

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

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

### **1. What is the MAPM program?**

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

### **2. What is the format for the courses?**

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

### **3. How long is the MAPM program?**

The program can be completed in 4 years.

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

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

### **5. Why is mentoring a part of the program?**

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

In addition to classroom learning and a place for ministry, the student needs a space to reflect

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



They are expected to be:

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

Pastors are:

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

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

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

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

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

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

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

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

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

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

