



METRO BALTIMORE SEMINARY MENTORING MANUAL

Adapted from:
EMPOWERING SONS & DAUGHTERS:
A MANUAL FOR MENTORING AT METRO BALTIMORE SEMINARY
BY DANIEL PASSERELLI

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INTRODUCTION TO MENTORING AT MBS

Welcome to mentoring at Metro Baltimore Seminary. The work you do in this part of your program is just as important as, and at times may be more difficult than, the work you do in the classroom. Mentoring is focused on the work God is doing in your heart to form you as a leader. Sometimes that work will be painful and slow, and at other times it may seem like God is working in you faster than you can keep up. Your mentor will be with you every step of the way—sometimes encouraging, sometimes correcting, but always seeking to pour into your life the resources God has entrusted to them. The results will be glorious because it is God who is at work in you, and he has promised to work in you what is pleasing to him (Phil 2:13). The role your mentor plays in God’s work has already been planned by God—and you get to discover together what God has planned for you during your time in seminary. Welcome to the adventure of mentoring!

Why Mentoring?

As you begin your time as a student at MBS, it will be helpful if you understand what we mean when we talk about mentoring. *A mentor is someone who pours into your life some of the skills, wisdom, experience, and authority that God has given them in order to empower you to influence others.* As a seminary student, you are being prepared to lead others to know God more deeply and serve him more fully. An important part of that preparation is the internal work that God does in you through his Holy Spirit. You cannot lead others closer to God if you are not moving toward him yourself. Every Christian leader, no matter how long they have walked with Jesus, needs the ongoing work of the Spirit renewing their heart, and that work does not happen in isolation from others. God designed humans to live in relationship, and the deceptive power of sin only increases the need for community.

Growth as a Christian leader is all about repentance and faith. You recognized your sin, and you remember Jesus’s death for you. Turning away from sin and toward Christ is the defining movement in the ongoing life of a Christian, not just at the moment of conversion. In order to see yourself clearly, to recognize your sin, and to remember the good news of Jesus, you need others walking with you who are focused on your heart. This is the reason mentoring is vital to who you are becoming as a disciple of Jesus and as a leader in his church, no matter what your future role may be. Your mentor is not the only person who can play this role, but they have an important contribution to make because they speak into your life as one who has walked the road of repentance and faith ahead of you. The following examples from Scripture show how much potential mentoring has for transformation.

The Power of Mentoring

“So the Lord said to Moses, ‘Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him . . . Give him some of your authority so the whole Israelite community will obey him’” (Nm 27:18-20).

Little is known of Joshua’s story prior to his relationship with Moses except that he was a slave in Egypt like the rest of the Hebrew people. During the course of Israel’s wandering in the wilderness, Joshua served as Moses’s aide, accompanying him up the mountain to meet with God and at times remaining in the tent where Moses spoke with God even after Moses left. Undoubtedly, these experiences served to prepare Joshua to lead the people into the land God

had promised them. The key moment in their relationship is recounted in Numbers 27:18-20. God instructed Moses to transfer some of his authority to Joshua so that Joshua could lead the people. Joshua was empowered by his mentor to lead. More than that, he was equipped to go beyond his mentor, in that Joshua went where Moses could not: into the promised land. He completed the task that Moses was prevented from accomplishing. God used Joshua's mentoring with Moses to shape him into the man he wanted him to be. Mentoring transformed Joshua from a slave under Egypt to a victorious leader who conquered nations.

“When they had crossed, Elijah said to Elisha, ‘Tell me, what can I do for you before I am taken from you?’ ‘Let me inherit a double portion of your spirit,’ Elisha replied. . . The company of the prophets from Jericho, who were watching, said, ‘The spirit of Elijah is resting on Elisha’” (2 Kgs 2:9-15).

Elijah had identified Elisha as his successor and called Elisha to follow him. The details of their relationship are mostly unknown, but 2 Kings 2:9 gives a window into the potential of mentoring to shape a leader. At the end of his life, Elisha asked Elijah for a double portion of his spirit. He saw that God was powerfully at work in Elijah, and he wanted to tap into that power. Elijah had something he wanted, and Elisha asked for it. He had already learned from Elijah by following him while he met with kings, confronted armies, and performed miracles, but in this case, he asked for even more. The response of the prophets when they saw Elisha part the Jordan after Elijah's death was to declare that Elijah had conferred his spirit on Elisha (2 Kgs 2:15). In the years that followed, Elisha would effect nations, advise kings, and perform wonderful signs. By the end of Elisha's life, he was so influential that he was mourned by the king of Israel using the same words that he himself had cried at Elijah's death. God had again used the relationship of a mentor to shape a man for a future of influence.

“Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness” (Mt 10:1).

“The seventy-two returned with joy and said, ‘Lord, even the demons submit to us in your name’” (Lk 10:17).

When Jesus called his first disciples in Matthew 4:18, they were simple fishermen working the family business. Along the way, he added a tax collector, a radical dissident, and others to his band of followers. They watched him perform miracles and listened to his teaching. At times they struggled to understand him. What he gave them, however, was much more than training in the practice of ministry. Jesus was pouring himself into them, giving them the resources they would need to carry out the plans he had for them. He gave them authority to heal the sick and cast out demons. Before meeting Jesus, the disciples lacked the ability to influence the world beyond their spheres of fishing and collecting money. Jesus empowered them not only to heal illness and spiritual oppression, but also to boldly preach to thousands, to raise the dead, and to lead a movement of people that would spread across the entire known world.

These examples of mentoring provide a glimpse of the power of mentoring in the Bible, but mentoring has also been vital to the formation of leaders throughout the history of the Church. Dr. Robert Clinton, a leading researcher in the field of leadership emergence theory at Fuller Theological Seminary, examined the lives of hundreds of leaders, looking for patterns in their formation. He identified mentoring as one of the key factors that led to the empowerment of

past and current leaders and helped them maintain a fruitful and vibrant ministry throughout their lives.¹ The lives of Christian leaders from Dr. Martin Luther King Jr. to Billy Graham bear out the powerful potential of mentoring. Behind Dr. King stood men like Benjamin Mays, president of Morehouse College, who not only influenced King as a student but also provided critical counsel and support during the Montgomery bus boycotts.² John Minder recognized the potential in Billy Graham and devoted significant time to the reluctant preacher, encouraging the gift God had placed in him and helping him process and press through early discouragements in ministry.³

Each of the relationships described above involved the transfer of resources from mentor to mentee. The relationship between mentor and mentee was focused on the character of their heart, not simply their competence for ministry. Each mentee was empowered by their mentor to take on additional influence as God used the relationship with their mentor to shape them. The next chapter will more fully expand on the nature of mentoring as a relationship focused on your heart in which you are empowered as your mentor pours into you some of the resources God has given them. What is important for you to grasp now is that mentoring is a powerful tool. Whatever your reasons for pursuing studies at MBS, God will use your relationship with your mentor to change you in ways you may not anticipate in order to use you to influence others in ways you could not have imagined. Mentoring will not be easy, and it requires you to be committed to the process. The above examples of leaders who were mentored all dedicated significant time to their relationship with their mentor, sometimes having to push through physical hardship or opposition from others in order to remain committed to the relationship. Wherever God is calling you in life, mentoring can help you get there. While you are at MBS, commit yourself to pursuing this valuable tool for your formation as a leader. This manual is designed to guide you along the way.

Using the Manual

Mentoring is a relationship between two people. No two relationships are the same. This manual is not meant to give you all the details of what your mentoring relationship will look like. Nor is it meant to constrain you and prevent the relationship from developing organically. Rather, it is meant to provide you with a compelling vision for mentoring that leads to the deepening of God's work in you as a leader. It is designed to equip you as a student to drive the relationship with your mentor and help you identify what you need from your mentor and give both of you the tools to pursue God's work of formation in your heart.

At the heart of mentoring at MBS is the conviction that the formation of leaders is rooted in the truth that Jesus died and rose to make sinners into God's sons and daughters. We call this truth "the gospel," and it is this gospel that is the power behind your mentoring relationship. This manual will help you find a potential mentor, identify the areas of your life to focus on with your mentor, and ensure that the gospel remains the driving power behind your mentoring relationship.

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

² Martin Luther King Jr., *The Autobiography of Martin Luther King, Jr.* ed. Clayborne Carson (New York, NY: Warner Books, 1998), 85-86.

³ Jake Hanson, *Igniting the Fire: The Movements and Mentors that Shaped Billy Graham* (Uhrichsville, OH: Shiloh Run Press, 2015), 60.

This manual is meant to guide you throughout your time as a student at MBS. The three chapters are designed to be completed during your time at MBS. If you are a BTh or MDiv student, you will complete one chapter each year during your three years of study. CCS students only complete Chapter 1. Download and save the editable version of this manual available at www.metrobaltimoreseminary.org/mentoring. Throughout the year, complete the assignments, readings, and exercises with your mentor by the completion dates. Record your responses in the editable manual, so that by the end of the year you will have a record of the work you've done with your mentor. The completed manual must be uploaded each year at the end of the Spring Quarter along with your mentor report for that quarter. One final note: if you are married, consider sharing this manual with your spouse and working through some of the activities together. While you and your mentor will have a unique relationship, giving your spouse a window into the activities you do and conversations you have with your mentor will help you stay connected and maintain the health of your marriage.

YEAR 1

In this first year of mentoring, you will work to establish the relationship with your mentor, focusing on understanding where you are in your journey with Christ and identifying goals for your mentoring. You are required to read two books this year with your mentor.

Required Reading:

1. *Gentle and Lowly: The Heart of Christ for Sinners and Sufferers* by Dane Ortlund
2. Choose one of the following:
 - a. *Extravagant Grace: God's Glory Displayed in Our Weakness* by Barbara Duguid
 - b. *The Way of the Heart: The Spirituality of the Desert Fathers and Mothers* by Henri Nouwen
 - c. *Three Mile an Hour God* by Kosuke Koyama

Year 1 Schedule:

These are the dates by which you should complete each item in this first chapter of the manual. Recognize that your relationship with your mentor is dynamic and may not stick rigidly to this schedule, but keeping the schedule will allow you to complete all the assignments by the end of the spring term.

- August 8–Mentor Orientation (a second date will be offered in Sept, date TBD)
- September 5–Mentor identified and Mentor Agreement signed in Populi
- September 12–Review Chapter 1 and complete Reflection Exercise – Mentoring Experience
- September 19– Complete 5 Dynamics and 10 Commandments and discuss with Mentor
- November 21–Complete Spiritual Inventory and discuss with Mentor
- January 16–Deadline for reading *Gentle and Lowly*. Discuss reading reflections with Mentor
- April 9–Deadline for Second Reading book (from list). Discuss reading reflections with Mentor
- April 30 – Complete Year 1 Review with your mentor

REFLECTION EXERCISE – MENTORING EXPERIENCE

Complete by Sept 12

Date Completed:

You will need a journal and thirty minutes of uninterrupted quiet for this exercise. Find a quiet place where you are comfortable—your home, a park, a coffee shop. Note the location you chose in your journal. Invite the Holy Spirit to look back over the course of your life with you and help you remember the people who have been significant influences on your life. Journal your responses to these questions.

Which of the significant people in your life would you consider to have been mentors?

What made them a good mentor?

Would you change anything about your relationship?

How did God use their mentoring to shape you?

What do you hope to gain from mentoring through MBS?

What fears or reservations do you have about a mentoring relationship while in seminary?

Write a short prayer that offers your hopes and fears about mentoring to God.

With Your Mentor – Discussing Past Mentoring

You may already have one or more mentors in your life, or you may be unsure who will mentor you at MBS. As you enter into your mentoring relationship, consider sharing with your mentor some of the hopes and fears you identified in yourself with regard to mentoring and some of your past experiences with mentors. Ask them how God has used mentors in their life to form them into the people they are today.

Note For Mentors – Setting the Tone

As you and your mentee begin the relationship, it is important that you both have clear expectations for the relationship. The next exercises in this manual will help you and your student define the parameters of your relationship and set clear goals together. It will be important for you to help set a tone of openness and authenticity. By sharing your own experiences with mentoring, both positive and negative, you can begin to establish a relationship of trust. Even if you have already been functioning as a mentor for your student, take this opportunity of formalizing the relationship around the seminary's mentoring program to revisit your previous mentoring experiences and fill in some of the gaps that may exist.

FIVE DYNAMICS AND 10 COMMANDMENTS

Complete by Sept 19

Date Completed:

Five features are present in an ideal mentoring relationship. Robert Clinton calls these the five dynamics of mentoring, and the chart below is based on Clinton's definitions.⁴ Once you have chosen a mentor, review this chart together. Be aware that this is an ideal. In reality, each of these dynamics may be present to greater or lesser degrees, and some may need more attention than others at various times over the course of your relationship.

The Five Dynamics

Attraction	Attraction is what draws you together: the qualities that you identify in your mentor that you want to emulate; the resources and experiences they have that can help you grow in leadership; the way they live out their identity as a child of God; what a mentor sees in you that makes them want to invest in you.
Relationship	While all of mentoring is by nature a relationship, the relationship dynamic refers to the need to cultivate trust and openness between you and your mentor. This involves risk on both sides, as you learn to be vulnerable and demonstrate the safety of the relationship. Your mentor's willingness to listen to you and avoid dominating the conversation with their answers is vital, as is a mutual commitment to honesty.
Responsiveness	This dynamic involves your willingness to yield to the shaping work of God through the hand of your mentor. Responsiveness is about your faithfulness to the mentoring process. You are responsible to keep appointments and to come prepared for mentoring meetings. You set the agenda in your relationship. Your mentor can hold you accountable, but only if you are willing to submit to their authority.
Accountability	Unlike the other four dynamics, accountability is primarily the duty of the mentor. Your mentor holds you responsible for following through with what you agree to do. The MBS mentoring program provides external accountability by requiring quarterly reports and asking for a grade. Sharing this manual with your mentor also facilitates accountability, as it allows them to see the work you are putting in and the progress you are making. In the next chapter, you will create an agreement with your mentor that will include accountability mechanisms.
Empowerment	Your empowerment is the goal of mentoring. The other four dynamics combine to work toward this goal. You are empowered for ministry as you live daily out of your identity as a son or daughter of God. The conversations, assignments, and readings you do with your mentor should all work toward this goal of your empowerment as his son or daughter.

⁴ Clinton, *The Mentor Handbook*, 2-14 – 2-22.

The Ten Commandments⁵

Clinton also identifies ten commandments for mentoring, which provide a framework for building and maintaining a vibrant mentoring relationship. Use this list as a guide to help you establish your relationship with your mentor and as a tool to evaluate which aspects of the relationship may need additional attention along the way.

1. *Establish the relationship.* You need to communicate a desire to be mentored, and the mentor needs to agree to mentor you.
2. *Jointly agree on the purpose of the mentoring relationship.* This will be part of your mentoring agreement as you agree on goals.
3. *Determine the regularity of interaction.* MBS requires at least monthly meetings, but ideally you will have more frequent contact. Decide on the time and location for your meetings.
4. *Determine the type of accountability.* The seminary provides a baseline for accountability through quarterly reporting. Be clear with your mentor about additional ways they can hold you accountable.
5. *Set up communication mechanisms.* Decide with your mentor how you will stay in contact outside of your meetings. Some class assignments need your mentor's participation, so agree together about how you will solicit your mentor's help with these assignments and how much preparation time they will need.
6. *Clarify the level of confidentiality.* Determine what may be shared with others and what must be kept between the two of you. Include limits of confidentiality such as in cases of potential harm to self or others. Regularly remind each other of your commitment to confidentiality.
7. *Set the life cycle of the relationship.* Your formal relationship for mentoring will last for the duration of your time at MBS. Commit to this season of mentoring, even if you have already been in relationship with your mentor.
8. *Evaluate the relationship from time-to-time.* The academic calendar provides a natural rhythm for the relationship. Recalibrate your relationship each academic year to assess your progress and adjust your goals for the coming year.
9. *Modify expectations to fit the real-life mentoring situation.* You are not meant to be a slave to mentoring; instead, mentoring should serve you. You may find that you have set expectations with your mentor that are unreasonable given your life circumstances. Do not hesitate to adjust your mentoring agreement.
10. *Bring closure to the mentoring relationship.* Anticipate the ending of your formal mentoring through MBS by scheduling time to close the relationship with your mentor. Discuss the nature of your relationship in the future, whether continuing to meet regularly, or sporadic mentoring, or simply parting ways as friends and fellow laborers in God's harvest.

⁵ The italicized names of commandments are quoted from Clinton, *The Mentor Handbook*, 16-2.

SPIRITUAL INVENTORY

Complete by November 21

Date Completed:

Use the inventory on the next pages as a spiritual check-up to surface potential areas of growth to pursue with your mentor. Plan to spend about 30 minutes working through the questions. Find a quiet place where you will not be disturbed. Begin with silence, and then ask the Holy Spirit to help you see yourself clearly. Consider praying Psalm 139 or 1 John 1:5-10 as you begin.

Answer these questions after completing the inventory:

1. How would you rate your overall spiritual health based on your answers?
2. What trends did you notice, good or bad?
3. Are there areas of concern that you need to talk about with your mentor?
4. What is one area where you would like your mentor to help you pursue growth?
5. Identify 2-3 specific goals for this area (from #4) that you want to work toward this year in your mentoring relationship. Discuss with your mentor how they can help you pursue these goals, and how they will keep you accountable to work toward them.

Your mentor is someone with wisdom, experience, and insight, which they bring to bear to further your growth in the gospel. They are there to help you process the work God is doing in you. You will get the most out of this relationship if you set clear expectations with your mentor about the areas in which you need help from them. This exercise is designed to be used at the beginning of each year of study at MBS to help you identify areas where God is working in you. The things you learn here are not meant to weigh you down with guilt or puff you up with pride. Instead, share your insights with your mentor so that together you can set goals for your meetings during the coming year.

The inventory is broken into three sections, which correspond to the three major areas of growth as a son or daughter of God: closeness, calling, and context. You may experience growth in all of these areas simultaneously, or it may be that God is putting his finger on one area in particular right now. **Closeness** focuses on your connection to God—the delight of the Father, union with Christ, and fellowship with his Spirit. **Calling** is about understanding and accepting who God has made you to be—both your strengths and your weaknesses—and learning to embrace your unique calling from him. **Context** flows from the reality that you live out your identity as a child of God in relationship to people in specific places with unique and often diverse cultures.

Closeness				
Jesus is becoming increasingly valuable to me as a result of seeing my sin more clearly and seeing God's love for me as his daughter or son.	Almost Always	Frequently	Sometimes	Almost Never
I willingly and joyfully repent when my sin is exposed because I have growing confidence in God's forgiveness and delight in me.	Almost Always	Frequently	Sometimes	Almost Never
I depend on the Holy Spirit to bear fruit instead of trying hard on my own to succeed in life and ministry.	Almost Always	Frequently	Sometimes	Almost Never
Dependence on the Holy Spirit is causing the fruit listed in Galatians 5 (e.g., love, joy, peace, patience, kindness, goodness, self-control) to be more evident in my life and relationships.	Almost Always	Frequently	Sometimes	Almost Never
I am experiencing daily connection with God through worship, Scripture reading, prayer, or other means of his grace.	Almost Always	Frequently	Sometimes	Almost Never
I find joy and rest in a weekly rhythm that includes worship and sabbath rest.	Almost Always	Frequently	Sometimes	Almost Never
Calling				
I feel that I am a good fit to a _____ degree for the ministries I lead or in which I serve.	High	Moderate	Mediocre	Low
My schedule is focused on the priorities of my calling instead of being ruled by the tyranny of the urgent.	Almost Always	Frequently	Sometimes	Almost Never
I am content with my workload and maintain a healthy rhythm of work, rest, and play.	Almost Always	Frequently	Sometimes	Almost Never
I am generous with the time, talents, gifts, and money that God has given me, living as a steward of his resources.	Almost Always	Frequently	Sometimes	Almost Never

I am content living as a daughter or son of God instead of trying to make a name for myself in my ministry.	Almost Always	Frequently	Sometimes	Almost Never
My ability to understand and embrace my unique calling from God is ____.	Strong	Growing	Emerging	Uncertain
Context				
My family (if I have one) is a source of joy, comfort, and rest in the midst of ministry.	Almost Always	Frequently	Sometimes	Almost Never
I find myself getting angry or being frustrated because of differences between myself and those I serve.	Almost Always	Frequently	Sometimes	Almost Never
As one who needs the good news of Jesus as much as anyone, I experience love for those I serve in ministry.	Almost Always	Frequently	Sometimes	Almost Never
I am seeing my sin more clearly as a result of my ministry.	Almost Always	Frequently	Sometimes	Almost Never
The fruit of love for others is growing from my own abiding in Christ.	Almost Always	Frequently	Sometimes	Almost Never
Joy in the gospel leads me to delight in serving those who are different from me.	Almost Always	Frequently	Sometimes	Almost Never

For Further Reflection

What surface sin(s) are you struggling with, and where might you need to dig deeper to uncover the root?

Sometimes the good things in our lives become a problem when we make them ultimate things. Have you made your happiness dependent on a good thing in your life?

Are you currently wrestling with any fears or failures that seem to dominate your thoughts?

REQUIRED READING 1 – *GENTLE AND LOWLY*

Complete by January 16

Date Completed:

Gentle and Lowly: The Heart of Christ for Sinners and Sufferers by Dane Ortlund

Gentle and Lowly invites you to explore Christ's heart for you. As you see Jesus and his compassion for sinners, you see the Father's love for his children on display. When the disciples ask Jesus to show them the Father, he responds in John 14:9 by saying, "Anyone who has seen me has seen the Father." Read this book through the lens of a child of God seeking to draw closer to the Father as you see him displayed in your brother Jesus.

Reading Reflection

Which aspect(s) of Christ's heart for you impacted you the most? How did this affect your experience of the Father's love for you?

What new concepts or perspectives did you learn related to how you connect with God?

Were there any beliefs or practices that you previously held that were challenged by the book? How did you deal with those challenges?

What sins did the Holy Spirit expose as you read? What might repentance look like?

How has the Spirit moved you to deeper dependence on Christ as the one who secures your place as God's son or daughter?

What practice(s) would you like to start doing in response to your reading?

What change(s) in your life would you like to see as a result of this book?

How can your mentor provide accountability for these new practices and changes?

REQUIRED READING 2 – CHOOSE ONE OF THE FOLLOWING BOOKS

Complete by April 9

Date Completed:

Extravagant Grace: God's Glory Displayed in Our Weakness by Barbara Duguid

Or

The Way of the Heart: The Spirituality of the Desert Fathers and Mothers by Henri Nouwen

Or

Three Mile an Hour God by Kosuke Koyama

Each of these books invites you to rest in the love of God. *Extravagant Grace* points to the freedom experienced when a life based on performance is traded for the life of a son or daughter who depends on God's grace. *The Way of the Heart* explores practices of the Desert Fathers and Mothers as a means of reconnecting with God in the busyness of modern life. *Three Mile an Hour God* draws on the author's life in South-East Asia to offer a unique perspective on the God who slowly walks with his children.

Reading Reflection

Which book did you read? Why did you choose it?

How did God meet you in the readings?

What new concepts or perspectives did you learn related to how you connect with God?

Was there anything with which you disagreed in the book? What did God show you as you wrestled with your conflict with the author's views?

What sins did the Holy Spirit expose as you read? What might repentance look like?

How did the Spirit move you to a deeper enjoyment of God?

What practice(s) would you like to start doing in response to your reading?

What change(s) in your life would you like to see as a result of this book?

How can your mentor provide accountability for these new practices and changes?

YEAR 1 REVIEW

Complete by April 30

Date Completed:

Use this sheet at the end of each academic year to review your mentoring relationship. This assessment is for the relationship itself and not the work that God has done in you through mentoring.

Reviewing the “Five Dynamics and Ten Commandments”

Rate your relationship in each of the five dynamics (scale of 1 to 5: 1= weak, 5=strong)

Attraction:

Relationship:

Responsiveness:

Accountability:

Empowerment:

Which dynamic is strongest? What makes it strong?

Which dynamic needs more work? How can you improve this area with your mentor?

How have the ten commandments of mentoring helped facilitate your mentoring relationship?

Which of the ten commandments of mentoring do you need to revisit with your mentor?

Reviewing Goals (From “Spiritual Inventory”):

During this first year you established the expectations for your mentoring relationship and identified goals for an area that you wanted to work on with your mentor. How have you seen God working in you toward these goals?

Goal 1:

How I see God working in me:

How my mentor contributed to my empowerment in this area:

Goal 2:

How I see God working in me:

How my mentor contributed to my empowerment in this area:

Goal 3:

How I see God working in me:

How my mentor contributed to my empowerment in this area:

Goal 4:

How I see God working in me:

How my mentor contributed to my empowerment in this area:

YEAR 2

In this second year of mentoring at MBS, you will draw on the resources of your mentor to continue to deepen your empowerment for ministry. Jesus invited all who carry heavy burdens to come to him and find rest. Leadership is a heavy burden. There is no way around that. One of the ways your mentor can empower you for future influence is to walk with you as you discover healthy ways to care for your soul as you carry the burden of leadership.

This chapter includes practices that can deepen your rest in Jesus. They are designed to help you engage with God as your Father. As your enjoyment of God's presence and knowledge of his delight in you grows, you will also experience a deepening awareness of who God has made you to be. What he has called you to do flows out of who he has made you to be—and you understand more of who you are as you experience his presence and delight in you. Being with God is the rest that your soul needs. Without this being, you may busy yourself with all kinds of ministry, but you will inevitably be left anxious, burned out, and with little fruit. You are required to read two books this year with your mentor.

Required Reading:

1. *The Call: Finding and Fulfilling the Central Purpose of Your Life* by Os Guinness
2. Choose one of the following:
 - a. *The Gift of Being Yourself: The Sacred Call to Self-Discovery* by David Benner
 - b. *From Fear to Freedom: Living as Sons and Daughters of God* by Rose Marie Miller

Year 2 Schedule:

These are the dates by which you should complete each item in this first chapter of the manual. Recognize that your relationship with your mentor is dynamic and may not stick rigidly to this schedule, but keeping the schedule will allow you to complete all the assignments by the end of the spring term.

- September 1—Review Chapter 2 and Complete Spiritual Inventory
- September 15—Complete “Being Leads to Doing” and “Who Am I?” exercises
- September 30—Complete Prayer Retreat
- October 14 —Attend Focused Living Retreat (with Mentor if possible)
- November 26—Complete “Soul Care Plan”
- January 21—Complete Required Reading 1 “The Call” and Reflection
- March 11—Read “Gospel Transformation” article and discuss exercises with Mentor
- April 8—Complete Required Reading 2 (choose from list) and Reflection
- April 29—Read “The Path of Humility and Ministry” article and discuss with your Mentor.
- April 30 – Complete Year 2 Review

SPIRITUAL INVENTORY

Complete by September 1

Date Completed:

You used this inventory last year to identify one or more areas where God is working in your life. Review the inventory to see where you are this year. Do you want to continue working on the same goals? Do you have new goals you want to add? The inventory is included again below for you to refer to.

Answer these questions after completing the inventory:

1. How would you rate your overall spiritual health based on your answers?
2. What trends did you notice, good or bad?
3. Are there areas of concern that you need to talk about with your mentor?
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The inventory is broken into three sections, which correspond to the three major areas of growth as a son or daughter of God: closeness, calling, and context. You may experience growth in all of these areas simultaneously, or it may be that God is putting his finger on one area in particular right now. **Closeness** focuses on your connection to God—the delight of the Father, union with Christ, and fellowship with his Spirit. **Calling** is about understanding and accepting who God has made you to be—both your strengths and your weaknesses—and learning to embrace your unique calling from him. **Context** flows from the reality that you live out your identity as a child of God in relationship to people in specific places with unique and often diverse cultures.

Closeness				
Jesus is becoming increasingly valuable to me as a result of seeing my sin more clearly and seeing God's love for me as his daughter or son.	Almost Always	Frequently	Sometimes	Almost Never
I willingly and joyfully repent when my sin is exposed because I have growing confidence in God's forgiveness and delight in me.	Almost Always	Frequently	Sometimes	Almost Never
I depend on the Holy Spirit to bear fruit instead of trying hard on my own to succeed in life and ministry.	Almost Always	Frequently	Sometimes	Almost Never
Dependence on the Holy Spirit is causing the fruit listed in Galatians 5 (e.g., love, joy, peace, patience, kindness, goodness, self-control) to be more evident in my life and relationships.	Almost Always	Frequently	Sometimes	Almost Never
I am experiencing daily connection with God through worship, Scripture reading, prayer, or other means of his grace.	Almost Always	Frequently	Sometimes	Almost Never
I find joy and rest in a weekly rhythm that includes worship and sabbath rest.	Almost Always	Frequently	Sometimes	Almost Never
Calling				
I feel that I am a good fit to a _____ degree for the ministries I lead or in which I serve.	High	Moderate	Mediocre	Low
My schedule is focused on the priorities of my calling instead of being ruled by the tyranny of the urgent.	Almost Always	Frequently	Sometimes	Almost Never
I am content with my workload and maintain a healthy rhythm of work, rest, and play.	Almost Always	Frequently	Sometimes	Almost Never
I am generous with the time, talents, gifts, and money that God has given me, living as a steward of his resources.	Almost Always	Frequently	Sometimes	Almost Never

I am content living as a daughter or son of God instead of trying to make a name for myself in my ministry.	Almost Always	Frequently	Sometimes	Almost Never
My ability to understand and embrace my unique calling from God is ____.	Strong	Growing	Emerging	Uncertain
Context				
My family (if I have one) is a source of joy, comfort, and rest in the midst of ministry.	Almost Always	Frequently	Sometimes	Almost Never
I find myself getting angry or being frustrated because of differences between myself and those I serve.	Almost Always	Frequently	Sometimes	Almost Never
As one who needs the good news of Jesus as much as anyone, I experience love for those I serve in ministry.	Almost Always	Frequently	Sometimes	Almost Never
I am seeing my sin more clearly as a result of my ministry.	Almost Always	Frequently	Sometimes	Almost Never
The fruit of love for others is growing from my own abiding in Christ.	Almost Always	Frequently	Sometimes	Almost Never
Joy in the gospel leads me to delight in serving those who are different from me.	Almost Always	Frequently	Sometimes	Almost Never

For Further Reflection

What surface sin(s) are you struggling with, and where might you need to dig deeper to uncover the root?

Sometimes the good things in our lives become a problem when we make them ultimate things. Have you made your happiness dependent on a good thing in your life?

Are you currently wrestling with any fears or failures that seem to dominate your thoughts?

BEING LEADS TO DOING

Complete by Sept 30

Date Completed:

In one sense, the Bible is the story of God's relentless commitment to be with his children. From the very first encounter in the garden of Eden when God came looking for Adam and Eve after they sinned, to the climax of human history when Jesus entered the world as "God with us," God has pursued relationship with humanity.

The following passages are highlights in the story of God's desire to be with people. For the next few weeks, study these passages and journal your response to them. Commit to spending time each day during this period meditating on the passages. As you study the passages, listen for the voice of God speaking to you of his desire for you. Do not race through the passages. Spend at least one day with each passage, or perhaps multiple days. For each passage, follow this pattern:

- Begin by telling God you are listening, and ask him to speak to you.
- Read the passage slowly, out loud.
- What word or phrase catches your attention?
- Read the passage again.
- What is God saying to you? What is his desire for you?
- Read the passage a third time.
- How does God want you to respond to his desire for you? What does he want you to do or to believe?

Genesis 3:6-13	Genesis 17:1-8	Exodus 33:12 – 34:9
2 Samuel 7:1-17	1 Kings 9:1-9	Psalms 46
Song of Songs 6:4-9	Isaiah 30:15-18	Isaiah 43:1-7
Jeremiah 3:6-20	Hosea 2:14-23	John 1:1-14
Luke 15	John 15:1-15	Revelation 21:1-8

This exercise is based on an ancient practice called *Lectio Divina*. It invites you to let God speak his words of rest to your soul. What is it like for you to be with God? What have you gained from this exercise? Share with your mentor about this practice and your experience of it. In the space below, summarize your conversation with them and identify two to four take-aways for yourself from the exercise.

WHO AM I?

Jesus said “I will give you rest.” In exploring practices for soul care, the aim is not to perform tasks for self-improvement but to receive the gift of rest that Jesus gives to your soul. One way to experience that rest is to be reminded of who you are. In this exercise, you will make a list of who God says you are and what he promises to you.

For this exercise, you will be scanning through large portions of the Bible, making a list of every word, image, or name that God uses to describe his children (either as individuals or together) and every promise he makes to them. Use the chart provided; it contains a few examples to get you started. If you are already on a plan reading through Scripture, just keep this list with you and add to it as you come across relevant passages. You could also read through a book in one sitting; one of the prophets, Galatians, or 1 John would all be good places to start. Use Logos or other Bible software to help you. Share the list with your mentor and get their input on which passages have been meaningful to them in describing who they are and God’s promises to them. Once you have created a full list, schedule a half-day at a place where you can be alone for a prayer retreat focused on your names and God’s promises.

My Names	God’s Promises
I am a beloved son/daughter – Lk 3:22	He will never leave me – Dt 31:6
I am a dependent branch – Jn 15:5	He will hear and answer me – Ps 91:15
I am chosen – Eph 1:4	He will give wisdom – Js 1:5

PRAYER RETREAT

Complete by September 30

Date Completed:

Prayer is a key means of enjoying God through his Spirit. This retreat is designed to expose you to two different types of prayer. Divide your time into two sections. In the first half, you will engage in listening prayer, and in the second, you will pray the promises of God.

Retreat Part 1: Praying Your Name through Listening Prayer

Settle yourself into a comfortable space. Take a few deep breaths and begin to quiet your mind. Notice the direction of your thoughts. Tell God that you are there to hear from him. Consider using Samuel's prayer from 1 Samuel 3:9, "Speak, Lord, for your servant is listening."

- Look over the list of names that God uses to tell you who you are. Is there one that speaks to you today?
- Read the passage that gives you that name, and envision yourself in that passage. Where are you in the scene? Are you one of the characters in the story or a silent observer? What sights, sounds, and smells are around you? What are you doing as you hear the words that name your identity spoken?
- Imagine God is speaking that identity over you right now. What do you feel?
- Ask God why he wants you to know this about yourself at this particular time. What is God doing in your life that makes this an important part of your identity today?

Do not rush this listening prayer. Give this prayer the full half of your allotted time on the retreat. Spending even a few minutes in this kind of silent reflection may seem difficult. That is to be expected. If you notice your thoughts wandering, simply bring them back to listening to God. You may find that you spend the full time on one passage, or God may lead you to another passage that speaks of another aspect of the identity he gives you. Toward the end of this first half of the retreat, journal your thoughts. What do you want to remember when you leave here?

This exercise is based on a listening practice taught by Ignatius of Loyola. It can be used as a way to listen to God using any passage of Scripture.

Retreat Part 2: Praying the Promises

God has reminded you that you are his child. As his child, you have free access to his throne and can claim his promises as your own. Praying God's promises is a way to enter into bold intercessory prayer. You are asking God to do what he has already promised to do.

Begin this second half of your retreat by writing a list of all the cares that weigh on you. List the names of people, ministry circumstances, relational conflicts, needs in the community or your church—anything that comes to mind.

Once you have a substantial list of concerns, place this list in front of you, next to the list of God's promises. Starting with the first promise, pray through each promise, asking God to do what he has said he would do and connecting them to the people or issues on your list of needs. For example, if one of your concerns is the young children in your church, you might claim Psalm 8:2 on their behalf, asking God to establish their praise as a stronghold against the enemy.

Toward the end of this half of your retreat, journal your reflections on praying God's promises. Which promises were especially important to you? Were there any people or concerns for whom you could not identify a promise? Did God bring new promises or new concerns to mind as you prayed?

With Your Mentor

Share your experience at the retreat with your mentor. Ask them to share how they listen to God. See if they have their own list of names and promises, and then compare it with yours. Discuss ways that you can claim God's promises together in prayer as part of your mentoring.

FOCUSED LIVING RETREAT⁶

Retreat is held October 14, 2023

Date Attended:

This retreat is offered each year in the fall for MBS. You are encouraged to invite your mentor to participate with you. At this retreat, you will reflect on the timeline of God's shaping work in your life. You will then spend time processing in groups and individually the calling God has placed on you—first to be his child, and then to live as his child in your context. You will need to attend this half-day retreat once during your time at MBS. If your mentor does not attend the retreat with you, show them your timeline and the statement of being leading to doing that you develop. Process with them the lessons that God has instilled in your life for future ministry influence. Copy your call statements and values from the retreat workbook onto this page.

Your First Order Call:

Your Second Order Call:

Values:

⁶ Terry Walling, *Focused Living: Mapping Your Journey* (Chico, CA: Leader Breakthru, 2016).

SOUL CARE PLAN

Complete by November 26

Date Completed:

Effective Christian leadership requires that leaders attend to the care of their own souls. Deepening connection with God, growing in reflective self-understanding, and engaging the help of others can all be effective means of soul care. The practices from this chapter were designed to give you a taste of the kinds of practices that you can use throughout your ministry to care for your soul. You need to discover the practices and rhythms that work best for you, and your mentor can help you with this. For further exploration in this topic, *The Spirit of the Disciplines* by Dallas Willard and *Sacred Rhythms* by Ruth Haley Barton are both valuable resources.⁷

Which practice from this chapter was most helpful in bringing rest to your soul?

Which practice was least helpful?

What other soul care practices have you tried that worked well for you?

With your mentor, discuss a rhythm for resting your soul that you can implement now while you are in seminary and that can sustain you long-term in ministry. Include daily, weekly, monthly, and yearly practices. Record your plan below.

Soul Care Plan

I am a child of God. My soul is precious to God because he delights in me and to others because I give to them out of what God has given me. In order to care for my soul, I will seek to follow this rhythm:

Daily:

Weekly:

Monthly:

Yearly:

Plan Created Date:

⁷ Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (New York, NY: Harper Collins, 1988) and Ruth Haley Barton, *Sacred Rhythms: Arranging Our Lives for Spiritual Transformation* (Downers Grove, IL: InterVarsity Press, 2006).

REQUIRED READING 1 – *THE CALL*

Complete by January 21

Date Completed:

The Call: Finding and Fulfilling the Central Purpose of Your Life by Os Guinness

The Call takes as its starting point your calling to belong to God as his child. Out of this call that goes out to all people flows your unique calling to be the son or daughter God created you to be and to do what he has given you to do in light of who you are. Your call is first to be and then to do. This book aims to help you discover more clearly God's call as it is personally directed to you.

Reading Reflection

In your own words, what can you discern so far about your life's purpose?

How do you demonstrate that purpose in the way you live? Are there things in your life that point to pursuing a different purpose?

What kind of person is God calling you to be, and what is God calling you to do in light of who he has made you to be?

What is unclear to you about your calling? What questions do you have for God about his call to you?

How is your identity as God's son or daughter reflected in your unique calling?

What fears or desires are holding you back from embracing God's call on your life?

What practice(s) would you like to start doing in response to your reading?

What change(s) in your life would you like to see as a result of this book?

How can your mentor provide accountability for these new practices and changes?

GOSPEL TRANSFORMATION

By Rev. Dr. Benton W. Taylor

Complete by March 11

Date Completed:

One of the most needed and encouraging truths that you will learn during your time at MBS is the understanding of how the Holy Spirit uses the Gospel of Jesus to transform you in order for you to reflect more and more the image of Jesus. In order to explore this truth more in-depth we will focus on the gospel as the power of God and as the means of growth,

The Gospel Is the Power of God

When I was a kid one of my favorite times of the year was spring. This did not really have much to do with the wonderful weather and beautiful flowers blooming. No, I loved spring because it meant digging up a large plot of grass in preparation for planting a garden in our large backyard. Now, I did not love the prospect of a garden because of all the wonderful vegetables that it would produce. No, I loved having dirt clod fights with my brother. These clods of dirt became marvelous bombs to hurl at the imaginary enemy. So, my brother and I would stand on opposite sides of the plowed dirt and throw these dirt bombs at each other. We would even dig some small foxholes and throw our dirt grenades at one another. Well, at the end of the day we were virtually unrecognizable, we were so dirty.

After one such day of glorious fun my mother called us in for dinner. When we came to the back door she immediately looked us over and said that before we set foot in the house we had to get clean. Now, believe it or not, getting clean was both an active and passive activity. It was active in that I had to put myself into the shower. It was passive in the sense that I could not get clean through this means only. I had to also actively put myself in the way of the water to get clean.

Can we apply this analogy to the process of sanctification, the power of the gospel in action? It has certainly been helpful to me over the years. My job in sanctification is to actively and intentionally put myself in the way of the means that God uses to change and transform me. This gives me great hope as I partake of these means that God is going to effectively use them in my life over time. So, as I partake of God's Word, prayer, fellowship with fellow believers, worship, and communicating the gospel with the lost, God produces fruit in my life. I should expect to see both ministry fruit and the fruit of the Spirit borne in my heart and life. So, faith looks to and participates in God's ordained means of grace and transformation

The story was told about a man who wanted to build a cabin in the woods. The place that he chose to build was far off the beaten path. He wanted that sense of privacy and remoteness and he found the perfect spot. So, he went to the local hardware store and purchased all of the latest power tools. With great excitement he loaded up all of his newly purchased treasure trove of tools and made his way to the woods. After arriving at his chosen spot and as he began to unload his tools, etc., he realized that something was very wrong. There was no power. How can you use power tools that have no power source?

God never intended for the Christian life to be led through our own abilities, gifts, or through sheer will power. Think of all the tools that He has given us as means of growth and change. He has given us His Word, corporate and personal worship, fellowship, prayer, etc. Can we participate in these means without availing ourselves of God's power? Can we participate in the forms of godliness without power? You bet.

Paul further reveals the results of this power when he states that in it the "righteousness of God is revealed" (Romans 1: 17). The faith contained in the *dunamis* (power) of God is the means by which the righteous live. So, what we learn here is that the very righteousness that God demands, He gives.

In the light of the perfect holiness of God, how can He allow any sinner into His heaven? How can any sinner ever hope to be RIGHT with Him? The answer to this supposed dilemma is found in this very gospel, the power of God. God's power works to make sinners acceptable to Him through providing for the covering of their sin and through providing for their declaration of being not guilty before His holy court. Jesus died for our sins and was raised for our justification. The gospel proclaims this accomplished reality.

So, a significant aspect of the power of God is displayed through the fact that the perfect record of Jesus is given to us and is placed into our account. We are clothed in the righteous robes of Jesus and we stand before God BLAMELESS. In the gospel the righteousness of God is revealed.

The very means of being accepted by God is provided by God through the sealed, finished work of the Christ through his perfect life of obedience, even death on the cross. Since He was raised for my justification, this means that my confident hope rests in the historical reality of Jesus' life, death, and resurrection to the right hand of God. So, why am I acceptable to God today? I am acceptable right now because of that perfect God-Man, even Jesus. My faith is vitally connected to His faithfulness. My righteousness is seated at the right hand of God.

Faith is NOT the power for salvation. Faith receives and looks to the power that God alone provides. I have heard testimonies of those who profess to be followers of Jesus that left me thinking, "Is their faith in their own faith?" We must never think of our faith as being our own supposed, innate ability to give mental assent to the rudiments of God's powerful gospel. No, faith looks, receives, and rests upon Jesus, the one who is the center of the gospel. As Paul states in Romans 1:3, the gospel concerns the Son of God. This Son was declared to be the Son of God IN POWER by his resurrection from the dead (Romans 1:4). So, the power flows from the very resurrection of Jesus. The power is in him and in the declaration of what he has actually accomplished.

The Apostle Paul uses the word *euangelion* to describe us when we communicate the gospel. This word refers literally to an "angelic messenger." This designation was applied to a herald who would proclaim victory on the battlefield. He was truly a herald of good news of a victory that had already taken place. So, when we proclaim the gospel, we are proclaiming the victory that has already taken place. It is finished, it is done, it is accomplished. So, faith is the MEANS of receiving this victory and living out of it. Faith is not the means of CAUSING our salvation.

Faith is the evidence that we are truly believers in Jesus. Our Christian life does not begin when we profess faith. No, it actually begins much earlier.

In John 3 we find Jesus' interacting with a professed Pharisee named Nicodemus who came to Jesus at night. Nicodemus stated to Jesus that he knew that Jesus was indeed a teacher who came from God. Nicodemus stated he knew this to be so because of the miraculous signs that Jesus performed. Jesus immediately responded to Nicodemus by telling him that unless one is "born again," he will not be able to see the kingdom of God. Like many I find Jesus' response quite curious. Why did Jesus not entertain any aspect of Nicodemus' opening statement? My sense is that since Jesus knew what Nicodemus and the other members of the Sanhedrin were all about, He desired to be even more confrontive and clear about issues that really mattered pertaining to the Kingdom of God. For, the Pharisees were all about external performance and looking righteous rather than being righteous. So, Jesus put the onus on the necessity of and dependence upon the work of the Holy Spirit.

Here, Jesus uses the analogy of physical birth to describe the nature of spiritual life and where it truly begins. When does physical life begin? Scripture clearly teaches that physical life begins at conception. When babies are born and "come public" with their cries, this is not when their physical lives begin. No, they have been alive for at least 9 months on average.

So, by way of analogy, when does one's true, spiritual, Christian life begin? The equivalent of physical conception is "regeneration." Thus, being born again must take place in order for a person to believe and express faith. It is not faith that causes one's heart to change. No, it is a change of heart that brings about the life of faith. So, faith is the fruit of a changed life and not the cause of a changed life. Truly, we are **SAVED BY GRACE THROUGH FAITH**. Marvel at the power of God and His gospel.

This power of God is also seen in God bringing to life those who were spiritually dead. Remember that in Romans 1:16, Paul said that the gospel is the power of God unto salvation. To what does God's salvation apply? Does it only apply to becoming a Christian or does it also apply to growth as a Christian?

Biblically speaking we need to understand salvation as including regeneration to glorification in heaven and the new earth. As we consider Romans 8:28 and following we see this clearly taught. In this passage Paul begins with the foreknowledge of God and ends with glorification. The foreknowledge of God does not primarily focus on God's complete knowledge of all things, even though this would be true. No, here Paul is focusing on the intimate knowledge that God has for all of His sheep, even before they are born. It is a very personal, intimate knowledge. Psalm 139 also focuses on this reality. God knew His sheep, His children, even before they were conceived and knit in their mothers' wombs. So, those whom God knows in this intimate way He effectually calls them through the general call of the gospel and brings to completion the work that He begins in them.

So, when it comes to the transforming process of sanctification, we must understand this process as being part of God's redeeming work. So, how does the gospel relate to the process of sanctifying transformation? What role does it play?

Colossians 2:6-7 states the following: "Therefore, as you received Jesus Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving."

Notice how Paul links receiving the Lord and walking with the Lord. As we received Jesus we are to walk with him. If we receive him by grace through faith, then we are to walk with him by grace through faith. We begin to see here the wonderful teaching that sanctification, growing to become more like Jesus and to reflect his character, is as much a matter of faith as is conversion to Christ. After all, the righteous, the redeemed, shall live BY faith.

So, we are BEING CHANGED. Who is producing the change? Are we active or passive in this process?

Well, this word transformed is very interesting. In terms of its Greek origins, it has both active and passive elements within its meaning. So, we are both active and passive when it comes to the process of transformation. How can this be? How does this look in the actual living of the Christian life?

We see this same principle taught in 2 Corinthians 3:18. Paul states here very pointedly that as we behold the glory of the Lord, we are "being transformed" into the same image from one degree of glory to another. All of this comes from the Lord who is the Spirit. This sense of our being both active and passive is quite explicit in this passage. Faith beholds and the Spirit transforms. We are BEING transformed from one degree of glory to another. I surely behold the glory of the Lord in the gospel and in the Word of God as it proclaims it in all of its beauty and majesty.

All that we have said thus far that pertains to the powerful working of God through His grace should not lead us to become lazy and spiritually lethargic. However, this is an often-stated concern given by those who fear that the aggressive teaching of God's grace will lead to professing Christians lacking motivation to be holy, godly, and obedient. Nothing could be farther from the truth. I love what Walter Marshall wrote in his book, "The Gospel Mystery of Sanctification." In the introductory portion he wrote:

Holiness consists not only in external works of piety and charity, but in the holy thoughts, imaginations, and affections of the soul, and chiefly in love; from whence all other works must flow or else they are not acceptable to God.

This statement is very consistent with God's Word. For, apart from faith it is impossible to please God. Faith, hope, and love are inextricably linked. We cannot talk about one without talking about the others.

So, we have the gift of living according to a powerful and new affection that overflows into works of love, service, and engagement with others.

How Growth Happens

Romans 5 is a very pertinent section of Scripture that describes well the radical nature of the Christian life. What we learn from this chapter is that the Christian life is spelled DONE. Every other religion and means of earning acceptance from God is spelled DO. The gospel is all about Jesus and his perfect life and perfect death that completely paid for the sins of his sheep. After all, his very name points to the reality of his actually saving his people from their sins.

Beginning in verse 10 of Romans 5 we are introduced to the reality that we were enemies of God. How can an enemy ever hope to be accepted by a perfectly holy God? Paul does not put the emphasis on what an enemy of God must do. No, he puts the emphasis on what Jesus did. Paul said we were reconciled to God by the death of Christ. The needed reconciliation for all his sheep has already occurred. Salvation has been accomplished. But wait, there is more!

Paul goes on to say something vital about the nature of growth in Christ. Paul states that not only are we reconciled, but we shall be saved by Jesus' life. This has everything to do with growth in the Christian life.

As you read this chapter right now, upon what basis do you have confidence that you are right with God? As you think about this does your mind immediately go to what you have or not been doing? Does your mind go to how much time you have spent in prayer, Bible study, worship, etc.? All of these aspects of obedience are important, but these means cannot make you right with God. No, these are the natural activities of those who are right with God. They are means of growth that are effective through faith, trust, and love.

When we understand that we are saved through the life of Jesus we are moved to incredible hope, assurance, and confidence. For, to be saved by the life of Christ does not only refer to initial conversion to Christ. No, this salvation through the life of Christ means that we can also anticipate a completed sanctification seen in our being glorified in heaven. We also have the assurance of knowing that we are completely free from being condemned by the wrath of God. This truth of life in Christ should lead to confident hope and expectancy that we are new, will be new, and that we are co-heirs with Christ.

Let us never forget that this salvation is based upon Christ's life and not our lives.

As you read through Romans 5 you will note that Paul focuses on two Adams. The first Adam, the head of the whole human race, rebelled and brought a curse on himself and all of his progeny (you and me). Through that first Adam we received condemnation and judgment. We are born into this existence. We were even conceived in sin.

But, there is a second Adam, the head of a new humanity. Through his actions and works we have received grace, forgiveness, justification, and righteousness. Through him the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many, for all who believe and trust into Jesus. Paul goes on to say that we are righteous before God through the

obedience of that Last Adam. So, can you say, right now, that you are right with God through the perfect obedience of the Last Adam?

So, we have been greatly affected by the disobedience of the first Adam. We have also been greatly impacted by the obedience of the Last Adam. The works of that perfect God-Man have accomplished for me all that I need to get out of this world alive, meaning that I will not taste the second death through being separated from God forever.

The beautiful thing about growth in Christ is that God is much more concerned about my sanctification than I am. God is much more committed to my sanctification than I ever will be. This is my confident hope. This is where our understanding of Christian growth must begin. Before considering what we must do we must meditate much on what God has done through Jesus. We must see this as the platform on which we must work out our salvation, which refers to our growth in grace.

Paul vitally connects the work of Christ with the work that we must do in our obedience. This is clearly demonstrated in Philippians 2: 12b-13:

...work out your salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure

We must never allow ourselves to become complacent through a wrong application and understanding of the grace of God. Yes, we are saved to the uttermost through the sealed, completed work of Christ. However, the life of Christ in us manifests itself in our lives through faith and repentance. This is why Paul emphasizes the fact that we must "work out" our salvation. We must "gymnasticize" our faith. Faith inevitably leads to work. After all, as James teaches, "faith without works is dead." The faith that results from the work of the Spirit of Christ in our hearts and that actually saves us is also the faith that works. Faith is seen as well as heard.

Faith grows in the soil of the fear and trembling that inevitably occurs when one begins to understand the character of God. This is a description of true health and well-being. In many instances of Scripture, the fear of God and true happiness are inextricably linked. This means that we must never take our relationship with Christ lightly. We must never live in a way that we trample upon the free grace of Christ. Paul warns in Galatians that we must never use the freedom we have in Christ as a means of pursuing our own self-centered, fleshly desires.

This sense of the justice of God must never lead us to be anxious about whether we will ever be good enough to merit God's love and favor. How can we avoid this kind of anxiousness? We do so through knowing that God is at work in us. Also, Paul says that what must motivate us is God's "good pleasure." How great is it to be able to live our lives for God's pleasure rather than our own. To live a life of self-centered pleasure-seeking is to live a life of sheer emptiness, disappointment, and deep discouragement. For, left to ourselves, our hearts can never be satisfied through the pursuit of our own pleasures. This is a life of emptiness.

Consider the typical top 10 lists of human beings' greatest fears. While death and speaking in front of people are still toward the top of the lists, one fear has made itself into the top 10 in the

last few years that reveals the reality of what we see in this passage. For, more and more people fear living a futile, meaningless life. This is the life that is lived on our own terms. This is the result of pursuing what seems right in our own eyes. This can also be true for one who professes Christ without possessing Christ.

Randy Pope has a helpful illustration that gives us insight into how one can be a professor of faith without being the possessor of faith. Imagine that a wife goes to the doctor for the purpose of a fertility test. The husband is at home anxiously awaiting the results. After all, they had been trying for months and were both tired and hopeful. So, this doctor visit was all-important to them. The wife comes home with the news. When the husband asks his wife as to whether she is pregnant she says that the doctor told her that she was kinda, sorta, half-way pregnant. The husband tells the wife, "Honey, I don't think you grasp the concept of pregnancy."

In the same way we can misunderstand the nature of being a believer, a follower of Christ. There are basically three categories that enter into this conversation about being a true believer. Think of drawing three boxes. Label the first box Christian and the third box non-Christian. This is the way we tend to think and the way we tend to present the gospel. However, these categories alone are not consistent with Scripture. The New Testament especially lets us know that one can outwardly be considered a Christian without being one inwardly. Romans 10:9-10 reminds us that mere outward confession is not enough to be a Christian. Here, Paul teaches that certainly a true follower of Christ will confess with his or her mouth what they believe. Part of the confession of a true believer is that one believes that Jesus is Lord. This is the natural overflow of faith. However, this outward confession is not all that constitutes true faith. Paul goes on to say, *For with the heart one believes and is justified, and with the mouth one confesses and is saved.* Belief is a matter of the heart and conscience as well as a verbal confession.

Jesus even told a group of people that in spite of their supposed works of power in healing and speaking in Jesus name, "Depart from me, I never knew you." As was stated in an earlier chapter, God differentiates between those who merely serve him with their lips versus those who serve from the heart. It is possible for our words to be with God and our hearts to be far from Him.

So, the third box, that is placed in the middle, should be labeled "born again." Being born again is what constitutes one to be a true believer. This is ALONE what it means to be a Christian. As true believers we do not take B.F. Skinner into our hearts and focus on behavior alone. Is Christianity only a means of rehabilitation of character and behavior? No, it is a matter of the powerful transformation of heart and life. It is only through the marvelous and powerful work of the Holy Spirit, who applies to our hearts the accomplished work of Christ, that one becomes a Christian. Christianity is all about becoming a "new man."

Paul teaches this fundamental truth in 2 Corinthians 5. This truth is taught in the light of Paul's emphasis on a changed heart that leads to a changed life. As Paul speaks about persuading others about the true nature of the gospel and true accountability to God he focuses on the fact that he is not commending himself to the Corinthians, but he is "giving you cause to boast about us, so that you may be able to answer those who boast about outward appearance and not about what is in the heart." Once again we see a de-emphasis upon mere outward behavior being the

prime indicator of the presence of Christ in one's life. There are those who make their boast in mere outward appearance, who are more like white-washed tombs, full of death.

Paul goes on to indicate that one of the primary marks of the believer is to live under the controlling influence of the love of Christ. Paul states that this is what motivates him as he thinks about the one who gave his life for him. This love controls him to the point that he no longer lives for himself but FOR Christ, who for our sake died and was raised.

This powerful work of the Spirit of Christ in the heart of a person also greatly impacts the way the follower of Christ sees people and the world. Paul states that we "regard no one according to the flesh." Not only does this reality impact the way that we now see people, but it also puts our flesh, our willpower, our sheer human effort into proper perspective. We no longer look at ourselves now simply according to our works and efforts at being good. Now, we put no confidence in our flesh. Paul says in Philippians 3 that those who worship by the Spirit of God and who glory in Christ Jesus are also those who put no confidence in the flesh. So, we are those who no longer boast and brag on ourselves. No, we boast about the cross. For, the cross represents for us both our judgment which Christ bore and the freedom and joy of sins forgiven. For, on the cross justice and love kiss. It is our hope that Christ accomplished eternal and new life for us.

The crescendo comes in verse 17 of 2 Corinthians 5. Paul here states very emphatically, **Therefore, if anyone is in Christ, he is a new creation.** This is the language of heaven and the new earth. God is at work now making all things new. Ultimately this earth is going to be made new and void of all death, darkness, and tears. All the kingdoms of the world will be the Kingdom of Christ. So, now, we taste this new creation. We are caught up in the Kingdom of God and in its transformative power. We are no longer slaves of the old man. We are no longer under the dominion of sin. The flesh is no longer our master. We are now under NO obligation to obey our selfish, self-centered desires.

As new creatures we now have a glorious mission. This mission is borne by those who live in the assurance that they are reconciled to God through the sacrificed body of Christ. This mission is borne by those who know that their trespasses are no longer counted against them. It is as if God threw our sins into the ocean and put a no fishing sign on the bank. This mission is borne by those who have been entrusted with a priceless treasure, the very message of reconciliation.

From enemies to ambassadors, emissaries of the King. What is the nature of this message? What is this message that encapsulates our hope for continued transformation? Paul concludes 2 Corinthians 5 with these words:

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God

During the times of my inquiry and study into the truths of soteriology I saw vividly that my salvation did not simply come through my intellectual erudition and figuring things out logically. No, my salvation was won, sealed, and finished through the perfect work of the Last Adam, that

perfect God-Man. This put steel in my faith. I was convinced through seeing the love of God on vivid display. Like a fine diamond displayed on a dark background of velvet, the gospel of grace stood out even more to me as I saw the greatness of His grace in the light of my rebellion and high treason against the King of the universe. I am saved by his life and not mine. I am made righteous through his obedience.

This is the foundation we need to truly “work out” our salvation.

QUESTIONS TO PONDER AND DISCUSS

Discuss the two articles with your mentor and interact with the following questions:

1. What new insights did you gain as a result of the articles?
2. How did the articles affect or change your perspectives of your relationship with Christ?
3. What most challenged you as a result of the articles?
4. How do you better understand your role in the process of transformation/sanctification?

5. On a scale of 1-10, how would you rate your participation in the following means of grace:

- a. Prayer
- b. Reading and meditating on the Word of God
- c. Personal and corporate worship
- d. Engaging others with the gospel
- e. Fellowship (koinonia) with fellow believers

6. In the areas of weakness, how are you going to pursue growing stronger in these areas? How will you avoid depending on your own willpower?

7. What is the difference between believing effort and fleshly effort?

8. We are taught in one of the verses of Proverbs that “hope deferred makes the heart sick” (Proverbs 13:12). As you honestly assess yourself, where has your hope for change been focused? Have you placed hope in your personal discipline, efficiency, and obedience?

9. What would it look like for you if you lived every day intentionally walking by faith in the reality that you are saved by Jesus’ life? What does it look like to live as one who has been raised from the dead?

10. C.S. Lewis said that it is a much safer subject to dwell on the love of Christ for us rather than on our love for Christ. Take some time to meditate on 2 Corinthians 5: 14-16. What are your thoughts? What are your feelings? How can you allow the love of Christ for you to control, constrain, and compel you more and more?

REQUIRED READING 2 – CHOOSE ONE OF THE FOLLOWING BOOKS

Complete by April 8

Date Completed:

The Gift of Being Yourself: The Sacred Call to Self-Discovery by David Benner

OR

From Fear to Freedom: Living as Sons and Daughters of God by Rose Marie Miller

The Gift of Being Yourself roots knowledge of self in the transformational knowledge of God. The book is a practical guide for getting beneath the artificial masks that prevent each person from knowing their authentic identity in order to embrace the true self that is created in Christ. *From Fear to Freedom* is the autobiographical story of Rose Marie Miller as she learned to rest in her identity as a daughter of God and so accept his calling on her life. It provides a personal look at the power that comes through living as a child of God. Rose Marie is a missionary with Serge, which she helped found along with her husband, Jack Miller.

Reading Reflection

Which book did you choose and why did you choose it?

What did you learn about God that affects your view of yourself?

How did your understanding of yourself change or develop through your reading?

What does it mean for you to live faithful to your true identity as a son or daughter of God?

How have you been living as an orphan or putting on a false self?

What practice(s) would you like to start doing in response to your reading?

What change(s) in your life would you like to see as a result of this book?

How can your mentor provide accountability for these new practices and changes?

THE PATH OF HUMILITY AND MINISTRY

By Dr. Ben Taylor (Adapted by from the book, *Meeting God in Scripture* by Jan Johnson)

Complete by April 29

Date Completed:

FOCUS

Think about the question: What does humility look like?

Interesting Question: If humility were a color, what color would it be in your mind? Why?

READ

So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, 2 complete my joy by being of the same mind, having the same love, being in full accord and of one mind. 3 Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. 4 Let each of you look not only to his own interests, but also to the interests of others. 5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. 12 Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, 13 for it is God who works in you, both to will and to work for his good pleasure.

14 Do all things without grumbling or disputing, 15 that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, 16 holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. *Philippians 2:1-16*

REFLECT

In the Greek the word for love used here is *Agape*. This type of love is a self-giving, self-sacrificing, and unselfish behavior. This type of love is willing to deprive oneself and serve without any thought of compensation.

1. When have you seen someone exhibit self-giving love? What did you think of it when you saw it?

2. Union with God. This passage begins with four if-then clauses (verse 1). Paul's point seems to have been, "If you're experiencing union with God, then do what it takes to unite yourself with others." The beauty of this is that God isn't just telling us to try harder to be humble or to love

people, but to take the overflow of love and grace we've received from God and give it to others. Paul described experiencing union with God in these ways:

- Being encouraged by this union
- Finding comfort in God's love
- Fellowshiping with the Spirit
- Experiencing the tenderness and compassion of God

Reread these phrases and then sit and look at them for a minute or two. Then check the ones you've experienced within the last few months.

3. Instead of being preoccupied with ourselves, we are preoccupied with God and with how God is inviting us to love others. That is the core of humility. To imitate Christ, who "did not consider equality with God something to be used to his own advantage," means we don't look for ways to win in every situation or for ways to make things work for us (verse 6). It urges us to ask, Do I give most of my thoughts and time to meeting my own needs? Is everything about me? It's human nature to be self-obsessed, but God invites us to imitate Christ and let go of being self-focused.

What we might say to God when we find ourselves absorbed in selfish ambition and personal prestige, trying to impress people or be sought after? Consider the following prayers to prime your thinking:

Father, what does this other person need?
Help me see that everything isn't about me.
Help me to focus on you, God, and what you are doing today in this world.

4. What type of person have you found yourself struggling to value above yourself?

RESPOND

Take a few moments to respond to what you have heard from God this morning. Pray through what you have come to see about Christ's humility and his self-sacrificing love.

REST

How have you been encouraged by Christ, have a sense of unity with Christ, comfort from his love, sharing in the Spirit, and his tenderness and compassion? Let these thoughts help you worship God or simply rest in God's presence.

YEAR 2 REVIEW

Complete by April 30

Date Completed:

Use this sheet at the end of each academic year to review your mentoring relationship. This assessment is for the relationship itself and not the work that God has done in you through mentoring.

Reviewing the “Five Dynamics and Ten Commandments”

Rate your relationship in each of the five dynamics (scale of 1 to 5: 1= weak, 5=strong)

Attraction:

Relationship:

Responsiveness:

Accountability:

Empowerment:

Which dynamic is strongest? What makes it strong?

Which dynamic needs more work? How can you improve this area with your mentor?

How have the ten commandments of mentoring helped facilitate your mentoring relationship?

Which of the ten commandments of mentoring do you need to revisit with your mentor?

Reviewing Goals (From “Spiritual Inventory”):

Goal 1:

How I see God working in me:

How my mentor contributed to my empowerment in this area:

Goal 2:

How I see God working in me:

How my mentor contributed to my empowerment in this area:

Goal 3:

How I see God working in me:

How my mentor contributed to my empowerment in this area:

Goal 4:

How I see God working in me:

How my mentor contributed to my empowerment in this area:

YEAR 3

In this third and final year of mentoring at MBS, you will continue to draw on the resources of your mentor and begin to implement steps toward continuing a life-long pursuit of spiritual vitality in ministry after seminary. You will work through a practical life plan to help you implement the call to be and do that you identified during the Focused Living Retreat. You will also work with your mentor to bring closure to this season of your relationship, celebrating God's work during your time in seminary and identifying your future needs for mentoring as well as opportunities for you to mentor others.

Required Reading:

1. *The Beautiful Community: Unity, Diversity, and the Church at Its Best* by Irwyn Ince
2. Choose one of the following:
 - a. *Free at Last? The Gospel in the African American Experience* by Carl Ellis Jr.
 - b. *Reading the Bible with the Damned* by Bob Ekblad
 - c. *A Thousand Resurrections: An Urban Spiritual Journey* by Maria Garriott

Year 3 Schedule:

These are the dates by which you should complete each item in this first chapter of the manual. Recognize that your relationship with your mentor is dynamic and may not stick rigidly to this schedule, but keeping the schedule will allow you to complete all the assignments by the end of the spring term.

- September 9—Initial discussion of Life Plan framework with mentor.
- September 30—Complete annual Spiritual Inventory review with mentor
- November 4—Complete Reading 1: *The Beautiful Community*
- November 25—Finalize Life Plan with mentor
- February 15 – Complete Reading 2: Choose one of the listed books for Year 3.
- March 15 – Complete “Revisiting Your Mentoring Relationship” and “Planning for the Future”
- April 15 – Complete “Final Review” and schedule Exit Interview with dean of mentoring
- May 10 – Exit Interview with dean of mentoring completed

BEGIN WORK ON LIFE PLAN

Complete by September 1

Date Completed:

During the Focused Living Retreat, you identified your first order call to be, and your second order call to do. You also described the values God has placed in you through the various life experiences he carried you through and lessons he taught you. This year, you are going to take those insights a step further by creating a concrete plan to work towards fulfilling your call to be and your call to do. You will use the *In Pursuit of a Life Plan* workbook created by Randy Pope. This workbook can be accessed at www.metrobaltimoreseminary.org/mentoring

This material is meant to be completed over the course of multiple sittings – so take your time with it and include your mentor in the process. It will be helpful to review your *Focused Living* material, since the life plan will ask you to identify your life mission and values, which you already worked on in *Focused Living*. Feel free to copy these statements or refresh them as needed. This first conversation with your mentor should be to review the *Life Plan* workbook and make a strategy for completing it by the end of November.

SPIRITUAL INVENTORY

Complete by September 30

Date Completed:

You used this inventory last year to identify one or more areas where God is working in your life. Review the inventory to see where you are this year. Do you want to continue working on the same goals? Do you have new goals you want to add? The inventory is included again below for you to refer to.

Answer these questions after completing the inventory:

1. How would you rate your overall spiritual health based on your answers?
2. What trends did you notice, good or bad?
3. Are there areas of concern that you need to talk about with your mentor?
4. What is one area where you would like your mentor to help you pursue growth?
5. Identify 2-3 specific goals for this area (from #4) that you want to work toward this year in your mentoring relationship. Discuss with your mentor how they can help you pursue these goals, and how they will keep you accountable to work toward them.

Your mentor is someone with wisdom, experience, and insight, which they bring to bear to further your growth in the gospel. They are there to help you process the work God is doing in you. You will get the most out of this relationship if you set clear expectations with your mentor about the areas in which you need help from them. This exercise is designed to be used at the beginning of each year of study at MBS to help you identify areas where God is working in you. The things you learn here are not meant to weigh you down with guilt or puff you up with pride. Instead, share your insights with your mentor so that together you can set goals for your meetings during the coming year.

The inventory is broken into three sections, which correspond to the three major areas of growth as a son or daughter of God: closeness, calling, and context. You may experience growth in all of these areas simultaneously, or it may be that God is putting his finger on one area in particular right now. **Closeness** focuses on your connection to God—the delight of the Father, union with Christ, and fellowship with his Spirit. **Calling** is about understanding and accepting who God has made you to be—both your strengths and your weaknesses—and learning to embrace your unique calling from him. **Context** flows from the reality that you live out your identity as a child of God in relationship to people in specific places with unique and often diverse cultures.

Closeness				
Jesus is becoming increasingly valuable to me as a result of seeing my sin more clearly and seeing God's love for me as his daughter or son.	Almost Always	Frequently	Sometimes	Almost Never
I willingly and joyfully repent when my sin is exposed because I have growing confidence in God's forgiveness and delight in me.	Almost Always	Frequently	Sometimes	Almost Never
I depend on the Holy Spirit to bear fruit instead of trying hard on my own to succeed in life and ministry.	Almost Always	Frequently	Sometimes	Almost Never
Dependence on the Holy Spirit is causing the fruit listed in Galatians 5 (e.g., love, joy, peace, patience, kindness, goodness, self-control) to be more evident in my life and relationships.	Almost Always	Frequently	Sometimes	Almost Never
I am experiencing daily connection with God through worship, Scripture reading, prayer, or other means of his grace.	Almost Always	Frequently	Sometimes	Almost Never
I find joy and rest in a weekly rhythm that includes worship and sabbath rest.	Almost Always	Frequently	Sometimes	Almost Never
Calling				
I feel that I am a good fit to a _____ degree for the ministries I lead or in which I serve.	High	Moderate	Mediocre	Low
My schedule is focused on the priorities of my calling instead of being ruled by the tyranny of the urgent.	Almost Always	Frequently	Sometimes	Almost Never
I am content with my workload and maintain a healthy rhythm of work, rest, and play.	Almost Always	Frequently	Sometimes	Almost Never
I am generous with the time, talents, gifts, and money that God has given me, living as a steward of his resources.	Almost Always	Frequently	Sometimes	Almost Never

I am content living as a daughter or son of God instead of trying to make a name for myself in my ministry.	Almost Always	Frequently	Sometimes	Almost Never
My ability to understand and embrace my unique calling from God is ____.	Strong	Growing	Emerging	Uncertain
Context				
My family (if I have one) is a source of joy, comfort, and rest in the midst of ministry.	Almost Always	Frequently	Sometimes	Almost Never
I find myself getting angry or being frustrated because of differences between myself and those I serve.	Almost Always	Frequently	Sometimes	Almost Never
As one who needs the good news of Jesus as much as anyone, I experience love for those I serve in ministry.	Almost Always	Frequently	Sometimes	Almost Never
I am seeing my sin more clearly as a result of my ministry.	Almost Always	Frequently	Sometimes	Almost Never
The fruit of love for others is growing from my own abiding in Christ.	Almost Always	Frequently	Sometimes	Almost Never
Joy in the gospel leads me to delight in serving those who are different from me.	Almost Always	Frequently	Sometimes	Almost Never

For Further Reflection

What surface sin(s) are you struggling with, and where might you need to dig deeper to uncover the root?

Sometimes the good things in our lives become a problem when we make them ultimate things. Have you made your happiness dependent on a good thing in your life?

Are you currently wrestling with any fears or failures that seem to dominate your thoughts?

REQUIRED READING 1

Complete by November 4

Date Completed:

The Beautiful Community: Unity, Diversity, and the Church at Its Best by Irwyn Ince.

The Beautiful Community roots identity formation and cultural engagement in the relational nature of God, who is beautiful community. The goal is to move readers outside of themselves to love the people and places around them.

Reading Reflection

What new understandings or perspectives did you gain about who God is, or who you are?

What was challenging or hard for you to read?

What did the Holy Spirit reveal about your own heart that you need to confess and let Jesus take from you?

What is something you want to do to help you understand the people in your context, especially those who are not like you?

What practice or change do you want to implement to enable you to engage better with your context as a son or daughter of God?

How do you want your mentor to keep you accountable for these changes?

FINALIZE LIFE PLAN
Complete by November 25
Date Completed:

You should complete the *In Pursuit of a Life Plan* workbook by this date. You do not need to submit that workbook, but you should answer the questions below related to your work on your Life Plan.

List the Personal Goals for the Year that you identified in the workbook:

- 1.
- 2.
- 3.
- 4.
- 5.

List the Family Goals for the Year that you identified in the workbook:

- 1.
- 2.
- 3.
- 4.
- 5.

How will your mentor help keep you accountable to work toward these goals?

REQUIRED READING 2 – CHOOSE ONE

Complete by February 15

Date Completed:

Free at Last? The Gospel in the African American Experience by Carl Ellis Jr.

Or

Reading the Bible with the Damned by Bob Ekblad

Or

A Thousand Resurrections: An Urban Spiritual Journey by Maria Garriott

Reading Reflection

Each of these readings reflect a different experience of the gospel as it is expressed in culture. Ellis looks at the gospel through the African American experience. Ekblad shares stories of interpreting Scripture with prisoners, undocumented immigrants, and others living on the margins of society. Garriott shares her personal story of working in an urban setting to start a multiethnic church.

Reading Reflection

Which book did you read and why did you choose it?

What did you learn about how the gospel is expressed in culture?

Describe ways you saw beauty and truth expressed in the culture(s) represented in your reading.

Did you feel tension with anything in the reading? If so, how did you deal with that dissonance?

What has the Holy Spirit shown you about your engagement with the diverse cultures around you?

What do you want to remember about your identity as a son or daughter of God that might allow you to be open to new cultural expressions?

What do you want to start doing (or stop doing) as a result of your reading?

How can your mentor hold you accountable for this change that you desire?

REVISITING YOUR MENTORING RELATIONSHIP

Complete by March 15

Date Completed:

Find a quiet place to reflect on your mentoring relationship. Consider revisiting the place you used for the reflection exercise in Chapter 1.

Invite the Holy Spirit to look back with you over your mentoring. You could start at the beginning of the relationship, or go backward from the present.

What were the important moments, conversations, and events that shaped you?

What lessons did you learn?

Do you see any recurring themes or patterns?

What resources did you receive from your mentor in the way of wisdom, experience, gospel insight, or practical advice?

Are there any hurts or conflicts that need to be resolved with your mentor?

PLANNING FOR THE FUTURE

Complete by March 15

Date Completed:

As you enter your final quarter at MBS, you should have completed all the required activities, readings, and worksheets in this manual. Use the last several meetings with your mentor to devise a plan for your continued growth and spiritual health as you move into whatever ministry God has for you after seminary. This plan should include the ways that you will pursue growth as a child of God in your love for God (closeness), yourself (calling), and others (context). You should also consider the role that mentoring will play in your continued vitality in ministry. Will your current mentor continue to mentor you, or will you seek someone else? Even if you plan to continue a relationship with your current mentor, are there any holes that could be supplemented by seeking mentoring from someone else? How can your mentor help open doors for you as you pursue God's calling on your life? Do they have connections with ministries or churches where you might use your influence? Also, discuss how you will mentor others in the things you have learned as a mentee. Use the form below or your own format for creating a written plan.

Name:

Date of plan:

How I plan to pursue closeness (growing in intimacy with God):

How I plan to pursue calling (growing in understanding who I am and what I do—being leading to doing):

How I plan to pursue context (growing in love for people and the place where God has put me):

What I need from a mentor in this next season:

People I might ask to mentor me:

What I have to offer a potential mentee:

People I might approach about being mentored by me:

FINAL REVIEW

Complete by April 15

Date Completed:

Concluding a season of mentoring requires identifying growth, expressing appreciation for the relationship, addressing unresolved issues, and preparing for continued future growth.

To help you conclude your mentoring relationship at MBS, write a letter to your mentor. Thank them for the role they have played in your life, and express your appreciation for God's work in them. Share specific ways you have grown because of the relationship, and how you have seen God use them in your life. If you plan to continue a relationship with your mentor beyond MBS, this letter will also serve as a starting point for a conversation about a new direction in the relationship.

Share the letter with your mentor and set a final meeting with them. At this meeting, prepare to share any final words of thanks and encouragement, and to receive the same from them. Ask your mentor to read this section of the manual in preparation for your meeting. Mentors should prepare to share the ways that they have been blessed by their mentees and the ways God has shaped them through the relationship. As a mentee, you can bless your mentor by affirming the work you see God doing in them.

You and your mentor will meet with the MBS dean of mentoring for an exit interview. At this meeting, your mentor will affirm your completion of the mentoring program and sign off on your graduation. To prepare for this meeting, complete the questions below and send a copy of your entire completed mentoring manual to the dean of mentoring: mentoring@metrobalimoreseminary.org.

Identify two to four ways that your mentor has empowered you for future influence in ministry:

How have you grown in your experience of intimacy with God (closeness)?

How have you grown in understanding yourself and embracing who God has called you to be and what he has called you to do (calling)?

How have you grown in loving the people and place to which God has called you, in all of its diversity (context)?