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PREFACE

This SPECIFIC MINISTRY PASTOR PROGRAM Pastor-Mentor-Vicarage Supervisor Manual for Learning Team Development serves as an educational resource for those who will be serving as Pastor-Mentor-Vicarage Supervisor-Vicarage Supervisors in the SPECIFIC MINISTRY PASTOR PROGRAM learning team. This manual discusses the qualifications, expectations and roles of the SPECIFIC MINISTRY PASTOR PROGRAM Pastor-Mentor-Vicarage Supervisor-Vicarage Supervisor and the SPECIFIC MINISTRY PASTOR PROGRAM Vicar. In addition, this manual acquaints you with the content and the process of mentoring in the SPECIFIC MINISTRY PASTOR PROGRAM model, as well as relationship management issues you may encounter in your service as a Pastor-Mentor-Vicarage Supervisor-Vicarage Supervisor.

SPECIFIC MINISTRY PASTOR PROGRAM Pastor-Mentor-Vicarage Supervisors are not the only ones who will benefit from this manual. District Presidents, as well as other District personnel who are associated with SPECIFIC MINISTRY PASTOR PROGRAM will also benefit from a study of this manual.

In order to gain the most from the contents and the learning activities of this manual, you are strongly encouraged first to

- Complete the Bible Study in Appendix D, page 40.
- Read Mentors on Purpose in Appendix E, page 53.

After you have completed these assignments, please continue your study of the manual by turning to PART A, Welcome! page 7.
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PART A Welcome!

Welcome to the SPECIFIC MINISTRY PASTOR (SMP) program. The purpose of the SMP program is to provide seminary education “in the field” to students serving specific ministry needs across the Synod. As an SMP program Pastor-Mentor-Vicarage Supervisor, you serve a critically important role in this theological education endeavor. You serve as a guide, advisor and tutor, complementing the educational personnel, resources and insights of each SMP program course. It is our prayer that the SMP PROGRAM will serve as a rewarding component of your own continuing education.

We thank you for your willingness to serve and to grow with others who serve on the SMP program learning team. May this SMP program Pastor-Mentor-Vicarage Supervisor manual assist in that educational step you have now undertaken to the glory of His most blessed Name!

PART B The SPECIFIC MINISTRY PASTOR PROGRAM is...

The Specific Ministry Pastor Program exists to train pastoral leaders from existing or planned ministry and/or mission contexts.

The Specific Ministry Pastor Program is reserved for those who are needed for a specific location/type of ministry and mission. A Specific Ministry Pastor graduate is limited to serving in the specific type of ministry for which he has been certified, and must be under the ongoing supervision of a regularly ordained pastor of Synod. Some Specific Ministry Pastor courses may allow for Master of Divinity credit in the future.

Upon admission to the Specific Ministry Pastor program the student is assigned as a vicar in his location of service. After completing the first level of course work (approximately two years), certification, and having received a valid and legitimate call, the candidate is eligible for ordination as a Specific Ministry Pastor under the condition that he will continue his studies to complete the program (approximately two additional years).

The SMP program is a response to the mission needs of the church. The SMP program provides theological education in context for men who provide pastoral service to congregations or in situations that cannot support a full-time pastor or missionary.

Desired outcomes of SMP PROGRAM include:

- Ordained missionary and pastoral service to congregations that cannot support a full-time pastor.
- Additional ordained pastoral service to congregations who wish to add staff pastors.
- Ordained missionary personnel for church plants and added site ministries.
- Ordained missionary personnel to assist congregations in the process of revitalization.
The SMP program is about the ministry, not the man. It has in view a wide variety of needs which can only be identified “in the field”. It is not designed to provide a path to ordination outside of a specific need for pastoral ministry.

Other outcomes to be avoided include:

- Providing a route to ordination that circumvents quality education.
- Competing with residential seminary education by accepting students who have not been nominated by their district president for the SMP program.
- Creating a localized clergy that is insufficiently aware of broader Synodical and international ecclesiastical realities and concerns.

The SMP program does not operate where a District’s elected leadership has not agreed to participate in the program. SMP program does not prepare students who lack a District-endorsed congregational ministry or mission station.

The SMP program incorporates the three-fold formula of oratio (prayer), meditatio (study) and tentatio (experience) for pastoral formation.

In addition, the model of education employed in SMP program utilizes a “learning team” composed of seminary faculty, SMP program-Vicars and SMP program Pastor-Mentor-Vicarage Supervisors. These team members, supported by other seminary support staff and district personnel, serve throughout the duration of the SMP program.

Properly speaking, one’s theological education has no termination, so also, in the SMP program. SMP Vicars, as well as SMP Pastor-Mentor-Vicarage Supervisors, continue their theological education indefinitely as skills are continually honed for a lifetime of service in the Office of the Holy Ministry.

At this time you are invited to read Appendix A, We Confess the Office of the Holy Ministry, page 29.
PART C  The SMP PROGRAM Pastor-Mentor-Vicarage Supervisor

We have learned what SMP program is and what SMP program is not, but what about the SMP program Pastor-Mentor-Vicarage Supervisor? What is this position? Why is it such an important part of SMP program? And what experience and insights are important for the success of the mentoring process?

Yellowbrick (an important consultant for this project, as noted in the acknowledgements) summarizes “mentoring” in this way:

\[
\text{In Greek mythology, Mentor was the half-human, half-god entrusted by Odysseus with the teaching and upbringing of his son Telemachus while he was absent on his many travels. Trustworthy, credible, but unreachable, Mentor soon became the epitome of wise counsel and sage instruction. One form of mentoring has always taken place in business environments, however informally. The friendly discussions over coffee, a few well-chosen words in the restroom after a hasty outburst, and the quiet hand-written note, congratulating a colleague on a well-handled difficulty, have always played their part in the development of outstanding business people.}
\]

Mentoring can be used in a variety of ways to help Christians be more effective in sharing the Gospel of Jesus Christ through their words and actions. The name mentor is used to describe someone who assists or helps another person who is less experienced or skilled. Some experts suggest the synonym or coach or guide. It is a king of teaching, something like apprentices once experienced as they were taught a trade from their masters. Mentoring provides an opportunity for Christians to go back to a relationship where one person (the mentor) cares enough about another person (the student) to invest valued time, precious energy, and emotional and mental effort in the person. (See Henry A. Simon, Mentoring a tool for Ministry, St. Louis: CPH, 2001, pp11-13)

Mentoring is one person helping another person to grow. Mentoring happens as one person disciples, serves as a spiritual director, and coaches another in developing abilities.

The SMP program Pastor-Mentor-Vicarage Supervisor serves as a guide, advisor, and tutor to the student. He serves to guide the student in pastoral formation, to advise the student regarding pastoral practices, and to tutor the student in formal studies. He provides feedback to the seminary on the student’s progress. The selection of SMP program Pastor-Mentor-Vicarage Supervisors is the responsibility of the district staff. District staff members provide a list of proposed mentors and each mentor must be endorsed by the seminary.
Specific Ministry Pastor Program Pastor-Mentor-Vicarage Supervisor Manual

SMP Program Pastor-Mentor-Vicarage Supervisors are responsible

- To the student in the role of encourager, guide, advisor, and tutor
- To the District in the role of providing advice and communication regarding the work and ministry of his student by ensuring that he receives proper ecclesiastical supervision.
- To the seminary in the roles of tutor, vicarage supervisor, and evaluator of the student

For the purposes of SMP PROGRAM, and as specifically defined in this manual, Mentoring is a supportive relationship in which the Pastor-Mentor-Vicarage Supervisor guides, advises and tutors the SMP program-Vicar for his personal growth and preparation for ordination.

The Bible study in Appendix D is intended to help you explore further how a SMP PROGRAM-mentor guides, advises and tutors. As a guide, you are in a position to listen compassionately to the SMP PROGRAM-Vicar’s concerns about marriage and family, vocation, parenting, and health, just for starters. As an advisor, you are in a position to provide wise counsel concerning pastoral practices, being careful to identify various options, implications and opportunities. As a tutor, you are in a position to help the SMP PROGRAM-Vicar explore the many exciting implications of each course and to link the SMP PROGRAM-Vicar to other helpful resources for growth in ministry.

For the purposes of DELTO-SMP, mentoring is: A supportive relationship, in which the Pastor-Mentor-Vicarage Supervisor guides, advises and tutors the DELTO-SMP-Vicar for his personal growth and preparation for ordination.

PART D Qualifications for Serving as a SMP program Pastor-Mentor-Vicarage Supervisor

1. Personal Qualifications

   a. The pastor-supervisor possesses sufficient pastoral and academic aptitude to tutor the student and model pastoral and missionary practice.
   b. The pastor-supervisor demonstrates an interest in leading the student to grow in the Lutheran faith and pastoral theology and practice.
   c. The pastor-supervisor will be a rostered, “Ordained Minister” of the LCMS, and ordinarily hold the Master of Divinity degree or its equivalent.
   d. The pastor-supervisor shall have at least five years of pastoral experience.
   e. The pastor-supervisor shall uphold the doctrinal position of The Lutheran Church—Missouri Synod.
   f. The pastor-supervisor must have the permission of his congregation to serve as a pastor-supervisor.
   g. The pastor-supervisor must agree to be trained for this role.
2. Time Commitments

a. The pastor-supervisor should expect to spend significant time in personal conversation with the student, tutoring him, discussing lessons learned, providing pastoral guidance, and observing the student’s ministry.

b. It is expected that a minimum of three to five hours/week will be spent on these activities by the pastor-supervisor.

c. The pastor-supervisor will attend the Orientation Seminar with his student.

d. The pastor-supervisor is encouraged to join the student during other on-campus experiences at which the opportunity will be provided to spend time with the faculty and with fellow pastor-supervisors.

A sample Specific Ministry Pastor-Mentor-Vicarage Supervisor job description is in Appendix B, page 32.

PART E SMP program-Vicar Qualifications

The requirements for acceptance as a SMP PROGRAM -Vicar include the following:

A. As articulated in the background section of Resolution 5-01b of the 63rd Regular Convention of the LCMS, “The identification of an applicant will be carried out by the congregation and district where he will serve through a comprehensive screening process.”

It is expected that the following criteria will be foundational.

1. The applicant should be mature in faith and life.

2. Bearing in mind Paul’s exhortation that an overseer, “must not be a recent convert, or he may become conceited” (I Timothy 3:6), it is expected that an applicant should have significant experience in the life of the church and must be a member of an LCMS congregation, with ordinarily at least two years of active membership, service, and leadership within an LCMS ministry.

3. Educational Preparation: All applicants should have adequate post-secondary course work and experience to enable successful completion of a program which will be delivered in the English language. Applicants who intend to pursue an M.Div. degree should ordinarily possess an undergraduate degree (see Seminary catalog).
4. If married the applicant should be devoted to his wife and family and supported in his vocational pursuit by his spouse, who is also an active member of an LCMS congregation. (I Timothy 3:4-5)

5. He must be committed to the Lutheran confession of the faith and willing to uphold the doctrinal position of The Lutheran Church-Missouri Synod. St. Paul says, “Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.” (I Timothy 4:16)

6. The applicant is expected to meet the personal and spiritual qualifications as expressed in 1 Timothy 3:1-7.

7. In keeping with the mission the Lord has entrusted to the Church and because of the significant role a pastor plays in that mission, the applicant should also possess the following attributes:
   - A clear sense of his identity in Christ.
   - A commitment to service.
   - An ability to lead.
   - An ability to listen to others.
   - A demonstrated ability to witness to others.

8. The applicant must be in, or entering, a place of service where his presence and ministry is expected and supported both during and after the completion of the program.

9. As an applicant begins his seminary course work, he will be placed as a concurrent vicar in the location where he is serving. **The SMP vicar will:**
   a. Serve an LCMS entity that is eligible to receive a vicarage placement and issue a call.
   b. Have been prepared to lead worship, preach, teach, and provide basic pastoral care under supervision.
   c. Ordinarily not be authorized to administer the Sacraments until ordination as a specific ministry pastor.
   d. Preach sermons prepared in collaboration with, and approved by, his supervisor until ordination as a specific ministry pastor.

10. It is the responsibility of the president of the district in which the applicant serves to assure that the applicant is prepared to assume the responsibilities of vicarage in the SMP program.
B. Applicants must demonstrate entry-level competence in the following areas: Old and New Testament content, Christian doctrine, worship, preaching, spiritual life and Christian witness, and teaching the faith. (See the document “SMP Admissions Sequence”).

1. Entry-level competence in Old and New Testament content and Christian doctrine will be demonstrated by passing entry-level competence examinations administered by the seminary.

2. Entry-level competency in worship, preaching, spiritual life and Christian witness, and teaching the faith will be demonstrated by portfolio submissions as outlined below:

The student will submit a portfolio demonstrating basic competency to serve within the ministry context on the basis of which he is being nominated to the SMP program. In most cases these competencies will be achieved through courses offered in District and other programs. The evaluation and attestation of these competencies will be a part of the district president’s nomination of a man to the SMP program.

C. An applicant must be under the supervision of an ordained pastor of the LCMS who will serve as his pastor-supervisor throughout the course of study.

D. Following completion of the program supervision of the SMP pastor will continue through a pastoral supervisor appointed by the District President.

PART F The SMP program Learning Team

The method of theological education employed in SMP program utilizes a “learning team.” The team functions to provide the necessary support for the growth of the SMP PROGRAM-Vicar as well as a vehicle to assure mutual accountability between all members of the learning team. Simply stated, the SMP PROGRAM Pastor-Mentor-Vicarage Supervisor and the SMP program-Vicar do NOT form the entire learning team. Rather, they serve as important parts of a comprehensive learning team.

It is critically important that you, as the SMP program Pastor-Mentor-Vicarage Supervisor, are acquainted with this concept and with your fellow learning team members. It is also critically important that the SMP program learning team functions as a true team, with the members of the team working cooperatively and competently in the pursuit of SMP program objectives.
In addition to the SMP program Pastor-Mentor-Vicarage Supervisor and the SMP program-Vicar, seminary and District staff that serve on the learning team include:

- The seminary faculty
- The seminary SMP PROGRAM director
- The seminary vicarage supervisor
- The District President or SMP PROGRAM coordinator

The members of the SMP program-Vicar’s congregation or mission station also serve an essential role on the learning team. Likewise, family members play a crucial role in SMP PROGRAM.

Further discussion of the SMP program learning team will occur later in this manual in section M.

PART G  What's Going on Here?

At this point you may be feeling rather overwhelmed by the many dynamics and dimensions of SMP program. Perhaps you’re wondering if you are well suited for your role in SMP program. With so many lofty expectations and responsibilities placed upon you, and in light of the theological education model which SMP program utilizes, how can each person’s role be brought to bear on the desired outcomes?

To facilitate your reflection:

Note two or three potential strengths of the SMP program learning model.
Note two or three potential challenges that the SMP program model poses.

Briefly reacquaint yourself with the desired outcomes of SMP program. Given the many dynamics and dimensions of the SMP program learning model, what counsel would you offer to ensure that SMP program reaches its desired outcomes?

**PART H  SMP program Pastor-Mentor-Vicarage Supervisor and SMP program Vicar Expectations & Roles**

In the previous section you shared your reflections and counsel concerning the SMP program learning model. In this section the manual discusses the expectations of the Pastor-Mentor-Vicarage Supervisor as well as those of the SMP program Vicar. Further consideration is also given to the unique roles of the Pastor-Mentor-Vicarage Supervisor and the SMP program Vicar and how these roles effectively relate.

**Expectations**

**The SMP PROGRAM-Vicar**

What is expected of an SMP program SMP-Vicar in the day-to-day activities of the mentoring relationship?

Much of the literature concerning the mentoring process focuses upon a very similar question. The literature often uses the term “protégé” when referring to the learner. Consider these ideas, for example, from Yellowbrick, as they list these expectations for the protégé (or “SMP PROGRAM-Vicar” as we speak of the concept).
An ideal protégé is someone who

- Actively seeks personal and career development
- Wants to have a mentor
- Is teachable – listening and reflective
- Is committed to action in response to what has been learned

These four characteristics are the minimum requirements for a protégé to play his role in a mentoring relationship.

Other characteristics which have been used by mentors in describing their ideal protégé are that they:

- Are passionate about fulfilling their promises as individuals, both within and outside the organization;
- Are diligent in acquiring knowledge and skills;
- Seek to uphold the ethos and standards of their chosen employment, trade or profession.

While clear expectations of the protégé are important in the mentoring process, clear expectations of the SMP program Vicar are also important for the success of the SMP program mentoring process.

Please complete Worksheet #1 at this time. All worksheets are found in Appendix C, page 35.
The Pastor-Mentor-Vicarage Supervisor

In the business environment, the role of the mentor has changed over the last several years. In fact, the expectations for mentors seem to be continually undergoing modifications, based on the nature of any given business and its purpose. Consider this insightful summary from Yellowbrick:

Years ago... it was almost as if the decision to act as a mentor was so idealistic, so good-hearted that no one had any right to question the mentor about how he did it, let alone expect anything structured or accountable to spring from it. You were lucky to be mentored at all, and that meant putting up with the strange habits, or unfulfillable expectations, and being thankful...Nowadays, mentoring is a much more accepted part of general practice, and as with any practice that gets assimilated into the mainstream, mentoring is as a result less mysterious, and more accessible.

Here are some statements used by organizations to describe what they are looking for in a mentor:

- A mentor is someone who supports another individual, and is concerned with his or her growth. A mentor is concerned for the individual as a person, not just as an employee. A mentor is concerned for their protégé’s development as a whole, and not just in the job they do.

- A mentor has an independent relationship with their protégé, not one based on authority or power. They will listen, question, and only then advise. Their advice will be given without judgment or criticism of the other as an individual.

- A mentor upholds the virtues of their chosen employment, trade or profession, and is loyal to their company or organization, while at the same time recognizing it’s weaknesses and constructively helps their protégé deal with those same weaknesses.

As you can see, filling the shoes of an ideal mentor can be quite challenging. The same concerns are evident when we consider the expectations for a SMP program Pastor-Mentor-Vicarage Supervisor.

Please complete Worksheet #2 in Appendix C, page 36.
Any consideration of expectations for SMP program Vicars and SMP program Pastor-Mentor-Vicarage Supervisors must begin with a careful consideration of the proposed outcomes of SMP program, as well as the unique components of the SMP program learning model. In addition, it is critically important to reacquaint ourselves with the definition of SMP program mentoring: A supportive relationship, in which the Pastor-Mentor-Vicarage Supervisor guides, advises and tutors the SMP PROGRAM-Vicar for his personal growth and preparation for ordination.

Given these considerations, consider this summary of most-desired and least-desired expectations:

**For SMP PROGRAM-Vicars**

<table>
<thead>
<tr>
<th>Least-Desired</th>
<th>Most-Desired</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dispassionate</td>
<td>Growing</td>
</tr>
<tr>
<td>Judgmental</td>
<td>Teachable</td>
</tr>
<tr>
<td>Authoritative</td>
<td>Committed</td>
</tr>
<tr>
<td>Competitive</td>
<td>Communicative</td>
</tr>
</tbody>
</table>

**For SMP Pastor-Mentor-Vicarage Supervisors**

<table>
<thead>
<tr>
<th>Least Desired</th>
<th>Most Desired</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dispassionate</td>
<td>Supportive</td>
</tr>
<tr>
<td>Authoritative</td>
<td>Nurturing</td>
</tr>
<tr>
<td>Managerial</td>
<td>Passionate</td>
</tr>
<tr>
<td>Critical</td>
<td>Role model</td>
</tr>
</tbody>
</table>

Experienced staff developed this sample list. You will have an opportunity to compare this list with your own later in this section. At this point, however, we now consider “roles.”

**Roles**

While successful mentoring programs require the proper selection of protégés and mentors (or in the case of SMP program, SMP program Vicars and SMP Pastor-Mentor-Vicarage Supervisors), it is also of utmost importance that consideration be given to precisely how each will function in their respective role.
In this regard it is helpful to consider the SMP program Vicar and the SMP Pastor-Mentor-Vicarage Supervisor as being active or passive or both active and passive in their respective roles. For example, in a more passive mode the SMP program Vicar would follow the lead of the SMP Pastor-Mentor-Vicarage Supervisor, watching and learning. In a more active mode the SMP program Vicar would press the mentor for assistance, setting milestones, remaining on schedule, etc.

As you can see, it is important that the SMP program Vicar and the SMP Pastor-Mentor-Vicarage Supervisor be both passive AND active in their respective roles. Each must recognize that there will be specific situations and occasions in the mentoring relationship, which will require a more passive mode and, conversely, a more active mode for each. This insight is evident when we revisit the definition of SMP program mentoring: A supportive relationship, in which the Pastor-Mentor-Vicarage Supervisor guides, advises and tutors the SMP program Vicar for his personal growth.

In Part “K” of this manual we will elaborate upon what the SMP program Pastor-Mentor-Vicarage Supervisor does as a guide and as a tutor.

As you can see, a key component in the SMP program model is a careful elaboration of expectations and roles. Such clarifications enhance the selection process of both SMP program Vicars and SMP program Pastor-Mentor-Vicarage Supervisors, as well as the ongoing mentoring process itself. Such clarifications also enhance the strength of the entire SMP program learning team.

PART I  What SMP PROGRAM-Vicars and SMP PROGRAM Pastor-Mentor-Vicarage Supervisors Must Bring to This Relationship

In his book Mentoring: Sharing the Journey; Jerry Kosberg identifies six critically important skills which the learner must contribute to the mentoring relationship and six critically important skills which the mentor must contribute to the relationship.
**What the Learner Must Bring to the Relationship:**

- Application: Apply what is being learned.
- Reflection: Reflect on what is being learned and share that reflection.
- Admiration: Admire the mentor without idolizing him.
- Responsibility: Take personal responsibility for his growth.
- Commitment: Be committed to the mentoring relationship and what it requires.
- Accountability: Be held accountable.

**What the Mentor Must Bring to the Relationship:**

- Maturity: This helps free the mentor from the need to be "master."
- Compassion: This is the ability to hear without judging.
- Commitment: Be committed to the relationship and the time it requires.
- Respect: For the individual and confidentiality.
- Reflection: On yourself and the ability to share that reflection.
- Rejoicing: In another's growth.

---

As an SMP program **Pastor-Mentor-Vicarage Supervisor**, rate yourself on each of the six mentor skills listed by Kosberg. Using a scale of 1 to 10 (with 10 being the highest possible and 1 being the lowest possible) **rate your attitudes and willingness** on each respective skill.

After doing so, using the scale of 1 to 10, **rate your performance to date** on each skill as an SMP program Pastor-Mentor-Vicarage Supervisor.

If you are an SMP program **Vicar** follow these same directions and **rate yourself** on the six learner skills which Kosberg identifies.

---

**Share your evaluations** with those in your small groups and later with your SMP program Vicar or your SMP program Pastor-Mentor-Vicarage Supervisor. What possible **objectives for growth** do your ratings suggest?

**PART J  What Does God Bring to This Relationship?**

The careful identification of skills and attitudes, which the SMP program Pastor-Mentor-Vicarage Supervisor and the SMP program -Vicar must bring to the relationship, is an important step to take. **Each person brings strengths as well as weaknesses to the challenges which the learning team will likely encounter** in the years ahead.
As significant as these insights may be, however, of even more significance is the fact that our gracious Lord brings insights, strength and mercy to these same challenges. In this section of the manual we want to dwell on these gifts and the counsel that God provides to your learning team.

---

**PART K Content and Process in the SMP program Pastor-Mentor-Vicarage Supervisor and SMP program Vicar Relationship**

The ongoing work that occurs in the relationship between the SMP program Pastor-Mentor-Vicarage Supervisor and the SMP program Vicar can be described in terms of the **content** (what the mentoring relationship will focus on) and the **process** (how the relationship will be conducted). Yellowbrick notes that the process elements (for example, timing and location of the formal meetings, accessibility outside of formal meetings, confidentiality, reporting structures, assessment process) are often broadly similar for all relationships on the learning team. However, the **content of the mentoring relationship is unique.** For example, the focus of the relationship between the SMP Pastor-Mentor-Vicarage Supervisor and the SMP program Vicar is not the same focus as the relationship between the District President and the SMP program Vicar. These relationships, while certainly important, do not necessarily focus on the identical activities.
Perhaps one way to better understand the content of the SMP program Pastor-Mentor-Vicarage Supervisor and SMP program Vicar relationship is to consider sample content that may be evident in a mentoring relationship in the business world. In such a setting, content (i.e., what the mentoring relationship will focus on) may likely include performance appraisals, management reports and training results. In this relationship a great deal of time and energy will likely be spent on such issues as competency requirements (i.e. Does the protégé meet the performance standards in such areas as financial management or understanding corporate tax legislation?).

If the focus of the relationship includes such matters as the prevention of “burn out,” likely content issues could include how a protégé could better gauge when he should be asking for help from others. These are a few simple examples of what is meant by “content.”

In order to more fully grasp the content unique to the SMP program Pastor-Mentor-Vicarage Supervisor and SMP program Vicar relationship we must again revisit our definition of mentoring in the SMP program model: A supportive relationship in which the Pastor-Mentor-Vicarage Supervisor guides, advises and tutors the SMP program Vicar for his personal growth and preparation for ordination.

As you can see, the SMP program Pastor-Mentor-Vicarage Supervisor will focus upon those activities that, guide, advise and tutor. In this regard, you will be expected to:

- Guide the student in faith and life through encouragement, support and prayer.
- Advise the student regarding pastoral practice.
- Tutor the student in formal studies on a regular basis.
- Provide feedback, as needed or requested, to the seminary and District.
- Encourage the student to remain in the program and remain diligent about his studies.
- Facilitate an environment in which the student grows in understanding himself in relationship to the pastoral ministry.

Process is a formal statement of how the mentoring relationship will be conducted. While content focuses upon specific activities that will occur in the mentoring relationship, process clarifies such things as when and how this work will occur.
It is critically important that the SMP program Pastor-Mentor-Vicarage Supervisor and the SMP program Vicar come to a written agreement concerning the process they will utilize in their relationship. This agreement entails at least six dimensions:

We briefly consider each of these facets.

**Length of Relationship:** This indicates how long the formal relationship is expected to last.

**Timing and Location of Formal Meetings:** This states when and where the meetings between the SMP program Pastor-Mentor-Vicarage Supervisor and the SMP program Vicar will usually occur.

**Accessibility Outside of Formal Meetings:** This should cover the SMP program Pastor-Mentor-Vicarage Supervisor’s preferred mode of contact (e-mail, phone, fax, etc.), when the SMP program Pastor-Mentor-Vicarage Supervisor is contactable during office hours, and when the SMP program Pastor-Mentor-Vicarage Supervisor is contactable outside office hours.

**Confidentiality:** The SMP program Pastor-Mentor-Vicarage Supervisor states *when, to whom and what* is reported concerning the SMP program Vicar’s progress or lack of progress. There should be a clear understanding in these matters between the SMP program Pastor-Mentor-Vicarage Supervisor and all others on the SMP program learning team. Such confidentiality agreements must be carefully developed in consultation with the learning team in order to *assure clarity, confidence and consensus*. The SMP program Vicar should also understand these policies and procedures.

As a SMP program Pastor-Mentor-Vicarage Supervisor, however, care must be taken to also state in the clearest possible manner that *certain matters discussed with the SMP program Vicar will NOT become part of his wider appraisal process*. You can quickly see that there is a definite tension here between your *role as a “tutor”* and your *role as a “pastor”* regarding confidentiality. It is vitally important that steps be taken within the context of the entire learning team to assure that the SMP program Vicar and the SMP program Pastor-Mentor-Vicarage Supervisor will each be enabled to trust the confidentiality of the relationship.

As part of the SMP program Pastor-Mentor-Vicarage Supervisor’s duties you are expected to *provide feedback*, as needed or requested, to the Seminary and the District. You and your SMP program Vicar should come to a clear understanding that *issues of concern which may likely affect the quality of his present (and even future) service to the church will be reported* to the seminary for counseling. Ideally, both the SMP program Pastor-Mentor-Vicarage Supervisor and the SMP program Vicar will mutually agree to report specific concerns and to obtain assistance for the remediation of such concerns. Remember that the SMP Pastor-Mentor is indeed ALSO the vicarage supervisor whose recommendation will be sought in conjunction with the certification process.
“Speaking the truth in love,” the SMP program Pastor-Mentor-Vicarage Supervisor has an important responsibility to bring these significant concerns to the attention of the SMP program Vicar and to those who serve with the SMP program Pastor-Mentor-Vicarage Supervisor on the learning team. Consider your fellow learning team members as God-given resources for the growth of the SMP program Vicar and for the enhancement of your Pastor-Mentor-Vicarage Supervisor-Vicar relationship.

**Reporting Structure:** This states when, how and to whom the SMP program Pastor-Mentor-Vicarage Supervisor is to give feedback regarding the SMP program Vicar’s progress.

**Assessment Process:** This statement clarifies the assessment personnel, assessment intervals, assessment content, and assessment tools. While it is the fervent hope of all members of the learning team that the termination of the relationship of the SMP program Pastor-Mentor-Vicarage Supervisor and SMP program Vicar will not occur, such a termination is quite possible when the relationship is no longer a supportive relationship in which the Pastor-Mentor-Vicarage Supervisor guides, advises and tutors the SMP program Vicar for his personal growth and preparation for ordination.

This matter lies within the purview of the entire learning team. It should also be stated that in the event that the formal relationship between a SMP program Pastor-Mentor-Vicarage Supervisor and an SMP program Vicar is terminated, the ongoing relationship between these brothers needs to be maintained in Christ as is God pleasing and God-given through Holy Baptism.

The expectation is that the SMP program Pastor-Mentor-Vicarage Supervisor and the SMP program Vicar will develop a clear formal statement of the “process” elements noted above (length of relationship, timing and location of formal meetings, accessibility outside of formal meetings, confidentiality, reporting structures, assessment process) at this time or very soon.

In addition to the process items noted in this discussion, it may also be helpful to clarify such things as the duties of your SMP program Vicar as he serves the congregation or mission. Ask yourself: **What other issues are important to clarify at this time?**

**PART L Common Relationship Management Issues**

The Yellowbrick authors make this important statement about the mentoring process:

*No one wants to focus unnecessarily on problems that may never occur, but some creative thinking at this time can put you ahead of the game when faced with actual difficulties later on.*

In a sense, that’s what this section of the manual is intended to do. It helps us become aware of several common relationship management issues, which can occur between the SMP program Pastor-Mentor-Vicarage Supervisor and the SMP program Vicar. The
discussion of these issues is intended to better equip you. Once the SMP program Pastor-Mentor-Vicarage Supervisor is made aware of several potential challenges he may encounter in the mentoring process, such challenges can be more easily identified should they arise and, hopefully, addressed in a constructive fashion.

Yellowbrick notes several common mentoring relationship problems. As each particular problem is described, consider how the respective problem could become evident in your relationship.

- **Too much planning** - A mentoring relationship will likely change and develop over time. It is impossible to completely plan a mentoring relationship in advance. In fact, over planning can reduce a mentoring relationship to just another business meeting.
- **Misunderstood roles** - Confusion soon emerges by misunderstanding the roles played by each party.
- **Mismatched expectations** - This usually happens because of a lack of/or inadequate communication by either party.
- **Unrealizable goals** - In this circumstance the parties conspire jointly (if unconsciously) to set unrealistic goals for the relationship. This quickly leads to a sense of failure and wasted time.
- **Lack of goal convergence** - This occurs when the goals of the parties for the relationship, though realizable, are not reconcilable.
- **Clash of styles** - When the mentor and the protégé simply don’t gel, it causes intractable difficulties for the mentoring relationship.
- **Competitiveness/Ego/Rivalry** - It can sometimes happen that an insecure mentor or protégé can begin to fail when they are competing with the other. Soon the focus on the developmental aspect of the mentoring relationship can fall away.
- **The “real” boss** - The supervisor of either party has a problem with the developing relationship and interferes.
- **Imitating the mentor** - The protégé, perhaps in awe of the mentor or simply confused about his own development issues, begins to imitate the mentor.
- **Mentor agenda changes** - A previously committed, loyal mentor can dramatically change in attitude as a result of a change in his position.
- **Peer pressure on protégé** - There can be resentment on the part of the protégé’s peers regarding his participation in the program. This pressure can cause the protégé to withdraw their full commitment to the relationship.
- **Lack of preparation or action by the protégé** - The protégé fails to adequately prepare for mentoring sessions or fails to act on the advice and guidance being given.

These common mentoring relationship problems may sound rather overwhelming. In order to prepare for these and other potential relationship management issues, Jerry Kosberg suggests that the mentor focus on:

- Building trust
- Encouraging the learner’s sharing
- Positive movement
- Conflicting information
- The relationship
In addition, Ron Davis in his book *Mentoring: The Strategy of the Master* summarizes these rules for the “tender-tough” aspects of mentoring:

- When you confront, be honest and direct.
- When you confront, demonstrate unconditional love and acceptance.
- When you confront be specific, never generalize.
- When you confront, demonstrate empathy.
- Build on the learner’s strengths, gifts and character through positive encouragement.
- Affirm in public, correct in private.
- Build an allegiance to relationships, not issues.

These suggestions may be quite helpful. Weigh the merits of each.

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**Worksheet #5 in Appendix C, page 39.**

**Now revisit the Bible study in Appendix D. Please review sections I, J, K and L, beginning on page 46.**

**Share your reflections with others in your study group.**

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**PART M  Relating to Others on the SMP PROGRAM Learning Team**

In *section F* of this manual we became acquainted with the SMP program “learning team.” This is a key component in the model of theological education that the SMP program utilizes. It is important to continually build an appreciation for this learning team concept as you serve as a SMP program Pastor-Mentor-Vicarage Supervisor, an important part of the overall team.

In *sections G through L* of this manual we became acquainted with several other components of the SMP program model and the many opportunities and challenges you will possibly encounter along the way. These opportunities and challenges are also an indication of the important role the learning team plays in the supportive relationship in which the Pastor-Mentor-Vicarage Supervisor guides, advises, and tutors the SMP program Vicar for his personal growth in preparation for ordination.
In light of this information, what can be done to enhance your understanding of the learning team members and the roles played by?

- The seminary faculty
- The seminary SMP program director
- The vicarage supervisor
- The District President and his program coordinator
- The SMP program Vicar’s congregation or mission station
- The SMP program vicar’s family
- Others

PART N The Care and Feeding of the Pastor-Mentor-Vicarage Supervisor Relationship

The information, resources and ideas presented in this manual are introductory in nature. They are intended to support your initial service as a SMP program Pastor-Mentor-Vicarage Supervisor and to encourage your continuing education and professional growth. Your ongoing growth as a mentor, as well as the continuing care and feeding of the relationship you have with your SMP program Vicar, will play an essential role in reaching the objectives of the SMP program.

As part of your continuing growth under the Lord’s grace, consider the development of an annual assessment plan that you and your SMP program Vicar (who will soon become a Specific Ministry Pastor) share. Set aside time each year to conduct a simple, yet insightful, evaluation of your mentoring relationship. Revisit the definition of SMP program mentoring which has been used in this manual. On the basis of this definition consider the many ways in which the Lord has blessed you as a guide, an advisor, and as a tutor.

As you consider the continuing care and feeding of the relationship you and your SMP program Vicar/Pastor enjoy, consider these strategies as outlined by Jerry Kosberg and how each activity can be beneficial:

- Listening
- Providing structure
- Expressing confidence in the learner
- Sharing your own journey struggles and joys
- Affirming uniqueness
Above all else, do so in the confidence and joy that is yours from the Lord!

Review the Bible study sections N-R, beginning on page 50. Share your insights with others in your study group. As you do, give thanks to the One who is the Lord of the Church!

PART O    Closing

This manual has introduced SMP program and the model for theological education that SMP program utilizes. It has presented the qualifications for serving as a SMP program Pastor-Mentor-Vicarage Supervisor, the nature of the SMP program learning team, SMP program Pastor-Mentor-Vicarage Supervisor and SMP program Vicar expectations and roles, and management issues in the mentoring relationship. It is our hope that this manual will continue to serve as a significant resource tool for you as you continue your service as a SMP program Pastor-Mentor-Vicarage Supervisor.

Consult this manual often. Supplement its resources with new insights and other helpful materials that you will continue to receive as part of the SMP program learning team. As you encounter the many challenges and opportunities that lie ahead, partake often of the comfort, reassurance and guidance that the Lord provides to you in His Holy Word. Take stock in His promises and His ability to use you in the enhancement of His Kingdom’s work.

Welcome to SMP PROGRAM! Thank you for serving as a fellow member on the SMP program learning team as a SMP program Pastor-Mentor-Vicarage Supervisor who will GUIDE, ADVISE AND TUTOR THE SMP PROGRAM-VICAR FOR HIS PERSONAL GROWTH AND PREPARATION FOR ORDINATION.

"I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.” (Philippians 1:3-6)
PART P Appendices

Appendix A. We Confess the Office of the Holy Ministry

The Office of the Holy Ministry exists because Christ would seek and save those who are lost.

The Office of the Holy Ministry is born of God's redemptive act in Christ and the church's role in that action. The Office of the Holy Ministry in the church derives from Christ. Therefore, the doctrine of Christ and His work for our salvation determines the general ministry or service of the church in general and the Office of the Holy Ministry in particular. Christ, church, ministry—these three realities of the New Testament result in God's calling, up-building, and sending—God's people responding, edifying one another, and going out. The New Testament church called men whom God had gifted and set them apart through the laying on of hands to be Christ's undershepherds to oversee the church on His behalf and according to His direction. God works effectively through His pastoral office in the church. The Office of the Holy Ministry is in a very real sense the instrument of God by which His grace is dispensed; it is the regular channel established by God through which the Word and Sacraments are administered. The Office of the Holy Ministry is God's ordinance and is essential to the life of the church. The pastor's chief service in the church is to teach the Gospel.

Notice the focus on the means of grace. Means of grace theology is distinctively Lutheran, because Lutherans are distinctively scriptural in their theology. What is the starting point for the teaching on the Office of the Holy Ministry in our Confessions? Article I of the Augsburg Confession confesses the Holy Trinity. The opposite of that, for example, are those who are Unitarians. Article II confesses the totality of sin. The opposite is the assertion that you can be justified before God by your own strength and reason. And note that damnation is the lot of those who are not born again through baptism and the Holy Spirit. We know that denial of sin disparages the sufferings and merits of Christ. Calvary achieved salvation; it is bestowed by water and the Spirit.

Article III confesses the One who achieved salvation. The sacrifice was made not only for original sin but also for all sins and to propitiate God's wrath. There was the totality of sin; and there is the totality of its being answered for at Calvary.

Article III has no antithesis, but Article IV begins with a negative statement: "we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions." The opposite of that is: "we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for His sake our sin is forgiven and righteousness and eternal life are given to us." Gifts received—that is faith.
In order that gifts are given and that gifts be received, God arranged for the delivery of gifts. Hence, Article V asserts that for such faith to happen God instituted the Office of the Holy Ministry. The first thing that is said is that God instituted it. So the point of departure for the teaching on the Office of the Holy Ministry is its institution by God (cf. Matthew 28:16-20, Mark 16:15, Luke 24:44-49, and John 20:21-23). The Lord instituted the Office of the Holy Ministry with His Words. It is the ministry of teaching the Gospel and giving out the sacraments.

Where the ministry of teaching the Gospel and giving out the sacraments is going on, there the Holy Spirit is doing His work, delivering the gifts that create faith in those who hear the Gospel. (Article V) If there isn't hearing of the Gospel, there isn't creation of faith. And the antithesis of that is: "Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts, and works without the external word of the Gospel." (Article V) If there is any talk of the Office of the Holy Ministry without the external word of the Gospel, that's not the Office we confess. Salvation's delivery is none of our doing but is from outside, as gift of the Holy Spirit through the external word of the Gospel. Denial of the external word, then, is denial of the Gospel. That is, salvation comes only by faith, that is, by the bestowal of the Holy Spirit through the means of grace in those who hear the Gospel. Romans 10:17 says, "Faith comes by what is heard." What is heard comes from outside by external word. That the external word be heard, God instituted the Office of the Holy Ministry, the ministry of teaching the Gospel and giving out the sacraments.

Those who hear the Gospel are then the ones talked about in Article VII, who are the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are given out according to the Gospel. The Office of the Holy Ministry is there for the means of grace. It is never there for its own sake.

Not every Christian holds the Office of the Holy Ministry. To say this clearly Article XIV was inserted: "It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call." The Office of the Holy Ministry is not thrown open to every Christian but only those who are put in it, rite vocatus. The church calls and ordains men into the Office of the Holy Ministry. In Apology VII, 28, it says of the pastors that "they do not represent their own persons but the person of Christ, because of the church's call, as Christ testifies (Luke 10:16), 'He who hears you hears me.' When they offer the Word of Christ or the sacraments, they do so in Christ's place and stead."

Who is sufficient for these things? No one. As the Apostle says: "Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God" (2 Corinthians 3:5). Humility is the first mark of a Christian pastor. A humble man recognizes his human unworthiness before a transcendent God, and, in love, values others above himself. A humble pastor depends on God.
The Office of the Holy Ministry is a way of life (cf. 1 Timothy 3 and Titus 1). It is an office of service, first to the Lord and then to the Lord's people. The pastor is to "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock" (1 Peter 5:2-3).

Those who hold the Office of the Holy Ministry serve responsibly in the ministerium with colleagues. Pastors need each other. They cultivate Christian relationships with each other. They counsel and help one another “through the mutual conversation and consolation of brethren” (SA, IV). God calls upon pastors just as much as other Christians to live their lives in peer relationships by loving one another, visiting one another and discussing concerns, sharing joys and sorrows, studying and working together, and, with loving confidence, bearing one another’s burdens.

Clear thinking on the Office of the Holy Ministry comes from a crystalline conception of the purpose of the Savior's coming into the world. Jesus states, "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). The reconciliation that comes through Christ must be spread to the whole world and for that reason, God has "given us the ministry of reconciliation"; and for that reason "he committed to us the Word of reconciliation" (2 Corinthians 5:18, 19).

L. Dean Hempelmann
Former Director of Pastoral Education
Appendix B. SMP Program Pastor-Mentor-Vicarage Supervisor
Job Description

The pastor-supervisor:

a. Will be responsible to the seminary for tutoring, advising, encouraging, and overseeing the work of a student in the SMP program.
b. Will serve as a mentor to the student, and will also serve as his vicarage supervisor.
c. Will provide periodic reports to the seminary.

Qualifications

1. Personal:

e. The pastor-supervisor possesses sufficient pastoral and academic aptitude to tutor the student and model pastoral and missionary practice.
f. The pastor-supervisor demonstrates an interest in leading the student to grow in the Lutheran faith and pastoral theology and practice.
g. The pastor-supervisor will be a rostered, “Ordained Minister” of the LCMS, and ordinarily hold the Master of Divinity degree or its equivalent.
h. The pastor-supervisor shall have at least five years of pastoral experience.
i. The pastor-supervisor shall uphold the doctrinal position of The Lutheran Church—Missouri Synod.
j. The pastor-supervisor must have the permission of his congregation to serve as a pastor-supervisor.
k. The pastor-supervisor must agree to be trained for this role.

2. Time Commitments:

l. The pastor-supervisor should expect to spend significant time in personal conversation with the student, tutoring him, discussing lessons learned, providing pastoral guidance, and observing the student’s ministry.
m. It is expected that a minimum of three to five hours/week will be spent on these activities by the pastor-supervisor.
n. The pastor-supervisor will attend the Orientation Seminar with his student.
o. The pastor-supervisor is encouraged to join the student during other on-campus experiences at which the opportunity will be provided to spend time with the faculty and with fellow pastor-supervisors.
3. Training:

The pastor-supervisor will be required to complete a supervisor training course conducted by the seminary, for which appropriate CEUs may be available.

4. Facilities and Equipment:

a. Pastor-supervisor will furnish or will arrange for the provision of any and all facilities and equipment necessary to meetings between himself and the student.

b. The seminary will be responsible for making available to pastor-supervisors any updates in information and training.

Selection

1. The president of the district from which student is enrolled will identify a local pastor to serve as pastor-supervisor.

2. If the pastor is actively serving a congregation, it must provide a written statement of its support for this work to the district and the seminary.

3. The seminary will review the assigned pastor-supervisor based upon the district president’s selection.

4. Should a pastor-supervisor’s behavior, theological position, or lack of engagement jeopardize the formation of the student, the district president in consultation with the seminary may assign a replacement.

5. When a pastor-supervisor accepts a call, the district will work quickly to identify a new pastor-supervisor president in consultation with the seminary.

Responsibilities

It will be the responsibility of the pastor-supervisor to

1. Guide the student in faith and life through encouragement, support, and prayer.

2. Advise the student regarding pastoral practice.

3. Be familiar with the course materials and resources.

4. Tutor the student in formal studies as needed.

5. Incorporate circuit and district events into the student’s experiences.

6. Provide feedback, as needed or requested, to the seminary and district including, but not limited to:

   a. Reports on vicarage progress as required.

   b. Recommendation of the student for certification or non-certification.

7. Offer support and encouragement to the student to continue the program and remain diligent about his studies.

8. Provide counsel and support concerning the student’s general state of physical and emotional wellness, including the well-being of his marriage and family if applicable.
9. Observe the student in a variety of ministry situations, including preaching, leading worship, Bible studies, hospital calls, outreach activities, etc. as described in the vicarage manual.

10. If it becomes evident that the student should not be in the program, offer support in coaching him out of the program.

**Accountability**

1. The pastor-supervisor will be accountable to the student as guide, advisor, and tutor, in addition to supervisor.

2. The pastor-supervisor will be accountable to the district and to the seminary regarding his involvement in the program, and specifically in his role as the student’s vicarage supervisor.

**Compensation**

1. The seminary will pay the pastor-supervisor an honorarium of $200 for one student, per course.

2. If he serves as pastor-supervisor to more than one student, he will receive $100 for each additional student. The pastor-supervisor will not be reimbursed by the district or the seminary for any expenses.

3. The pastor-supervisor’s status for tax purposes will be that of a self-employed person rather than that of an employee, since the seminary does not have the authority to control the methods or means by which any pastor-supervisor conducts his services.

**Terms of Service**

Ordinarily, the pastor-supervisor will serve until the student completes the program.

Following completion of the program, the president of the district in which the specific ministry pastor is serving will designate a pastor who is not a specific ministry pastor to provide on-going supervision for the SMP. The district president will be responsible for all matters related to his roster status and mobility. (2007 Handbook of The Lutheran Church-Missouri Synod, paragraph 2.13)
Appendix C.

WORKSHEET #1–Qualities of Vicar

From the list below, circle 5 words that most describe what you want in a SMP program Vicar.

Next, cross out 5 words that describe your least-desired expectations for a SMP program Vicar.

<table>
<thead>
<tr>
<th>Reflective</th>
<th>Independent</th>
<th>New</th>
<th>Knowledgeable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clever</td>
<td>Critical</td>
<td>Upright</td>
<td>Listening</td>
</tr>
<tr>
<td>Teachable</td>
<td>Judgmental</td>
<td>Growing</td>
<td>Action-oriented</td>
</tr>
<tr>
<td>Involved</td>
<td>Younger</td>
<td>Competitive</td>
<td>Effective</td>
</tr>
<tr>
<td>Passionate</td>
<td>Inexperienced</td>
<td>Challenging</td>
<td>Questioning</td>
</tr>
<tr>
<td>Learner</td>
<td>Unqualified</td>
<td>Communicative</td>
<td>Curious</td>
</tr>
<tr>
<td>Authoritative</td>
<td>Junior</td>
<td>Aspirational</td>
<td>Brave</td>
</tr>
<tr>
<td>Patient</td>
<td>Committed</td>
<td>Beginning</td>
<td>Promising</td>
</tr>
<tr>
<td>Dispassionate</td>
<td>Enthusiastic</td>
<td>Loyal</td>
<td></td>
</tr>
</tbody>
</table>
**WORKSHEET #2--Qualities of Mentor**

From the list below, **circle 5 words** that describe what you believe to be the most-desired characteristics in a SMP Pastor-Mentor-Vicarage Supervisor.

Next, **cross out 5 words** that describe your least-desired expectations for a SMP Pastor-Mentor-Vicarage Supervisor.

<table>
<thead>
<tr>
<th>Supportive</th>
<th>Dispassionate</th>
<th>Nurturing</th>
<th>Knowledgeable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Firm</td>
<td>Independent</td>
<td>Successful</td>
<td>Role Model</td>
</tr>
<tr>
<td>Guide</td>
<td>Critical</td>
<td>Competitive</td>
<td>Listening</td>
</tr>
<tr>
<td>Wise</td>
<td>Non-Judgmental</td>
<td>Challenging</td>
<td>Respected</td>
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<tr>
<td>Involved</td>
<td>Older</td>
<td>Communicative</td>
<td>Questioning</td>
</tr>
<tr>
<td>Passionate</td>
<td>Charismatic</td>
<td>Aspirational</td>
<td>Creative</td>
</tr>
<tr>
<td>Teacher</td>
<td>Experienced</td>
<td>Brave</td>
<td>Advisory</td>
</tr>
<tr>
<td>Authoritative</td>
<td>Qualified</td>
<td>Grounded</td>
<td>Managerial</td>
</tr>
<tr>
<td>Patient</td>
<td>Senior</td>
<td>Loyal</td>
<td>Long-Serving</td>
</tr>
</tbody>
</table>
WORKSHEET #3–Reflections and Insights

In small groups reflect upon the following items.

After doing so prepare a brief summary of your insights for sharing with other small groups.

- Why are “expectations” important?

- How do the expectations summarized by experienced SMP program staff compare to your own for a SMP program Vicar? For a SMP program Pastor-Mentor-Vicarage Supervisor?

- Why is an active/passive role on the part of SMP program Vicars and SMP program Pastor-Mentor-Vicarage Supervisors best suited for SMP program studies?

- List several potential situations when an active role for the SMP program Vicar would be best; when an active role for the SMP program Pastor-Mentor-Vicarage Supervisor would be best.

- List several potential situations when a passive role for the SMP program Vicar would be best; when a passive role for the SMP program Pastor-Mentor-Vicarage Supervisor would be best.
WORKSHEET #4—Guide, Advise, Tutor

➢ List three things a SMP program Pastor-Mentor-Vicarage Supervisor could provide as a **GUIDE** to the SMP program Vicar.

1.

2.

3.

➢ List three things a SMP Pastor-Mentor-Vicarage Supervisor could provide as an **ADVISOR** to the SMP program Vicar.

1.

2.

3.

➢ List three things a SMP Pastor-Mentor-Vicarage Supervisor could provide as a **TUTOR** to the SMP program Vicar.

1.

2.

3.
WORKSHEET #5–Relationship Management Issues

Review the list of potential relationship management issues noted by Yellowbrick. Select one issue that may become particularly problematic in your relationship with your SMP program Vicar. After doing so:

- List three indicators that would alert you and your SMP program Vicar that your mentoring relationship may be starting to suffer from this problem.
  1. 
  2. 
  3. 

- List three things that you could both do to correct the issue.
  1. 
  2. 
  3. 

- List three things that may help prevent a repetition of this problem in the future.
  1. 
  2. 
  3.
Appendix D.   Second Timothy Bible Study

A Bible study in preparation for Mentor Training in the SMP program

Throughout the Bible Study, keep in mind that the purpose is not meant to solidify any understandings that you might currently have regarding mentoring. It is meant simply to get you thinking about the mentoring relationship in general. The training you will receive as part of this process may alter your understandings of mentoring and certainly will focus them as they fit with the SMP program. So, use this Bible Study as a jumping off point in preparation for a new and fulfilling experience as a Pastor-Mentor-Vicarage Supervisor to your SMP PROGRAM student.

(The ESV Bible text is included in these pages)

Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. 2 Tim. 1:1-2

From the opening greeting to the closing blessing, Paul writes to Timothy as both his mentor and his tutor. So close is the relationship that Paul calls Timothy “my beloved child,” and then demonstrates the qualities of a strong and loving mentor. This is striking, and one can be assured that the closeness of this relationship did not come about overnight. It was born of mutual experience and mutual sharing of both themselves and their work. Good mentoring begins with an understanding that, in the case of the student, one is going to open the doors to one’s inner self—let down the stoic mask and the public mask that often is in place for others to see. Good mentoring in ministry begins with a sense of security in Christ that is not overly susceptible or vulnerable to self-accusation or the devil’s temptations toward self-protection in the place of love. The focus is on Christ, after all! And on HIS mission and ministry! Grace, mercy and peace extend from that seat, and become our blessing through the forgiveness that has made us whole.

By way of leading you into the concept of mentoring, let’s look at where you are now.

1. As you think about the role of being a mentor (a guide, advisor and tutor), what images (or analogies) come to mind as you view the task?

2. What does a mentor relationship look like to you in general?

3. What does a tutorial relationship look like?
4. What *attitudes* do mentors/tutors have?

5. What *attributes* do mentors/tutors have?

6. What attitudes and/or attributes do mentors/tutors *NOT have*?

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*B* I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. As I remember your tears, I long to see you, that I may be filled with joy. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control. 2 Tim. 1:3-7

Paul was a man of prayer, and he made it a habit to pray for Timothy, his student and fellow worker. There is not a hint of reservation as he remembers Timothy’s faith and talents, and his own role in bringing those to the foreground in Timothy’s life. In fact, Paul gives thanks for the opportunity! He has a *sense of eagerness* about Timothy’s development and work, recognizing that *Timothy was God’s tool, not Paul’s tool*, for the advancing of the kingdom. Paul made it his business to *get to know Timothy well*—his background, his influences, his family—and probably in much more depth than he states in this letter. Most of all, Paul got to know Timothy’s spiritual history and his character, including his strengths and weaknesses. And *out of this knowledge came his counsel and encouragement*.

1. At this point in your relationship, *how well do you know your student?* His family? His influences? His background?

2. To the best of your present knowledge, what are your *student’s strengths*?
3. What are your student’s weaknesses?

4. What do you admire about your student?

5. If you had one encouraging bit of counsel that you could say to your student at the outset of this program, what would it be?

Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and apostle and teacher, which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. 2 Tim. 1:8-12

Paul, as a true mentor, “comes alongside” his student. Far from being apologetic of who he is or what has happened to him, he invites Timothy to join together with him in the fight of faith, enduring together the hardships for the sake of Christ. The Gospel is central to that invitation. It is never a “goes without saying” thing. In their relationship, the Risen and Ascended Christ Himself is the unseen participant under the power of the Holy Spirit. Paul’s Damascus experience must have been on his mind as he wrote—his appointment as spokesman, guardian and teacher of the truth. He saw the Ascended Christ in His glory! No other apostle could claim that experience! But it did not make him arrogant. It made him thankful and eager to share the power of that vision. Here he does so with Timothy in a most personal way.

Sharing the good news is certainly the business of the pastor in his work with his congregation and his community. But it takes on an even deeper significance as one considers being a mentor to a future pastor.
1. In what way(s) has your student become aware of, or seen you articulate, the Gospel message in your life?

2. We know that our faith in Jesus Christ is personal, but not private. This becomes all the more true as a mentor relates to his student in this program. What roles do see for yourself in the personal spiritual development of your student from what he is now to what he will become as an ordained pastor?

3. How do you see yourself growing spiritually through the mentoring experience?

Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. By the Holy Spirit who dwells within us, guard the good deposit entrusted to you. 2 Tim. 1:13-14

Paul offers his own teaching as the pattern for Timothy’s work—not arrogantly, but with a knowledge that the Holy Spirit is the Chief Mentor and Tutor for the Christian and for the Christian leader. There is content in teaching—true and sound content—which is being ‘deposited’ into the student through the efforts of all involved in the student’s training. The mentor is no small part of instilling that content into the student, especially since he is the one working most closely with the student in the educational process.

1. In what way do you see yourself as being part of a team ‘depositing’ the content of the faith and Christian practical leadership into your student’s life?

2. How do you see yourself involved in the academic pursuits of your student?
You are aware that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chains, but when he arrived in Rome he searched for me earnestly and found me— may the Lord grant him to find mercy from the Lord on that Day!—and you well know all the service he rendered at Ephesus. 2 Tim. 1:15-18

Paul is open about his experiences and feelings, both negative and positive. He speaks as a mentor to Timothy drawing on their time together in the past as a bridge to his coaching in the verses that follow.

You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will give you understanding in everything. 2 Tim. 2:1-7

Here is Paul, the guide and advisor, training Timothy in the responsibility of teaching those who can teach others, talking about the discipline of such work and the endurance it requires, and asking Timothy to reflect on these matters until they fit into his life as God’s servant.

1. What is a ‘guide?’ (Write a brief definition in your own words – see the manual.)

2. What is an ‘advisor?’ (Write a brief definition in your own words.)

3. At this point in your participation in this program, what is your understanding of the difference between mentoring (guiding and advising) and tutoring?
Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, for which I am suffering, bound with chains as a criminal. But the word of God is not bound! Therefore I endure everything for the sake of the elect that they also may obtain the salvation that is in Christ Jesus with eternal glory. 2 Tim. 2:8-10

Again Paul draws on his own personal knowledge and experience and motivation as an encouragement and pattern for Timothy’s personal growth.

1. Is this mentoring, or tutoring, or both?

2. What, in your opinion, is the chief element in ‘mentoring’?

3. What, in your opinion, is the chief element in ‘tutoring’?

The saying is trustworthy, for: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful—for he cannot deny himself. 2 Tim. 2:11-13

Paul sets before Timothy (and those to whom, and with whom, Timothy ministers) both blessings and curses, tempered by God’s own faithfulness to His promises. Lest Timothy believe that the kingdom of God depends solely on his performance, Paul remembers for him God’s faithfulness even in the midst of man’s sin and failure. God will do what He will do. Paul, the mentor, rightly sets the context of their work as servants. It is God’s kingdom.
All the issues of authority melt away when one stands before the cross and empty tomb of Jesus Christ. Nevertheless, authority and accountability are part of the relationship between the mentor and his student. In that way, mentoring in this program is somewhat different from secular mentoring programs.

1. How would you describe your impression of the roles of authority and accountability as you approach the beginning of this program and your special relationship with your student? (Keep in mind that you will grow in understanding and application of this, and all other concepts of the program as you gain experience.)

Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some.

But God's firm foundation stands, bearing this seal: “The Lord knows those who are his,” and, “Let everyone who names the name of the Lord depart from iniquity.” 2 Tim. 2:14-19

Paul, the mentor, sets the vision before Timothy of a workman who needs not be ashamed of his work. He describes certain negative teachings and behaviors that have caused the downfall of others, so that Timothy can weigh the consequences of poor workmanship with the Word. But, again, Paul reminds Timothy of God’s faithfulness in preserving His kingdom through faithful servants.

1. How would you see the role of other local clergy in the personal and professional development of your student toward ordination?
Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.

2 Tim. 2:20-21

A lesson from the tutor, not easily understood. Timothy must think about these matters as they pertain to his own personal development as God’s instrument for the kingdom.

1. In what way(s) do you think Paul had to be patient with Timothy as he shared his insights with his student?

2. How will you work toward keeping your expectations in line with your student’s capabilities in ministry?

3. What role, do you think, your personal relationship with your student will play in helping your student develop a clear sense of his own purpose in life?

So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels. And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.

2 Tim. 2:22-26

Paul speaks from his own experience, no doubt, as he again points Timothy to the discipline of the faith, aiming for the high mark of a Christ-like character and attitude.
1. In what way is Paul being a guide, an advisor, and a tutor here?

2. He is certainly training Timothy in the proper demeanor of a Christian pastor as he pursues his work. As you look at your role in this new relationship, how do you anticipate your demeanor will rub off on your student? Or do you?

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But understand this that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people. For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth. 8 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith. But they will not get very far, for their folly will be plain to all, as was that of those two men. 2 Tim. 3:1-9

Paul speaks about both the context in which much of outreach ministry takes place, and the folly of resorting to unholy human tools and techniques to sway the minds and hearts of people. Timothy’s training and growth must not be based in human knowledge or false godliness, but in the power of the faith under the ultimate mentorship of the Holy Spirit.

1. How is this a comfort to you as a mentor?
You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work.

2 Tim. 3:10-17

Paul encourages as a true mentor here, one who has come alongside of Timothy in his life’s calling and journey. Obviously Paul had spent a great deal of time and effort sharing with Timothy the many experiences of ministry that he had endured. No doubt the purpose was not to boast about his endurance, but to boast in the Lord, and to show Timothy the nature of the pathway to which the Lord calls his servant-pastors. We don’t see Timothy’s side of the conversation here, but there was certainly some indication to Paul of his willingness to endure those hardships for the sake of the Gospel. Paul saw in Timothy someone who had the faithful character of a pastor. His encouragement was for Timothy to stick to the road to which God had called him and in which the Holy Spirit, through the Word, was training him for service.

1. In what way do you see your role as mentor as being different from the role of seminary professor?

2. In what way do you see your role as mentor as being different from the role of seminary administration (e.g. director of the SMP program, director of placement, director of student life director of vicarage, etc.)?
I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry. 2 Tim. 4:1-5

Paul, acting out of the deep maturity of his relationship as Timothy's mentor, gives direction and authority to his student. This is the seasoned veteran sharing with his young student and friend the key to faithful service to the Lord Jesus. He speaks, not from a position of superiority, but from a position of humility and love. The trust between Paul and Timothy is obvious as Paul alerts Timothy to the way of those who will reject his message. “It doesn’t matter! Keep on with the work!” What great encouragement there is in that, especially when the going gets difficult.

1. How best can you impart the same kind of encouragement to your student in his circumstances?

I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing. 2 Tim. 4:6-8

This is very personal. Paul speaks of his own path of ministry, which he suspects soon will end. How familiar are these words, used often in the context of our Christian funerals as a means of reassurance of the Lord’s constant watchful care. Here, as Paul shares with Timothy, it is just the simple statement of trust that is passed on from one servant to another. How clearly that needs to be a part of the encouragement process that occurs between mentor and student!

1. A personal question for you, asking for deep personal reflection: How clearly does your life, your teaching, your work in ministry, reflect your faith?
Do your best to come to me soon. For Demas, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia. Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry. Tychicus I have sent to Ephesus. When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. 2 Tim. 4:9-13

Paul’s yearning to see Timothy goes beyond his need for Timothy’s help. He seems to express the kind of yearning to be surrounded by others who partner with him in the Gospel. It is a yearning that we as pastors experience often in the course of our calling. No one quite understands our joys and burdens like another pastor—a fellow worker called to the Office of the Public Ministry. No one quite knows the sacrifices pastors make for the sake of the kingdom like another faithful pastor, or soon-to-be pastor.

1. As you think about this need in your student and colleague, what action(s) might you take to fulfill that need?

Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds. Beware of him yourself, for he strongly opposed our message. 2 Tim. 4:14-15

Paul warns Timothy of danger in the person of an enemy of the cross. As a coach watches the plays on the field, so Paul watches what Timothy will come up against, and helps him to see the danger. You can be sure that this person was well-known by both Paul and Timothy, and that the deception and unholy practices of this man needed to be dragged out of the darkness into the light where they could be seen for what they were. Perhaps there will be similar opportunities as you undertake this responsibility of guiding/advising your student through some rough spots.

1. What is the value of discussing casuistry with your student?

2. Paul is vague about the specifics of the danger, but generally points out where it is coming from—how might you approach a discussion of such similar situations without specifically telling your student how to handle them?
At my first defense no one came to stand by me, but all deserted me. May it not be charged against them! But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion’s mouth. The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.

Greet Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus. Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers.

The Lord be with your spirit. Grace be with you. 2 Tim. 4:16-22

Paul ends his letter as he began—with his prayer for God’s presence and grace in Timothy’s life. Having shared so much of himself with his young student, his prayer is all the more meaningful as it is witnessed by Timothy.

You are entering a very special program as a key participant in God’s gift of grace to His Church. As you are called to this responsibility, it is our prayer that the Lord of the Church would grant you a willing spirit and a joyful heart in pursuit of His will in the life of your student. You will be a key element in his growth and maturity, and should the Lord lead him finally into ordination and beyond, much of his character and development will be attributable to your faithfulness as a mentor in his life. May God give you all the tools you need as you face this challenge, and may He grant you the perseverance and hope that comes from the Gospel as you pursue excellence in behalf of your student.

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Appendix E.  Mentors on Purpose

Reflections for Mentors in Contextual Theological Education delivered at a distance.

Contextual Theological Education is an idea whose time passed, and then has returned. St. Paul trained pastors in the context of the congregations, and it certainly can be done in the 21st century. What is more it can be done using the tools of Distance Education. It cannot be done well, however, without the Christ-led contributions of seminary professors, dedicated students, and humble mentors filled with integrity.

Distance Theological Education (DTE) does not minimize at all the contributions of the professor on campus. The DTE (or SMP program) mentor will see this process as no threat to seminary education, and he will be willing to work extra hours to ensure the academic integrity of the program. But the professor, because of the distance involved, cannot function as a daily incarnation of the Gospel at work.

Likewise, a student cannot view this as an easy way to get a stole. Even a cursory look at the requirements will convince a student that there is nothing easy about it! The tendency, instead, is to despair at whether this project can be completed in the midst of daily pressures of job, family, and congregational duties. The mentor, together with other children of God, can provide that support. But the mentor will also be full of integrity. His task is not to cut corners, or to assume responsibilities that properly belong to the student. He is in the unique position to offer hope, experience, the example of a sinner who depends upon the forgiveness of Jesus and the Church, and a forum to model the concrete ways the material is being learned. To do that well, the mentor, I think, will eagerly see himself as visionary, learner, and teacher.

The Lord God had asked the appropriate question of Elijah in 1 Kings 19:9 and 13...“What are you doing here, Elijah?” Elijah had had great success on Mt. Carmel, and yet no one appreciated him, and he was eager to complain to the Lord. He had come to the cave on the mountain of God ready to complain to anyone who would listen. Mentors, too, get frustrated at the lack of success by the world’s standards, and even when it does come, the lack of appreciation for it.

God’s answer to frustration was to renew the vision of Elijah by sending him back to do the work God had called him to do – to anoint kings and prophets and to witness for the Lord instead of counting the church attendance. Neither Elijah, nor anyone else in the Church, lives at peace when we have no vision of what we are doing here. We will joyfully see the will of the Lord in our lives. Cousin Mordecai had the right idea.

In Esther 4:13-14, Mordecai said it well. Esther had been chosen queen of the Medes and the Persians, and when the wicked Haman tried to destroy the people of God, Mordecai asked Esther to plead their cause to the king. Sensing some personal danger, Esther was concerned. But Mordecai told her that if she remained silent at this time, God would provide deliverance for the Jews from another source. But, he said, “...who
knows whether you have come to the kingdom for such a time as this?” His words echoed the thoughts of Jesus.

Clearly concerned by what would happen to Him later in the week, Jesus mused in John 12:27-28 about what He should pray. He said, “Now My soul is troubled, and what shall I say, ‘Father, save me from this hour?’ But for this purpose I came to this hour. Father, glorify Your name.” And there it is. Jesus did not try to escape the cross, because through it, God would be glorified.

Jesus had come to this place for that very purpose. The question for a mentor is not how much it will cost in time or effort or money. The question is simple. **What will bring glory to God?** Are there men who, for one reason or another, cannot go to the seminary whom God wants to be pastors? Is it possible that God brought me to this place to give encouragement and support to one of His called people? If God wants a man to be a pastor, then one way or another He will get that job done. But, who knows, maybe it was for this very reason that God put me in this place.

The mentor will gratefully cling to that vision of ministry, so that the student also looks past the fears and costs to focus on the will of the Lord for him. The mentor has the blessed opportunity to do what no one else can do – not in the sense that he is indispensable to God; God does His will sometimes in spite of us. But if God wants a man to be a pastor, someone will function as his mentor. The right vision of ministry allows us to be instruments of God.

In seminary training, the professor is normally both instructor and mentor. A mentor does not replace the professor. But the mentor adds a dimension to the process that is crucial in distance learning. Jerry Kosberg reviews six things the learner must bring to the relationship (*application, reflection, admiration, responsibility, commitment, and accountability*), and six things the mentor must bring to the relationship (*maturity, compassion, commitment, respect, reflection, and rejoicing*). And Henry A. Simon in his CPH book, *Mentoring: A Tool for Ministry* (Echoes the same thoughts).

The mentor will, through Christ’s grace, be mature enough to see the student as a full colleague in the mission of God, and not be threatened by a growing layman. He will exhibit compassion for the special pressures encountered by a student who is not a full time student. He will be committed to the process, and ready to do whatever needs to be done to carry out the will of God. He will respect the learner, and the confidential nature of some elements of the process. He will be eager to reflect upon the process, and willing to continually re-evaluate what he is doing here. He will be sufficiently nurtured by the Gospel that he rejoices in, and is not threatened by, another person’s growth.

But all of this is of limited value if the vision of the mentor is of limited scope. In Philippians 3:12-16, Paul reviews his vision of faith. The forgiveness of Jesus allows him to be “…forgetting those things which are behind” and to “press toward the goal” that God has given. That goal was expressed by Jesus in John 3:17: “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.” It is no delusion of grandeur to see ourselves as one small part of God’s plan, which is to save the world through Jesus.
The goal is not just to become a pastor, but to become a pastor so that through the word of forgiveness that I preach, people might be saved. Anything less shortchanges the Church. That purpose is consistently expressed throughout the Scriptures. Remember, it is the need of the Church (congregation, mission) that drives the Specific Ministry Pastor program process, not the desires of any individual, but the desires of God.

In John 20:21-23, Jesus sends his disciples out, and promises the power of the Holy Spirit. The Spirit would give them the power to forgive sins! That is the work of the Church. In the familiar passage in Ephesians 4:11-13, when God gives the gifts of the people of the Word to the Church, their goal is the equipping of the saints for ministry, the building up of the Body of Christ. To do it, we need to come, all of us, to full grown maturity, i.e., “the perfect man.” That means simply that we want to become people brought to the goal, people who are what God intended them to be.

God forgives mentors to that they can help other people to become what God has made them to be! We cannot forget that goal and still be in tune with the purpose of God for us. God does not call us simply to be rich or famous or smart. He gives us gifts for the work of the Church – to bring glory to God. A mentor needs that vision. To implement it, the mentor sees himself as both learner and teacher.

Proverbs 1:5 says, “A wise man will hear and increase learning” and verse 7 reminds us “The fear of the Lord is the beginning of knowledge.” A student needs to see a mentor still eager to learn. Otherwise, ordination implies an end instead of a beginning, and arrogance replaces curiosity. The study of Scripture should not simply provide the ammunition to bash the Baptists or to confuse the Catholics; the study of Scripture is designed to win the world to the peace of sins forgiven. Psalm 25:8-11 reminds us of the nature of the Lord: “The humble He guides in justice, and the humble He teaches His way.” Micah 6:8 mentions three things desired by God – “He has shown you, O man, what is good; And what does the Lord require of you but to do justice, to love mercy, and to walk humbly with your God.”

A mentor, as a pastor of the Church, has the unique opportunity to show a student that one who has arrived has not yet arrived. A gentle and humble thirst for learning is the mark of the best pastors in the Church of God. The books can tell that to a student; a mentor can also show it.

The value of incarnational ministry is obvious. John 1:14 is amazed at the fact that “the Word became flesh and dwelt among us” just as Isaiah had promised in 7:14, that His name would be Immanuel, or “God with us.” With Jesus, clearly, what you get is what you see. While no one would mistake any pastor for Jesus, still the value of incarnation when it comes to ideals of a pastoral ministry cannot be minimized.

In 1 Peter 5:1-5, Peter’s instructions to pastors include these: “Shepherd the flock of God which is among you, serving as overseers, not by constraint, but willingly...not as being lords over those entrusted to you, but being examples to the flock.” It’s important not only to preach the power of the Gospel, but also to live it. In fact, Peter says three chapters earlier, if people are to know whether you’re just a religious nut or if you are sincere, they need only look to your life. 1 Peter 2:15 says this: “For this is
the will of God, that by doing good you may put to silence the ignorance of foolish men,” and specific advice follows. Be free, not using your liberty as a cloak for vice, but to serve God. Respect everyone; love the Church; fear God; honor the king. People who live like that earn the right to be heard when they speak about Law and Gospel, about sin and forgiveness. So it is with mentors.

Our students need to know that there is joy in learning the will of God, and that we have a passion for Bible study. We are not the people who have all the answers, eager to give advice to people who know next to nothing. Mentors can model the value of a humble heart, eager to be taught by the Lord. A mentor has to learn with and from the student, and to do so with grace and gratitude. Then learning becomes a lifetime of growth, and mentors become conduits for the mercy of God. Then also, the mentor becomes a teacher of good things for a student.

Proverbs 16:21 and 32 remind us that the heart of a wise man adds prudence to his speech. So the heart of a mentor adds grace to his teaching. The learning process itself becomes a focus of learning, and helps a student to learn how to teach his people.

The same method can be generalized to building relationships in the congregation for the future pastor. It includes things like building trust, encouraging and analyzing growth, affirming positive movement, dealing with power issues, and the like. The process itself is a learning issue, and is an added benefit to the mentor’s help in assimilating cognitive content in the education process.

When we worked through the process, I wanted to learn (or relearn) everything the student was expected to learn. For me that was a real blessing. But being a mentor carries one opportunity that cannot be ignored – it affords the blessed chance to teach the proper distinction between the Law and the Gospel in the most practical of situations. Without that distinction, the best of academic knowledge is far from adequate; with it, the pastor does not get in the way of the power of the Gospel. Just like salvation itself, it is the Gospel that is the power of God for distance learning.

In Matthew 5:20, in the theme verse of the Sermon on the Mount, Jesus tells us that he expects our righteousness to exceed that of the Scribes and the Pharisees. He didn’t mean that we need to find more laws to obey than did these most scrupulous of the observant. He meant that, through the imputed righteousness of Christ Himself, our works would exceed those of the Law-keepers; and they would be done in joy and thanksgiving.

And so it would be that, if the Law said I had to carry your bag for one mile, the Gospel would free me to want to do so much more. If the Law said I have to give you my sweater, because Jesus died for me, I’ll gladly give you my coat if you need it. No law can change the heart like that, but the Gospel can and does! That kind of motivation, which is the only source of joy in the pastoral ministry, is best taught by observation and reflection, the exact place of a purposeful mentor.

Jesus, of course, is consistent in His teaching. In the parable of the unforgiving servant in Matthew 18, the master asks the wicked servant in verse 33, “Should you not also have had compassion on your fellow servant, just as I had pity on you?” How many
times I have to forgive is swallowed up by a compassionate heart that makes me want to forgive. A mentor who is eager to forgive teaches much about God, since he shows the effect of forgiveness, even on the acquisition of knowledge.

Likewise, in the parable of the talents in Matthew 25, we see how people motivated by Law live differently from folks motivated by the Gospel. The man who buries his talents does so fearing the wrath of the master. But the master didn’t tell the servants exactly what to do; the wisest among them were freed by their intimate knowledge of the master to go beyond what the Law would demand; they were free to trust the power of the master to multiply His property.

**Distance education students motivated by the Law will have a tough time of it.**
The mentor’s trust in the Gospel can help to free them to boldly use the gifts of God. Mentors are in a unique position to encourage that kind of courage!!

Again, the key to unlocking the message of the book of Job is that proper distinction. Job begins the book as a priest. He offers sacrifices for his children who may have sinned. But his various problems led him to forget his place in the kingdom of God and focus on himself and his agony. He is sometimes defensive, often eager to criticize those who, however imperfectly, are trying to help him, and he goes about getting angry with God. The Law does that to folks.

But in the last five chapters of the book, God answers Job. He reminds Job that He is wise, but His wisdom has never been a threat to Job; **God is all-powerful**, but His omnipotence has always been a blessing to Job. When Job repents, the power of the forgiveness of sin allows Job to see the needs of his friends, and he is restored when he prays for them. He finds again his place in the kingdom of God, an instrument for God to bring blessings to other people. That’s what the Gospel does for the children of God. And such work is not a burden as much as a boon for growth.

Just like the master in the parable of the talents, I can’t give the twenty rules to follow to be a mentor. But I can remind us all of the forgiveness of our sins, and then raise the compelling thought that, who knows, maybe I was brought to this time and this place, with a student needing a concrete example of a visionary-teacher-learner, for such a purpose as this. God will work His will. Maybe He can do it through me.

Pastor Ron Janssen  
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(With editing and additions by Rev. Dr. David W. Wollenburg)
Appendix F. Some Mentoring Relationships in Scripture

Compiled and introduced by Dr. David W. Wollenburg

1. Jethro and Moses – Exodus 18

After Jethro (Moses’ father-in-law) asked, “What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?” (VS. 14) Moses listened and learned to delegate.

A lesson we could learn also from Jethro who says, “What you are doing is not good. You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone.” (VVS. 17-18)

Notice how Jethro first compliments Moses and then makes a suggestion for improvement.


Moses, at the Lord’s leading appointed Joshua as his aide in Exodus 24, a relationship that endured through out the wilderness wanderings that followed. Finally, as Moses is preparing to “retire” he repeats the words of the Lord in Deuteronomy 3:28, “Charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.”

And so the closing verses of Deuteronomy record, “Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the LORD had commanded Moses. “(Deut. 34:9)

Note that while God had chosen Joshua it was Moses who was called upon to mentor him – through good times and bad.

3. Barnabas and Paul

Check out Acts 9. This is where the call of St. Paul is first recounted. Following his conversion Saul went to Jerusalem where the early fathers were suspicious of him, but “Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus.” (Acts 9:27)

And so Paul was accepted by the brothers ... and the rest is history. But note the importance of a mentor who would “stand by” the man called by God to be an Apostle.
4. Paul and Timothy

Acts 16 tells the story of how Paul and Timothy were united, but Paul’s letters to this young pastor tell of how the Apostle mentored, encouraged and shaped Timothy’s ministry.

We too have the privilege of such a relationship.

5. Paul and Titus

Again, the letter tells the story. In 2 Corinthians 8:23, St. Paul calls Titus, “my partner and fellow worker for your benefit” And yet his is also his “son”. That helps to define some of the complexity of the mentoring relationship. Check out 2 Corinthians 8 and Paul’s letter to Titus to learn more.

6. Priscilla and Aquila and Apollos

Acts 18:24-28 – “A Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately. And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.”

Here the mentoring corrects a shallow understanding of the faith, encourages sharing of that faith with others and assures acceptance by others.

7. And, lest we forget, God and Us, through His Word, by His Spirit.

Romans 8:14-17, “All who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”

And Isaiah 55:10-11,

“For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.
Appendix G. Helpful Resources

*Beyond Theological Tourism: Mentoring as a Grassroots Approach to Theological Education* by Susan B. Thistlewaite and George F. Cairns, published by Orbis Books.


*Mentoring: Sharing the Journey* by Jerry M. Kosberg, published by The Lutheran Church-Missouri Synod.


*Mentoring: A Tool for Ministry* by Henry A. Simon, published by Concordia Publishing House, St Louis, MO.
Appendix H. Mentor Training Manual – Evaluation Form

(Circle responses that apply; make additional comments as the spirit moves you)

Part 1: Knowledge of, information about, and preparedness for the role of SMP PROGRAM Pastor-Mentor-Vicarage Supervisor as I began this study:

My role as SMP PROGRAM mentor was well defined:
Not at all ----- Somewhat ---- For the most part ------------ Completely

I had enough information supplied to me to carry out my role --
Not at all ----- Somewhat ---- For the most part ------------ Completely

I knew what my function was, and was doing quite well with it:
Not at all ----- Somewhat ---- For the most part ------------ Completely

I made up my role as I went along:
Not at all ----- Somewhat ---- For the most part ------------ Completely

I felt prepared as I entered the program as a SMP PROGRAM mentor:
Not at all ----- Somewhat ---- For the most part ------------ Completely

COMMENTS:

Part 2: What I feel I have learned about being a Pastor-Mentor-Vicarage Supervisor:

The definition of my role as SMP PROGRAM Pastor-Mentor-Vicarage Supervisor is clear:
Not at all ----- Somewhat ---- For the most part ------------ Completely

I feel I understand how the Pastor-Mentor-Vicarage Supervisory process is to work:
Not at all ----- Somewhat ---- For the most part ------------ Completely

I feel connected to, and part of, the learning-team.
Not at all ----- Somewhat ---- For the most part ------------ Completely

I know where to go with my questions/suggestions/problems as a Pastor-Mentor-Vicarage Supervisor:
Not at all ----- Somewhat ---- For the most part ------------ Completely

I understand the content of the Pastor-Mentor-Vicarage Supervisory process:
Not at all ----- Somewhat ---- For the most part ------------ Completely

I feel adequately prepared to serve as a SMP PROGRAM Pastor-Mentor-Vicarage Supervisor:
Not at all ----- Somewhat ---- For the most part ------------ Completely

COMMENTS:

Part 3: Areas in which I feel I need or could benefit from further contact, help with, or training as a SMP PROGRAM Pastor-Mentor-Vicarage Supervisor: (Circle any that apply; add others as needed)

OJT
Casuistry
Workshops with fellow mentors
Electronic contact with fellow mentors

Academics
Newsletter with ongoing help, support & advice
Program leadership support
Role-identification
Further training events

Retreats with other mentors and students
More seminary input
Other:
Other:

COMMENTS:
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