desired, is a benefit that the presbytery can offer the mentor so that they are intentionally engaging avenues for personal growth as they are shepherding growth for others. Coaching for mentors will be optional because coaching is helping people discover, grow, and learn, and a person who is not interested in engaging in the process of coaching will likely only come away from mandated coaching sessions with a bad attitude and the sense that they've wasted their time.[20] For clergy who could use training to become an effective mentor for service in the program, a training and coaching regimen will be developed in the future. The clergy mentoring within the program at its

---

[18] *Book of Order*, 50.

[19] Schlosser-Hall, personal interview.

[20] John Whitmore, *Coaching for Performance, 5th ed.* (London: Nicholas Brealey, 2017), chap. 1. Kindle.

outset are all experienced mentors which should enhance the program's initial effectiveness. The presbytery staff and leaders of the mentoring ministry are resources for all mentors to engage in developing their mentoring practice.

Program Administration Plan

The program administrators are Janice Smith, Associate for Village Ministries at the Presbytery of Northwest Coast, and Seth Normington, the author of this project. Smith and Normington will be in regular contact via phone and email throughout the course of the project and will meet in-person when possible.

The program administrators will have several responsibilities. They will identify and recruit potential commissioned pastors and clergy mentors for the program. This will be done primarily through contacts with pastors currently serving in the presbytery and with congregations in need of pastoral leadership. If there is an identified need for a CP in a congregation but no one within that congregation senses a call to become a CP, the program administrators will expand recruitment to neighboring congregations within commuting distance. If there is still no one who feels called to serve, searching for a future CP who would be willing to relocate is possible.

The program administrators will develop, maintain, and enhance the structure for the mentoring program in the ways enumerated in this chapter and ensure that there is strong communication to presbytery staff, committees, and leadership on the status of the mentoring program and continually communicate program objectives and outcomes. They will develop appropriate training and support systems for mentors and provide coaching, as necessary or desired. Administrators will also review, approve (with final

approval from the Commission on ministry), and track the progress of the mentee's individual development plans. A long-term goal that will likely fall outside of the time frame of this paper is the creation of a comprehensive program handbook.

CHAPTER FIVE

IMPLEMENTATION PROCESS AND EVALUATION

This chapter journeys through the implementation process of the mentoring ministry for training new commissioned pastors to serve in congregations within the Presbytery of Northwest Coast. The chapter begins with a summary of the mentoring ministry and the anticipated time commitment from mentors, mentees, and program administrators. The timeline for the genesis and implementation of the mentoring ministry ran from November 2017 through the first quarter of 2019. The ministry continues after this point, but for the purposes of this project, evaluation took place during March and April 2019. The role of key personnel is discussed as well as resources used for the project. The assessment plan is largely inspired by *Kirkpatrick's Four Levels of Training Evaluation* by James D. Kirkpatrick and Wendy Kayser and the mentoring ministry will be evaluated using tools from that evaluation system. The chapter concludes with a report of the results of the assessment including surveys, interviews, informal conversations, and the author's observations.

Mentoring Ministry Summary

The mentoring ministry is intended to be the primary training vehicle for raising up new commissioned pastors in the Presbytery of Northwest Coast by pairing candidates with clergy mentors who will mentor, coach, and support them as they fulfill their individualized learning plans to meet the requirements of becoming a Commissioned Pastor (CP). The mentoring ministry is designed so that the program will be responsive in meeting the needs of diverse candidates because, "the goal of an apprenticeship for a leading artist is not the mastery and collage of different styles but the creative development of a distinct, personal style,"[1] and the development of a pastor must bring out their God-given gifts and talents and not force them into having a vast knowledge that they might never apply in their ministry context.

The intended ministry field for newly trained CPs are village or rural congregations within the presbytery who could otherwise not attract, afford, or keep a clergyperson long enough to build and sustain effective ministry. The mentoring ministry aims to keep CPs in these congregations for the long-term by providing a continuing and blossoming relationship with their mentor that will hopefully develop into a deep, spiritual friendship while continuing to provide resources and support to help the CP maintain a learning mindset, a dynamic sense of calling, keeping a commitment to being mentored and mentoring others, making space for personal renewal, and living with a sovereign perspective towards the Triune God.

---

[1] Eleni Hasakia, "Craft Apprenticeship and Ancient Greece: Reaching Beyond the Masters," in *Archaeology and Apprenticeship* (Tempe, AZ: University of Arizona, 2016), 173.

Implementation Narrative

The anticipated timeline for candidates to complete the process ranges from nine months to two years. The estimate is broad to account for the candidate's previous experience in and preparation for ministry, educational background, and the amount of time and effort the candidate can regularly devote to working on their individual development plan. The process for becoming a CP was outlined in chapter four and the process of identification, discernment, formal entry, development, and commissioning is included in the anticipated range. Nine months is likely the quickest a person could move through the program given the need for meetings and approvals from the Commission on ministry which meets every other month. A candidate may take longer than two years to complete the process of becoming a CP, but it is anticipated that the person would either have significant amounts of learning and experience to gain or will have had to take a substantial break in their process to have it drawn out more than two years. Consistent and effective communication would have to be maintained to assist such candidates and maintain a good working relationship with the mentoring program and the presbytery.

I formally joined the mentoring ministry in November 2017. Smith had been hired as the Village and Rural Ministries Associate for the Presbytery of Northwest Coast in the summer of 2016 and quickly found that the area of most need amongst village and rural congregations that they were willing to accept help with was in acquiring and maintaining stable pastoral leadership. As a commissioned pastor herself, Smith saw an opportunity to expand and come up with a new vision for the CP training program so that the approximately dozen village and rural congregations without pastoral leadership could have a CP be their pastor. Smith's primary career was in training college students

to become licensed speech pathology and audiology professionals and the methods of training required by those professions rely heavily on a series of apprenticeships before licensure. Smith saw a pathway for people to become CPs through a similar apprenticeship process. She proposed the creation of a mentoring program to train new CPs that would exist outside of the typical classroom-based model to the presbytery's Commission on ministry in the summer of 2017 and was given approval to pursue this new process for training CPs. I heard about her project as her colleague and in my role with the executive board of the presbytery. I sensed that my doctoral work at Fuller Theological Seminary with the Lifelong Leadership and Development cohort could be a valuable contribution for this ministry and that this would be a great opportunity to further test and refine my ministry thinking on mentoring and coaching.

Smith and I spoke over the phone in November and December 2017 for backgrounding and to begin to define the contributions that we could make to the ministry. Due to her gifts, talents, and position with the presbytery, it was a good fit for Smith to take the lead in making direct, regular contact with all participants in the ministry (mentors, mentees, congregations, and presbytery staff) and have the day-to-day administrative responsibilities for the ministry. We sensed that my gifts and talents would best be employed by focusing on ministering with the mentors and thinking systemically about the ministry.

Our first face-to-face meeting about the mentoring ministry was at the presbytery leadership retreat in January 2018. We discussed the vision and core values we wanted to see the ministry embody. I created a program design document to aid this discussion by adapting material from Labin's *Mentoring Programs that Work* to generate questions in a

dozen areas for us to consider, a program charter template, and ministry launch retreat

considerations.[2] The design document also included material from *Kirkpatrick's Four*

Levels of Training Evaluation to create at evaluation table consisting of evaluation design

questions for each evaluation level. Design consideration questions included discerning

the ideal state we wanted the program to achieve, the current state of CP training in the

presbytery, ministry constraints, making the case for the ministry, what success looks

like, needs of current and future CPs, benefits for mentors and mentees, and how people

will change as a result of being in the mentoring ministry. We also started planning for

our mentoring ministry launch retreat.

The mentoring ministry launch retreat took place in March 2018. By the time of

the retreat, there were already three people confirmed by the commission on ministry in

the process and two others attended who were working on the steps to be approved for

entry. Three mentors who were responsible for four mentees were present and one

attendee who had not yet been approved for entry did not yet have a mentor. We met at

Smith's sister's house on the Puget Sound coast in Skagit County, WA. This was a

location convenient for most attendees, although a few had to drive more than three-hour

to get to the location. Schlosser-Hall, opened the day with a greeting, introductions, and

the increasing importance of village and rural congregations and commissioned pastors to

the presbytery's future. Smith and I led a discussion on our vision for the ministry and

how the process would work. Mentees then spent an hour with Smith as a group sharing

further information and walking through the process. I met with mentors and we

---

[2] See Appendix A.

126

discussed the role of mentors in the process, my role in program design and in providing coaching for the mentors and addressed the questions and concerns of the mentors. We all joined together for lunch and fellowship. Following lunch, the mentors and mentees worked collaboratively on the next steps of the program, which for most was working on their individualized learning plans. After everyone left, Smith and I took some time to debrief and concluded that the day was worthwhile as it got everyone together for the first time, helped people get on the same page, and provided ample time for discussion to cast the vision of the ministry, address concerns, and set a positive trajectory for the coming months.

Three of the four mentors who were on board by the spring of 2018 had significant experience mentoring people in the preparation or performance of ministry. This led me to alter my approach with the mentors from a training mindset to a supporting mindset. Beginning after the retreat, I began to send monthly emails to the mentors to check-in, provide resources, and enhance our connections within the ministry. In each email and other communications, I reiterated my availability for coaching. The coaching did not have to concern the mentoring ministry but could be on any topic they would like to be supported in processing. My intention in offering coaching to this group was that it could be an added benefit and a tangible way we could support mentors in the whole of their ministry. I wanted to ensure that the mentors felt that they could be on the receiving end of this ministry and not simply give of themselves.

Smith and I continued to speak regularly about the progress of the ministry and any tweaks that needed to be made to ensure that mentees and mentors were getting what they needed from us to be successful. The biggest breakthrough was getting on the same

page regarding our understanding of mentoring within the ministry. This mutual understanding is reflected throughout this paper. However, I came to the ministry with an understanding of mentoring more common in the business world in which the mentor expressly does not provide supervision and offers mentoring on topics with which the mentor is an expert. My concept of how the program would work is that there would be one chief mentor but that the mentee could also have connections with other people who could give enhanced insight into certain areas. Smith's background led her to conceive of this process more along the lines of an apprenticeship in which the mentee would have one mentor for years who would be their primary supervisor. Whereas my conception of mentoring was too loose, her conception might have been too tight. The mentees would not be serving in the same congregation as the mentor, there aren't any good mechanisms to provide for close supervision, and the mentor and mentee typically only meet monthly which isn't enough to provide close supervision. Clarifying exactly what we were talking about regarding the nature of the mentoring relationship did wonders in moving the ministry forward.

Throughout the summer and fall of 2018, I was in regular contact with mentors to provide support and resources through email and phone calls. I provided regular monthly coaching for one mentor who, through this program and other ministries, is mentoring several people who are or are becoming commissioned pastors. We conducted one video conference in October 2018 with all the mentors. The meeting was strictly limited to an hour and we discussed strategies for conducting a great mentoring meeting. Even though there were a total of three active mentors at this time, this meeting took five weeks to setup and arrange everyone's schedules so they could attend. Smith and I sensed that

while these meetings were valuable, they could easily become a burden for the mentors, and we decided to either make contact with mentors individually or in formats that the mentors could engage when they felt they had the time (such as emails or videos).

I began sending out quarterly mentoring program assessment surveys to mentors in August 2018 (these surveys and the assessment plan are discussed below) through Google Forms. The surveys were a good way to check-in with mentors and provided valuable feedback for the ministry and kept Smith and I connected to the mentors and mentees through prayer. Smith and I remained in regular contact and we continued to refine the program by creating a more robust intake process, making the ministry case for the mentoring program with stakeholders within the presbytery, and supporting mentors and mentees.

The first person to be commissioned through the mentoring ministry became a commissioned pastor in October 2018 and there was a great celebration at our presbytery summit. Smith, Schlosser-Hall, and I met at the presbytery leadership retreat in January 2019 to celebrate the successes of the mentoring ministry, pray over some difficulties in the lives of the people who were on a break from the program, and cast the vision for the mentoring ministry, and the next steps in making the lessons being learned in the mentoring ministry applicable throughout the presbytery.

For the purposes of this project, I sent out the last mentor survey in March 2019 and began to conduct final interviews with mentees who had completed the program and the mentor who supervised them throughout the process. Our second mentee was approved for commissioning in April 2019.

Key Personnel

The key personnel for this project are the author, Smith, and Schlosser-Hall. My primary responsibilities for the mentoring ministry are program design, formalization and refinement, designing training, coaching mentors, and evaluating program success. Before retiring, Smith was on the faculty of speech pathology and audiology department at Western Washington University where her primary role was supervising student clinicians for state licensure as speech pathologists or audiologists. Smith is responsible for the day-to-day administration of the ministry, developing ministry tools, recruiting mentors and mentees, and is the primary contact person for the ministry. Schlosser-Hall provides overall supervision of the ministry, integrates the mentoring ministry within the presbytery, consults with mentoring ministry, and leads the vision casting for the ministry.

The other key personnel are the participants in the mentoring ministry. As previously stated, the mentors are all clergypersons within the Presbytery of Northwest Coast and actively serve in congregational ministry. While not a requirement, all the current mentors are solo/head pastors. The mentees are all non-ordained people who have a connection to the presbytery through being on the staff of a congregation within the presbytery, a member of such a congregation, or by serving on the staff of a para-church ministry associated with the presbytery.

Resources

The mentoring ministry is well-resourced for the work Christ has laid before us. The mentors and mentees all have personal automobiles, mobile phones, computer technology, and adequate meeting spaces (churches, coffee shops, presbytery offices) to conduct their mentoring meetings in-person and to contact each other via phone and video conference, when necessary.

The Presbytery of Northwest Coast has provided ample human and financial resources for the mentoring ministry. Smith began work as the part-time Associate for Village and Rural Ministries in June 2017 and the key part of her portfolio has been the mentoring ministry. Schlosser-Hall has also devoted significant time to the mentoring ministry. The presbytery has also made significant financial investments for the ministry. In 2017, the presbytery budgeted $90,000 for Village and Rural Ministries, including Smith's salary, and financial support for small congregations including the mentoring ministry.[3] For 2018, the budgeted amount increased to $100,000[4] and in 2019 the amount increased to $147,570.[5] The money spent on the mentoring ministry is not broken out under those budgets but the presbytery pays for staff, resources, meeting spaces and supplies, reimburses for travel, and helps pay for continuing education or formation

---

[3] Presbytery of Northwest Coast, "NWCP Approved Budget 2016-11-04, 7th Stated Meeting Minutes," Everett, WA (Report to Presbytery, 2016).

[4] Executive Board of the Presbytery of Northwest Coast, "2018-2022 Ministry Plan & Budget," Everett, WA (Report, 2017).

[5] Executive Board of the Presbytery of Northwest Coast, "2019-2023 Ministry Plan & Budget," Everett, WA (Report, 2018).

opportunities. There are no financial barriers or constraints to implementing the mentoring ministry as it has been envisioned.

Another significant resource for the mentoring ministry has been the ability to use Zoom video conferencing software to conduct meetings. Having the ability to connect face-to-face over long distances has made our geographically large presbytery become smaller and more intimate. The presbytery pays for the paid features of this software and has made it available to the mentoring ministry.

Assessment Plan

The assessment plan for the mentoring program consists of quarterly surveys to mentors, mid-way and exit interviews with mentees, and regular critical assessments with the primary program personnel. The four levels of the Kirkpatrick New World model were used as a guide in designing and conducting these evaluation activities.[6] Kirkpatrick and Kayser give three reasons for evaluating any training program: to make the program better, to maximize learning and organizational results, and to demonstrate the value of the training to the whole organization.[7] The design of the assessment plan accounts for each rationale for evaluation and the results of the assessments provide data for each area.

Given the small sample size of the mentors and mentees, quantitative data was eschewed for qualitative data in the design of the assessments. The goals of program improvement, maximizing learning, organizational results, and value demonstration to

---

[6] See chapter two for a discussion of this model.

[7] James D. Kirkpatrick and Wendy Kayser Kirkpatrick, *Kirkpatrick's Four Levels of Training Evaluation,* chap. 1.

the presbytery could not be accurately represented by numbers with such a small sample size. The Kirkpatrick level four result for the Presbytery of Northwest Coast is to engage, equip, and encourage people and congregations as they follow Jesus Christ to transform the world.[8] The mentoring ministry is intended to further this level four result by equipping people to engage in fruitful congregational ministry. Data for the level four result was gathered through interviews with the mentees who had become commissioned pastors within the timeframe of this paper, their mentors who also serve as a liaison with the leadership of the congregation the CP serves, and presbytery leadership.

Level three of the Kirkpatrick model focuses on learner behavior and the performance factors that will ultimately lead to level four success. The primary way that level three objectives are measured is through a mentee's progress in their individual development plans. The objectives of the development plan are geared towards the mentee gaining the knowledge, skills, and behaviors to minister in a way that furthers the level four goal. The mentor has the primary responsibility for evaluating when objectives have been met and in approving new objectives to further the mentee's development. The program staff has input on the progress and development of the development plan and the Commission on ministry has final authority to approve the plan. The evidence of progress on level three behaviors is therefore seen in the mentee's progress through development plan objectives. Mentees were also asked in interviews about how they sensed they were growing and developing in ministry effectiveness.

---

[8] Presbytery of Northwest Coast. "Ministries," https://www.northwestcoast.org/ministries (accessed May 5, 2019).

Level two is the learning that leads to demonstrating level three behaviors needed for success and assessment of level two flows along the lines of level three. Level one is the reaction to the training program and is concerned with factors of satisfaction and learner engagement that will contribute to successful learning in level two. Measurements for level one were conducted through conversations with mentors and mentees and through survey of mentors using Google Forms in August 2018, November 2018, and March 2019. Each survey contained the same open-ended, free-response questions:

1. What are the highlights of the relationship between you and your mentee that you'd like to celebrate?
2. What are the challenges that you have had to navigate in your relationship between you and your mentee? Would you like support for any of these challenges?
3. How has the Holy Spirit been active in this mentoring process?
4. What educational or formational resources or opportunities would enhance your mentoring in this process?
5. How can Jan [Smith] and Seth [Normington] be in prayer for you?

The questions were designed to spur reflection by mentors and allow for a discussion to develop in each of the areas as the mentor felt led. While communication between mentors and program staff was consistent throughout the project period being evaluated in this paper, the survey was designed to ensure that there were regular check-in points for reflection and reporting by the mentors.

Formal interviews were conducted with mentees in the fall of 2018 and with the two mentees who had become commissioned pastors in April 2019. Both mentees had the same mentor and a formal exit interview was conducted with the mentor in March 2019. Informal interviews and conversations to check on progress and gain feedback on the program occurred with mentors and mentees from March 2018 through April 2019 and will be an on-going feature of the evaluation process for the ministry. The formal

interviews of the mentees focused on their spiritual journey before and during the mentoring process, the benefits and challenges of the process, and their sense of preparation for ministry. The exit interview for the mentor focused on the benefits and challenges of being a mentor in the program, the benefits and challenges of training CPs in this fashion, recommendations for changes in the program, and the potential for expansion of the mentoring program.

Presentation and Analysis of Results

The mentor surveys provide solid information on the state of the mentoring relationships. For the first survey in August 2018, there were four active mentors shepherding five mentees and three mentors responded to the survey (mentors were given multiple notifications each time to fill out the survey). The highlights of these budding relationships were the good relational foundations that were being built through rich and deep conversations.

For one mentoring relationship, gaining a sense of intentionality was difficult because the mentee serves in a parachurch ministry located in the church building and for which the mentor serves on the board. This made marking out times of specific mentoring more difficult because they already had regular interaction. The mentor reported that they have frequent interaction but that he struggled in delineating their mentoring time from their regular interactions. The positive aspect of this difficulty is that the mentor and mentee have more frequent interaction than the monthly meetings required by the program and this could lead to enhanced learning and the development of a spiritual friendship more quickly. This mentor was the only one to report that they

support each other in ministry. A potential negative is that without clear mentorship meetings that some of the intentional investment that should take place is missed, but follow-up conversations did not surface this as a concern.

In August 2018, respondents sensed that the Holy Spirit had been active in the development of the mentoring relationship as mentors and mentees sought the face and presence of God together. The relationship that was developing was more than a training vehicle to substitute for classroom education but opened the door to pathways to experience the richness of God. Mentors felt encouraged by the dynamics of the mentoring relationship and sensed that the Holy Spirit had a hand in guiding their conversations.

The first survey garnered the richest responses for the educational or formational resources or opportunities that would be useful in enhancing mentoring skills. One respondent was interested in having a discussion on better defining the role of the mentor in the program. He was curious how directive he was supposed to be in guiding the learning of his mentee, because he sensed that his mentee is highly qualified for ministry and could have gone to seminary and thus sensed that he did not need to be very forceful in directing the mentee's learning. This issue became the focus of our mentor meeting video conference in November 2018. We discussed that as all the relationships grew and the mentees developed that the mentor would increasingly act as a supporter, encourager, and guide, rather than feeling like they must play a strong role in organizing the education of the mentee.

Mentors also asked for book recommendations for their continuing formation. My goal was to keep the book recommendations within the sphere of Christian ministry,

although there are some fine resources from the business world. In conversations with mentors, their leading edges and interests for development trended towards issues that resources on coaching best address. The chief interests of the mentors were developing their ability to have deeper, more meaningful conversations with their mentees that were still action-oriented and effectively structuring mentoring meetings. I tended to recommend short books that could be read quickly as the number one prayer concern from all the surveys was having enough time and energy for ministry and life. My recommendations often included *The COACH Model for Christian Leaders* by Keith E. Webb,[9] *The IDEA Coaching Pathway* by Terry Walling which is a similar coaching model but places greater emphasis on listening to the Holy Spirit, *Coach the Person Not the Problem*[10] and *The Coaching Mindset*[11] both of which are short texts by Chad Hall that introduce key coaching concepts. Each of these texts give excellent information on asking better questions to further the processing of the mentee and opening pathways for discovery through intentional conversations. The Webb and Walling texts give detailed models on how to structure in-depth conversations that lead from introduction through discovery, analysis, and action steps.

For the mentor survey conducted in November 2018, there were three mentors serving four mentees. One mentor was not active because their mentee was no longer actively participating in the program. The situation that led that mentee to no longer be in

---

[9] A detailed discussion of this book may be found in chapter two.

[10] Chad Hall, *Coach the Person, Not the Problem* (Hickory, NC: Coach Approach Ministries, 2016).

[11] Chad Hall, *The Coaching Mindset* (Hickory, NC: Coach Approach Ministries, 2015).

the program directly impacted the ministry of one of the other mentees and that was the major focus of that mentoring relationship in the fall of 2018. While the situation was undesirable, it produced fruit in the other mentoring relationship as they processed this very difficult situation together. The mentor reported that through the ministry crisis that their relationship was strengthened, their mutual respect increased, and they were able to celebrate their giftedness as they journeyed through a difficult season of ministry together.

Additional mentoring celebrations reported on this survey were the commissioning of the first mentee to become a commissioned pastor through the mentoring program and the continued ministry fruitfulness of one mentor engaging in Clinical Pastoral Education. Besides the challenge surrounding the issue described above, mentors did not report any challenges that they needed to navigate with the program and did not request any support. One mentor reported that the Holy Spirit was active in the difficult ministry situation through God's continuing care and guidance in navigating the treacherous waters of personnel issues in ministry. Another mentor felt the Holy Spirit was active in giving him the words to say to speak into his mentees' lives and ministry.

One mentor requested resources about asking better questions and how the mentoring process might intersect with spiritual direction. I conducted two coaching sessions with this mentor addressing the desire the enhance question asking skills. We also had a discussion on the intersection of mentoring and spiritual direction and I suggested the book, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* by Keith R. Anderson and Randy D. Reese as an additional resource for exploration.

For the final mentor survey in March 2019 there were two mentors serving three mentees and one mentor-mentee relationships that seemed to be in a holding pattern as the mentee had yet to submit her individual development plan for approval after a year in the process (this situation is discussed further below). The main highlight of the mentoring process that was cause for celebration continued to be the high-quality discussions about life and ministry that resulted from the regular meetings. The mentors appear to take the most satisfaction out of the role they have in being deeply present in the life of a person who God is raising up for intentional ministry service. The one challenge that came up in this survey was the situations where the mentor plays more than one role in the mentee's life. For instance, one of the mentors is also the direct supervisor for the mentee in their current job. They chose to not separate their mentorship meetings from their employment supervision meetings and while the mentor reported that this remains the best format to conduct their meetings, it does add a layer of hat switching which can be difficult to navigate at times.

The Holy Spirit was reported to be active in the mentoring process through a greater willingness and patience to live into times of silence during mentoring meetings and fully listening to the mentee. One mentor reported a greater confidence in waiting for the right question to ask to become clear and that the Spirit has given both he and the mentors the courage to be increasingly honest and vulnerable.

From the mentor surveys, conversations with mentors from spring 2018 through spring 2019, and one formal interview of the mentor whose mentees had been commissioned by March 2019, it is clear that through their practice of mentoring with support in through conversations, coaching, mentor group meetings, and mentor group

emails that the mentors highly valued the deepening relationships they formed with their mentees, their confidence in being a mentor increased, and they found mentoring to be a rewarding and energizing ministry.

Mentors continually report that the depth and quality of their relationship with their mentee increases as the relationship continues. A key advantage of training pastors through mentoring is that it can account for and address the difficulties that arise in ministry and life and use those for deeper formation. In a traditional classroom environment, space is often not made for individual issues and significant life events that might cause the student to be away from the classroom for a few weeks and this might lead the student to losing a term of school credit. In the mentoring ministry, these issues could be addressed through mentoring conversations, additional contact, prayer, and by adjusting the timeline for development plan completion to account for the challenges that present themselves in life and ministry. Two mentees had major family crises that led them to step away from their work and the mentoring program for one to four months and one had the major ministry challenge outlined above. The mentoring program is flexible enough to not only allow them to pause and pick back up when life and ministry was in a calmer state but also gives the mentees a forum for processing these challenges with a caring mentor. While the mentors wished that these crises did not occur, they saw the value in their ability to be present for their mentees to process the situations and provide care.

The mentors also appreciated how the deepening of their relationship with their mentee led to deeper satisfaction in their own ministry and sense of calling as they saw the investment they had made in their mentee pay dividends in the forms of more

meaningful ministerial, theological, and life conversations. Over the course of one year, the mentors could see spiritual friendships forming that was gradually transforming their relationship from one of mentor, to coach, to spiritual friend.

Throughout the year, I observed that the mentors became more effective in their role as mentors for future commissioned pastors and in the gifts and skills they had for mentoring. Three of the four pastors who entered the program to be mentors in the spring of 2018 had several years of experience being mentors for adult learners and two had served as mentors for currently serving commissioned pastors in the past. Still, the initial concerns of most of the mentors was in defining their role in the formation of the mentee. As they met with their mentees and their relationships grew, the questions and resources mentors were interested in concerned honing their mentoring practice so that they could go deeper with their mentees. While this is a natural function of growing into any role, the mentors quickly went beyond what we expected. They were interested in more than transferring knowledge to the mentees and shepherding them in completing their individual development plans, but wanted to have a "mentorship of the heart" that formed the mentee's whole life for service in God's Kingdom.[12] Mentors wanted to be effective guides for the mentees who not only imparted ministry skills but wanted to draw out the rich waters of the mentee's life so that their ministry would flow from letting their life speak to their future congregation.[13] This was an especially happy result of the process. The passion and commitment of the mentors to go deeper was encouraged throughout the

---

[12] Anderson and Reece, *Spiritual Mentoring,* chap. 1.

[13] Parker Palmer, *Let Your Life Speak* (San Francisco: Jossey-Bass, 2000), chap. 2. Kindle.

program but certainly was not expected and it was not anticipated that such strong relationships would form in the course of one year. We believed that it would take a few years after the mentee became a commissioned pastor for these relationships to reach these levels of intimacy.

Through the surveys, conversations, and interviews I observed that the mentors were seeing that this role was not merely another piece of their ministry service but was becoming ingrained in their sense of calling for ministry. The experience of walking alongside someone who was excited, eager, and dedicated to being formed as a pastor illuminated the spirits of the mentors. While few pastors would say in so many words, the mentors felt an enhanced sense of meaning within their role as their experience, education, and wisdom was honored and sought out by the mentees as the mentors deposited what God had given them into the lives of the mentees. This bodes well for the future of the mentoring ministry as the current mentors are likely to be retained for long-term service and will provide excellent testimony to the rich rewards of being a mentor in this ministry. Although each of the mentors asked for prayers for issues concerning ministry stress and time management, all the mentors continue to see this as a personally rewarding investment of their ministry time.

There were three primary challenges for the mentoring ministry that required attention and will require further reflection as the ministry goes forward. These challenges are the huge geographical area that the presbytery covers which leads to difficulty in appropriate mentor-mentee pairing, the time commitment that clergy can make to activities outside of the mentoring meetings, and the need to pair female mentors with female mentees.

142

As discussed in chapter one, the Presbytery of Northwest Coast covers the North Puget Sound, Olympic Peninsula, and Central Washington areas of Washington State and Southeast Alaska. This presents a significant challenge in making geographically appropriate pairings for mentors and mentees because the ministry needs to not only find a clergyperson in the presbytery that is willing to be a mentor but one that is close enough to the mentee that they can have monthly face-to-face meetings without undue burden on either party. While we are grateful to be able to employ video conferencing for much of what we do as a presbytery, we feel that the mentoring relationship is too intimate to confine to remote conversations if at all feasible. This led to difficulty in finding an appropriate mentor for one of the mentees, who lives in a geographically isolated area, and we chose a clergyperson outside our presbytery as the mentor even though the mentor lived three hours away from the mentee. After over a year in the program, this mentee has not submitted their individual development plan to program staff for initial approval. This mentee took significant time away for personal reasons, but this does not fully account for the extended time it has taken for this step to be completed. Unfortunately, the geographic distance between mentor and mentee likely plays a large role in this slow progress as they are not able to meet face-to-face regularly and their relationship has not developed along the same trajectory as the others. This type of issue may persist as the supply of potential clergy mentors exists primarily in metropolitan areas and the need for commissioned pastors is in rural areas.

The time commitment that the clergy who serve as mentors can make to the mentoring ministry outside of their monthly meetings with mentees is a concern as the ministry continues and expands. The initial implementation of this ministry was blessed

to have mentors who already had significant experience in mentoring. This dramatically reduced the amount of time clergy had to invest in being adequately prepared to be effective mentors and training could be focused on enhancing skills rather than building basic abilities. However, as the program continues to bring in new mentees, clergy will be recruited who do not have sufficient skills to be effective mentors at the outset of their service and they will need to invest time with the program staff to become qualified mentors. The mentoring ministry is setup to provide initial training to future mentors and this will be an area of continuing refinement as the ministry continues. However, the concern is whether clergy will be willing or able to invest a greater amount of time so that they can be excellent mentors.

In the course of the initial year-long implementation, I quickly discovered that the fewer times we had to get everyone together, whether in-person or online, the more effective we would be in getting active participation from mentors. Each group meeting was scheduled at least five or six weeks in advance, but all the mentors were present only once. This led to a preference for individual meetings, calls, and coaching conversations which proved effective, but will face more challenges as the ministry grows. The clergy mentors are a precious resource and the time demands of pastoral leadership create significant challenges for the future supply of mentors.

The final challenge is finding female mentors for female mentees. The geographical challenge cited above was exacerbated by the program's desire and the mentee's request to have a female mentor. While the Presbyterian Church (USA) has historically been near the forefront of including women in all forms of ministry, women are still underrepresented in the clergy ranks which reduces the pool of available mentors.

144

The primary reason identified for matching female mentees with female mentors is processing style. Many women feel more comfortable processing problems and generating solutions with another woman than a man.[14] Another important reason is that different cultures find it inappropriate for a man and woman to work in a close, one-on-one situation, and this was a concern identified by one mentee. Finally, women still face issues in being accepted as pastors in the denomination and it is beneficial for a pastor-in-training to be able to discuss such issues with a person who likely has personal experience with such discrimination.

The two areas where questions will need to be asked to ensure that the mentoring ministry is fruitful going forward from the mentoring side of the equation are the coaching of mentors and the level of support mentors need to be successful. These areas overlap and both are the result of having experienced mentors in this first implementation. Coaching for mentors was an optional part of the program. Coaching was offered to support the ministry and life of the clergy mentors who were generously giving their time to the program and was a way to invest in the mentors as they invested in the mentees. The coaching did not have to focus on the practice of mentoring but was open to any issue for which the mentor would like to discuss. Both the mentors who began the with the ministry in March 2018 took advantage of the coaching opportunity with me as their coach. I met with one mentor for coaching over the phone monthly and met with the other mentor twice for coaching over the phone. A mentor who came in part way through the implementation to replace a mentor did not avail themselves of coaching

---

[14] Smith, personal interview.

and one mentor was only involved with the program a short time before their mentee took an extended leave.

Given the small sample size, it is difficult to draw conclusions as to the effect coaching had on the quality of the mentoring provided. It is almost assuredly coincidence that the two mentees who have been commissioned and another who is next in line to be commissioned were all served by mentors who received coaching. However, it is pertinent to ask given the substantial investments that clergy mentors make and because of how much demand is placed on their time if more emphasis should be placed on coaching as an avenue for ensuring that the mentors are receiving regular care and investment in their lives and ministries. While mandatory coaching seems punitive and unlikely to be fruitful in this context, strategies will need to be looked at that will make coaching more attractive to clergy mentors.

This goes together with gauging the level of support that mentors need to be successful. Since this cohort of mentors had significant experience in mentoring, their inclination for support was low and program administration was rightly very leery of adding unnecessary components into the mentoring program. As less experienced mentors need to be recruited, a program will need to be developed to mentor the mentors (it seems inappropriate to train mentors through a training process other than mentoring). The information collected in the surveys, conversation, and interviews suggest that the current mentors feel supported in their roles, but new mentors will need more intentional support to be successful and this will require a greater time investment from program administrators and the new mentors.

The greatest achievement of the mentoring ministry during the initial implementation is that two mentees were commissioned as commissioned pastors. Kevin Riley is serving as the pastor at Mt. Baker Presbyterian Church in Concrete, Washington and Kerrie Bauer is serving as a CP in the role of Children's Ministry Director with increasing responsibility for pastoral care and visitation.

Bauer was encouraged to pursue becoming a commissioned pastor by her supervisor, Rev. Doug Bunnell, who affirmed a sense of call to pastoral ministry in her as she came alongside people in the congregation as they work through their faith amidst the joys and sorrow of life.[15] Becoming a CP would allow her to function as more of a "sanctioned pastor" in the eyes of the congregation and permit her to celebrate the sacraments in worship and home visitations, which would spread the load of these responsibilities amongst more staff.

Bauer has appreciated the focus on finding opportunities for personal and ministerial growth on a practical, targeted level that the mentoring program has provided her. One of those opportunities was completing a unit of Clinical Pastoral Education which gave her greater insight into and experience with pastoral care. She appreciates that the mentoring program encouraged her to customize her development program in a direction that no one else has taken it. Bauer also found greater meaning in the traditional classroom courses she chose to take on confessions, polity, and the missional church because she could integrate the material into her work in children's ministry and use

---

[15] Kerrie Bauer, personal interview, September 2018.

these work products to fulfill her development plan.[16] This was a definite positive as it allowed the evaluation process to be a part of the development process.

Overall, Bauer found the process fruitful for her own learning and development. She appreciated the level of customization and individual elements that she could put into her development plan, the chance to enhance areas of ministry strengths, and the clarity of the learning objectives and activities. She also found it productive to come up with avenues to address areas that needed special development, especially preaching, and set aside focused time to develop that area of ministry practice. Throughout her time training to become a CP in the mentoring ministry, Bauer felt supported by her head pastor (who also served as her mentor), the Session of the congregation, and the volunteers she leads.

If there was a drawback for Bauer, it is that the onus was on her to establish deadlines and a framework for completing her development plan. While the program allowed her to move at her own pace, which can adjust depending on work and family commitments, it could become tempting to push deadlines back unnecessarily. Her mentor did a good job of keeping her accountable to the deadlines she had established, but ultimately, she knew that her progress depended upon her effort. She identified that this wasn't necessarily as negative as this is a key ministry and life skill, but it is the downside of flexibility.

Kevin Riley is the pastor at Mt. Baker Presbyterian Church in Concrete, Washington. Riley entered the commissioned pastor program through one of the parachurch ministries associated with the presbytery, Tierra Nueva, which focuses on

---

[16] Kerrie Bauer, personal interview, April 2019.

proclaiming the Gospel to people on the margins of society, particularly those affected by immigration issues, incarceration, and addiction.[17] Riley and his wife learned of Tierra Nueva while living on the street and after both had served time in prison.[18] Riley became convinced that God was calling him to ministry and joined the staff of Tierra Nueva as a relapse prevention counselor as well as assisting with the worship and preaching aspects of the ministry. He felt called to pursue the commissioned pastor program to dive deeper into his calling into ministry.

Riley appreciated how the program built on his ministry strengths and worked with him to navigate the creation of his initial development plan. He felt his mentor was an invaluable guide in how to become a church pastor. He already knew and trusted his mentor and Riley is glad that his mentor isn't on the staff of Tierra Nueva or Mt. Baker Presbyterian as he felt this gave him an independent voice to seek counsel from without implicitly worrying that a supervisor would be negatively assessing him. He appreciates that he can bring questions to his mentor and that they process through those issues to seek solutions rather than just being given an answer.

Conversely, Riley wishes that he had a senior pastor on staff to work with and learn from as he did not have a lot of experience being on the staff of a typical congregation. For Riley, becoming a CP meant becoming the pastor of the congregation immediately and while the congregation knew that he was new to the role, he still felt the shock of jumping into the deep end of ministry and tackling the joys and burdens of being

---

[17] "Tierra Nueva" www.tierra-nueva.org accessed May 3, 2019.

[18] Kevin Riley, personal interview, April 2019.

a solo pastor such as weekly sermon prep, session leadership, and budget management. He reflected that this wasn't necessarily a negative and that he was going to have this experience at some point but wishes he had been able to intern at another church with a senior pastor to have more of the role of congregational pastor modeled for him. Tierra Nueva is an excellent ministry, but it does not function in the same way as a traditional Presbyterian congregation and Riley thinks he could have used that exposure to better prepare him for ministry.

The mentoring ministry has been successful in using clergy mentors to walk alongside people as they journey to and through becoming a commissioned pastor in the Presbytery of Northwest Coast. The success of the program lies in the excellence of the people who have undertaken the journey from mentors and mentees to the congregations and the presbytery. The administration of the program is constantly being balanced between creating an effective system for training CPs and remaining flexible and individualized for each mentee's needs. It is humbling to be a part of creating a pathway for congregations in need of pastoral leadership to have a pastor who has been called and specifically trained to fill their needs. God has worked mightily in the lives of all involved to lift up the unique gifts and talents of commissioned pastors to serve the Church Universal as it moves forward in glorifying the Triune God.

CONCLUSION

The vision of the mentoring program is to produce capable commissioned pastors to serve congregations within the Presbytery of Northwest Coast so that every congregation has strong, stable pastoral leadership. The Presbytery created a mentoring program to match commissioned pastor candidates with experienced clergy who serve as mentors, supervisors, and guides throughout and beyond the commissioned pastor training process. The mentoring program has five programmatic and system-level goals that will support the sustainability and flourishing of the program and provide useful resources for the presbytery. Through the first year of the program, which is the focus of this paper, substantial progress has been made by the ministry in fulfilling these goals. These goals are discussed in the order that an individual would take to enter and move through the commissioned pastor process.

The first goal is to create a comprehensive intake and assessment regime for commissioned pastor candidates that will have transferability for use in all leadership assessment within the presbytery including the assessment of individuals for leadership positions at the presbyter-level and for ordination as clergypersons. Janice Smith has taken the primary lead in developing tools and forms for individuals to explore whether they are called and suited to become a CP and I serve in a consulting role for these documents. Currently, there is a formal application, reference form, self-assessment, sample individual development plan, and individual development planning worksheet. We are currently working with these documents to ensure that there is a level of formality for entry into the process that requires self-reflection from the individual but is not so

burdensome as to be a major barrier for entry into the program. We will need more experience in using and optimizing these tools before we attempt to modify them for different uses within the presbytery.

The second goal is to create effective pathways for training and supporting mentors so that they are empowered to engage the mentoring process in a life-giving and sustainable fashion. This goal has been achieved for the current set of mentors. Mentors feel engaged, supported, and properly resourced to effectively mentor individuals to successful pastorates as commissioned pastors. For the first cohort of mentors, individual contact to check-in, optional coaching, resourcing emails, and occasional meetings were the best pathway for them to feel the proper level of support and be effective in this ministry. It was important for them not to be burdened by too many meetings or assignments. This worked for them and the ministry because they already had substantial experience in mentoring. For this goal to continue to be fulfilled, we will need to continually assess the needs of each mentor as they continue in the program and pay special attention to the needs of mentors entering the program. As the program grows the need for more mentors will become key for the program to succeed and it is likely we will need to recruit clergypersons with little or no experience in mentoring adults. A program of "mentoring the mentors" will likely need to be initiated for program staff to individually invest in each mentor as they are brought into the program. The success of the program largely rests on the quality of the mentors and we will need to ensure that current and future mentors have the tools and resources they need to be successful without being bogged down in arduous programmatic requirements.

The third goal is that by formally engaging and tracking the success of the mentoring program that the presbytery will gain further knowledge and resources for implementing mentoring and coaching programs for current and future leaders within the congregations and administration of the presbytery. My hope is that this paper will serve as a key resource in furthering this goal and I look forward to discussing the success of the program with key stakeholders in the presbytery. As more commissioned pastors move into congregational ministry and we can share in their joys and struggles, we look to have tangible evidence that training congregational leaders primarily through mentoring is a viable and preferable route to train leaders for all kinds of ministry service within the presbytery. I think the presbytery is primed for overhauling the way we look at leadership and how we raise up leaders for ministry at both the congregational and presbytery level and having evidence that alternative pathways to forming pastoral leaders bears excellent fruit for the Kingdom of God will inspire further experimentation.

Fourth, the mentoring program hopes that by assessing people by achieved competencies rather than attained credentials (e.g. formal educational degrees), the program will aid in shifting the culture of the presbytery to value people for their callings and giftings rather than their ability to attain degrees. The Presbyterian Church (USA) has a reputation for emphasizing formal education to such a level that can essentially be identified as an idol of the denomination.[1] Shifting that idol will be a difficult and long-term process that the mentoring ministry can contribute to realizing but will not be able to do so on its own. It will be key to continue to highlight and celebrate the formation of CP

---

[1] Bunnell, personal interview.

candidates and the fruitful ministry of these pastors as they engage in congregational ministry so that congregations in need of pastoral leadership see CPs as viable, and even preferential, pathway for fulfilling God's call for their future. Clergypersons will also need to continue to have their thinking around commissioned pastors challenged so that they are seen as equal partners in ministry.

The final system-level, long-term goal of the mentoring ministry is that it will attain a level of formality and success to be the seed that helps transform attitudes towards commissioned pastors and their training throughout the denomination so that every congregation would have the strong, stable leadership that it deserves. We are still too early in the process to take the program and what we have learned from its implementation outside of the presbytery to the wider denomination, but it continues to be a goal we highly value. Janice Smith and I hope to create a mentoring ministry handbook in the latter half of 2019 that can serve as a resource for mentors and mentees and can be the launching pad for developing a reproducible framework for this type of program in other presbyteries.

For the 12-month timeframe that this paper covers, we sought to achieve three goals: effectively and efficiently training individuals to be successful commissioned pastors, train clergy to be effective mentors (discussed above), and to establish the mentoring ministry so that it is sustainable and reproducible. The mentoring program has trained two people who have been commissioned as commissioned pastors within a 12-month timeframe and two remain in the program. One person is close to being commissioned and one remains on a longer timeline for completion than the other three. We feel that we have trained these individuals effectively and efficiently in making the

most of their gifts and talents without exhausting their personal resources or the resources of their workplaces, families, or congregations. While it is still too early to accurately gauge how successful they will be in their role as a CP over the long term, the presbytery feels confident that God has called them to pastoral service and is eager to support them in being successful in their congregational contexts.

We feel that the mentoring program is sustainable and reproducible. The amount of presbytery staff time has been reduced by at least 50 percent as Janice Smith has halved her hours with the presbytery and is still doing an excellent job fulfilling her role with the mentoring program. We currently have a few individuals in the process of discerning whether to pursue becoming a commissioned pastor and the tools and systems that have been developed are functioning to aid these individuals in their discernment.

As we continue to discern what sustainability and reproducibility look like for this ministry, we are consistently assessing the need for program formalization and balancing it against the personalization and flexibility that have been key to the success of the program. It is tempting to create more forms, more procedures, and more administration to create a ministry program that is all spelled out in advance and all someone needs to do is check off the boxes to advance. We continue to resist this temptation and look for frameworks that will make the goals, pathways, and procedures of the mentoring ministry elegant and user-friendly. We are passionate about not losing the personal connection and individualization of the ministry by setting up a series of hoops because then we feel we would fall into the trap that many commissioned pastors training programs have fallen into and a key motivator for creating this program will be lost. In creating a program handbook, Smith and I are very cognizant of forming a document that unleashes

155

possibilities and encourages the dreams of candidates, mentors, and congregations to see the rich possibilities that God is unlocking for them through this ministry.

Jesus, Barnabas, and Paul managed to mentor world-changing leaders without a detailed handbook and while it may sound foolhardy or idealistic, we want to unleash the Holy Spirit in the lives of the mentors and mentees so that they can live into Christ's call on this lives and in their ministries and be supported by this ministry and not constrained by rules and regulations. The future of this ministry within the Presbytery of Northwest Coast is bright and will undoubtedly serve as a shining light to the possibilities that exist for ministry when we tear down barriers and call people into Christ's service based upon their gifts and talents and not the academic credentials they can attain or the mountain of procedural hoops they can jump through to be a pastor.

Personally, this project has been a blessing in my life as I have had the opportunity to work with gifted and talented people within the presbytery and be formed by their insights, dedication, and commitment to seeing the Triune God glorified in our corner of the world. This project has allowed me to put into practice a great deal of my learning as part of the Lifelong Leadership Formation cohort at Fuller Theological Seminary and honed my practice of leadership, mentoring, coaching, and ministry design, implementation, and evaluation. I look forward to employing my knowledge and experience as I partner with congregations and presbyteries to further leadership development in the cause of worship and serving Jesus Christ as Lord.

MENTORING PROGRAM DESIGN CONSIDERATIONS

Alignment and Discovery

The goal of the alignment and discovery phase is to determine the purpose of your mentoring program and how you will achieve it goals.

1. What is the ideal state we are trying to achieve with the mentoring program?

    a. In what observable ways will performance be improved? (Specify performance factors.)

    b. How will learners feel or think differently?

2. What is the current state of the specified performance factors?

    a. Why is this the case?

    b. What is the current state of mentoring within the organization?

3. What constraints will the program face?

    a. What resources are available?

    b. What's the impact of the culture on program design decisions?

    c. What are the time constraints for designing and implementing the program?

    d. What are the time constraints of participants once the program is launched?

4. Make the case for a mentoring program at the organization

    a. How can we chance the ministry need in a positive way?

        - Make this the strategic goal of the mentoring program

5. What does success look like?

    a. How will we measure progress?

    b. What indicators of success will be available throughout the program?

    c. What incremental changes do we want to see?

6. What attributes of the organization's culture should be captured for the program? (Consider mission, vision, and values, etc.)

7. What are current and potential CREs most critical talent/ministry needs?

8. How can we make the ministry case for a more robust mentoring program? What are the solutions (in part or in whole) that this mentoring program will bring to the presbytery?

9. What are some needs that the mentoring program can address (e.g. increased retention, increased engagement, smoother learning curve, decreased time to success in role, improved recruitment of CPs, broader/deeper competency)

10. What are the benefits for mentors and learners who participate in the program?

11. What do you want learners to do differently or better as a result of their time in the program? How do you want them to feel or think differently? What do you intend for mentors to be able to do differently or better? How do you want mentors to think or feel differently?

12. What are the quantitative or qualitative measures of success for the mentoring program?

What is the mentoring program purpose statement?

Program Charter Table

Items	Our Design
Purpose Statement	
Program Objectives and Benefits	
Stakeholders	
Mentor Candidates	
Learner Candidates	
Program Structure	
Participant Matching	
Learner Participation	Entry: Expectations: Exit:
Mentor Participation	Entry: Expectations: Exit:
Expected Investment	Direct Costs: Hours of Investment:
Program Administration	

Launch Event Planning Considerations

Participant needs

Program structure and schedule

Delivery Constraints

Prelaunch Communication

Matching Mentors and Learners

Content of Event: mentor program content to be delivered, team building, informal times

Evaluation Plan

The evaluation plan will follow the Kirkpatrick New World model.

Level 4: Results	What strategic results was the program created to measure?	What qualitative and quantitative metrics can be used to measure results?	When will this be measured? How often? By whom?	Who will review and analyze the data?
Level 3: Behavior	What learner performance factors or behaviors will ultimately lead to Level 4 success?	What qualitative metrics can be used to measure performance?	When will this be measured? How often? By whom?	Who will review and analyze the data?
Level 2: Learning	What learning leads to demonstrating Level 3 behaviors needed for success?	What qualitative and quantitative metrics can be used to measure development in knowledge, skills, and attitude?	When will this be measured? How often? By whom?	Who will review and analyze the data?
Level 1: Reaction	What factors of satisfaction and learner engagement will contribute	What qualitative and quantitative metrics can be used to measure	When will this be measured? How often? By whom?	Who will review and analyze the data?

	to successful learning in Level 2?	satisfaction, engagement, and relevance?		

Program Welcome Guide

Proposed Items:

1. Welcome letter
2. Program purpose statement, etc.
3. Mentoring philosophy
4. Mentoring program description (structure and schedule)
5. Description of learners and mentors
6. Milestones and any due dates
7. Mentor and learner role expectations
8. Administrator roles and contact info
9. Individual development plan (learning contract) template/sample
10. Mentoring agreement template
11. Mentor and learner role descriptions
12. Conversation starters
13. Meeting agenda template
14. Resources (mentoring skills, mentee skills, articles, etc.)

APPENDIX B

MENTORING PROGRAM CHARTER

Items	Our Design
Purpose Statement	The Commissioned Pastor (CP) mentorship program at the Presbytery of Northwest Coast is designed to be the primary vehicle for training, mentoring, coaching, and supporting those who are called to become and those who are CPs for flourishing ministry.
Program Objectives and Benefits	The Presbytery of Northwest Coast seeks to engage, equip, and encourage congregations for flourishing ministry in God's Kingdom. The CP mentorship program's primary objective is to create vitalized leaders who can engage, equip, and encourage the congregation(s) which they do or will be serving through trusting, respectful, God-loving one-on-one, long-term mentoring relationships. The mentorship program provides learners with: - Ministry skill acquisition and development - On-going personal and professional support - Development as a lifelong leader and disciple - A safe place to be in conversation about life and ministry - A conduit for connection to the larger presbytery The mentorship program provides mentors with: - New perspectives and insights on leadership and discipleship - Skill development in raising people up for ministry leadership - An increased impact and legacy on the presbytery - A forum for connection to other pastors and leaders - A ministry within the presbytery - On-going, as-desired coaching Benefits: This program will develop and enhance the congregations in the presbytery where CPs do/will serve and the congregations who are served by a mentor by developing leaders who will be more successful in

	leading within their context by greatly enhancing the skill sets of both CPs and mentor pastors and will better prepare them for critical leadership and ministry challenges. The program will develop the new culture that is emerging with the birth of the Presbytery of Northwest Coast. The program will increase the longevity of CPs serving in the presbytery. The program will aid in the ability of the Presbytery to fill congregational vacancies quickly and effectively.
Stakeholders	CPs and CPs-in-training Mentor Pastors Committee on Ministry Village Ministries Associate (program administrator) and assistant Presbytery Executive
Mentor Candidates	Ordained Ministers of Word and Sacrament
Learner Candidates	CPs, CPs-in-training
Program Structure	One-on-one traditional, intensive mentoring with mentor-led groups and peer-led groups possible in the future
Program Schedule	Flexible since mentoring is on-going and we want to be able to move people into the program efficiently. There is a possibility for annualized events (retreats, specific trainings).
Participant Matching	Based on role and geographic location. Matching is done by Jan Smith in conjunction with COM.
Learner Participation	**Entry**: Those interested in becoming a CP in the Presbytery will complete the entrance requirements established by COM. An orientation to the mentoring program and matching with a mentor will then occur. **Expectations**: Adhere to mentoring program and Presbytery requirements and standards, develop and work towards achieving Individual Development Plan objectives, and demonstrate ownership in the learning relationship. **Exit**: The program is on-going for active CPs and CPs-in-training. Learners may be removed due to poor performance or self-elect to leave the program. It is possible to switch mentors in consultation with the mentorship program administrator(s).

Mentor Participation	**Entry**: Interested mentors will contact the program administrator(s) and/or be recruited by program administrator(s) on an on-going and as-needed basis. **Expectations**: Adhere to mentoring program and Presbytery requirements and standards, demonstrate investment and effort in the learner and her/his objectives, attend training opportunities. **Exit**: The program is on-going. Mentors may be removed due to poor performance or self-elect to leave the program. It is possible to switch learners in consultation with the mentorship program administrator(s)

Expected Investment	**Direct Costs**:
	Costs include instructional materials, event costs (retreats, etc.), potential travel reimbursement for learners/mentors/coaches/administrators, potential technology needs of learners/mentors.
	Hours of Investment:
	CPs-in-training should expect to spend between 2-8 hours per week on program activities for the duration of their participation depending on the ministry needs of the week.
	CPs should expect to spend between 1-3 hours per week on program activities for the duration of their participation.
	Note: program activities and ministry/training activities will necessarily overlap for CPs-in-training and CPs.
	Mentors should expect to spend about an hour a week on program activities (direct contact with learner, individual prep, on-going mentor training).
	Program administrators can expect to average 1-2 hours a week on administrative activities and developing/conducting training
Program Administration	The program administrator(s) will:

	- Help identify and recruit potential learners and mentors - Develop, maintain, and enhance the structure for the mentoring program - Develop a program handbook - Develop and lead on-going training for mentors - Coach mentors (and learners), as necessary - Communicate with all stakeholders on program objectives, status, and evaluation - Review, approve, and track progress of Individual Development Plans

BIBLIOGRAPHY

Anderson, Keith, and Randy D. Reese. *Spiritual Mentoring: A Guide for Seeking and Giving Direction.* Guildford, UK: Eagle, 2000.

Anizor, Uche, *Kings and Priests: Scripture's Theological Account of its Readers.* Eugene, OR: Pickwick Publications, 2014.

Anizor, Uche, and Hank Voss. *Representing Christ: A Vision for the Priesthood of All Believers.* Downers Grove, IL: InterVarsity Press, 2016. Kindle.

Arn, Charles. "Pastor Longevity and Church Growth. *Pastors.com*. November 5, 2012. https://pastors.com/pastoral-longevity/.

Bauer, Kerrie, personal interview, Bellingham, WA, September 2018.

_____, personal interview, Bellingham, WA, April 2019.

Board of Pensions of the Presbyterian Church USA. "Member Dues." https://www.pensions.org/MembersAndEmployers/TreasurersandAdministrators/Dues/Pages/default.aspx/. Accessed August 23, 2018.

Boorstein, Michelle. "Seminary Graduates Not Always Ministering from the Pulpit." *Washington Post*, May 17, 2013.

Bunnell, Doug, personal interview, Bellingham, WA, August 2018.

_____, personal interview, Bellingham, WA, March 2019.

Calvin, John. *Institutes of the Christian Religion: In Two Volumes.* Philadelphia: Westminster/John Knox.

Church Leadership Connection of the Presbyterian Church USA. "Applicants and Positions." https://clc.pcusa.org/reports/ApplicantsAndPositions.aspx?ReturnUrl=%2fadmin%2fLogin.aspx. Accessed September 9, 2018.

City of Sitka. "Residents." https://www.cityofsitka.com/residents/about/index.html (accessed September 6, 2018).

Clinton, J. Robert, and Laura Raab. *Barnabas: Encouraging Exhorter*. Altadena, CA: Barnabas Publishers, 1997.

Clinton, J. Robert. *Joseph: Destined to Rule*. Altadena, CA: Barnabas Publishers, 1985.

_____. *The Making of a Leader*. 2nd ed. Colorado Springs: NavPress, 2012.

_____ and Richard Clinton. *The Mentor Handbook: Detailed Guidelines and Helps for Christian Mentors and Mentorees*. Altadena, CA: Barnabas Publishers, 1991.

Commission on Ministry for the Presbytery of Northwest Coast. "Proposed Minimum Terms of Call."https://static1.squarespace.com/static/53cddcc8e4b04035907a5ce6/t/594868 11e6f2e13ecf5ebbef/1497917458007/2017+0406+Proposed+Minimum+Terms+o f+Call+including+vacation.pdf/. Accessed September 7, 2018.

Department of Numbers. "Bellingham, Washington Household Income." https://www.deptofnumbers.com/income/washington/bellingham/ Accessed September 8, 2018.

Executive Board of the Presbytery of Northwest Coast. *The Ministry Plan of the Presbytery for 2018-2022*. Report. Presbytery of Northwest Coast. Everett, WA, 2017.

Executive Board of the Presbytery of Northwest Coast. *The Ministry Plan of the Presbytery for 2019-2023*. Report. Presbytery of Northwest Coast. Everett, WA, 2018.

Finke, Roger, and Rodney Stark. *The Churching of America, 1776-2005: Winners and Losers in Our Religious Economy*. New Brunswick, N.J.: Rutgers University Press, 2005.

Foster, Charles R., et. al. *Educating Clergy: Teaching Practices and the Pastoral Imagination*. San Francisco, CA: Jossey-Bass, 2006.

Goetting, Paul F. *Members Are Ministers: The Vocation of All Believers*. Eugene, OR: Cascade Books, 2012. Kindle.

Hall, Chad W. *Coach the Person, Not the Problem*. Hickory, NC: Coach Approach Ministries, 2016. Kindle.

Hall, Chad W. *The Coaching Mindset*. Hickory, NC: Coach Approach Ministries, 2015. Kindle.

Hasakia, Eleni. "Craft Apprenticeship and Ancient Greece: Reaching Beyond the Masters." In Archaeology and Apprenticeship: Body Knowledge, Identity, and Communities of Practice, edited by Willeke Wendrich. Tucson: University of Arizona Press, 2016.

Holmes, Mike. "What Would Happen If the Church Tithed?" *Relevant* Magazine, March 8, 2016. https://relevantmagazine.com/love-and-money/what-would-happen-if-church-tithed/.

Kimsey-House, Henry, et al. *Co-Active Coaching: Changing Business, Transforming Lives*. 3rd ed., Nicholas Brealey, 2018.

Kirkpatrick, James D. and Wendy Kayser Kirkpatrick. *Kirkpatrick's Four Levels of Training Evaluation*. Alexandria, VA: Association for Talent Development Press, 2016.

Kocher, Craig T., et al. *Mentoring for Ministry: The Grace of Growing Pastors*. Eugene, OR: Cascade Books, 2017. Kindle.

Labin, Jenn. *Mentoring Programs That Work*. Alexandria, VA Association for Talent Development Press, 2017. Kindle.

Leith, John H. *Introduction to the Reformed Tradition*. Atlanta: John Knox, 1977.

Logan, Robert E. From Followers to Leaders: The Path of Leadership Development in the Local Church. St. Charles, IL: ChurchSmart Resources, 2007.

Lukaszewski, Albert L. and Mark Dubis. *The Lexham Syntactic Greek New Testament: Expansions and Annotations*. Logos Bible Software, 2009.

McNeal, Reggie. *Practicing Greatness: Seven Disciplines of Extraordinary Spiritual Leaders*. San Francisco: Jossey-Bass, 2011. Kindle.

Newton, Phil A. *The Mentoring Church: How Pastors and Congregations Cultivate Leaders*. Grand Rapids, MI: Kregel Publications, 2017.

Palmer, Parker J. Let Your Life Speak: Listening for the Voice of Vocation. San Francisco: Jossey-Bass, 2000. Kindle.

Presbyterian Church (USA). *The Book of Confessions: The Constitution of the Presbyterian Church (USA) Part I.* Louisville: The Office of the General Assembly, 2007.

Presbyterian Church (USA). *The Book of Order: The Constitution of the Presbyterian Church (USA) Part II, 2015-2017.* Louisville: The Office of the General Assembly, 2014.

Presbyterian Church (USA). "Church Trends." https://church-trends.pcusa.org. Accessed September 6, 2018.

Presbytery of Northwest Coast. "Ministries." https://www.northwestcoast.org/ministries. Accessed May 5, 2019.

Presbytery of Northwest Coast. "NWCP Approved Budget 2016-11-04, 7th Stated Meeting Minutes." Report. Presbytery of Northwest Coast. Everett, WA, 2016.

Pue, Carson. *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency*. Grand Rapids, MI: Baker Books, 2005. Kindle.

Riley, Kevin, personal interview, Bellingham, WA, April 2019.

Rima, Samuel D. *Leading from the Inside Out: The Art of Self-Leadership*. Grand Rapids, MI: Baker Books, 2000. Kindle.

Roxburgh, Alan, et al. *The Missional Leader: Equipping Your Church to Reach a Changing World*. San Francisco: John Wiley & Sons, 2011. Kindle.

Schlosser-Hall, Corey, personal interview, Everett, WA, July 2018.

Smith, Janice. *Iron Sharpens Iron: A Mentoring Based CRE Program*. Report. Presbytery of Northwest Coast. Everett, WA, 2017.

Smith, Janice, personal interview, Acme, WA, July 2018.

Smith, Janice, personal interview, Acme, WA, April 2019.

Smylie, James H. *A Brief History of the Presbyterians*. Louisville: Geneva Press, 1996.

Stanier, Michael Bungay. *The Coaching Habit: Say Less, Ask More & Change the Way You Lead Forever*. Box of Crayons Press, 2016. Kindle.

Stanley, Paul D. and J. Robert Clinton. *Connecting: The Mentoring Relationships You Need to Succeed in Life*. Colorado Springs: NavPress, 1992. Kindle.

Starr, Julie. *Mentoring Manual - Your Step by Step Guide to Being a Better Mentor*. Pearson Education Limited, 2014. Kindle.

Summary Report: 2014 Statewide Survey of United Methodist Clergy in North Carolina. Report. Duke Divinity School. Durham, NC, 2014. https://divinity.duke.edu/sites/divinity.duke.edu/files/documents/chi/2014 Summary Report - CHI Statewide Survey of United Methodist Clergy in North Carolina - web.pdf. Accessed March 15, 2019.

"Tierra Nueva." Tierra Nueva. http://www.tierra-nueva.org/ . Accessed May 3, 2019.

U.S. Census Bureau. "Census Viewer." https://www.censusviewer.com. Accessed
    September 8, 2018.

U.S. Census Bureau. "Fact Finder."
    https://factfinder.census.gov/faces/nav/jsf/pages/index.xhtml. Accessed
    September 8, 2018.

VERGE 2.0 2017 – Seth Normington. YouTube video, 21:13. Presbytery of Northwest
    Coast. https://www.youtube.com/watch?v=a_0uX_4Wvas&feature=youtu.be.
    Accessed February 10, 2019.

Walling, Terry, et al. *Awakening: Awakening to the Call of God.* Chico, CA: Leader
    Breakthru, 2014. Kindle.

Walling, Terry. *IDEA Coaching Pathway: Coaching the Person (Instead of Just the
    Problem).* Chico, CA: Leader Breakthru, 2015. Kindle.

Walling, Terry. *Lecture Year One, Day Three.* Lecture. Fuller Theological Seminary.
    Pasadena, CA. August 12, 2015.

Walling, Terry. *Stuck!: Navigating Life and Leadership Transitions.* Chico, CA: Leader
    Breakthru, 2015. Kindle.

Walling, Terry. *Trac: Five Habits.* Chico, CA: Leader Breakthru, 2010.

Washington State Office of the Secretary of State. "Election Results."
    http://results.vote.wa.gov/results/. Accessed September 8, 2018.

Wayne State University. "S.M.A.R.T. Objectives."
    https://hr.wayne.edu/leads/phase1/smart-objectives. Accessed March 24, 2019.

Webb, Keith E. *The COACH Model for Christian Leaders: Powerful Leadership Skills
    for Solving Problems, Reaching Goals, and Developing Others.* Bellevue, WA:
    Active Results, 2012.

Whitmore, John. *Coaching for Performance: GROWing Human Potential and Purpose.*
    5th ed. London: Nicholas Brealey, 2010. Kindle.