

DESIGNING A CHURCH PLANTING INTERNSHIP FOR
SEMINARIANS THAT IS MENTOR LED AND LOCAL
CHURCH BASED

by

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A MAJOR PROJECT

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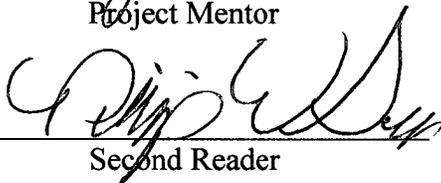


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ABSTRACT

This Doctor of Ministry project asks, "How can a seminary internship experience be designed and implemented to better equip God-called men to become effective North American church planters?" This study seeks to discover the key components for developing a church-based, mentor-led internship for Master of Divinity students at Baptist Bible Seminary in Clarks Summit, PA; one that would expose future church planters to the real-world issues of entrepreneurial church starting. What would it take to prepare well-equipped planters who are strong in content (knowing), character (being), and competencies (doing)?

To accomplish these objectives, qualitative research interviews were done with twenty-one educational and church planting leaders. First, seven seasoned seminary administrators overseeing internships for future church planters were interviewed with a view of gleaning from their theological field educational experience. Seven recommended field mentors, experienced in coaching planting interns for a partnering seminary, were then interviewed. Finally, seven seminary graduates who had been mentored in planting contexts and were now successful church planters were interviewed. In addition, to discover key design components of other effective internships, a careful examination was made of online and print field education documents from twelve evangelical seminaries.

A study of mentoring practice seen in both Testaments, particularly as modeled by Jesus and Paul, revealed the prominence of this leadership development

approach. A review of relevant educational literature on the best training principles and practices for adult learners provided additional insights for designing a holistic leadership training model.

The research analysis revealed ten core components for an effective seminary internship. It should be a full-time residency, with a seminary-selected host church, and seasoned on-site planter-mentor. Optimum internships should also include prior mentor training, advanced qualifying student assessments, customized training covenants, clear learning objectives and expectations, ongoing theological reflection, evaluative team feedback, peer learning cohorts, and focus on both personal and professional formation. These essential features can be implemented by both schools and churches preparing church planters.

The completed study led to the development of a church planting internship manual for the seminary's church planting training program. The manual is the centerpiece of the project's extensive appendix.

Dedicated to my dear wife, Sharon: without her encouraging
support and joyful sacrifice I would not have undertaken
and completed this project

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ABBREVIATIONS

ABA	Applied Bible Analysis
ABF	Adult Bible Fellowship
ABHE	Association of Biblical Higher Education
ARDA	Association of Religious Data Archives
ATFE	Association of Theological Field Education
ATS	Association of Theological Schools
BBS	Baptist Bible Seminary
BDAG	Bauer's <i>A Greek-English Lexicon of the New Testament</i> , 3rd ed.
CLI	Church Leader Inventory
CPI	Church Planting Internships
CPCA	Church Planter Candidate Assessment
CPP	Church Planter Profile
DE	Dialogue Education
DiSC	Dominance-Inducement-Submission-Compliance [Personality Profile]
EATFE	Evangelical Association of Theological Field Education
EFC	Evangelical Fellowship of Canada
EFCA	Evangelical Free Church of America
HALOT	Hebrew and Aramaic Lexicon of the Old Testament

HBI	Hindustan Bible Institute
ICPC	International Church Planting Center
MDIV	Master of Divinity
MTI	Missionary Training Institute
MNA	Mission to North America
NAMB	North American Mission Board
NCD	New Church Development
NICNT	<i>New International Commentary on the New Testament</i>
OQ1	Optional Question 1 [etc.]
PCA	Presbyterian Church of America
PRG	Peer Reflection Group
PoM	<i>Profiles of Ministry</i>
Q1	Question 1 [etc.]
SEM	Seminary
SFM	Spiritual Formation Mentor
SIQ	Seminary Intern Questionnaire
SMQ	Seminary Mentor Questionnaire
SSQ	Seminary Supervisor Questionnaire
TDNT	<i>Theological Dictionary of the New Testament</i>
TEE	Theological Education by Extension
TFE	Theological Field Education
TEDS	Trinity Evangelical Divinity School
TiM	Transition in Ministry

CHAPTER 1

INTRODUCTION TO THE TOPIC

Interest and investment in North American church planting has risen enormously over the last thirty-five years. A Google™ search on church planting produces over a million web pages. Church planting has become the cutting edge and almost an evangelical fad. Thousands of churches and Christian ministries have embraced the value of launching of new congregations. "Between 1980 and 2000, more than fifty thousand new churches were planted in North America" (Stetzer 2006, 14).

The Rationale for the Study

Radical changes in how new churches are planted and how church planters are prepared have occurred since the author started out as a novice church starter over thirty-five years ago. Today success and survival rates of new churches are increasing. Much of this is due to careful assessment, better training, and coaching of today's church planters. Educational schools and seminaries, particularly in evangelical circles, rediscovering the values and practices of new church development, have begun to refocus on the training of church planters. Yet amidst all of this encouraging change and renewed interest, two dynamics have remained unchanged: the continuing need for biblical, Christ-centered churches to be started and for well-equipped church planters to launch and develop them. More than ever, North America urgently needs competent and effective church planters to

plant thousands of new churches in order to reach increasing numbers of secular and religious but non-Christian people.

The Need for New Churches in North America

North America must be viewed as a major mission field. In November 2009 Southern Baptist researchers estimated 255 million lost people resided in the United States and Canada (North American Mission Board 2009, 2). This includes an estimated 229 million in the U.S. and 26 million in Canada (North American Mission Board 2009, 19). This means that despite four hundred years of Christian presence and witness on this continent, three out of four North Americans have no saving knowledge of Jesus Christ. In fact, the combined populations of our nations comprise the third largest mission field of non-Christian persons in the world. Today, an estimated 77 percent of Americans have no meaningful and consistent connection with an orthodox Christian church (Church Central website 2008, accessed August 2013). Careful studies of the church-to-population ratio reveal that the overall number of churches has not kept pace with the population growth. In 1900, there were 28 churches for every 10,000 Americans. In 2004, the latest year available, there were 11 churches for every 10,000 Americans (Petersen 1992, 485; Clegg and Bird 2001, 30). Figures used here were updated by the research team at the North American Mission Board, carefully recalculating church-to-population ratios to ensure accuracy of original estimates (Stetzer 2006, 9). According to the Association of Religious Data Archives, there are only 139,791 evangelical churches in America (ARDA 2004, accessed March 2010). With over 310 million U.S. citizens, this works out to one church for every 2,200 people, not nearly enough to reach and seat all the non-churched in our nation. This

research confirms that North American Christianity is not keeping pace with the population growth. Yet history shows the most effective way for the Christian church to keep up with population growth is to start new churches.

With fewer churches to proclaim God's Word and Christ's gospel, the percentage of genuine Christians in the U.S. and Canadian population continues to drop. The American Religious Identification Survey of 2008 revealed not only a decline in the overall percentage of self-identified Christians but a growing number of Americans now describing themselves as nonreligious (now 15 percent) or adherents of minority religions like Islam, Hinduism, Buddhism, and even Wicca (Kosmin and Keyser 2009, 3). This means that evangelical churches will be ministering in an environment increasingly hostile to the Christian faith. While some U.S. evangelical groups are showing modest growth today, mainline denominations continue to hemorrhage and decline. Only two of the top twenty-five Christian denominations are growing (Stetzer 2010, 4). In Canada, the percentage of Protestant evangelicals remains around 11 percent of the population; those reporting no religion or affiliation with non-Christian religions are rapidly growing (Evangelical Fellowship of Canada 2003, 1; Moerman 2005, 21-23). Consequently, there has been a corresponding slippage in the cultural influence of Christianity in our nations.

The need for new churches is seen not only in the decline in the proportion of churched peoples and the rise in non-Christians in North America, but also in the decline in church attendance patterns. Compared to past decades, fewer people are actually attending church today. A recent study by the American Church Research Project reveals that less than 17 percent of Americans regularly attend church of any type, a figure that is expected to drop

to 14.7 percent by 2020 (Olson 2008, 28, 36, 175). The same study revealed that while some 4,000 new churches are started every year in our nation, an average of 3,700 churches close each year (Olson 2008, 120, 145-47). To keep up with the U.S. population growth, an additional 3,205 churches need to be started every year (Olson 2008, 120). In Canada, an estimated 18 to 20 percent of the people attend church regularly; and for every two churches planted, one closes (Stats Canada 2003, accessed March 2010; Moerman 2005, 21-23).

Church growth research confirms, "Today, of the approximately 350,000 churches in America, four out of five are either plateaued or declining" (Arn 1988, 41). The problem, however, runs much deeper. Beyond the data and statistics, there is disturbing evidence that Christians in North America are not qualitatively different in their character and practices than non-believers. Many who identify themselves as Christians do not consistently live out the beliefs historically held by Christians. A probing LifeWay Research study has recently shown that only 17 percent of Protestant churchgoers in America regularly practice key Christian disciplines; few are actually sharing their faith and living as obedient followers of Christ (Roachon 2009, accessed October 2013). The North American church will not grow when Christians are not living transformed lives and actively discipling new believers. New churches historically have held the best promise for producing Christians who think and act like true followers of Jesus Christ. They tend to be very focused upon evangelism and the spiritual formation of new believers because their very survival depends upon this great commission urgency. Veteran New York City church planter Tim Keller says, "Nothing else--not crusades, outreach programs, para-church ministries, growing

mega-churches, congregational consulting, nor church renewal processes--will have the consistent impact of dynamic, extensive church planting" (Keller 2002, 1).

New churches are also urgently needed to reach the growing number of ethnic peoples in North America. Non-Anglo ethnic people (*minorities*) now number roughly one-third of the U.S. population and are expected to become the majority by 2042 (U.S. Census Bureau 2008, accessed August 2008). Between 1970 and 2007, the foreign-born population in the United States doubled from about 5 percent to 12.6 percent; two-thirds of Canada's population growth is due to international migration (North American Mission Board 2009, 4; Stats Canada 2008, accessed March 2010). The escalating number of immigrants in the last forty years has caused the United States and Canada to become the most ethnically and religiously diverse nations in the world. A sovereign God has brought 584 distinct ethno-linguistic people groups to North America, many unengaged and unreached, according to updated North American Mission Board research (Bridges 2011, accessed August 2011). This complex diversity of cultures and religions, along with the statistical realities already noted, makes North America one of the largest and most fertile mission fields in the world. The harvest is indeed plentiful but the laborers, the church planters, are few (Matt 9:37).

How will we reach the millions of people that make up North America now that it is so diverse? What can be done to more effectively reach this vast, strategic, and fertile mission field? Most evangelical denominations and fellowships of churches would agree: the best way to reach and disciple the non-churched and unreached in North America is by planting new churches (Wagner 1990; Schaller 1991). Only through the planting of

biblically faithful churches that use culturally appropriate means to proclaim the gospel of Christ can these alarming trends be reversed. Yet the question arises: from where will the necessary church planters come?

The Need for Well Equipped Church Planters

There is a scarcity of well-trained church planters able to meet the sociological, missiological, and theological challenges of our day, thus impacting this generation for Christ. While the number of church planters in both evangelical and mainline circles has increased dramatically in the last three decades, until recently a real gap has existed in training and resources available for them (Smith 2007, 1). Most denominations, mission agencies, church planting networks, and parenting megachurches involved in new church development today seem hard-pressed to find biblically qualified and well-equipped men to launch new churches in order to meet their aggressive goals (Wood 2006a, 155, 159). As the paradigm shifts from the maintenance mode of Christendom to being more intentionally missional in our largely post-Christian and increasingly postmodern North American context, the recognition grows that incarnational church planters are urgently required to meet the growing challenge. Consequently, the focus today in North American new church development circles is shifting from multiplication of new churches to replication of effective church planting leaders.

Evangelical leaders seriously engaged in frontline church planting agree that the number one reason church plants fail is the absence of strong and visionary leadership. The sentiment seems to be widespread: "Everything rises and falls on leadership" (Smith 2007, 1). Research shows that the church planter is the most critical ingredient. Money,

strategy, demographics, and buildings are secondary. A recent extensive study of the most effective founding pastors of new churches in seven mainline denominations validates this long-held view that appropriate leadership will "make or break a new church" in reaching its full missional growth potential (Wood 2006a, xviii). Entitled *New Church Development for the Twenty-first Century (NCD)*, one of its major conclusions was, "Developing new congregations requires leaders with a unique but elusive array of personality traits, professional competencies, and faith commitments" (Dudley 2006, 98). Stephen Gray's study of fast growing church plants in five evangelical denominations seems to also bear out the conclusion that strong leadership is crucial to the healthy birth and growth of new churches (Gray 2007, 57-60).

Those coaching and overseeing church planters agree that the proper training of church planters is foundational to their leadership success (Smith 2007, 1). A major research project by the North American Mission Board (NAMB) of the Southern Baptist Convention, the largest church-starting agency in the United States, confirmed what many had long suspected: an intentional training process for lead planters results in much greater growth in their plants after the second year, thus increasing their survival rates (Stetzer 2003b, 82-85). A later nationwide study of church planting survivability and health by NAMB in cooperation with ten other evangelical denominations seemed to indicate that the prior training of lead planters and their meeting regularly with a mentor made a difference in the growth of the new church (Stetzer and Conner 2007, 5-12).

As the center of gravity in church growth and missionary advance has shifted to the global South (Jenkins 2006, 9), it has become increasingly clear that leadership

selection and training is the one of the crucial issues for the continued spread of the gospel globally (Esterline, Werner, and Johnson 2013, 2, 8). The current need for new churches in the Two-Thirds world dramatically outpaces the present capacity of the evangelical church to mobilize and equip pastors, church planters, and missionaries (Guthrie 2008, 181-2; Ott and Wilson 2011, 361, 364). The church is not producing the number of leaders nor the quality of leaders needed to effectively reach the global harvest (Elliston 1992). Paul R. Gupta's innovative work with the Hindustan Bible Institute blending formal, non-formal, and informal teaching and learning strategies for Indian church planters, evangelists, and cross cultural missionaries demonstrates that the right kind of training can make a huge difference in catalyzing a church planting movement among unreached people groups (Gupta and Lingenfelter 2006, 18-41). His landmark book unfolding the process required to turn theological schools into training centers to equip thousands of leaders to fulfill the Great Commission, concludes that in the developing world, "The demand for leadership training [of church planters, pastors and their trainers] is an incredible opportunity and terrifying threat for the future of the church" (Gupta and Lingenfelter 2006, 216). Clearly, the training of godly and gifted persons to start dynamic missional churches is crucial internationally as well as in North America.

*The Problem Being Addressed: The Lack of
Seminary Based Internships*

Historically, North American church groups and mission agencies have turned to the seminaries to train career ministry leaders--including men going into church planting. Men and women left their ministry locations for a three or four-year period, often to be

trained in ivory tower educational facilities/settings. Today the approach to seminary training that separates academics and practical ministry is being seriously questioned. Crucial questions are being asked about educational processes and the outcomes for students (see Edward Farley [2001], Linda Cannell [2006], and Foster et al. [2006]). The Murdock Foundation Report, one of the most comprehensive studies on the status and impact of theological education in our nation, revealed that seminaries must change or become irrelevant in today's world (M. J. Murdoch Charitable Trust 1994, 19). The report recommended an alternative model of ministry mentoring as well as the increasing involvement of churches with the seminaries in order to better equip seminarians for ministry (M. J. Murdoch Charitable Trust 1994, 19).

In response to this constructive criticism as well as the growing interest in church planting, Bible colleges and theological institutions have in recent years begun to offer a few church planting classes, mainly in their master level curriculums. A survey of schools accredited by the Association of Theological Schools, the American Association of Bible Colleges (now ABHE), and the Transnational Association of Colleges and Schools found that of seventy-two responding institutions, only forty-eight schools, almost all evangelical, reported offering some church planter training; a variety of approaches, mostly classroom-focused, were being used (Stetzer 2004, 77-79). In mainline denominational institutions the track record is even poorer. In the extensive New Church Development (NCD) study of seven mainline denominations, 97 percent of successful church planters said they received no help for their church planting ministry from their seminary training. Only

one of the participating denominations had a major seminary-offered program in new church development (Wood 2006c, 142, n. 21).

As seminaries have slowly begun to seek a balance between theory and praxis in the training of future leaders, quite a few have now begun to design and even require internship and mentoring programs to better train pastors and church staff for established church ministries. Yet few seminaries, as we will see, have yet adequately addressed the issue of the practical and experiential preparation of church planters. While a few are now offering church planting courses and seminars, most seminaries come up short with providing on-the-job training that focuses on the development of church planting skills needed to be effective in an increasingly post-Christian culture. Both classroom teaching and in-field training experiences are essential to adequately prepare men for this highly demanding entrepreneurial vocation. The NCD study concluded,

Training clergy for such pioneering [church planting] leadership may require unique new forms of one-on-one mentoring and spiritual formation that run counter to seminaries as educational institutions. ... As numerous focus-group members [new church developers] said in a variety of ways, "Seminaries are not preparing men and women to be evangelists and developers."

This research raises significant questions about the capacity of existing church structures in seminaries and denominational offices to identify, train, and support the autonomous and sometimes anti-institutional character of effective new-church pastors. (Dudley 2006, 129)

Veteran church planting ministries point out that church planting is more caught than taught. It can be *taught* in our seminaries but it must be *caught* mainly in supervised and mentored ministry assignments. Yet, it seems "the training venues where missional church [planting] vision can be [both] caught and taught are relatively few" (Wood 2006a, 159).

In light of the problems and challenges addressed above, the main question being researched in this project is: *How can a seminary internship experience be designed and implemented to better equip God-called men to become effective North American church planters?* The specific intent of this study is to discover how the seminary the author is a part of should go about developing a church-based, mentor-modeled internship program which would expose future church planters to the real-world issues of entrepreneurial church-starting. The aim would be to develop a seminary-led church planting internship that would prepare well-equipped planters who are strong in content (knowledge), character (being), and competence (doing).

This study has immense potential significance for the advancement of the Gospel in post-Christian North America. Well-equipped seminarians would be able to launch growing, reproducing, missional churches that can impact their communities and culture for Christ. A successful internship program could be emulated by other evangelical seminaries. With a properly designed internship, churches hosting interns can be challenged and helped to start a daughter church, led by their seminary church planter. Also, graduating seminary planters would no doubt enjoy an ongoing mentoring relationship with, and receive coaching from, the veteran church planter or caring pastor under whom they interned. This kind of enhanced training and support-system for church planters would hopefully help increase the success rate of church planting in North America.

Relation to the Writer's Ministry

For the last fourteen years the author has served as the Director of Church Planting at Baptist Bible Seminary in Clarks Summit, Pennsylvania. Project Jerusalem, our

seminary training program, has as its mission statement: *Networking with churches to prepare passionate leaders to plant dynamic churches for global outreach impact.* As director, my role is twofold: to teach church planting classes in the M.Div. program and then to take our seminary men out and involve them in new church plants where they can get initial on-field training. Because Project Jerusalem is a relatively young program, we have not been able to yet flesh out the details for planning and implementing a seminary-required internship for those in the church planting concentration. This ministry project has allowed me to research what other institutions are currently doing and to develop an internship experience contextualized for Baptist Bible Seminary and for northeast Pennsylvania.

Baptist Bible Seminary (BBS) was commissioned in 1972 for the training of men for full-time ministry vocations. Recognizing the need for innovation in the educational process, BBS began requiring a nine-month internship for men finishing their Master of Divinity degree. A successful pastoral internship program has been functioning since 1987. Knowing that preparation for ministry is a combination of intensive classroom training and in-the-field experience, Project Jerusalem was more recently created to provide specialty training in the arena of church planting. Ten master's level church planting courses are now being offered in the curriculum. Nine new churches have been launched by Project Jerusalem seminary teams in northeast Pennsylvania and New York City. Teams are composed of first-, second-, and third-year seminarians who labor together part-time while they finish their on-campus studies. The goal all along has been to set up a full-time internship for men entering their final year. All is now in place but the development and design of this capstone church planting internship.

In addition to this institutional need, I have a keen personal interest in this project topic. Coming out of graduate school over thirty-five years ago, I became a missionary church planter under a respected mission agency with hardly any training, theoretical or practical, in this arena. Sadly, my alma mater offered no course work at that time in the area of church planting. Consequently, most of my early training in new church development was through self-education and by trail-and-error. I read lots of books (what few there were at that time) and attended church planting seminars. In my first church plant, a cross-cultural plant in Indianapolis, I had no one to coach or mentor me. In retrospect, I made some foolish errors.

Over the past thirty years, I have had the privilege of serving as a consultant in independent (unaffiliated) Baptist church circles to dozens of church planters and projects. As the former chairman of our mission's North American ministry council, I have also been involved in the interviewing, training, and placement of new church planting candidates in independent Baptist circles. The author has observed a few effective church planters and seen lots of failures. My growing conviction has been that those who do not succeed were often ill-equipped and seldom had received any practical experience under a mentor before they started out. Out of all these varied experiences, my great desire today is to increase the pool of qualified and effective planters in Bible-believing circles. Working on this final project has allowed me to fulfill a lifetime passion to multiply skilled church planters who can better impact the next generation for Christ.

Major Goals and Objectives of the Project

The over-all goal for this research project was to design a church planting internship program for Baptist Bible Seminary that enables graduates to be well-equipped church planters for Bible-believing churches, associations, and agencies. From this overall goal, I developed five lesser goals and a number of corresponding objectives related to the design of an effective internship:

1. *To discover what seminary church planting internship programs are operating in North America and what makes them effective or ineffective*
 - Do preliminary research to identify and list a large sampling of North American Protestant seminaries that have field-based and/or local church-based church planting internship programs.
 - Create a brief description of these internships with the purpose of determining the seminary programs which are most relevant and helpful to my research.
 - Survey a select number of the better seminary programs to determine their key components and objectives, noting as well the basic qualifications they expect a man to meet to enter a church planting internship.

2. *To identify what key commitments, convictions, and core competencies should and can be developed in a prospective church planter during a seminary-sponsored internship*
 - Review available literature and research on commitments (spiritual disciplines), convictions (theological and biblical), and competencies (skills) essential for planters to possess.

- Survey selected seminaries (coordinators) and church planting mentors as to which commitments, convictions, and competencies are vital and can be realistically developed in a one-to-two year internship (our BBS goal).
 - Briefly review current literature and research on the best training processes and models for imparting skills and attitudes (as opposed to only knowledge) to the adult learner.
3. *To learn what understandings, convictions, qualities, and responsibilities are needed on the part of a prospective church planting internship mentor*
- Do a brief biblical overview of the concept, role, and responsibility of an effective mentor, giving particular focus to field-based mentoring in Scripture.
 - Review current research/literature on mentoring roles and qualifications.
 - Interview experienced church planting mentors to learn what they believe is essential for effective mentoring of planters-in-training.
4. *To determine what commitments, convictions, and responsibilities are required on the part of participating churches desirous of being a planting internship site*
- Survey church planters and pastors of churches which have served as intern sites.
 - Survey church planters who were served and trained in an intern church.
 - Survey selected seminaries with local church-based internship programs.

Once the above research goals were met I was able to pursue one final project goal:

5. *To produce a Church Planting Internship Manual for Baptist Bible Seminary students, supervisory-mentors, and our administration*

This manual is a part of the appendix and lays out how BBS should proceed to implement its church planting internship program in partnership with local churches.

Delimitations, Assumptions, and Definitions

This project primarily focuses on seminary-level internships for equipping church planters and not on other kinds of vocational internships commonly found in the secular and Christian world. It does not look at other church planting training approaches or seek to address curriculum issues in the Masters of Divinity degree program. My project concentrated on what it will take to develop contextualized internships for Masters of Divinity students at the seminary where I teach and coach church planters. Because Baptist Bible Seminary is located in the Northeast where potential partnering churches are few and far between, this major project dealt with the challenges and resource limitations we particularly face as an institution. Being a small to medium-sized theological school (around 250 students) without denominational backing, this project focused on such issues, for example, as how to overcome funding limitations and how to identify and train potential church leaders to mentor seminary men.

This study builds upon the previous research of Charles Ridley (1988) and the doctoral work of J. Allen Thompson (1995) which dealt with competencies and skill-sets needed to be a successful church planter (more on this later). Their earlier work has been largely validated by the aforementioned recent multi-denominational NCD study of seven hundred Euro-American founding pastors (Wood 2006a). My assumption is that the work of all three is largely valid. While spiritual and character formation are also vital, they have been dealt with fairly extensively in previous studies and thus this project focused more on

church planter skill development, an area insufficiently studied. Specifically my focus is on what professional competencies, personality traits, spiritual gifts, and personal commitments are needed to be an effective new church developer in this generation. The assumption is that these are measureable, identifiable, and often educable. While some required qualities are perhaps innate and God-given, most church planting skills are learned and cultivated. Thus a profile of an effective church planter can be developed to serve as a benchmark and guideline for the selection, training, and mentoring future church planters.

There are several *potential drawbacks* in a study of this nature. One is the bias of the researcher who is already convinced that a mentor-modeled, church-based internship is an effective way to balance out a student's classroom training. This possibly skewed the research results somewhat as I sought to formulate an internship plan. In addition, because most seminary-level church planting internships are newly developed and relatively few seminary programs were found which could be evaluated, it is likely that my descriptive approach needs to be tentative. BBS may need to make adjustments and refinements as the internship is implemented in the next several years and feedback from future and former interns is further evaluated.

The intention of this research project was to *describe* a proposed intern plan for one school. Time constraints did permit me to further *evaluate* the intern program once launched at BBS. Because of my current teaching and coaching responsibilities, I was not able to personally visit any of the seminaries selected for the research. Most of my descriptive field work was done by means of telephone interviews, e-mail conversations, with online surveys and mailed questionnaires. In addition, I assumed that seminary

internship coordinators, church planting mentors, and interns interviewed all understood and properly applied the questions used in my interviews with them. Finally, this study was in many ways retrospective; those interviewed relied largely upon their memories to recount their institutional, local church, and on-site stories. Their memories may or may not be reliable. Given the limitations of the design of this qualitative research study, I could not discern whether the participants captured all the variables that lead to the development of effective church planters. While I have sought to understand as many components as possible in the preparation and training of future church developers, there may very well be other variables that a sovereign God uses to prepare successful church planters.

For clarity and consistency, a number of key terms and concepts need to be defined upfront. The term *internship* is used in this project to refer to a ten-week to twenty-four-month experience of practical and academic training received outside the seminary classroom to further prepare students to become church planters. An internship is a specialized training model in which there is guided training in an on-the-job experience with particular focus on in-service ministry, skill development, and continuing dynamic reflection. Seminary internships can be either offered prior to the final year of formal studies or entered at the end of the on-campus course work. In the Christian academic world, an internship is defined "as placement with a ministry or parachurch organization primarily to gain ministry experience, learn about the nature of ministry, and acquire some important tools and skills related to ministry" (Atkinson 2006, 15)

In this study, the *church planting intern* is a seminarian who enters into a formal agreement to work with and under the supervision of a pastor or church planter in

order to gain the ministry experience and practical training necessary for becoming a church planter. For the purposes of this study I define a *church planting mentor* as an experienced and trusted pastor and/or church planter who agrees to partner with the seminary to oversee the ministry experience and practical training of a church planting intern. The mentor is a mature leader who agrees to facilitate, in a number of ways and for an agreed upon time frame, the further development of the aspiring church planter to reach his full potential. In an educational setting, "A mentor is a close, trusted, and experienced guide or counselor and is responsible for providing (1) accountability, (2) affirmation, and (3) assessment to the mentee or student" (Atkinson 2006, 16). *Mentoring* is a relational process in which an experienced mentor empowers another for greater personal growth and ministry effectiveness by sharing God-given resources such as wisdom, life and ministry experiences, information, insights, etc. (Stanley and Clinton 1992, 38-40).

A *church planter* designates a person called of God and recognized by the church for the challenging task of establishing a new church through: (1) making disciples of Jesus Christ, (2) gathering and guiding them into an organized, ministering, and worshipping body of believers with spiritually qualified leaders, and (3) leading them corporately through the various stages of growth until the new church reaches autonomy and maturity. Thus, *church planting* refers to the entire process of beginning and growing new communities of faith in obedience to Christ's Great Commission strategy.

In this study, *training* refers to a form of continuing education and equipping aimed at developing functional skills, positive attitudes, and a working knowledge of church planting. *Field* would be defined as the church setting within which the training experience

is conducted. *Formal training* is used to describe purposeful programmatic institutionalized training which leads to credentials or other public recognition of the training. *Non-formal training* is used to describe intentional non-institutionalized, non-programmatic training leading to functional skills for ministry. *Informal training* refers to the deliberate use of other life-activities as the basis for purposeful training. *Field education* or *field experience* is an inclusive designation referring to a wide variety of out-of-classroom learning activities required or recommended by educational institutions such as internships, practicums, field studies, and work studies (Atkinson 2006, 15).

Summary

Because church planting is crucial to the future of Christ's church, the training of church planters is crucial. If we can equip church planters to be more successful, we can enable Christ's church to be more effective in reaching our world with the gospel of Christ. In a very real sense, the church is the hope of the world. It is the God-ordained agency upon which the destiny of the world hangs. Jesus promised, "I will build my church and the gates of hell shall not prevail against it" (Matt 16:18b, ESV [unless otherwise noted all biblical quotes are from the ESV]).

CHAPTER 2

THEOLOGICAL AND BIBLICAL REFLECTIONS

The theological and biblical basis for church planting has been adequately dealt with in much previous literature. This researcher will therefore focus his discussion on the biblical rationale for a mentoring internship in the training of church planters. The development of a sound biblical basis for mentoring church starters is vital if churches and educational institutions are to profitably partner together in the grand task of fully equipping church planters. It is insufficient to ground mentoring in a pragmatic judgment that mentoring is being popularly utilized in the business and educational worlds of our day.

In this chapter I will demonstrate that the concept of mentoring church planters through a well-conceived internship is not a novel idea. The Scriptures, in both testaments, provide many examples of relationships that reveal mentoring dynamics. Each biblical example can be profitably studied to discover principles for the mentoring of modern day church developers. Though the words *mentoring* and *mentor* do not occur in the inspired text, the concept is found abundantly throughout the pages of Scripture, both in pattern and precept. The primary examples of field-based mentoring of ministers of the gospel are of course seen in the New Testament (NT) records, in the ministry models of Christ and His apostles. Yet the Old Testament (OT) also gives us rich insights of mentoring relationships. If we preliminarily define mentoring as "a relational experience in which one person

empowers another person by the sharing of God given resources" (Stanley and Clinton 1992, 33), then wonderful illustrations of mentoring can be seen in the older testament.

Old Testament Mentoring

One fine example of intentional leadership shaping can be seen in the contribution of Jethro to his son-in-law Moses (Exodus 18). Jethro has often been cited as an insightful OT example of discipleship, counseling, and encouragement, but may also demonstrate the marks of a faithful mentor. Finding Moses troubled and overworked as a leader after the challenge of Egypt and the arduous journey to Rephidim, Jethro displays excellent listening skills and genuine concern for his son-in-law's welfare (Exod 18:7-8). He celebrates the victories God's people have experienced under Moses' leadership (Exod 18:9-10) and even worships with him (Exod 18:12). Jethro is observant and asks appropriate and probing questions which enable Moses to take a more honest look at reality (Exod 18:13-14). Coming alongside as a friend and not as an authority, he challenges unproductive behavior and then discerningly provides valuable wisdom as a resource to help Moses through his time of ministry need (Exod 18:17-23). In addition to teaching his son-in-law the invaluable lesson of delegation, he empowers him by pointing to a workable plan to have others bear the burden of judging the people. Jethro's wise counsel not only enhances the capacity of Moses and his leadership team (Aaron and the elders) but also ensures the future well-being of God's people (Exod 18:22-26). It is striking that all of his solid advice is given in the context of genuine love for God, the work of God, and the man of God (Exod 18:11-12). Jethro's words and actions display a relational posture of encouragement, uphold

Moses' God-given leadership, and ultimately reaffirm God's purposes for Moses and the nation. Good mentors do all of these things and more.

A second OT example of life-on-life leadership empowerment is found in Moses with his successor Joshua (Deut 31:1-8; 34:9). Realizing that he would die before entry into the Promised Land, Moses commissioned and prepared Joshua to lead the Hebrew people into Canaan. Repeatedly he identified Joshua before the people as God's future leader of the nation and encouraged him to find his strength not in his own abilities but in the Lord and His continuing presence (Num 27:18-22; Deut 31:7; 34:7). He also began passing on the leadership baton by entrusting Joshua with important responsibilities (Num 13:16). Joshua was expected to spend time with Moses before taking on the mantle of leadership. Having been taught by the Lord and wisely advised by Jethro, Moses was able to pass on important spiritual experiences to his young protégé (Exod 24:13; 33:11). As a result of Moses' purposeful mentoring, we are told Joshua was "full of the spirit of wisdom, for Moses had laid his hands on him" (Deut 34:9). Related OT texts confirm that the Lord Himself is the giver of wisdom and skill (Exod 28:3; 32:3; 35:31; Mic 3:8), but significantly here we see that He used the veteran leader Moses to help equip Joshua for the leadership challenge ahead. The phrase "I have filled him with the Spirit of God" (וַאֲמַלְא אֹתוֹ רוּחַ אֱלֹהִים, Exod 31:3; 35:31) and similar expressions (such as "I have filled him with a spirit of wisdom," Exod 28:3 cf. Deut 34:9; Mic 3:8) are linked to skill, ability, intelligence, and wisdom--each time with the idea of God fitting the person for a particular mission to which He has called them; in each case the task serves the well-being of God's people. In the end, Moses empowered Joshua by modeling leadership and giving him credibility in the eyes of God's people.

Moses' mentoring ministry is evident as well in the preparation of Caleb, a young leader whom he also groomed for leadership, inspiring in him an unwavering faith in God's promises (Num 13:1-13; 14:6-9; 34:16-19). Interestingly, Joshua and Caleb stand together to urge God's people to have faith in God's power and protection to bring them safely into the land of promise (Num 14:6-9). They properly pinpoint the peoples' fearful reaction as rebellion against the Lord and His purposes. The strong confidence in God which they display, even under the threat of stoning (Num 14:10), gives evidence that Moses' mentoring ministry in their lives had prepared them well to be future leaders. God's subsequent blessing on both of these young leaders shows His approval of their faith in the promises of God (Num 14:30, 38; 26:25).

The prophet Elijah and his successor Elisha exemplify a third OT illustration of a fruitful mentoring relationship. Elijah not only recruited his designated successor but apparently tutored him in the ways of the Lord while Elisha ministered to the senior prophet's needs (1 Kgs 19:16-21; 2 Kgs 2:1-16; 3:11). Elisha's passion for following the Lord and his allegiance to his mentor is evidenced by his immediate abandonment of his normal employment and family ties when called by the senior prophet (1 Kgs 19:20-21).

It is also noteworthy that the prophet Elijah evidently had some sort of school of the prophets where presumably he instructed and equipped many younger aspiring prophets of God. In the account of Elijah's translation to heaven at the end of his earthly career, there is repeated mention of a large group of fifty men called "sons of the prophets" (בְּנֵי-הַנְּבִיאִים) who were associated with the senior prophet's ministry (2 Kgs 2:3, 5, 7, 15). OT usage bears out that these men were not their physical descendants but groups of prophets

normally affiliated with a prominent prophet like Samuel, Elijah, or Elisha (cf. 1 Sam 10:5-10; 19:20; 1 Kgs 18:4; 20:35; 2 Kgs 4:1, 38-44; 5:22; 6:1; 9:1). While linguistic and textual evidence is insufficient to dogmatically state there was a professional training institute for these younger seers (Lewis 1996, 1-100), there is evidence that they were disciples of the seasoned men brought together for informal and periodic training (see Wood 1979, 20, 164-166). The view that these *sons* were actually disciples or students of the prophets is reinforced extra-biblically by the Targum rendering "students of the prophets" (תלמידי נביאי) and by Josephus who refers to Elisha as the "disciple" (μαθητής) of Elijah (Josephus *Ant.* 9.2.2, 9.3.1) and later uses the same word for the unnamed prophet sent to anoint Jehu (2 Kgs 9:1; Josephus *Ant.* 9.106). John Calvin (1950, 353) continued this teacher-student view which was then followed by most of the older scholars and commentators (see Oehler n.d., 392; Keil and Delitzsch 1950, 5:290, 314, 323, 339). That the band of prophets would "sit before" and "dwell" with the older man of God (2 Kgs 4:38; 6:1) strongly implies he taught them. The senior prophets (Samuel, Elijah, Elisha) were evidently preparing them to become prophets as their lifework. It seems highly unlikely that prophetic calling and inspiration is a hereditary possession, thus *sons of the prophets* in these OT contexts most certainly does not mean *children of the prophets* but likely has the connotation of an organized occupational grouping. A parallel usage would be "the sons of the gatekeeper" in Ezra 2:42. The Hebrew phrase "sons of" can mean "members of a guild of" (cf. Lindblom 1962, 69-70).

While Elijah's actual mentoring of these servants of God is never stated in the text, it would be safe to presume that they learned by observation of and participation in the senior prophet's ministry. Thus relational equipping and intentional empowerment for future

ministry was taking place. This conclusion is borne out by earlier OT passages that indicate that the prophet Samuel evidently had some sort of mentoring relationships with two God-designated leaders: Saul (1 Samuel 9-15) and David (1 Samuel 16; 19:18-24). That the prophet Samuel also had a *company* of younger prophets which he led and trained is apparent in two significant earlier OT passages: 1 Sam 10:5-10; 19:20 (see Wood 1979, 164-66).

These OT illustrations of mentoring relationships, while not fleshed out with inspired instructions and guidelines, do enable us to perceive that veteran older men of God often took responsibility to tutor and invest in aspiring servants of God. Some involved long-term relationships while others were brief. Mentoring was face-to-face and involved the sharing of God-given resources (wisdom and experience) at teachable moments in the life and preparation of the younger leader. In each case, the younger leader was expected to spend quality time with the mentor in order to receive hands-on, on-the-job training. For example, the student prophets gained intellectual and spiritual training not by withdrawal from the world but in the context of ministry in the world. Thus we see the vital role that established leaders can have in the training of future leaders. Jonathan and David are perhaps a final mentoring example found in the OT. If so, theirs is a type of peer mentoring relationship (1 Sam 18:1-4; 19:1-7; 20:1-42).

The OT book of Proverbs reminds us that all wisdom ultimately comes from God and yet is often received through the ministry of others. It is often passed on to the next generation through appropriate questions that encourage the emerging leader to reflect on his or her values and convictions. Proverbs speaks of the potential of relational mentoring as "iron sharpening iron" (Prov 27:17). It repeatedly mentions the benefit of listening carefully

to wise counsel from those around us who seek to sharpen, challenge, and encourage us in order to help us succeed in life, vocation, and ministry (Prov 10:17; 11:14; 12:15; 15:22; 20:5; 27:9; 28:23).

Christ's Mentoring Model

Mentoring also reflects the very pattern of Jesus with His own disciples. Robert Coleman in his classic book, *The Master Plan of Evangelism*, describes Jesus' plan for redeeming the world by personally investing Himself in a few key men in an apprenticeship/discipleship relationship. A. B. Bruce in his classic work, *The Training of the Twelve*, lays out in great detail all that the twelve apostles learned and experienced in their discipleship relationship with Jesus over three years that prepared them to be *apostles*. Both books capture and express the essential dynamic employed by Jesus in preparing His disciples to be leaders of an emerging church planting movement.

The Gospel accounts reveal that Jesus related to people on various levels. Logan and Cole point to at least four levels of interpersonal relationship and roles of influence (Logan and Cole 1992, 2:11-12). First, was Jesus' relationship to the multitudes; He taught and healed them (see Matt 5:1; 9:8). Second, was His relationship to His followers, often called "disciples" (John 8:31; 15:8). He led them by example and later sent out seventy of them to preach (Luke 10:1-17). Because many of these witnessed His death and resurrection and would be the core group for the early Church, He lovingly shepherded and cared for them (Acts 1:15-26). Third, He had an even closer relationship with the Twelve. Uniquely chosen so that they might be with Him constantly, He invested three years of His life providing personalized teaching, guidance, and equipping for these future Church

leaders and Gospel preachers (Matt 10:2; 20:17; Mark 3:14). As the Master Disciple, He called them to make and multiply disciples (Matt 28:18-20). Finally, the Gospels show that Jesus set aside special time with an inner core of three. Because, these three apostles would become key leaders in the early stages of the Church He promised to build (Matt 16:18-19), Jesus is seen investing priority time with this inner circle on at least four occasions (Matt 17:1-8; 26:37; Mark 5:37-43; 13:3). As His apprentices, He brought them into His life and gave them specialized hands-on training and modeling. For Peter, James, and John, the mentoring relationship became even more purposeful and strategic.

These four levels of relationships can be pictured as a series of concentric circles as seen in figure 1. Roger Martin and the resource team with The Alliance for Saturation Church Planting in Europe, point out:

Those on the outside of the circle required the most from Him, but were least significant in terms of His investment and ministry. Those on the inside were less demanding of Him, but actually were most significant in establishing a movement to reach the entire world. At the heart of His three year ministry was the mentoring of a few. (Martin 1998, 35)

Our Lord was effective in leadership mentoring and multiplication precisely because of the close relationships He cultivated with the Twelve, and in particular, the three. "Concentrated influence into the lives of a few future leaders can mean an investment that will multiply and outlast the [mentor's] own life" (Logan and Cole 1992, 2:11).

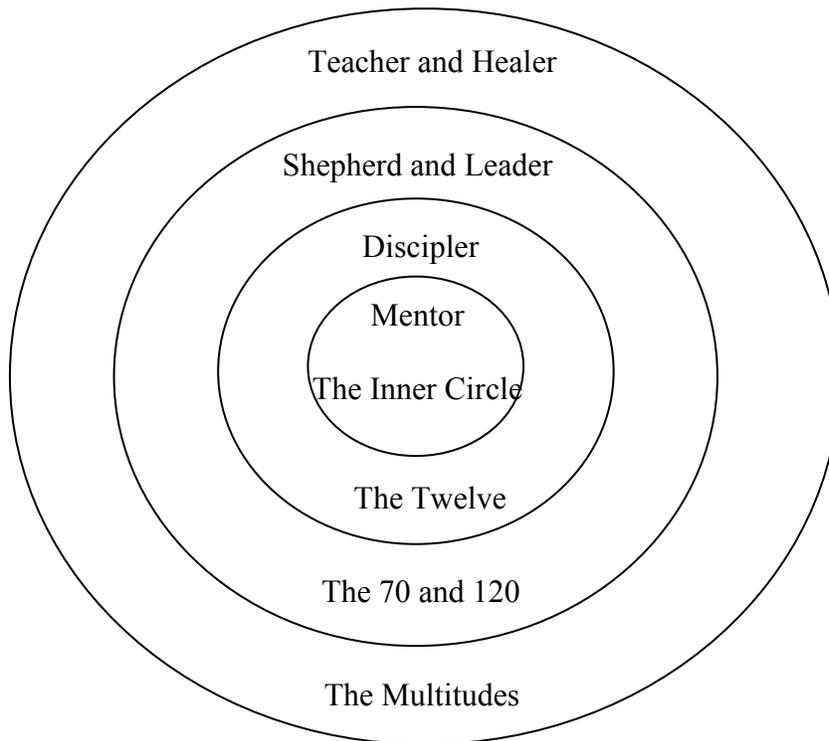


Figure 1. Christ's four relationship levels (Adapted from Logan and Cole 1992, 2:12 and Martin 1998, 35)

Significantly, Jesus called the Twelve to be "with Him" before He sent them out to preach and heal (Mark 3:13-15). His intent was a three-year residency whereby they were prepared for future ministry life-on-life. Günter Krallmann refers to this as the "with-ness" or "consociation" pedagogical principle (Krallmann 2002, 50-55). The essence of His instructional approach was association. Krallmann points out that the "with-ness" principle was practiced in Hebrew rabbinic tutoring and was essential for *information* (knowledge acquisition), for *formation* (character development), for *imitation* (reliable witness), and for *multiplication* of disciples (Krallmann 2002, 29-34).

Consociation has the sense of being joined together with another in an intimate union of persons, a personal companionship which leads to deeper fellowship. Christ's men spent time with Him, lived with Him, followed Him almost everywhere He went, and observed His life and ministry. He intentionally made Himself very accessible to His men. He let them see Him minister in a variety of contexts to a variety of people.

Martin, summarizing the thought of Robert Coleman, states well Jesus' intent:

Jesus regarded this kind of relationship with His disciples as the fertile soil for ministry preparation, relative to character, understanding, and skill development. It was pivotal to His training. Truth was not taught in abstract doctrines or regulations; it was caught in the experience of a shared life. Jesus intended that His disciples discern and absorb His vision, mindset, and method. He desired them to become saturated with the influences arising from His example, teaching, attitudes, actions and anointing. (Martin 1998, 36)

Krallmann believes the consociation principle of mentoring is "the heart and secret" of Jesus' training method and model for mission (Krallmann 2002, 53). Even Jesus' language revealed a more intimate communication with the Twelve which He did not have with the wider band of disciples. While the word *disciple* is found in the Gospels around 225 times in relationship to His followers, He only applies this term twice to the Twelve (John 13:35; 15:8). Instead, He called them "my brothers" (Matt 12:49; 28:10; John 20:17), "children" (Mark 10:24; John 21:5), "friends" (John 15:13-15) and "my friends" (Luke 12:4). This strong relational emphasis was inseparably linked to Jesus' theocentric theology of leadership development. It was His passion to reflect His close relationship with the Father in all His relationships with His disciples (John 14:8-10; 15:9). Life transference, He knew, could only occur through the channel of committed relationships (Krallmann 2002, 53-57).

Jesus' selection of the Twelve was not a haphazard or incidental process. He spent much time in prayer before carefully choosing His disciples (cf. Luke 6:12-19), men in whom He could invest His life and to whom He would entrust the task of world evangelization. He was apparently selective and strategic regarding those He wanted to be His closest disciples (cf. Mark 3:13). Only those prepared to abandon all (occupation, family, and even life itself) to follow Him were to be viewed as genuine disciples of Jesus (Luke 14:25-27, 33). He required personal commitment to His authority and lordship. Thus a modern-day internship that carefully assesses and qualifies potential intern candidates has biblical precedent.

The broad procedural structuring of the mentor-based internship can also be shaped after the model of Christ. Craig Ott points out that Jesus' training model included four key elements: extended observation, verbal instruction, actual ministry experience, and reflective debriefing (Ott 1991, 43). It is noteworthy that the disciples spent at least nine months hearing and watching Christ do ministry before doing any ministry on their own. The majority of Christ's personalized instruction of His disciples focused primarily on basic understanding of the Gospel (Matthew 13; Luke 17-19) and the Christ-dependent life (Matthew 5-7; John 15-16); surprisingly, there was little instruction on precisely *how* the disciples were to do mission. Christ assumed they would simply emulate His example. To give them practical experience, Jesus repeatedly involved His disciples in hands-on ministry, often sending them out in pairs (Matthew 10, Luke 10; cf. Mark 6:7-12). Ott points out that this "experiential learning" was "not in a controlled or artificial setting" and more than a "trial run" (Ott 1991, 47). "The disciples were ministering to real people with real needs"

(Ott 1991, 47). Following these ministry assignments, we see Christ calling His teams back for a brief period of informal debriefing, allowing His disciples an opportunity to both evaluate and reflect on their ministry experiences (Luke 9:10-11; 10:17-24; Mark 6:30-31; 9:14-29). "These [crucial] debriefing sessions focused not merely on the functional development of skill but also on the total personal and spiritual development of the disciples" (Ott 1991, 49-51).

Krallmann develops other key principles seen in Jesus' leadership mentoring strategy. As noted, there was first a call to *observation* ("Come and see"--John 1:39), then to *imitation* ("Follow me, and I will make you fishers of men"--Matt 4:19; Luke 6:40), later to *continuation* even in the midst of adversity (Matt 10:26-28), and finally to *multiplication* (Matt 28:19-20; Acts 1:8; John 15:16) of disciples (Krallmann 2002, 44-75). Christ was seeking to reproduce in His men "replicas of himself" (Krallmann 2002, 65). This was crucial because His purpose was "to launch a movement which would advance by virtue of reproduction" (Krallmann 2002, 65). Our Lord often mentored in a team setting, thereby providing mutual encouragement and challenge. They normally ministered and learned together, often in smaller groups. Finally, in His mentoring ministry, Jesus' aspiration was not to turn the Twelve into brilliant scholars or shrewd theologians but to be His reliable and Spirit-empowered witnesses (Mark 13:9; 15:27; Luke 24:48; Acts 1:8), continuing His mission, proclaiming His message, and representing His person and work accurately. They were to be as His faithful emissaries for global advance (Krallmann 2002, 75-97).

This then was Jesus' leadership training approach. Instead of a classroom with a formal curriculum, Jesus' training was in the context of real life. Craig Ott observes:

Jesus' classroom was life itself. While Jesus at times taught in the synagogues, in the temple, or in public gatherings with students at his feet, the training [and mentoring] of the Twelve took place primarily on foot, on roads, in homes, at dinner parties or a wedding, in fields, on a lake, and generally in daily intercourse with people. (Ott 1991, 41)

Jesus clearly built His training ministry on a discipleship relationship. He would teach and model God's truth and then, through on-the-job-training, give them practical experience where He later could evaluate the disciples' ministry. He would *show* them before He could *send* them. Minatrea clarifies this principle of experiential education: "Multiplying leadership can only be accomplished in the context of ministry, not in isolation from it" (Minatrea 2004, 119).

Jesus' approach was always missional, focused on equipping them for community impact. *The Leadership Baton* observes: "Jesus trained his disciples through the experience of a loving community, but he also developed them by immersing them in the wider community. His was no cozy leadership development club; it was a community that existed for the lost, lowest, and least" (Forman, Jones, and Miller 2004, 91). Though His mentoring of leaders was always in the context of doing ministry in order to build competence and confidence for missional outreach, His priority and primary concern was always upon building character in His men. This is most evident in His focus on godliness in the Sermon on the Mount (Matthew 5-7). They had to *become* true disciples before they could make and multiply disciples.

Jesus' mentoring of His disciples was aimed at one overall training goal: to develop and mold them into devoted followers who would be able to be fruitful disciple makers (Matt 28:19-20). Craig Ott points out that in order to achieve this outcome, Jesus

pursued three objectives: (1) *affective-behavioral*: the character of the disciples had to be first formed; (2) *cognitive*: they needed to understand Christ's core message, and (3) *instrumental*: they needed to develop practical ministry skills. Accomplishing this comprehensive training objective would empower and enable Christ's disciples "to reproduce his life and work in persons who would in turn reproduce the same in others" (Ott 1991 31-36). That Jesus "indeed accomplished his training objective of making disciples who were in turn disciple makers" is evidenced by "the dynamic spread of the Gospel and growth of the church as described in Acts" (Ott 1991, 51).

It is Jesus' methodology of mentoring and training disciples that is both the practical motivation and theological undergirding for a church planting internship program. Without a doubt, the principles and patterns one needs to follow as a mentor or as a ministry intern can be found in a straightforward study of the four Gospels and Jesus' relationship with the Twelve. Krallmann goes so far as to claim that Jesus' mentoring precedent and prototype for raising up movement leaders is *the* method He expects all succeeding generations to follow (Krallmann 2002, 131).

The Mentoring Ministry of Barnabas

The mentoring ministry of Barnabas in the life of Saul/Paul and others is a sterling example of how one caring leader can shape potential leaders in such a way as to impact succeeding generations for Christ. Key passages in the book of Acts highlight Barnabas's life and the traits that should be emulated by leadership mentors in every age. Initially named Joseph, he was renamed Barnabas or "son of encouragement" because it fit well his personality and disposition (Acts 4:36-37). A good and generous man, Barnabas

was full of the Spirit and faith and so was selected by the Jerusalem mother church to go to Antioch to check into this new work among the Gentiles (Acts 11:22-24). Church leaders evidently were confident he would keep an open mind and be able to recognize where God was at work. Discovering God was indeed at work in Antioch, Barnabas determined to work alongside of those the Lord of harvest was raising up in order to encourage this exciting multi-ethnic church body to be true to Christ and His mission. Soon he became the acknowledged leader.

After Saul's dramatic conversion, it was Barnabas who showed great discernment by both recognizing God's work in Saul before others and observing in this young convert great potential. Believing in him and vouching for him before the apostles, he not only opened doors for Saul to fellowship with the Jerusalem church but also helped position him for future ministry (Acts 9:23-31). "He was willing to walk with Paul when everyone else wanted to walk away" (Ogne and Roehl 2008, 61). Later, at Antioch, seeing that the rapidly growing church needed assistance, he invited Saul to join him on the leadership team where he could further mentor him (Acts 11:25-26). Barnabas recognized not only that bi-cultural Saul would be a great asset in the young church but that Saul's leadership gifts and skills could be further honed and developed in the environment of a dynamic missional church (Acts 13:1-2). He "not only spotted leadership potential in Saul, he also involved him in mission and ministry" (Forman, Jones, and Miller 2004, 109). Though Paul was already quite capable of publicly presenting and defending the faith (Acts 9:20-22, 27-29), no doubt the future apostle learned many other valuable leadership and ministry lessons under Barnabas's church-based tutelage.

When the Holy Spirit led the Antioch church to commission and send out its first missionary team, not surprisingly, Barnabas is listed first, probably as the team leader (Acts 13:2-3, 7). "That stands to reason, for Barnabas was the networker, the facilitator, the one who had introduced Paul into the Christian community as well as into the church at Antioch" (Newell 2008, 98). As the dynamic duo teamed up to travel together for cross cultural missionary church planting (Acts 13:1-14:28), so successful was the mentoring that Paul eventually surpassed his mentor in leadership on the team. As the new missional venture unfolds, a significant shift occurred on the leadership team: Luke begins to speak about "Paul and Barnabas" (Acts 13:43, 46, 50; cf. 13:9, 13). Though the Acts text does not explicitly tell us, it seems obvious that Barnabas, again recognizing God's hand upon Paul and his divine gifting, was willing to allow Paul to take the lead of the missional movement. "He had seen enough of Paul's heart and the fruit of his labor to know when it was time to step aside and encourage his partner to exercise his leadership gifts" (Ogne and Roehl 2008, 63). Model mentors, we learn, do not seek to be in the ministry spotlight; rather they often lead the applause for emerging leaders (Ogne and Roehl 2008, 63). The best mentors gain their sense of fulfillment through the advancement of their protégé.

Later when conflict arose with Paul over John Mark's role on the second missionary trip, the sharp disagreement resulted in Barnabas setting out with John Mark and Paul selecting a new partner, Silas (Acts 15:36-40). Again exhibiting his generous and discerning spirit, Barnabas saw beyond Mark's current failure to the promise of recovery if given a second opportunity. In the sovereignty of God, both leaders' assistants went on to have significant ministries. Evidently, Barnabas now poured his life into Mark, mentoring

him for effectiveness so that later even Paul had to recognize Mark's maturity and ministry usefulness (2 Tim 4:11). And years later Paul still expressed high esteem for his mentor Barnabas and his extended gospel labors (1 Cor 9:6; Gal 2:13). No doubt, *both* men had impacted each other's lives and ministries. Once again we see how model mentors enable the ministries of emerging leaders. "By mentoring Paul [and John Mark], Barnabas had a profound impact on numerous cities and countless people throughout the ancient world. His legacy shows that a mentor's influence affects not only the mentoree's life but also every life touched by the mentoree" (Martin 1998, 34). At the very least Barnabas had indirect influence over the lives and ministries of several key NT church leaders. Ogne and Roehl believe, "No one had more influence in the growth of key leaders in the early church than Barnabas" (Ogne and Roehl 2008, 61). They point out that perhaps 60 percent of the NT "is a result of the ministry of Barnabas" (Ogne and Roehl 2008, 61). While no doubt an overstatement (no mentor is really responsible for all the future work of the mentee), they do highlight Barnabas's enduring legacy. Barnabas's regional mentoring impact is seen in appendix 1.

The Mentoring Ministry of Paul

Mentoring leaders for effective ministry can also be seen in the Apostle Paul's pattern with his coworkers. The Apostle is without a doubt our best biblical example of field-based training of church planters. The training and mentoring of new missionaries and apostolic workers seems to have been a major objective of Paul's missionary church planting work. The NT record is clear that Paul surrounded himself with a circle of co-workers. Schnabel, in his authoritative work *Paul the Missionary*, points out:

The coworkers who accompanied Paul on his travels participated in his missionary activities and can thus be seen as trainees much like Jesus' disciples who had been chosen by Jesus to be with him ... and to be trained as "fishers of men" (Mark 1:17). The New Testament sources do not state explicitly that Paul surrounded himself with a circle of coworkers for the express purpose of preparing them for missionary service. This is a plausible assumption, however, as they did not simply carry out menial tasks: *they were involved in the same type of activities that Paul focused on*. Of the approximately one hundred names that are connected with Paul in the book of Acts and in the Pauline letters, *thirty-eight are coworkers of the apostle*. (Schnabel 2008, 248-49; italics mine)

Craig Ott points out that the study of the Apostle Paul's leadership training methods provides us with further insight into the applicability of Christ's methods "and to what extent the early Christians understood them as prescriptive" (Ott 1991, 80). Granted, the examination of Paul's training approach is somewhat challenging because: (1) there is less NT information about how he trained coworkers, (2) his missionary training operated in two cultures (Jewish and Hellenistic), and (3) his ministry was itinerant and often short-term, preventing him from establishing a formal school. Yet a close examination of the Acts and the Epistles "does reveal a developmental purpose in Paul's relation to many of his co-workers and in the churches, flexible as it was" (Ott 1991, 60-64).

That Paul's coworkers fully shared in his missionary work of evangelism, discipling, and church planting is evidenced by nine different designations the Apostle used to describe these gospel workers: apostle/envoy (ἀπόστολος), companion/partner (κοινωνός), worker (ὁ κοπιών), fellow-worker or coworker (συνεργός), soldier or fellow-soldier (στρατιώτης, συστρατιώτης), fellow prisoner (συναιχμάλωτος), servant or minister (διάκονος), slave/fellow-slave (δοῦλος/σύνδουλος), and brother (ἀδελφός) (Schnabel 2008, 249). These descriptive terms of affection and appreciation indicate a close and mutual

relationship, one characteristic of those who had been first carefully trained and then entrusted with significant ministry. They indicate that Paul's coworkers were more than traveling companions; they were involved in active missionary activity similar to Paul's. Schnabel shows that Paul's coworkers did much the same significant work that Paul did. Their missionary work "should not be interpreted as an inferior substitute for Paul's own presence and ministry" (Schnabel 2004, 1437).

Though Paul describes himself and his missionary teammates (both men and women) as "God's fellow workers" (1 Cor 3:9), it is reasonable to assume the Lord of harvest used Paul to recruit most of his coworkers himself. And, as we shall see, most, if not all of them, were then mentored by the Apostle through on-the-job training. A chart of Pauline coworkers frequently mentioned in the NT is seen in appendix 1; the listing shows their hometowns, places of ministry, and key NT references. A careful study of these texts leads to the conclusion that the majority of these coworkers were converts from the new churches that Paul had established. But they were more. Schnabel argues, "Some came to Paul as 'delegates' of their home churches (Col 1:7; 4:12-13; Phlm 13). They represent the 'messengers of the churches' (ἀπόστολοι ἐκκλησιῶν; 2 Cor 8:23; cf. Phil 2:25)" (Schnabel 2008, 255). Clearly, the previously established churches were participating through their envoys in Paul's missionary church planting endeavors. (For a summary of the specific tasks Paul's coworkers engaged in, see Schnabel 2004, 1439-43.)

The historical book of Acts contains several fine examples of Paul's ministry of mentoring leaders for church planting multiplication. Towards the end of Paul's second missionary journey this mentoring strategy first becomes most obvious. It was evidently at

Corinth that the Lord began to open the Apostle's eyes to the potential of remaining in one place longer (Acts 18:9-11) in order to make disciples and develop leaders who could be sent out to other regions with the Gospel. In the sovereignty of God, Paul met a Jewish couple recently arrived from Rome (AD 49). Since Priscilla and Aquila were also tentmakers, and probably already believers, Paul joined forces with them, evidently using the time to also mentor the couple spiritually through on-the-job training in the growing work at this cosmopolitan center (Acts 18:2-4). After more than eighteen months of ministry together (Acts 18:11 cf. 11:18 "many days longer"), Paul was confident they were now prepared for some missionary work on their own. He brought them to Ephesus (AD 51), leaving them there to begin to lay the groundwork for the gospel until his return from Jerusalem (Acts 18:18-21; 19:1). Well trained by Paul, they soon established a house church in Ephesus (1 Cor 16:19). When Paul returned to join them, he apparently lodged with them--giving him more time to mentor them.

In Ephesus, this remarkable couple met and confronted the gifted but uninformed Apollos with the full truth of Jesus. Tutoring the Alexandrian in the Scriptures and in the person and work of Christ, this bi-vocational lay couple equipped him to become one of the early church's most powerful spokesmen for the Gospel (Acts 18:24-28). No doubt, they mentored Apollos in the same manner that Paul had personally mentored them. Apollos went on to have significant further ministry in Ephesus and Corinth (Acts 18:27-19:1; 1 Cor 16:12); but it was this humble couple that God used to privately ground him in the essentials of Christology, the gospel, and effective Christian ministry. Recognizing God's hand upon Apollos, they encouraged and empowered him for his future

ministry. As for their own ministry, Priscilla and Aquila later returned to Rome where they once again hosted a house church (Rom 16:3-5) and were no doubt a great blessing to the believers there. Recognizing their significant contribution to the advance of the gospel, Paul expressed high esteem and strong affection for them (calling them "my fellow workers in Christ Jesus"--Acts 16:3), giving the couple "first place in a long list of Christian residents in Rome to whom he sent his greetings" (Hiebert 1992, 33-34). In their final years of ministry, this dynamic couple show up back at Ephesus and once again receive first mention in Paul's greetings, sent this time through Timothy (2 Tim 4:19). Paul's training of them had brought long-lasting dividends! Logan and Cole summarize the impact of Paul's mentoring in their lives:

These two ... were used by God all over the Empire in a church planting ministry. ... for the first time Paul raised up a church planting team *from* the harvest and *for* the harvest. These two went on to do the same thing, thus multiplying Paul's efforts. Apollos, the third generation, then multiplied their efforts countless times over! Paul had learned a strategic lesson from his Teacher, one that would play a central role in his next outing. (Logan and Cole 1992, 6:12).

Paul's Training Center Model in Ephesus

It was on Paul's third missionary trip, after he had planted at least eight churches over the last seven years, that the Apostle began to implement this newly envisioned more regional church planting strategy. During Paul's three-year (AD 52-55) church planting ministry at Ephesus, the strategic sea port city on the west coast of Asia Minor, he apparently fleshed out a *training center model* with the goal of saturating the entire province with gospel workers equipped to plant new churches. Ephesus was an important commercial, political, and educational center, best known for its magnificent temple of Diana

(Artemis), one of the seven wonders of the ancient world. With an estimated population of a quarter of a million, it was one of the largest, most important, and wealthy metropolises of the Mediterranean world in the first century (Schnabel 2004, 1206-14; Bruce 1988, 355). In this idolatrous but influential metropolitan hub, Paul implemented a teaching/mentoring strategy that would impact all of Asia Minor. The city became his missionary training and sending center for his third journey (Bock 2007, 586). Because a significant portion of the NT involves the church at Ephesus and Paul stayed there longer than in any other city, some believe that this is the most developed and helpful model of a disciple-making and leadership training in the NT (Hull 1990, 152). That the account of Paul's ministry in Acts 19 is one of the most detailed in the historical record of Acts may suggest that the inspired writer intended to show a pattern in the Apostle's missionary work (Bock 2007, 596-67), one which should be emulated by others in future generations.

The setting for this first training center is found in Acts 19:8-10. Building on the foundation laid by Aquila and Priscilla, his trainees, the Apostle initially did three months of concentrated proclamational evangelism and public outreach. Luke records that Paul was "reasoning" (Acts 19:8; cf. 17:2, 17; 18:4, 19) and "persuading" (Acts 19:8; cf. 17:4; 18:4) about the kingdom of God. Then, finding the synagogue audience stubborn and unbelieving, in order to better disciple his converts and to model ministry before a group of emerging leaders, Paul wisely withdrew his *disciples* and rented a meeting place called "the hall of Tyrannus" (Acts 19:9). Bock states, "This is either a lecture hall or school building as the term σχολή indicates" (Bock 2007, 601). The Greek word in this context (σχολή) conveys the idea of the place (a building) where instruction and discussion took place (Harrison 1975,

29). That the hall was not being used for believers' congregational meetings (fellowship, worship, etc.) but primarily for training purposes, is suggested by the fact the church was evidently already gathering in several house churches in the city, such as Aquila's (1 Cor 16:9; cf. Rom 16:5,14). It was probably more of a practical training institute. For five hours a day for two years (Acts 19:9-10), as we will see, Paul evidently invested in and trained a cadre of men and women. In this new headquarters, Luke records he was "reasoning daily" (Acts 19:9--καθ' ἡμέραν διαλεγόμενος); the term implies an interactive teaching/learning style was being used. The intensity of Paul's mentoring and teaching ministry has all the marks of an intentional training program. The effectiveness of this missional training center strategy with its sent-out coworkers, is noted by Luke: "so that all the residents of Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:10). He also records that "the word of the Lord continued to increase and prevail mightily" (Acts 19:20; cf. Acts 20:31). Acts 19:20 is one of Luke's frequent summary statements in Acts (cf. also Acts 6:7; 9:31; 12:24; 16:5; 28:31) describing the numerical growth of the church. Harrison, comparing "the word of the Lord" phrase found in both Acts 19:10 and Acts 19:20, notes, "Although the wording is the same as in verse 10, the sense is somewhat different; there the message of the Gospel is in view, whereas here [19:20] the Christian faith, or cause, better conveys the meaning" (Harrison 1975, 294). Evidently thousands were reached with the Gospel throughout the province. Even the church's opponents concur concerning this regional impact (Acts 19:26 "in almost all of Asia"). The impact of these two years of intensive training and mentoring can hardly be overemphasized. Paul did not personally penetrate the entire province; clearly, highly qualified missional leaders were being produced to travel out into the extremities of

the province. He "used Ephesus as a radiating center" (Lenski 1934, 790) while he himself remained in the metropolis and sent out his assistants.

The NT indicates that during this time, or soon after, at least three new churches were established by one of Paul's interns in Laodicea, Hierapolis, and Colossae, cities in the Lykos Valley in the eastern part of the province of Asia Minor. Epaphras, possibly converted during Paul's ministry in Ephesus, evidently evangelized in the Lykos Valley because he grew up in this region (Col 4:12--"[he] is one of you"). Later writing to the Colossians, Paul makes it clear that he personally did not found the church; they had first heard and "learned" the gospel from Epaphras (Col 1:7). Paul commends his mentoree for his hard work and prayers not only on behalf of the Colossian believers but for those also in Laodicea and Hierapolis (Col 4:12-13). Twice, in fact, Paul states that there was a "church" (ἐκκλησία) in these neighboring cities as well (Col 4:15, 16; cf. 2:1). That Paul regarded Epaphras's fruitful missionary work as an integral part of his own church planting ministry is evident from his grateful acknowledgement of Epaphras as "our beloved fellow-servant, who is a faithful minister of Christ *on our behalf*" (Col 1:7, ASV). Hiebert believes, "[This] clarifies why Paul had such a deep personal interest in the work at Colossae. Epaphras had not undertaken an independent enterprise; he had gone with the full support of Paul and as his representative. Since Paul had felt he could not leave his fruitful work at Ephesus, he had commissioned Epaphras to minister on his behalf" (Hiebert 1992, 140-41).

A number of NT scholars agree with this proposed scenario--that men like Epaphras, who were trained in Ephesus by Paul in the hall of Tyrannus, were the church planters God used to penetrate the entire province (See Schnabel 2008, 284; Bruce 2000,

288; Hiebert 1992, 140). F. F. Bruce even suggests that six of the seven churches addressed in Revelation 2 and 3--all located in Asia Minor--could have been started by some of Paul's dispatched apprentices:

While Paul stayed in Ephesus, a number of his colleagues carried out missionary activity in neighboring cities. During those years his colleague Epaphras appears to have evangelized the cities of the Lycus valley, Colossae, Laodicea, and Hierapolis--cities which Paul evidently did not visit in person. ... Perhaps all seven of the churches in Asia addressed in the Revelation of John were also founded about this time. The province was intensely evangelized, and remained one of the leading centers of Christianity for many centuries. (Bruce 1988, 366)

Other NT scholars agree with Bruce's proposal that Paul's coworkers were quite probably dispatched to these outlying cities north of Ephesus mentioned in Revelation (Ramsay 1962, 274; Kent 1972, 151; Schnabel 2004, 1220, 1492; Bock 2007, 601; Kistemaker 1990, 685). It also makes sense when one locates Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea on a map and sees that they form a rough half circle around the coastal city of Ephesus, the capital of proconsular Asia. These cities were readily within reach of the sponsor church and were themselves "great centers of trade" (Ramsay 1962, 274). Schnabel even suggests that perhaps a Christian community at Miletus (cf. Acts 20:15-38) could also have been planted about this time (Schnabel 2004, 1220, 1231-33). Kistemaker is convinced the evidence indicates that for decades the Ephesian congregation was the evangelistic center for the Christian church in western Asia Minor (Kistemaker 1990, 685).

No doubt the Apostle's itinerant missional teams mostly went out on their own; at other times they perhaps were led by Paul himself. The objective of this field work was to enable students to apply what they were learning about evangelism and church

planting in the classroom. The regional impact of these well trained student teams can be perhaps viewed as a first century church planting movement. Harrison comments:

Luke's wording--"all Asia"--may sound highly exaggerated, yet ... [t]here is ... testimony along the same line, such as the winning to Christ of Epaphras, Philemon, and Archippus--all of them from Colossae--during this time. Through the witness of these and others, churches sprang up throughout Asia not only at Colossae, but also at Hierapolis and Laodicea (Col 4:13), in addition to the other locations mentioned in Revelation 2 and 3. Paul's own testimony is to the same effect (1 Cor 16:19) ["the churches of Asia greet you"]. His strategy was to evangelize the hinterland through people he had brought to Christ and trained for service. This latter activity must have included instruction on how to reach "both Jews and Greeks." It is clear that Paul did not go out into the province, but remained in the city. (Harrison 1975, 291)

Paul's letter to Corinth, written from Ephesus in AD 54, not only confirms that there were several *churches* in Asia (αἱ ἐκκλησίαι τῆς Ἀσίας) springing up, but also that God had opened "a wide door for effective work" in Ephesus (1 Cor 16:8-9). His mention of *many adversaries* seems to suggest that successful Gospel penetration was meeting fierce opposition (see 2 Cor 1:8-10 where he describes his experience in Ephesus; cf. Acts 19:11-41). Schnabel suggests, "The immense success of Paul's missionary work in Ephesus is indirectly confirmed by the hostility that Paul experienced in the city" (Schnabel 2004, 1222). He notes that in 1 Cor 15:32 Paul asserts that he "fought with wild animals in Ephesus," a statement Schnabel takes metaphorically, that Paul "fought for his life"--perhaps in connection with the incident in which Aquila and Priscilla risked their lives for the Apostle (Schnabel 2004, 1222; cf. Rom 16:3-4). The evangelistic success of Paul and his coworkers is also seen by the conversions of both Jews and Greeks in the city and province (Acts 19:10), as well in God's gracious provision of miracles, causing many others to fear the true God (Acts 19:10-12, 17-20).

There were a number of coworkers who were no doubt trained and mentored by Paul in Ephesus and then sent out into the region during this period. As seen above, Harrison mentions three coworkers, all from Colossae. Ramsay mentions three others: Timothy, Erastus and Titus (Ramsay 1962, 274). Gloag lists six companions of Paul during this period--Timothy, Titus, Aquila, Erastus, Gaius and Aristarchus--who "would be sent by him to preach the gospel in other parts of the province" (Gloag 1979, 210). Kistemaker includes five possible coworkers, mentioning Archippus, who is only listed by Harrison (Kistemaker 1990, 685; Harrison 1975, 291). Schnabel lists eight coworkers, all from the province of Asia and present in Ephesus (Schnabel 2004, 1220).

Focusing primarily on Acts 20:4, one readily arrives at a list of *at least eight men* who were Paul's gospel coworkers at this time: Titus from Antioch; Timothy from Lystra; Gaius from Galatia; Sopater from Berea; Aristarchus and Secundus, both from Thessalonica; Tychicus and Trophimus, both from Ephesus. That these last eight men were all in Ephesus during the time the Apostle Paul was in the city is established by a careful comparison of various NT passages, particularly Acts 19:22, 29; 20:4; 21:29; 1 Cor 4:17; 16:10. Then too, Aquila and Priscilla, Philemon and Timothy were part of Paul's team of missionaries in Ephesus right from the beginning (Acts 18:18-19; Phlm 1-2; 1 Cor 16:10, 19) and, as noted above, Epaphras was also probably in the city for training before being sent back to his hometown. We must remember that Apollos, having been instructed by Priscilla and Aquila and fulfilling his one-year teaching ministry in Corinth, returned to Ephesus where he met Paul, probably for the first time, and may have been furthered mentored, now by the Apostle (Acts 18:24-27; cf. 1 Cor 16:12; 2 Cor 8:18-19; cf. Hiebert 1992, 18-19).

Eliminating the duplicates in all of these lists, we arrive at *possibly fifteen Gospel workers*, going and coming in Ephesus! See the chart in appendix 1 for a listing of these Pauline coworkers and for further NT validation of their presence in Ephesus. One striking feature of both appendix charts of Paul's coworkers is the variety of Gentile churches and provinces (Galatia, Macedonia, Achaia, and Asia, etc.), they represented. "These saints represent his success from a wide-ranging mission" (Bock 2007, 618).

Though the NT does not explicitly state that Paul mentored all of these coworkers in his training institute in Ephesus, it seems a plausible assumption that many of them were--particularly the younger emerging leaders who were from that region. At least eight were close to Paul and evidently with him for most of his three year ministry in the city. As noted above, each served as representatives from their particular churches sent to assist Paul in his work. Some evidently were also being commissioned by their churches to bring financial aid to the Jerusalem church (cf. 1 Cor 16:1-4), after meeting Paul first at Ephesus and staying for awhile to be trained. Paul even informs us he graciously provided for the basic needs of many of his coworkers, apparently supporting them through his tentmaking trade (Acts 20:34). It is also possible Paul's apprentices, being from different churches in diverse regions were learning from one another as each man shared his own unique ministry experiences. Today we would call this *peer mentoring*.

These eight *interns* were probably not the only emerging leaders being trained in Ephesus. Kistemaker suggests there could have been other student coworkers with Paul who arose from the disciples (Acts 19:9) who had been baptized with John's baptism (Kistemaker 1990, 685). Writing later from Ephesus to the Corinthians, Paul does name

others serving in ministry with him in the Asian port city: Sosthenes (1 Cor 1:1), Stephanas, Fortunatus, and Achaicus (1 Cor 16:17). These three were evidently sent out as representatives by the believing community at Corinth ("they have made up for your absence"--1 Cor 16:17). It is uncertain if any of these were involved in the work of new church planting and development. Clearly, all of the coworkers mentioned above had a heart for God's work. The New Testament clearly demonstrates that Paul did not do church planting as a Lone Ranger. He always ministered alongside of others. He regularly mentored leaders. He understood that to effectively reach a city or community takes a team of properly prepared gospel workers.

During his farewell address to the Ephesian elders (Acts 20:17-35), the Apostle to the Gentiles recounts the components of his mentoring and multiplication strategy for leadership development in Asia Minor. Logan and Cole summarize what they call Paul's "effective leadership farm system from the *School of Tyrannus*" (Logan and Cole 1992, 6:13 emphasis theirs):

- Established a regional base of church planter development (Acts 19:8; 20:18)
- Implemented a teaching/mentoring strategy by life example, both in large gatherings and small groups (Acts 20:19-20)
- Used evangelism and discipleship as a strategy for training leaders for ministry (Acts 20:21)
- Allowed the Holy Spirit His rightful place in leading emerging leaders into ministry (Acts 20:28)
- Mentored individuals on a one-on-one basis (Acts 20:31)
- Empowered his leaders with accountability to God for the work which he modeled to them, so that his presence wasn't needed for the work to continue after him (Acts 20:32). (Logan and Cole 1992, 6:13)

While teaching and training leaders in the urban school hall, Paul was also founding, leading, and growing a thriving congregation in Ephesus. He was actively involved in market place and household evangelism, discipling young believers, and developing emerging leaders. No doubt he took his students with him to assist in various urban ministries. Paul was intentionally modeling ministry for all to see. Leaders-in-training were able to observe Paul in action, learning from the Apostle how to evangelize, how to successfully plant and pastor a new church. They were developing the practical skills for being effective evangelists and church planters.

After students spent time with Paul in the school hall and in actual ministry in Ephesus, they were probably sent back to their home towns or other cities in the province to practice what they had learned. For example, Luke's description of Gaius and Aristarchus as "Paul's companions in travel" (Acts 19:29 cf. 20:4), indicates these two coworkers were involved in missionary activity beyond the walls of Ephesus. "These two men had probably traveled in various parts of the province of Asia, spreading the gospel under Paul's direction (cf. 19:10), but there is no evidence that Paul had traveled with them in his work" (Hiebert 1992, 130-2). Paul's later description of Aristarchus as his "fellow laborer" (Phlm 24) and "fellow prisoner" (Col. 4:10) also confirms the latter's aggressive and long-term propagation of the Gospel. Later they would return to the mission center for debriefing, further instruction and refreshment. "Thus, there was the constant rhythm between the actual practice of ministry in their home community and learning in the school which Paul conducted" (Shenk and Stutzman 1998, 154). Paul's training approach, like that of his Lord, utilized both informal and nonformal modes of instruction (Schnabel 2008, 389). There was

a combination of content, observation, and practice. There was mentoring for and modeling of missional ministry.

With their basic boot camp training in Ephesus mostly completed, Paul sent his apprentices (eight *interns* plus some of the other above coworkers?) all over Asia Minor and into other regions to share the gospel and launch new churches. Luke specifically records that Paul sent two of his helpers, Timothy and Erastus into Macedonia (Acts 19:22), presumably to plant churches in that region; Paul intended to join them later. His objective was to eventually "pass through Macedonia and Achaia" (Acts 19:21) with his teams, and, Lord willing, to eventually reach Rome itself with the gospel (Rom 15:23-25). In Acts 20:1-6, Luke records Paul's final excursion into Macedonia and Greece, upon leaving Ephesus, carefully mentioning seven coworkers who accompanied him. Significantly, the list in Acts 20:4 has representatives from Berea, Thessalonica, Lycaonia, and Asia, "showing the scope of Paul's work" (Bock 2007, 619). The list "includes men from churches which were planted on all three of Paul's journeys" (Harrison 1975, 309). This Ephesian model of multiplication is summed up accurately by Shenk and Stutzman:

When Paul left Ephesus, he took with him a cluster of persons to visit some of the churches which he had planted in Macedonia and Greece. We may assume that these persons were leaders he had trained in Ephesus. He wanted them to see the churches he had told them about in his church planting classes. These persons included [Acts 20:4] Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus. He wanted these leaders experienced in church development in Asia also to experience Christian fellowship in European churches. This journey was a cross-cultural church planting trip for the leaders whom Paul was training. (Shenk and Stutzman 1998, 154)

The evidence indicates the Apostle had now learned how to raise up leaders--through intensive mentoring--*for* the harvest and *from* the harvest!

The above reconstruction of events agrees with the "center mission" (Gehring 2004, 181) strategy of Paul proposed by both W. H. Ollrog and Roger Gehring. Ollrog (1979) made significant contribution to NT research in pointing out the clear connection between Paul's system of coworkers and the concept of congregational center mission (*Zentrumsmission*); he saw the significance of these coworkers being sent out by their individual congregations, made available to Paul's ongoing missional outreach. Gehring, in his more recent comprehensive historical and biblical investigation of the missional impact of house churches during the first three hundred years of the early church, advances on Ollrog by showing that center mission "is [actually] the opposite of the centrally organized mission of the Antioch church" (Gehring 2004, 181). He redefines "center mission" as "a series of young [house church] congregations networked with and equal to one another in the (capital) cities, that is, *centers*, which then become bases of operation for Pauline mission" (Gehring 2004, 181). Both researchers see in Paul's unique missional center training approach a "turning away from the [initial Antioch-learned] traveling-missionary or mission journey approach ... [to the more effective] development of a system [and learning cohort] of coworkers [sent out by a number of partnering congregations]" (Gehring 2004, 181). In Ephesus, then, Paul was able to locate house churches and even a more public hall from which to base his teams' short-term trips into the surrounding regions to plant new churches. From these centers he was able to regularly gather, train, mentor, supervise, and send out better equipped coworkers; these teams could later return to the base to report, regroup, and be further equipped and strengthened. Thus the innovative *center mission* approach enabled Paul to accomplish his overall objectives for greater missional and regional impact.

Paul's Mentoring of Timothy and Titus

The close mentoring relationship of the Apostle Paul with his son in the faith Timothy further reveals his passion and plan for developing missional leaders. No other companion of Paul, with the possible exception of Luke, had such a long, close, and continuous association with the Apostle. Paul's reference to Timothy as τέκνον (son/child; 1 Cor 4:17; 1 Tim 1:2, 18; 2 Tim 1:2; 2:1) indicates more than that he was converted through Paul's ministry; it also speaks of a teacher-student mentoring relationship (Reisner 1984, 62, 108-10; Schnabel 2008, 1444-45). His discipling of Timothy is a significant model of leadership training through mentoring (Petersen 1980). Having recruited Timothy in Lystra, Paul invited this young growing disciple with evident leadership potential to join him and Silas on their church planting journey (Acts 16:1-3). It is clear that the Apostle developed Timothy as a leader by immersing him and spending time with him in hands-on ministry (Acts 16:3-10). Shenk and Stutzman point out all the various ministry experiences that Timothy would have observed in just the one city of Philippi (Acts 16:11-34):

He was with Paul in Philippi when they met Lydia and the women at the river. He saw these women responding in faith to Jesus when Paul shared his evangelistic witness. He was with Paul when the slave girl mocked Paul in the marketplaces of Philippi. Later, he watched Paul cast out the evil spirit from her. When the Philippian business community became outraged and a tremendous riot developed, Timothy was with Paul. He witnessed Paul being beaten and imprisoned, and he saw God's miraculous intervention in the earthquake. He rejoiced at the subsequent conversion of the whole household of the Philippian jailer. In all these experiences Timothy watched Paul and worked with him. He *saw* and he *did* ministry in partnership with Paul not only in Philippi, but in subsequent church planting in other cities. It is not surprising that Timothy became an effective minister and overseer of the church. (Shenk and Stutzman 1998, 152; authors' emphasis)

By involving Timothy in mission and ministry, Paul was clearly replicating the mentoring process he had learned years before from Barnabas. As Timothy assisted and observed Paul, he grew to the point that Paul could leave him in charge of significant leadership roles. More and more Paul entrusted Timothy with independent ministry (Acts 16:3-4; 17:10, 14-15; 18:5; 19:22). He was so trusted that Paul occasionally sent him to further his evangelistic and teaching ministries in churches in his absence. For example, just three years after his conversion, Timothy is dispatched to Thessalonica to "establish and exhort you in the faith" (1 Thess 3:2, 6); and later he is sent to Corinth to "remind you of my ways in Christ, as I teach them everywhere in every church" (1 Cor 4:17). Clearly, Timothy is being empowered and equipped by Paul to do missionary work on his own and is a good example of Paul's pattern of quickly integrating new converts into his missionary teams, often giving them significant responsibilities like preaching and teaching. In that three-year period of time since his conversion, he is no longer considered a "novice" (cf. 1 Tim. 3:6) and had exhibited maturity and character.

With the arrival of [Paul's] associates, an intensive missionary campaign was launched at Corinth in which Silas and Timothy had an active part. Paul's words in 2 Cor 1:19, "For the Son of God, Jesus Christ, who was preached to you by us, even by me and Silvanus and Timotheus," show that Timothy took an active part in the preaching of the gospel. (Hiebert 1992, 95)

As shown above, Acts 19:22 (cf. Acts 20:4) indicates trusted Timothy was one of Paul's coworkers in Ephesus, participating in the wide spread of the Gospel to the entire province, and was later dispatched by the Apostle from Asia to do further ministry in Macedonia. Starting out as an assistant to Paul and Silas on the second missionary tour, Timothy had by the third tour become a full-time partner in ministry!

Repeatedly, we read of Paul's moving tributes to Timothy's faithful ministry (Phil 2:19-23; 1 Cor 16:10-11; etc.). For example, in 1 Corinthians 4, he calls him "my beloved and faithful child in the Lord" who would be able to remind the church "of my ways in Christ" (1 Cor 4:17). Hiebert observes the impact of Paul's training of his protégé--and Timothy's loyal imitation of his mentor:

Timothy was a faithful follower of his spiritual father, capable of revealing the father's ways to his Corinthian brothers. He stood in such close relation to Paul that he had become thoroughly permeated with his spirit and his teachings. Paul's testimony to Timothy confirms the closeness of the ties between them. (Hiebert 1992, 97)

In fact, the beloved Timothy is mentioned in at least six of Paul's thirteen letters (2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thess 3:2; 2 Thess 1:1; Phlm 1; cf. Rom 16:21), normally as a co-sender of the epistle. Years later, the Apostle highly commended his protégé Timothy for his selfless service and "proven worth" stating that "he has [faithfully] *served with me* in the gospel" (Phil 2:19-23). Assuming that Timothy joined Paul on the second missionary journey (around the year 48-49), and that Paul wrote his first personal epistle to him at Ephesus in the mid-60s, there were about fifteen years during which Paul mentored his protégé. Because of Paul's intensive on-the-job mentoring and modeling, the Apostle was eventually able to dispatch his associate to Ephesus and entrust the oversight of the growing church, and its ongoing provincial outreach, to Timothy (1 Tim 1:3).

Knowing that he was facing death and his own ministry days were numbered, Paul then asked his trusted coworker to make a commitment to pass on the legacy of faith and prepare other missional leaders. Paul exhorts, "What you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also" (2

Tim 2:2). This classic text reveals God's strategy plan for leadership multiplication. "This verse is not just about reproducing disciples. The context indicates that Timothy's role as a church leader is to raise up and multiply qualified leaders. ... This is one of the clearest verses on church planting that we have in the Bible!" (Logan and Cole 1992, 1:8). Leaders are to train and mentor others who are committed to train and mentor still others (four generations in one verse--Paul, Timothy, faithful men, others also). The teacher is to multiply and preserve his teaching and ministry by passing it on to others with potential to reproduce. Those to be trained and mentored are to be first screened for faithfulness and capability (*able to teach*). The training is to be systematic and thorough so that that which is passed on is *what you have heard* or the same from one leader to the next. The goal of this kind of discipleship mentoring is to produce leaders with the character, knowledge, and skills needed to reach the next generation. Leaders must pass on to reliable successors the baton of *the faith* as well as a passion to reach the lost. "Success without successors is no true success" (Krallmann 2002, 128). Significantly, Paul's clearly stated training objective "was essentially the same as that of Jesus: to reproduce not merely reliable bearers of tradition, but mature followers of Christ able to build the church and reproduce themselves in others" (Ott 1991, 65). This would insure not only the preservation of the truth but the advancement and continuity of the true Church.

Titus was another of Paul's converts (Titus 1:4 "my true child in a common faith") whom he recruited for ministry as a traveling companion. Hiebert suggests that Titus may have been converted as a young man during the initial revival at Antioch under Barnabas and Saul (Acts 11:25-26). Paul no doubt saw promise of usefulness in Christian

service and growing spiritual maturity in Titus, recruiting him when he returned to Antioch after the first missionary tour (Hiebert 1992, 107). That Titus, a Greek, was being mentored by him for ministry and leadership over a number of years is evident from frequent NT references to his companionship with and short-term trips for Paul (see 2 Cor 2:13; 7:6, 13-15; 8:16-23; Gal 2:1-3). Mentoring was still going on when Paul, near the close of his life (mid-60s), wrote his coaching letter to his longtime coworker whom he had just dispatched to Crete. Missionary Paul and his team had likely planted several new churches on the island of Crete during a fourth missionary journey not recorded in Acts (Kent 1982, 14-15, 50; House 2009, 129-32). Titus was then left on Crete with the charge to properly establish the young believers and fledgling congregations in the faith, protecting them from false teachers (Titus 1:5-16). After years of mentoring, Paul was now confident enough in Titus' maturity and leadership to make him a kind of temporary district overseer for Crete. Titus, in turn, is now to focus on the selection and further equipping qualified and godly leaders ("elders" Titus 1:5) for the young island churches. What he had observed in and heard from his mentor was now to be passed on. Finally, once his organizing work on Crete is done, Paul requested that Titus would move on to Dalmatia (Titus 3:12; 2 Tim 4:10).

Paul's mentor training objective was far more than the preservation and passing on of truth; he was also very concerned about life transformation of leaders. For example, Paul could say to young church leaders, "Be imitators of me as I am of Christ" (1 Cor 11:1). Thus, he exhorts both Timothy and Titus to be faithful examples, models molded by the Word (1 Tim 4:12; Titus 2:7). The Apostle repeatedly called his recruited coworkers and teammates to emulate his own example (τύπος), just as he was following Christ's selfless

example (1 Cor 4:16; Gal 4:12; Phil 3:17; 4:9; 1 Thess 1:6; 2 Thess 1:6; 3:7, 9; 2 Tim 1:13). For Paul, the central issue in mentoring was always building character and modeling Christ-likeness. Character is also obvious in his instructions to Timothy and Titus when church leaders were to be selected (1 Timothy 3; Titus 1). These didactic texts shed light on the kind of relationship a mentor should have with his student intern.

Paul's mentoring work continued long after his recruiting of new leaders and entrusting actual ministry to them. He would often revisit them to assure quality control. His mentoring ministry utilized a variety of means: close association, teaching, modeling, and hands-on learning experiences. He also prayed regularly with and for them (2 Tim 1:3; Phlm 4-6), wrote to them, and continued to give them wise counsel and instructions through his writings. The Apostle's detailed follow-up letters to both Timothy and Titus are actually pastoral *coaching* epistles. Above all, he was quite confident in the sufficiency of the Word of God which he had entrusted to them (Acts 20:32) and in the Spirit of God's ongoing work in his trainees' lives and ministries (Phil 1:6; 2:13; 1 Thess 5:23-24).

Paul and Jesus: Parallels

As the trailblazer of the early church's cross-cultural enterprise, the Apostle Paul perhaps best exemplifies "the nature and significance of Jesus Christ's supreme paradigm for missions" (Krallmann 2002, 101). Krallmann points out that Paul "both interpreted and implemented the principles of the Master's consociational discipling [leadership training] model" by the way he "faithfully followed the Master's precedent" (Krallmann 2002, 101-2). He did not seek to design his own overall strategy but aligned his own lifestyle and labors for God with that of his Lord.

While Paul the Apostle did not follow the leadership training model of Jesus in every particular, there are common elements which are apparent. Both Jesus and Paul recognized the need for more harvest laborers (Matt 9:35-38; cf. 2 Tim 2:2). Both invested their lives in a few key leaders. In Ephesus, Paul seems to be duplicating the ministry of Christ in Galilee. "Just as the Twelve lived with Jesus for three and a half years, so Paul's apprentices lived with Paul for about the same amount of time" (Viola 2009, 37). Likewise, Paul's practical work of doing mission became a sort of schooling in itself, similar to how Christ's itinerant ministry became the school for His disciples (Ott 1991, 65).

Key components of Paul's leadership training practice, which parallel the strategy and precedent of the Master Mentor, should be noted. First, the Apostle mentored his "understudies essentially on-the-job and on-the-move" (Krallmann 2002, 189). Leaders were always developed in the context of doing ministry with the goal of building both competence and character. Second, Paul sought to inculcate a "global perspective" (Krallmann 2002, 189) in his coworkers and fellow church planters. He constantly reminded them of the Lord's purpose to reach and bless "all nations" and peoples (cf. Rom 1:5; 15:18-30; 16:26, etc.). Third, he intentionally mentored numerous coworkers from diverse cultural and ethnic backgrounds, seeking to impart to them much needed cross-cultural sensitivities and passions. "Among his co-workers were both Jews and Greeks, men hailing from Palestine as well as Macedonia, Pontus, Lycaonia and the province of Asia. Paul, therefore, was the first to apply the supracultural principles of Jesus Christ's mentoring mode on a large scale in cross-cultural context" (Krallmann 2002, 190). Finally, the paramount goal in all of the Apostle's mentoring ministries was to equip missional leaders to spread the

gospel and to multiply the testimony of Jesus through new communities of the King being established. "With the apostle, as with his Master, all mentoring was mentoring for mission" (Krallmann 2002, 1990). For both Jesus and Paul, the overall training objective was the fulfilling of the Great Commission mandate of multiplying reproducing disciples and disciplemakers.

Forman, Jones, and Miller see other "refreshingly simple and remarkably profound principles" (Forman, Jones, and Miller 2004, 45) for developing leaders shared by Jesus and Paul. They believe both mentored and developed leaders:

- With a focus on godly character;
- in the context of a small team--building relationships and community, sharing "life on life";
- with time for reflection on ministry experiences;
- over a long period of time, and assuming continual learning;
- and with a greater concern for faithfulness and obedience than for knowledge and skill. (Forman, Jones, and Miller 2004, 45)

Thus both Jesus and Paul focused on methods of mentored training that were more experiential than academic, a departure from the common rabbinical methods of discipleship of the day. Ott has summarized most succinctly: "Trainees were involved in apprenticeships which moved them from observation to participation to independence" (Ott 1991, 69).

Summary of NT Leadership Mentoring

The scriptural examples of mentoring for leadership development are numerous and varied. From Moses to Joshua, Elijah to Elisha, Jesus to His disciples, and Paul to his coworkers, we see that leadership mentoring is crucial to handing off the vision and passion for God's mission to the next generation. A pattern of mentoring leaders is

woven into both testaments but is most evident in the history of the early church. Clearly, the New Testament pattern of training and sending out leaders was an effective and necessary strategy for global evangelization.

In the New Testament, church planting leadership was learned as men did missionary work alongside of Paul. Paul's method of training was to establish new churches and involve his coworkers in the process. Christ always expands His Church through calling out new leaders who are trained and equipped by other seasoned leaders trained on the job. Particularly through the examples of Jesus and Paul, we see that the best way to pass on the mission of God to the next generation is through the investment and training of emerging leaders. This is best done in the context of community and in a dynamic local church such as seen at Antioch and Ephesus. The New Testament demonstrates that missional leadership is best learned "through apprenticeship within communities" where emerging leaders can "learn firsthand how to live out the practices of community formation" (Roxburgh 1998, 214).

That the church planter Paul modeled mentoring both effectively and extensively is seen in his field training of many leaders, both vocational and laypeople, on his church planting teams. Besides Timothy, who was a relatively constant member of Paul's missionary team, we see in the New Testament the Apostle mentoring John Mark, Silas, Titus, and apparently others mentioned as occasional traveling teammates such as Dr. Luke, Aquila and Priscilla, Epaphras, Erastus, Gaius, Aristarchus, Sopater, Secundus, Trophimus and Tychicus. Some of these itinerant missionaries worked with Paul for short periods of time and then, once mentored and trained, were encouraged to work independently of Paul as evangelists and church planters (such as Barnabas, Silas, and Apollos). Others were

dispatched as personal envoys of the Apostle Paul to further organize newly planted churches or to deliver important messages for him (such as Timothy, Titus, Onesimus, and Epaphroditus). Still others were more closely tied to the ministries and outreaches of their sending home churches. Yet, it appears, all participated with Paul in his pioneer missionary activities, particularly in the work of starting and growing new churches. And most of these coworkers at some point thereby received some measure of mentored training for ministry.

Two final lessons emerge from this NT study. First, in order to facilitate a church multiplication movement, leaders must be raised up and mentored "both *for* the harvest and *from* the harvest" (Logan and Cole 1992, 1:7). And each generation of leaders--whether church planters or pastoral leaders--must "take responsibility to raise up the next generation" of leaders (Logan and Cole 1992, 1:8).

CHAPTER 3

THE PROJECT IN PERSPECTIVE: LITERATURE REVIEW

In this chapter I will review and evaluate current literature related to my project theme. The objective will be to establish support for a mentor-led, local church-based internship for training seminarians to be effective church planters. In this precedent literature review I will focus on five vital issues: (1) support for a field education model, (2) review of adult educational learning theory, (3) support for mentor-modeled internships for training vocational Christian workers, (4) competencies needed for effective church planters, and (5) current best practices in the training and mentoring of church planters. From the lessons, insights and principles gleaned from this study, I will seek to draw conclusions applicable to the design of church planting internships for seminarians in training.

Support for a Field Education Model for Training Church Planters

Undergirding the urgent need for church planting internships for seminarians is a whole body of literature and research on the value and design of learning through field experience. Experiential education or field experience are inclusive expressions referring to out-of-the-classroom learning activities mandated by most modern-day learning institutions. The terms contextual education and supervised ministry are also sometimes used. In the secular educational world there has been a growing awareness of the importance of active student involvement in the learning process. This has led educators to require or recommend

such practices as in-service practica, field studies, work studies, internships, and externships as students prepare for their chosen careers and vocations, especially in the fields of medicine, clinical psychology, education, law, counseling, and social work (Lewis and Williams 1994, 7). John Duley has identified seven broad learning goals commonly given for field education:

1. Putting theory into practice, connecting classroom learning to real-life
2. Acquiring knowledge and skills in a professional field
3. Acquiring and developing general skills such as problem solving, group process, conflict resolution, and interpersonal communication
4. Increasing personal growth and development in self-confidence, etc
5. Training in how to do independent learning
6. Exploring future career options and opportunities
7. Becoming a responsible citizen in society (Duly 1978, 315, my paraphrase)

Secular Foundations for Field Education

As an educational strategy, modern experiential learning flows out of the learner-centered educational theory popularized in the twentieth century by American philosopher and educator John Dewey. Dewey advocated that teaching methods and techniques should bring the student as close to real-life situations as possible. Since we learn best by doing, students should be actively engaged in the learning process rather than passively sit and listen to an instructor. Dewey taught that the classroom should not be seen as preparation for life but should *be* life itself (Dewey 1963, 25). While advocating that all genuine education comes out of experience, he properly cautioned that "not all experiences are genuinely or equally educative" (Dewey 1963, 25). Most contemporary educators, including many in Christian circles, have been largely influenced by Dewey's educational philosophy.

For Donald Schön (1983, 1987) and Chris Argyris (1974, 1978), widely respected scholars in the area of professional education, experiential education is valuable if the overarching goal is to prepare "reflective practitioners" who are equipped to "think in action" in their profession (Schön 1983, title). Central to the writings of these researchers are the complimentary notions of reflection-in-action (thinking on one's feet), and reflection-on-action (thinking after the fact why we acted as we did). True learning involves the detection and correction of error. For this to occur the student must engage in "double loop learning" where one questions long held governing variables and subjects them to scrutiny with the goal of possibly shifting the way strategies and consequences are framed (Argyris and Schön 1978, 2). Both argue that the common separations between what they call theory learning (school) and skill learning (work) are constructed at best (Argyris and Schön 1974, 12). Schön believes this unfortunate division can best be addressed with a "reflective practicum" (Schön 1987, 37).

Educational theorists today acknowledge the limitations of experiential learning: that not everyone learns well from experience and, in fact, not everything is best learned through experience. David Kolb proposes that for the learning cycle to be complete individuals must apply the cognitive processes of reflection to experience (Kolb 1984, 30-31). He suggests a four-stage sequential learning process: concrete experience, reflective observation, abstract conceptualization, and finally active experimentation (Kolb 1984, 40-42). When the student has had a specific life, class or field experience, in order to profit from it, he must reflect on the significance of it, seek to form generalizations or principles from the experience, and then test the theory or idea in new life situations. Thus, Kolb sees

learning as essentially knowledge gained through a cycle of experience, reflection, abstraction, and experimentation. Professor Tara Fenwick suggests that learning only occurs through experience "when there is reflective thought and internal processing of the experience by the learner, in a way that actively makes sense of the experience, that links the experience to previous learning, and that transforms the learners previous understanding in some way" (Fenwick 2003, 47). Arthur Holmes concludes that experience by itself is not education and can, in fact, be counterproductive particularly if the student is not undergirded by appropriate academic disciplines, "relapses into unreflective ways, or reflects without the scrutiny of a properly equipped mentor" (Holmes 1987, 97).

The importance of engagement with both mentors and peers-in-learning in vocational preparation is another dominant theme in experiential education. Prominent learning theorists Jean Lave and Étienne Wenger assert that "where the circulation of knowledge among peers and near peers is possible, it spreads exceedingly rapidly and effectively" (Lave and Wenger 1991, 93). A community of learning that is transparent, trusting, and mutually supportive reinforces the learning curve. Because of the solidarity they feel in their new on-site learning environment, student-peers are often able to hear things from one another which they may not from a field mentor. They can help one another to do deeper critical reflection on "best practices" and to profit from vocational case studies (Lave and Wenger 1991, 93).

Theological Field Education

Numerous researchers and leaders in Christian higher education have affirmed the vital importance of supervised field education for preparing well-rounded Christian

leaders and resolving the fragmentation that too often exists in theological education (Elliston 1989; Whitehead and Whitehead 1995; Beisswenger 1981 and 1996; Payne 2008; Hillman, 2008b; Atkinson, 2006 and 2009, etc.). Educators have long recognized that effectiveness in ministry requires both competency and character in future leaders. While skills can be developed through education and experience, experience teaches more thoroughly. And ministry opportunities are needed to both shape and reveal the character of a potential leader.

Walter Jackson lays out three worthy objectives of theological field education:

1. to encourage a maturing spirituality in each student;
2. to help students integrate educational and experiential fragments into a holistic and comprehensive understanding of the Christian faith;
3. to help students integrate spirituality with intellect in order to produce continued growth in ministry skill, theological learning, and overall competence in the practice of ministry. (Jackson 1995, 13)

Though some form of field education has been in place from the beginning of the church, theological field education at the seminary level did not surface as a subject of serious study until the twentieth century. In North American seminaries, field education largely followed the pattern set in secular higher education circles and, though seen as valuable, was initially viewed as a secondary component of theological education. It was not until a probing 1966 work by Charles Fielding, entitled *Education for Ministry*, that the final holdout seminary administrators were finally convinced of the need for "academically sound seminary-directed programs of field education in their degree requirements" (Jackson 1995, 7). Today field education has been fully integrated with other disciplines in the academic curriculum of theological education and as a result has now become a professional discipline. This has led to the creation of the Association for Theological Field Education (ATFE) and

in 1983 to its evangelical caucus, the Evangelical Association of Theological Field Education (EATFE).

More and more seminaries are demanding that students reinforce their classroom education with significant periods of time in experience-based learning situations. The ATS, in its 2002 report, states that 94.6 percent of all masters-level students have had some form of field education experience and that 82.9 percent of graduating masters-level seminarians, when surveyed, stated their experience was vital for their ministerial development (Lonsway 2002, 5-6). Today, the ATFE represents over one hundred theological institutions across the United States and Canada (Association for Theological Field Education website, accessed February 2011). Their website states:

Every accredited Association of Theological Schools (ATS) seminary or divinity school requires an experiential component that provides a place to practice ministry and a corresponding space to reflect on its practice. This nexus of integration is an intended consequence carefully nurtured by the field educator. Ministry experience, theological reflection, peer engagement, the classroom, consultation, and emulation of ministry professionals are some of the important tools available to us. (Association for Theological Field Education website, accessed February 2011)

As the discipline of theological field education continues to mature and advance it will no doubt continue to contribute to the integration of theory and practice.

Insights from a Survey of Theological Field Education Literature

A survey of the literature in the field of Christian experiential learning provides some helpful insights as we consider the design of a seminary based internship. The Whiteheads believe field education affords great opportunity for students to learn to integrate theology with the practice of ministry through the disciplined activity of theological

reflection which they describe as "the process of bringing to bear in the practical decisions of ministry the resources of the Christian faith" (Whitehead and Whitehead 1995, ix). They propose a helpful three-stage reflection model of (1) attending (information gathering), (2) asserting (analysis), and (3) pastoral response (action). These researchers stress that reflection on ministry should lead to accountable action steps and concrete follow-up plans (Whitehead and Whitehead 1995, 67-99). The Whiteheads further distinguish three basic field educational models operating in the seminary world, each with a different orientation as to goals and methodology: field education seen primarily as (1) "the application of theology in the practice of ministry," (2) as "the acquisition and development of ministerial skills," and (3) as "the locus of pastoral theology" (Whitehead and Whitehead 1975, 272-78). They believe it is crucial that theological institutions first clarify what their overall objective of field education is and then be sure the administration, faculty, and field educators are all working from the same model (Whitehead and Whitehead 1975, 269-78).

Baldwin and Maves suggest that each school of theology should tailor-make its own field education model based on school resources (both manpower and budgetary), specific student and institutional needs, and a focused consultation process with faculty and administration. "In this way the model becomes more than just seminary-specific but also student-specific" (Baldwin and Maves 1975, 265-67). This is confirmed by extensive recent research conducted by the Carnegie Foundation with ATS input and detailed in the noteworthy *Educating Clergy*. This study of professional theological education indicates that effective pedagogies of field education tend to be "locally constructed" and emphasize "reflection-in-action" leading to better "professional judgment" (Foster et al. 2006, 308-9).

Building on the Whiteheads' work, Walter Jackson stresses that theological field education is contextual learning that utilizes a *circular* process: "experiencing ministry, reporting the ministry event, reflecting on issues raised by the event, articulating the insights gained from reflection on the event, and [finally] planning new approaches to ministry" (Jackson 1995, 10). He reminds us that effective field education seeks to nurture student autonomy, helping them discover their "inabilities and weaknesses," and yet "thrives in an atmosphere of trust and hope" (Jackson 1995, 12).

Vicki Copp proposes that to prepare reflective practitioners it will take a healthy collaboration between churches and theological institutions (Copp 2009, 38-50). Neither can adequately prepare students for ministry vocations by themselves. Theological field educators must be fully committed to the concept of field education and "become experts in theological integration" (Copp 2009, 41). In order to move field education to the center of the curriculum and to allow it to reach its full potential, Copp recommends three key components: (1) adequate student preparation and orientation, (2) on-site supervisory excellence, and (3) full faculty support (Copp 2009, 42-49).

Researcher Sarah Drummond has done a helpful nine-month longitudinal study of how seminary students connect classroom learning with field educational experiences. She found that "many students began field education either underestimating the connection between their courses and ministry in the field or overestimating their ability to move between theory and practice" (Drummond 2009, 71). In light of this, she questions whether the common seminary model of students learning theory first (in the classroom for three years) and then experiencing ministry only afterward (in internships at the end of

coursework) is effective. "This finding affirms that field education programs that are concurrent not only help students to learn the arts of ministry with the help of theory but also actually help to enrich their theoretical learning" (Drummond 2009, 82). Drummond's proposal reminds us that there are several internship approaches and seminaries must determine which one will best suit both the student and its own field education objectives.

Recent studies have sought to move field education beyond the stress on formation of skills or craft to emphasize the cultivation of professional identity, judgment, and action. The goal is to help emerging professionals to do practical reasoning and to develop proficiency in making professional judgments over time. This happens best when knowledge and skill are adapted *while* engaging or addressing a given problem or situation. William Sullivan has suggested "a much tighter link among three apprenticeships" each essential and interdependent: the cognitive, skill, and professional identity apprenticeships (Sullivan 2005, 242). He describes a five-step model for formation of practical reasoning first proposed by Hubert and Stuart Dreyfus (1980). Students begin as *novices*, in the classroom soon become *advanced beginners*, but need practicums to advance to *competency*. A few will move into a fourth stage of *proficiency*, depending on their previous education and growing field experience. Fewer still reach the level of *expertise* where they can readily make appropriate professional judgments. Sullivan's five-stage model gives us a helpful grid and goal for a three or four year seminary curriculum. It reminds us that the final levels of professional judgment are developed only after "long training and practice," typically with much coaching and feedback along the way (Sullivan 2005, 247-49).

Nineteen field education administrators with EATFE have recently collaborated to produce a comprehensive resource from a thoroughly evangelical perspective: *Preparing for Ministry: A Practical Guide to Theological Field Education* (Hillman 2008a). George Hillman, the editor, remind field educators, "At the heart of theological education is the heart of the student. The heart of leadership is the leader's heart" (Hillman 2008b, 11). Thus field education must properly be seen as a vital part of the student's spiritual formation. "Being (spiritual transformation and character) always must precede doing (tasks and skills). ... Leadership development is about the whole person, not just the *how-to* of leadership" (Hillman 2008b, 11-12). The book's basic premise is that a "good internship and mentoring relationship can create healthy leaders of spiritual substance and character" (Hillman 2008b, 12).

In the first section of this guidebook four core purposes of field education are discussed in detail: (1) life vocation discernment, (2) ministry skill competency development, (3) theological reflection formation, and (4) cultural awareness enhancement (Hillman 2008b, 17-87). The final sections give much practical help for field administrators in the mechanics of setting up maximized internship experiences. For example, Katherine Kyte recommends guidelines for composing student-mentor *covenants*: they should have clear goals and term-specific, measurable learning objectives. Three types of educational objectives are recommended for interns: knowing, doing, and being (Kyte 2008, 127-38). William Torgesen recommends the use of carefully selected *ministry case studies* as tools to enhance theological reflection and ministry practice (Torgesen 2008, 157-72). Paul Petit shows field educators how to build healthy *community (small) groups* to help students grow

through a three-fold strategy of sitting, sharing, and evaluating (Petit 2008, 175-84). Thomas Fuller demonstrates how internships are enhanced through ongoing and varied *mentor-led evaluations* that are "critical, constructive and caring" (Fuller 2008, 187-207). *Preparing for Ministry* deals with other key issues as well which will prove helpful in the design of life-changing internships: working with technology and distance education; using natural talent inventories; and helping students maintain healthy marriages and family life during arduous internships (Hillman 2008b, 255-336).

A recent nationwide Lilly-funded experiment on transitioning pastors into ministry, detailed in an Alban Institute special report, suggests that a focused two-year post-seminary residency holds much promise for better pastoral formation (Wind and Wood 2008). The "TiM initiative" recommends a focused apprenticeship, a "community of practice" which is congregationally-based, pastor-mentored and peer-engaged (Wind and Wood 2008, 5, 17, 21). This collaborative multi-year study found:

Congregational and other ministry settings create the environment for a different kind of learning. ... These settings don't teach novice ministers how to "apply" what they learned in school. Rather, [they] evoke different "intelligences" and students engage in a different kind of intellectual work. It is intellectual work that deals with the kind of wisdom that accrues from practices, from skills that get better with repetition and reflection, from perceptions that are informed and enriched by coaching. These lessons are not learned in the classroom; in fact, they *can't* be learned in a classroom. (Wind and Wood 2008, 20)

Instead of the traditional nine to twelve month internship *during* seminary, this initiative involved "a full-time, sustained immersion in the practice of ministry *after* graduation from seminary" (Wind and Wood 2008, 21, emphasis added). A key finding of this TiM study was the importance of engagement with peers-in-learning. One can not only learn ministry

from veteran pastors but from other new pastors who are just ahead on the learning curve. In addition to the pastoral mentor and recently graduated peers, the involvement of the congregation in the residency was also found to be crucial. Each intern was given "a faith partner to pray and reflect with regularly," had a host family, and met monthly with a lay mentoring committee for honest feedback (Wind and Wood 2008, 32, 22).

Adult Learning Theory

Since this project focuses on interns who are normally young adult males, literature which concentrates on adult learning patterns and principles will be helpful. Because the literature on adult education and training is quite plentiful, only a brief survey is possible in this section.

Review of Adult Learning Insights

Malcolm Knowles, the father of adult education (or andragogy), has developed a theory of how adults learn in contrast to children (Knowles 1975, 1980, 1984, 1995). He has shown that adult learners often enter into an educational experience with a life-centered, task-centered, or problem-centered orientation. Real-life experiences create the challenges and questions that best motivate adult learners. They especially appreciate learning that respects and draws upon their wealth of previous knowledge and experiences. Adults tend to view learning as a life-long process and are more motivated when they perceive that the results will benefit them personally or raise their level of competence. They learn best when they see the relevance of the learning and that it is enabling progress toward their goals. Knowles' research indicates that adult learners thus desire to participate in setting

their own program of personal development. Adult "self-directed" learning is a process "in which individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes" (Knowles 1975, 18). Consequently, adult education needs to be more internally motivated, self-directed, self-monitored, and flexible (Knowles 1980, 43-45; 1984, 9-12). Thus, for Knowles, the instructor's main role in adult training is not primarily to transmit content but to facilitate and manage the learning experience, and to insure a comfortable and collaborative learning environment.

Though Knowles was at times too influenced by humanistic psychology (in his ideas of selfhood), and his sharp distinctions between andragogy and pedagogy are at times overstated and simplistic (see Brookfield 1986, 96-99; cf. Jarvis 1985; Tennant 1988), his principles still have enduring value in understanding adult educational patterns when applied in a balanced manner (Brookfield 1986, 121). Knowles's emphasis upon the unique qualities of adult learners--such as their self-directedness, readiness to learn, and life-centered orientation--are generally accepted as valuable insights.

Other adult educational theorists have built upon and modified the foundational work of Knowles. Brundage and MacKeracher have shown that adult learning is facilitated when (1) the learner's interpretation of his or her own experiences is accepted as valid and valuable, and (2) the individual learner can assess his or her own skills and strategies to discover inadequacies or limitations (Brundage and MacKeracher 1980, 99-115).

Robert Smith argues that adults often need encouragement to overcome the anxiety and ambivalence they bring into the learning situation (Smith 1990, 4).

Adult education expert Stephen Brookfield confirms that learning is further enhanced if it entails an active search for meaning in which new tasks are related to earlier activities and prior learning experiences (Brookfield 1986, 99). As an alternative to Knowles, Brookfield proposes six principles for effective adult learning: (1) voluntary learning participation; (2) mutual respect; (3) collaborative (mentor-assisted) facilitation; (4) praxis-centered; (5) critical reflection; and (6) resulting in the empowerment of the learner (Brookfield 1986, 9-11). He also has stressed the need for periodic mentor-led evaluation of the adult student's progress; helpful adult assessment is characterized by clarity, immediacy, regularity, accessibility, personalization, affirmation, and has a future orientation (Brookfield 1990, 139-41).

Adults engage in education out of varying motivations which must be recognized. Cyril Houle, in his ground-breaking early research on what motivates adult learners, was able to identify three major subgroups: (1) *goal-oriented* learners utilize learning opportunities to accomplish clear-cut objectives; (2) *activity-oriented* (social) learners take part because they enjoy human relationships; and (3) *learning-oriented* learners will seek knowledge for its own sake (Houle 1961, 15-25). Allen Tough has simplified Houle's motivational model, suggesting that adults learn because of increased self-esteem and personal satisfaction (Tough 1979, 47-49).

In current adult education circles, the drive is toward viewing learning as transformation (Mezirow 2000, 3-33). Adult learning theorists claim that individual,

transformational experiences are vital components to lifelong erudition. "Individuation," or the development of one's interiority, is now recognized as crucial (Cranton 2000, 188-89, 198). For truly transformative learning to occur, scholars are stressing the need for usage of personal story in the search for common ground (Aalsburg-Wiessner and Mezirow 2000, 337-38). Autobiographic awareness which utilizes careful self-assessment contributes to adult life-change and learning (Taylor 2000, 172-74). Andragogy proponents assert that self-reporting becomes a person's sense of spiritual self-identity and personal construction (Kiesling et al. 2006, 256). As adult learners write about their life struggles, they may be "more motivated ... in the learning process" (Williamson and Watson 2006, 40).

Synthesizing previous learning theories, Jane Vella has rejuvenated the adult education field with her recent Dialogue Education (DE) approach to learning design and facilitation. Her twelve principles of DE have popularized the discipline for this generation (Vella 2002, 4-27). Vella positions dialogue as the means to the end result of learning, rather than as an end in itself (Vella 2007, 217). She views learners as decision makers and subjects acting upon content instead of objects being acted upon to receive content (Vella 2002, 16). Learners are to be treated as beings worthy of respect. DE values inquiry, integrity, and commitment to equity. It stresses the importance of safety and belonging, welcoming both the learners' certainties and questions. Educational outcomes must be achievement-based (describing what learners will do with the content). Learning tasks are structured as open questions, inviting learners to interact with the content (Vella 2007, xix, 9-146).

Adult Education Principles in Christian Leadership Training Models

Learner-centered in-service education has increasingly been accepted as the best context for equipping Christian leaders. Ted Ward, greatly used of God in the early days of Theological Education by Extension (TEE), first proposed a simple training model that was easily grasped, the Split-Rail Fence Analogy (see figure 2).

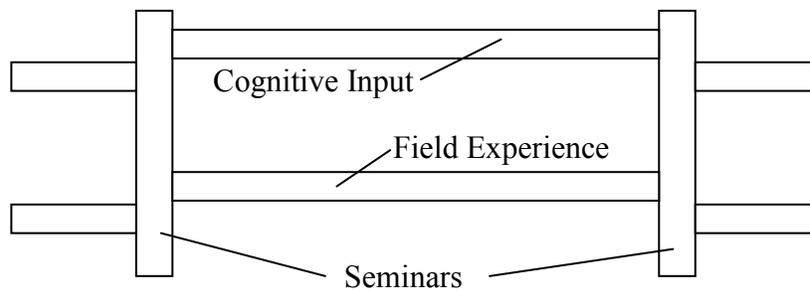


Figure 2. Split fence analogy (Adapted from Clinton 2006, 24)

The two fence rails represented cognitive input (information being learned mostly via self-study) and field experience (application to the student's ministry context). For Ward, the fence posts holding it all together were the TEE seminars where there was trainer-trainee interaction upon the inputs being learned and applied (Ward and Rowan 1972, 19-20; Ward n.d., 5). Ward and fellow researcher Rowan were among the first in Christian higher education to see the value of this type of non-formal leadership training.

Out of his doctoral research focused on adult learning and its application to the preparation of proficient North American church planters, Allen Thompson (1990, 1995) has developed a "competency-based learning model" which is based upon five training

assumptions (Thompson 1996, 142-45). First, "training by itself does not produce leaders" (Thompson 1996, 142). A sovereign God uses the totality of life-experiences to equip Christian leaders "including various modes of education: formal, non-formal, and informal" (Thompson 1996, 142). Second, leaders are formed through "creational developmentalism" (Thompson 1996, 143), a biblically-based holistic learning theory that conceives of growth and transformation in stages; learning is a lifelong journey where "God uses all of life's processes to develop Christlikeness" (Thompson 1996, 143). Third, in the formation of church planters, "learning principles apply universally and interculturally" (Thompson 1996, 143). Thompson advocates an experience-oriented "developmental view" of learning in contrast to the "acquisitional view" dominant in evangelical circles (Thompson 1996, 143). His summary comparison of these two views of learning is seen in figure 3.

The Developmental View	The Acquisitional View
Learning is a matter of growing Learning depends on experience Teaching is a matter of sharing ↓ Emphasis--being	Learning is a matter of grasping and gaining content/facts Learning depends on teaching Teaching is a matter of learning ↓ Emphasis----knowing

Figure 3. Comparison of learning views (Adapted from Thompson 1996, 143)

Fourth, objective standards and "norms defining Christian leadership are found in Scripture" (Thompson 1996, 144). Fifth, "church planter leadership training is primarily focused toward adults (persons who view themselves as responsible for their own lives)" (Thompson 1996, 144). The influence of Knowles upon Thompson's educational thinking is clearly seen in his focus upon facilitated learning instead of teaching, his concept of lifelong learning, and his

view of the educational purpose as producing *competent* people rather than merely transmitting knowledge (cf. Knowles 1980, 18-19).

Global Church Advancement trainer Steven Childers, building upon the work of Ward and Thompson, sees the journey to Christian leadership as analogous to traveling down railroad tracks with the two rails representing: (1) understanding God's truth, and (2) application of truth being learned to life and ministry (Childers 2006, 18). Both tracks are necessary to achieve balanced learning and for aspiring leaders to arrive at their final destination of Christ-likeness and ministry fruitfulness. Rail one would involve thorough biblical and theological instruction, often received in formal educational circles. Rail two would involve practical experience, often received in non-formal settings as emerging leaders "use their gifts by doing the practical work of Gospel ministry" (Childers 2006, 16). Yet, by themselves these two rails alone are insufficient. Childers views the two rails being held together and strengthened by the railroad cross ties. In the educational process, leaders-in-training must engage in ongoing dynamic reflection upon what they are learning in the classroom and from in-ministry experience. Childers's model has one final essential component, often overlooked. The stones forming the railroad bed (ballast) are the vital foundation upon which all the above structure must be built. Educators must also give careful attention to the character formation of emerging Christian leaders. The final result must be *transformation* of their heart (being). As emerging leaders are transformed in (1) biblical knowledge/understanding, (2) behaviors/skills, and (3) inclinations/affections, they will see the desired fruit of ministry effectiveness (Childers 2006, 14-18).

Childers' model of leadership development is noteworthy because it is holistic and emphasizes training *in* ministry not *for* ministry. It rightly sees that if any of these four components are missing in the design of training, leadership development will be out of balance. Childers' four essential training design components are seen in figure 4.

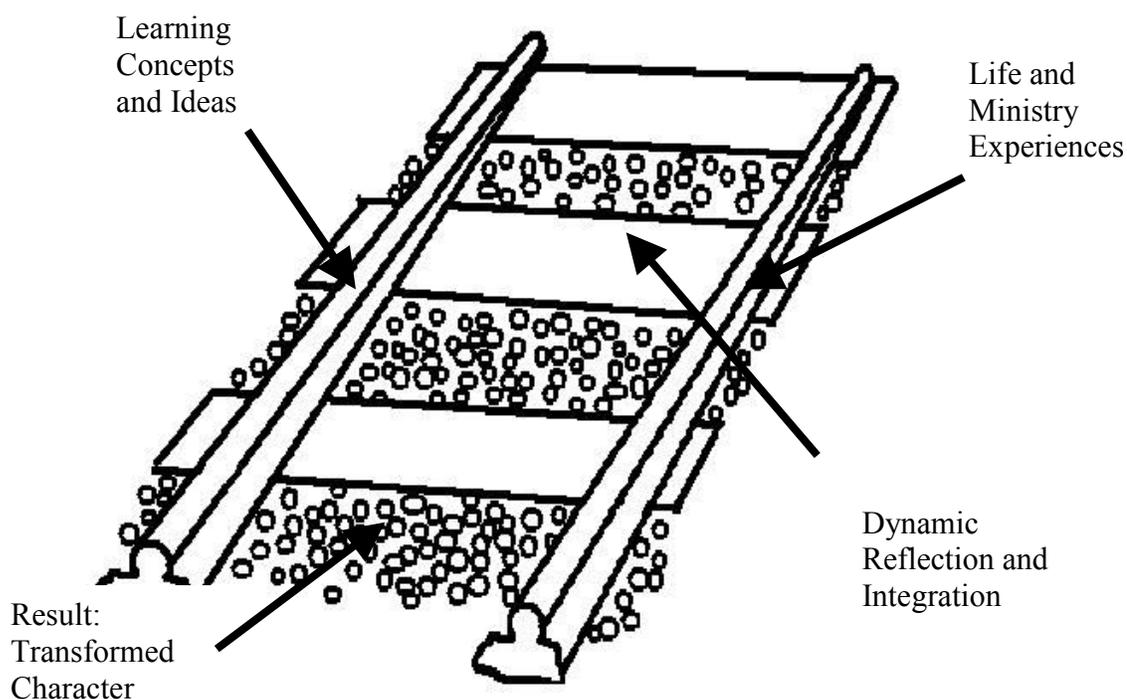


Figure 4. Leadership development analogy (Adapted from Childers 2006, 18)

Childers' four-component training model is an adaptation of Fred Holland's "Two-Track Analogy" postulated for TEE (Holland 1978, 86-110). It added spiritual formation to Ward's earlier split-rail fence analogy. Robert Clinton later expanded Holland's model by stressing: (1) *three* possible "formations" (the ballast)--spiritual, ministerial, or strategic (Clinton 2006, 26-31); and (2) *four* possible learning domains (the "inputs" or rail one)----cognitive,

affective, cognitive and/or experiential (Clinton 2006, 33) . Clinton also further stressed that there were *four* times when training input can actually be given: *a-service* (not related to actual ministry), *pre-service* (before full-time ministry, as in seminary), *in-service* (while in Christian ministry, whether full-time or not), and *interrupted in-service* (where trainees take off from ministry for an extended period to pursue more formal training) (Clinton 2006, 35-37). Significantly, it is in the later setting that leadership training is most effective.

Support for Mentor-Modeled Internships for Training Church Planters

While the literature on church planting internships is decidedly scarce, there is a growing body of relevant literature on educational mentoring. The research foundation for educational mentoring was actually laid early on by three notable developmental theorists who saw the value of mentoring relationships to help adult men and women in their passage through major life stages: Daniel Levinson (1978), Maggie Scarf (1980), and Gail Sheehy (2006). All three concluded that most people need mentors to discover full human development.

Mentoring for Professional Development

The value and success of a mentor-protégé relationship in the early stages of leadership and professional development has been well documented by Fournies (1978), Kram (1988), Richard Clark and Bruce Zinaman (1989), Witmore (1994), Zachary (2000), Eaton and Johnson (2001), Wright (2004), and Ibarra (2004). In almost every discipline, particularly for those going into business, education, and sports, the importance of mentoring and coaching has been recognized (Ogne and Roehl 2008, 71-78). In the workplace,

Caldwell and Carter contend that the more personalized and interactive mentor model has even replaced the supervisor model (Caldwell and Carter 1993, 1-8, 205-20).

Educational researcher Laurant Daloz (1986, 1990, 1999) was an early champion of the value of mentors in making the educational process genuinely transformational and meaningful for adult learners. Believing that mentoring was the key to providing an "education of care" (Daloz 1990, 5), he challenged mentors to wholeheartedly invest themselves in a caring relationship of trust while providing support, vision, and challenge to their protégés. Daloz argues, "Mentors provide a personal connection in an impersonal and [often] threatening world" (Daloz 1990, 206). Mentors must offer more than training in vocational skills; they must see themselves as companions and guides on the student's educational journey who can effect personal growth and change. They must ask, "Where are our students going, and who are we for them in the journey?" (Daloz 1990, 208-29).

Building on the work of Daloz, and grounding her work on adult learning principles, Lois Zachary calls for a "learning partnership" (Zachary 2000, 3) where the mentor is "less authority figure and more facilitator" (Zachary 2000, 3). She thus encourages the student-mentee to play a more active role in the learning process.

Instead of being mentor driven, with the mentor taking full responsibility for the mentee's learning, the mentee learns to share responsibility for the learning setting, priorities, learning, and resources and becomes increasingly self-directed. When the learner is not able to assume that degree of responsibility, the mentor nurtures and develops the mentee's capacity for self-direction (from dependence to independence to interdependence) over the course of the relationship. As the learning relationship evolves, the mentoring partners share the accountability and responsibility for achieving the mentee's learning goals. (Zachary 2000, 3)

In Zachary's learner-centered mentoring paradigm, the mentor's "sage on the stage" role is replaced by the "guide on the side" (Zachary 2003, 3).

Zachary argues convincingly that effective adult mentoring relationships begin with careful preparation of the mentor and then move toward preparation of the relationship. She believes a critical part of the mentor's tool kit is becoming familiar with the four predictable phases that all successful mentoring relationships pass through: preparing, negotiating, enabling, and coming to closure (Zachary 2000, 49-160). In the *preparing* phase ("tilling the soil"--Zachary 2000, 65), mentors first explore their own personal motivation, assess their mentoring skills, and needed areas of personal development. In the *negotiating* phase ("planting the seeds"--Zachary 2000, 93), the mentoring partners clarify expectations and roles, come to agreement on learning goals, and nail down details such as when and how to meet. The *enabling* or implementation phase is the longest and most challenging as the mentor is "nurturing growth" (Zachary 2000, 117) by maintaining a supportive and affirming learning climate. In *coming to closure* ("reaping the harvest"--Zachary 2000, 145), the most neglected of the four phases, the mentee's learning achievements are evaluated and celebrated so that there is a satisfactory ending or renegotiating of the relationship. Zachary's practical guidebook has numerous reflective exercises to help mentors in the professional world facilitate learning outcomes according to this four-stage process.

Educational mentoring by seasoned practitioners who have learned to communicate to others the wisdom they have learned over the years is widely recognized as vital for professional development. Robert Hargrove emphasizes that masterful mentoring coaches provide holistic "triple loop learning" (Hargrove 2003, 89-90) which impacts the

mentee's being, thinking, and behaving and is thus truly transformational (Hargrove 2003, 91). Schön believes *three* key players are essential for an effective vocational learning practicum: (1) a student who is learning by doing, (2) a mentor-coach with professional experience and ability to help the student reflect, and (3) student peers engaged in a similar learning-by-doing endeavor (Schön 1987, 1-355).

Lave and Wenger argue that when both mentor and mentee are situated in a "shared community of practice" (Lave and Wenger 1991, 95), there is a level of exposure and tacit, indirect learning not otherwise possible. They describe the range of informal, implicit learning available within the context of a professional internship:

What everyday life is like; how masters talk, walk, work, and generally conduct their lives ... and what learners need to learn to become full practitioners. It includes an increasing understanding of how, when, and about what old timers collaborate, collude, and collide and what they enjoy, dislike, respect, and admire. (Lave and Wenger 1991, 95)

As the protégé observes up close and over time the life and world of the mentor, he is able to see not only what expert practice looks like but what kind of a leader he or she must be. In the intensity of the relationship, the mentee may also encounter occasional conflict with his/her mentor but this can also become a constructive part of learning. Lave and Wenger argue: "Shared participation is the stage on which the old and new, the known and the unknown, the established and the hopeful, act out their differences and discover their commonalties" (Lave and Wenger 1991, 116).

Thus mentors have a crucial role to fill in education, particularly in professional formation. They pass on knowledge, skills and experience to the younger less-experienced student. Ibarra summarizes what the Harvard Business School sees as vital

career functions undertaken by vocational mentors: sponsorship, coaching, protection, challenge, and exposure/visibility (Ibarra 2004, 77). The *Mentoring Handbook* (1991), produced through a collaborative effort of the University of Massachusetts and a local school district, describes five similar mentor functions for an effective teaching apprenticeship: being a role model, a resource person, an observer/coach, a support person, and a liaison or sponsor (East Longmeadow School District and University of Massachusetts at Amherst School of education 1991, 13-22). Kathy Kram offers a taxonomy of the vocational mentor's "psychological functions" which include: role modeling, counseling, acceptance and confirmation, and friendship (Kram 1998, 22-39). Anderson and Shannon note four marks of effective educational mentoring: the mentoring process must be intentional (with well defined goals and expectations), nurturing (offering support, guidance, and direction), insightful (with resources wisely given), and supportive/ protective (Anderson and Shannon 1988, 38-42). All of these researchers are convinced that mentor-facilitated and practice-centered teaching and learning, situated not in the classroom but in the real world, opens up a whole new range of innovative learning possibilities for the student.

Not everyone can be an effective mentor. Donovan and Garnett posit that effectiveness will largely be determined by a mentor's ability to exhibit these seven qualities: (1) possession of significant vocational expertise, (2) excitement about sharing their expertise and skills, (3) peer trust and respect, (4) commitment to and passion about their field of endeavor, (5) ability to give wise counsel and solid advice related to the young protégé's chosen career, (6) willingness to challenge their mentoree to achieve greater performance, and (7) commitment to protect him or her from devastating criticism from others (Donovan

and Garnett 2001, 219). Effective mentors seek to be a sounding board or mirror for the student-in-training. Sharon Ting reminds mentors they are not there to "lecture, opine, or pontificate" (Ting 2006, 17). Rather, good mentors listen, ask, affirm, share, and empathize with their mentee in a timely manner (Ting 2006, 17-18). Ultimately, they allow the intern to set the agenda, actively collaborating in the process but making sure the agreed upon agenda is not lost during the mentoring relationship (Whitworth, Kimsey-House, and Sandahl 1998, 3-4).

Mentoring for Christian Leadership

In recent years within evangelical Protestantism there has been a rediscovery and resurgence of writing on the benefits of mentoring (see Engstrom 1989; Stanley and Clinton 1992; Hendricks 1995; Biehl 1996; Anderson and Reese 1999; Collins 2001; Wright 2004; Miller and Hall 2007, etc.). An abundance of Christian writers have demonstrated that spiritual formation, leadership and ministry competence are better caught from a mentor than taught in an institution. These writers have affirmed the biblical nature of mentoring and given many practical insights into setting up effective mentoring relationships.

One key to the development of biblical servant leadership is mentoring. Ted Engstrom describes mentoring as "the process of developing a man or woman to his or her maximum potential in Jesus Christ in every vocation" (Engstrom and Rohrer 1989, 4). He contends that successful leaders never reach their life and career goals without the assistance of a network of trusted counselors. Mentors are to be distinguished from disciplers in that they provide modeling, "close supervision on special projects" and "individualized help in many areas" (Engstrom and Rohrer 1989, 4-5). For Bob Biehl, a mentor is someone who

wants to help his protégé succeed in his major goals, reaching his God-given potential, and thus makes his life resources available to help that person move ahead. Biehl trains mentors to always be asking two key questions: "Where do you believe God wants you to go?" and "How can I help you get there?" (Biehl 1996, 19-27). For Kenneth Gangel, a mentor is a valuable friend, teacher or leader "who uses his or her experience to show others how best to walk life's path, to accomplish goals and meet life's challenges" (Gangel 1997, 257). Walter Wright believes that mentoring is all about life-long learning and so focuses more upon *who* one wants to be than *what* one wants to do. Thus good mentors "tend to ask questions that help us reflect on the link between character, leadership, and [corporate or ministry] culture" (Wright 2004, xi, xx, 10).

Respected leadership development consultants Paul Stanley and Robert Clinton (1992) have written perhaps the definitive work on Christian mentoring. They define mentoring as "a relational experience in which one person empowers another by sharing God-given resources" (Stanley and Clinton 1992, 33). Resources might include "wisdom, experiences, patterns, habits of obedience, and principles, as well as a host of other things" (Stanley and Clinton 1992, 33) such as career guidance, confidence, relationships, insights, stimulus to persevere, and even perspectives on life and ministry. These researchers believe that leaders who start and finish well are those who build a lifetime network of meaningful mentoring relationships. With their insightful "constellation model" (Stanley and Clinton 1992, 157-68), they urge aspiring leaders to intentionally pursue relationships in four dimensions. *Upward* mentoring under those "who have gone before and can show the way" (Stanley and Clinton 1992, 167) would provide direction, perspective, accountability, and

motivation. *Downward* mentoring of those coming up behind us seeks to develop the "capacity, commitment, and values" (Stanley and Clinton 1992, 164) of the next generation of Christian leaders; it has the mutual blessing of challenging our own thinking and complacency, renewing our convictions, and keeping us fresh. Finally, two types of horizontal mentoring relationship are also needed in the life of leaders. *Peer co-mentoring* with those who walk alongside of us on our career path, both inside and outside our own ministry or organization, can provide mutual encouragement and accountability (Stanley and Clinton 1992, 166-67).

Underlying the complexity of mentoring and the various roles mentors may fill in these four dimensions at various times, Clinton discusses eight roles or mentoring relationships: discipler-mentor, spiritual guide, coaching-mentor, counselor-mentor, teacher-mentor, sponsor-mentor, contemporary-model, and historical model (Stanley and Clinton 1992, 47-155). Of the eight, three mentoring roles or styles seem to stand out as most appropriate for ministry internships: the concept of coach, teacher, and role model. Clinton sees the *coaching-mentor* focusing more on skill development and encouragement to enable mentees to succeed in any specific task through an accountable relationship. The *teacher-mentor* would "imparts knowledge and understanding of a particular subject" (Stanley and Clinton 1992, 101). He views the *contemporary-model* as one demonstrating values, commitments, methodologies, and other leadership qualities in such a way as to inspire others to emulate them.

Clinton's study of six hundred life-histories of leaders discovered six characteristics of mentors God uses with impact to empower younger leaders:

- *discernment* to see potential in people,
- *tolerance* for putting up with mistakes, brashness, abrasiveness, and other undesirable character traits frequently seen in raw leadership potential,
- *flexibility* which is needed in order to allow young leaders room to try and fail and to do things differently,
- *patience*, which sees the big picture and is willing to wait while processes mellow and bring the young leader to a point of openness to learn,
- *vision* to see down the road and predict or suggest next steps appropriate for the young leader,
- *giftedness*, which includes natural abilities, acquired skills, and gift-mix (like the encouragement gifts of mercy, giving, exhortation, teaching, faith, word of wisdom), for relating to individuals so as to encourage and motivate. (Clinton 2006, 145, emphasis his)

Many of these characteristics can be developed in the life of an aspiring mentor.

Leadership development consultants often lay out a training process which incorporates the mentoring component. Forman, Jones, and Miller lay out a mentoring system for producing next generation church leaders, suggesting, "The process of mentoring champions consists of five phases: identification, imitation, instruction, involvement, and release" (Forman, Jones, and Miller 2004, 102). They believe effective mentors must act as talent scouts, be examples worth imitating, serve as teachers of their protégé, provide coaching in skills, and adopt a team approach which gladly releases maturing leaders for the harvest. These Dallas Theological Seminary grads strongly recommend a church-based internship for mentoring vocational Christian leaders (Forman, Jones, and Miller 2004, 102-12, 171-83).

In response to what they see as an increasingly post-modern world and post-Christian missional church setting, veteran pastoral coaches Steve Ogne and Tim Roehl call for a new paradigm in the equipping of Christian leaders. In *TransforMissional*

Coaching they call for a more holistic coaching-mentor model which better equips leaders in the emerging culture. They describe coach-mentoring as "an incarnational relationship between one leader and another that is intended to empower his or her life and ministry" (Ogne and Roehl 2008, 26) and develop God-given potential so one can "make a valuable contribution to the kingdom of God" (Ogne and Roehl 2008, 26). They argue that older coaching paradigms were "overly focused on performance or productivity" (Ogne and Roehl 2008, 29) and are thus resisted by today's young leaders "who highly value relationships, authenticity, and community" (Ogne and Roehl 2008, 29). What is required is a new coach-mentoring paradigm which focuses on "a leader who is personally transformed" by helping the leader "*clarify calling, cultivate character, create community, and connect with culture*" (Ogne and Roehl 2008, 29-30, emphasis theirs). Effective coach-mentors must touch on all four of these crucial and inter-related arenas over time but the key is always to ask, "Where is God working in this leader at this time?" (Ogne and Roehl 2008, 30). This author team believes that "neither seminary nor seminar" will adequately prepare "transformational church leaders" for the postmodern future (Ogne and Roehl 2008, 19). The best ministry equipping "will be just in time, on the job, on the Internet, in the church, and in the trenches" (Ogne and Roehl 2008, 19). For those mentoring church planters, there is much wisdom here.

Some Christian leadership development consultants seek to distinguish between the mentoring and coaching roles (Hull 2006, 214). Typically, coaching is described as focusing on skills and equipping while mentoring is seen as a more purposeful ongoing relationship which focuses on personal development and life transformation toward

the realization of leadership potential. Coaching normally describes what should occur between and after informal training in order to help emerging leaders apply what they have learned; a coach helps individuals or teams improve their skills and motivates them to reach their goals. Mentoring, on the other hand, is usually viewed as "closer and more intense" than coaching, with "more comprehensive objectives: not only building skills and sharing knowledge but also shaping character" (Ott and Wilson 2011, 360). While technically there is a necessary distinction and interaction between these two concepts, in this project dealing with the equipping of church planters, I am using the terms somewhat interchangeably. Effective field education for seminarians should deal with *both* "the development of competencies and the enhancement of character for the present and the future" (Parker 2009, 56). I agree with Ott and Wilson who believe that "whether the term *coach* or *mentor* is used is not as important as the intentionality with which a more experienced church planter offers personal assistance to a less experienced one" (Ott and Wilson 2011, 369, emphasis theirs).

Mentoring in Theological Education

Christian educators have long recognized the importance of seasoned ministry practitioners for the mentoring of men and women for successful vocational Christian ministry. Christian researchers have offered valuable insights on the essential role of mentor-coaches in religious higher education, often applying their discoveries to the growing discipline of field education (Hendrix 1994; English 1998; Tenelshof 1999; Fangmann 2001; O'Gorman, Talvacchia, and Smith. 2001). Their emphasis on *field-based* mentoring has been validated by research detailed in *Educating Clergy* (Foster et al. 2006, 296-325). As already noted, a key finding of the Alban Institute's TiM initiative was that committed,

congregationally-centered mentors were needed to enable new pastors to master ministry through the actual performance of ministry (Wind and Wood 2008).

Higher education leaders now acknowledge that both professional growth and personal spiritual formation happen best in caring relationships. Gordon Coulter has persuasively argued that contemporary seminaries must view mentor-modeled internships as the most effective way for students to be exposed to and prepare for real life church ministry experiences (Coulter 2003). Jane Carr observes that in caring mentoring relationships future pastors guided by an experienced minister more rapidly develop because "their learning is built on the experience of others" and exposes them to the ins and outs of ministry life (Carr 2005, 330). In *Experiencing Ministry Supervision*, Walter Jackson proposes that successful contextual learning relies on coaching supervisors who serve as models and have the "capacities, commitments, and integrated skills" (Jackson 1995, 11) vital to the student learning process. The coach-supervisor's "most important skills are the willingness and ability to nurture and challenge the student's personal progress toward deeper spirituality, and biblical and theological reflection on the reported ministry events" (Jackson 1995, 11).

Mentoring is now recognized as fulfilling vital roles in theological education. Leona English, building on the work of secular vocational mentors, has narrowed the functions of the educational mentor down to five primary roles: teacher, sponsor, encourager, counselor, and befriender (English 1998, 8-10). Regina Coll shows that educational mentoring is essential as an interpersonal partnership where the mentor "takes on the responsibility of cooperating with the student in the pursuit of ministerial skills, in the development of a ministerial identity, and in bringing book knowledge into dialogue with the

life of the community" (Coll 1992, 16). O'Gorman and his team found that the role of skilled supervisor-mentors in field education was vital for the fulfilling of educational objectives.

To this end, these mentors had to be able to: (1) "ask the right questions," (2) provide support, (3) offer "critique based on observation," and (4) "care about theological reflection, not just skill training" (O'Gorman, Talvacchia, and Smith 2001, 3-11). For Banks and Ledbetter, mentoring is crucial because it passes on a legacy of wisdom, knowledge, and experience to next generation leaders (Banks and Ledbetter 2004, 134).

In *Preparing for Ministry*, Asbury Seminary's Daryl Smith shows that mentors acting as on-site "field faculty" (Smith 2008a, 104) (Smith sees four essential roles: (1) as spiritual formation guides, (2) as theological reflection facilitators, (3) ministry role models, and (4) ministry skills coaches (Smith 2008a, 104-8). He urges mentors to help students set specific growth goals for their internship and recommends three types: personal growth goals, family relationship goals, and ministry goals (Smith 2008a, 108). Ministry mentors can provide assessment, resources, motivation, and accountability to those preparing for Christian vocations. Yet Smith reminds us that ultimately "mentoring is spiritual formation ... with a Jesus-kingdom purpose" (Smith 2008a, 118). Summarizing what mentoring experts Anderson and Reese (1999) have written, he lays out a set of essentials required of all biblically-based mentors: spiritual mentoring must be highly relational (with life-on-life sharing), autobiographical ("grounded in the stuff of life"--Smith 2008a, 118)), in partnership with the Holy Spirit, very purposeful, engaged in careful listening, highly adaptable (individualized and discerning of real needs), and seen as a priesthood privilege for every

believer. These essentials, he suggests, fit all models and occasions of truly Christian mentoring (Smith 2008a, 118-19).

In addition to spiritual formation, Judy Tenelshof believes seminaries need to work on *character* formation through "focusing networks" (Tenelshof 1999, 85) of student small groups led by a peer-mentor. She notes that at Talbot School of Theology this integrated approach has had life-changing impact on students. It is her conviction that a major concern of mentors should be with the "being part of all seminarians," so that their decisions grow naturally out of "who they are and who are becoming (Tenelshof 1999, 87).

Shane Parker, after a careful review of supervisory paradigms in recent field education literature, argues convincingly that the best mentoring structure for Christian higher educational institutions to adopt is an integrative one which emphasize "elements of both mentoring and coaching in [active on-site] supervision" (Parker 2009, 61). This more transformational teaching approach would stress the passing on of knowledge, wisdom, and experience to students in their internship while also focusing on character, relationship, and competency development. Field educators must "drive" the internship experience "past just the 'how-tos,' to [help students] think holistically about who they are and are becoming" (Parker 2009, 61). For this to happen, "supervisor-mentor-coaches should engage students in supportive, dialogue-assisted, theological reflection as a primary guiding-teaching process" (Parker 2009, 61). It is also imperative that institutions "clearly define mentoring functions and expectations for the supervisors, if they are desirable" (Parker 2009, 61). Parker's supervisor-mentor-coach paradigm is built upon the earlier work of religious educators Lela

Hendrix (1994) and O'Gorman, Talvacchia, and Smith (2001); these all emphasize active, caring field supervision *as* mentoring.

To Joseph Umidi, the supervisor-mentor-coach demonstrating excellence will engage in "convergence thinking" (Umidi 2005, 145) where all the mentor's past and present life/ministry experiences will be woven together into a consistent, theologically informed whole and thus inform all decision-making. This God-centered perspective will be passed on to mentees enabling them to also do sound and careful theological reflection (Umidi 2005, 145-47).

For theological students to profit from educational mentoring, it is vital they meet regularly with their assigned on-site supervisor-mentor. Harley Atkinson, in *Preparing for Ministry*, believes, "Such a relationship demands mutual reflection, evaluation, stimulation, encouragement, [correction], guidance, and prayer, all of which can be greatly amplified during a weekly encounter" (Atkinson 2008, 139, 148). He gives ten suggestions for helping these meetings be more productive; the mentor must seek to (1) be candidly objective, (2) give honest feedback, (3) be an exemplary model, (4) be fully committed to the relationship, (5) be transparent and authentic, (6) be a teacher where necessary, (7) believe in the mentee, (8) be able to see the student's future, (9) be a model for student emulation, and (10) be a constant learner himself (Atkinson 2008, 141-43).

Another crucial component to the personal and professional development of the student is regular assessment of his or her progress. Atkinson believes regular times of evaluation serve at least four purposes:

First, evaluation serves as an indicator as to where the student might need assistance or special help. Second, evaluation at a predetermined point in the

process aids the student in seeing how far he or she has progressed since the onset of the field education experience. Third, evaluation might serve as an indicator to determine whether the student is ready to move on to another level or different responsibility. Fourth, evaluation might help the mentor report to the academic institution how well the student is doing. (Atkinson 2008, 146)

Two types of student evaluation are helpful: summative and formative. *Summative* evaluation occurs at the end of the internship, "summarizes what the student has learned or accomplished" (Atkinson 2008, 146) and is shared with the academic institution for determining the student's final grade. *Formative* evaluation, on the other hand, occurs during the internship experience, gives the students "feedback about his or her progress and growth" and is shared only with the student (Atkinson 2008, 147).

Atkinson believes another key ingredient of the weekly meeting with the student's supervisor-mentor is focused discussion of "ministry-related topics" (Atkinson 2008, 148). He gives a helpful list of proposed topics for pastoral students. Since the skill-sets and issues in church planting are similar but different, this list would need to be modified for planters-in-training. Atkinson recommends the mentor go over a list of possible topics with the student "in the initial session and determine which will be addressed over the course of the field education" (Atkinson 2008, 148). Finally, as a part of Atkinson's discussion of "essentials for an effective supervisory meeting" (a prepared agenda, neutral meeting place, etc.--Atkinson 2008, 148-52), he recommends three communication skills which effective mentors should develop: attending (attentive listening), asking good questions, and responding appropriately, both verbally and nonverbally (Atkinson 2008, 148-54).

For field mentors to fulfill all these expectations on behalf of seminaries, it is obvious they need thorough training, both initial and ongoing. Smith recommends a one-day on-campus equipping event or weekend retreat to provide "the basic tools of mentoring while building a relationship between the mentor and the institution" (Smith 2008b, 341). The goal is to enable mentors to "move from a supervision perspective to a pouring-their-lives-into-another-person perspective" (Smith 2008b, 341). To equip mentors to "leave a legacy" (Smith 2008b, 339), Smith suggests these sessions start with a focus on spiritual formation to ensure all mentors "experience the same ongoing transformation in their lives that we are expecting them to guide in the lives of our students" (Smith 2008b, 342). Training sessions should then "focus on mission, not supervision" (Smith 2008b, 342), and clarify institutional expectations, raising the bar high for both institutional and mentor excellence. To help recruit quality mentors and to find out who they really are, Smith recommends using a "mentor profile" questionnaire (Smith 2008b, 344). Schools should carefully check for the required ministry skills and experience, for a teachable spirit, and urge mentors to ensure confidentiality with the students. For ongoing equipping and encouragement of mentors, Smith suggests using "Web sites, newsletters, videos, and Internet [resource links]" (Smith 2008b, 348). Transferring training materials and taped sessions onto DVD may help equip distance mentors who cannot make it to the recommended training on campus. Finally, Smith includes a sample mentor training schedule and checklist which would prove helpful to other seminaries (Smith 2008b, 349-53). To help evangelical theological students prepare for a great internship experience, George Hillman has prepared a helpful manual. *Ministry Greenhouse* (2008a) helps

seminarians explore the meaning of vocational call, understand why internships are valuable for their development, and identify the ingredients of healthy internship.

The Need for Church Planting Mentors

Inexperienced church planters often fail if they have not received prior in-service training. Field observation indicates that many young church planters struggle if there is not someone to provide coach-mentoring, someone who has *been there, done that* to walk beside them, particularly in the first few years of the new plant. Evangelical Free Church mission leaders Craig Ott and Gene Wilson are convinced that mentoring is a "significant factor" in the training and equipping of effective church planters (Ott and Wilson 2011, 368). They summarize the importance of mentoring:

Mentoring is closer and more intense than modeling or coaching. It also has more comprehensive objectives: not only building skills and sharing knowledge but also shaping character. ... Church-planting mentors listen to mentees, pray for them, model faithful life and ministry, set the pace, hold them accountable, and give them constructive feedback. Mentoring offers the greatest potential for character development. (Ott and Wilson 2011, 360)

They believe mentoring is vital not only in the initial training of planters but for their ongoing assistance and encouragement (Ott and Wilson 2011, 368). After over fifty years of international church planting and training experience, these veteran mission leaders are convinced that coaching and mentoring make a difference.

The Alliance for Saturation Church Planting, a coalition of dozens of experienced mission agencies which has successfully trained nationals as lay church planters to launch hundreds of new congregations in Eastern and Central Europe, understands the priority of mentoring. Recognizing that mentoring was among the "top three" (Martin 1998,

15) strategic issues facing their missionaries and co-workers, the Alliance has prepared a reproducible manual, *Mentoring Guidelines for Church Planters*, which has enabled the Alliance to provide contextualized mentor training (Martin 1998). Because Eastern European culture is "more communal and corporate" (Martin 1998, 44) than western culture, the manual proposes utilizing a group mentoring approach where a "master-mentor" meets with a number of area church planters in a "New Church Incubator" program, using a "VHS model" (vision, huddle, skill) and some peer mentoring (Martin 1998, 44-45).

George Patterson and Richard Scoggins, veteran trainers of national pastors and church planters in overseas settings, set forth a simple training system which they believe is based upon the way Jesus trained His disciples and Paul his teammates. They write, "Missionary trainers [must] prepare to mentor workers in a way that will transfer to fields where institutional methods are impractical" (Patterson and Scoggins 2002, 143). Emerging national leaders "get practice with non-formal training methods by being mentored or cooperating with experienced mentors in the training of others" (Patterson and Scoggins 2002, 143). Their easily transferable mentoring and training approach has resulted in the multiplication of new churches which in turn are quickly able to reproduce themselves. It closely parallels the indigenous training system proposed seventy-five years earlier by Roland Allen (1962b).

Because church planting is one of the more difficult and challenging vocations one can choose, church developers who succeed need a mentor to guide them along the way. Keith Cowart, himself a veteran church-planter-turned-mentor, studied the success and failure records of planters and discovered only those planters with a coach-mentor walking

beside them were able to launch a new church successfully. Success was defined by the health of the planter and his new church as well as by the plant's ability to reproduce (Coward 2002, 132-58). Ralph Moore, a leader in the Hope Chapel church planting movement, which has planted hundreds of growing churches in the United States, Japan, and the South Pacific, will not send a planter out without the support and guidance of a parenting congregation. The ongoing care provided includes continuous mentoring by the senior pastor or staff team from the parent church. Moore states: "Regular meetings or phone conversations with the mentor are vital to building confidence in the heart of the church planter" (Moore 2002, 53-55).

Fast-growing denominations that are aggressively planting new churches utilize coach-mentoring. Ogne and Roehl cite a research study done by the Four Square denomination focusing on church planting effectiveness and variables such as coaching (their term for *mentors*).

The 2004 study showed that two-thirds of church planters had the benefit of a coach as part of their church planting experience. Of those who were coached, 77 percent reported that coaching had "some" to "very significant" impact on their personal effectiveness and productivity, with 54 percent reporting coaching had "significant" or "very significant" influence.

Of the 425 churches planted between 2001 and 2003, 90 percent of Four Square churches were successful. Of those that failed, 60 percent of the plants did not have planters who received coaching in their efforts. (Ogne and Roehl 2008, 80)

The Association of Vineyard Churches, at its heart a church planting movement, has gathered together the best mentor-coaching practices from their circles and published them under the title *Coaching Church Planters* (2001). This how-to manual is based on the assumption that the best equipping is "along the way" and "just in time" training (Nicholson and Bailey 2001,

20). This movement has learned that "people learn best when their experience is just slightly ahead of their training" (Nicholson and Bailey 2001, 21). The manual also relies extensively on principles gleaned from Whitmore's classic text, *Coaching for Performance* (1994).

Recent North American research seems to indicate that coaching church planters leads to enhanced church growth. Ed Stetzer, after a nationwide study of more than six hundred Southern Baptist church planters, found that planters who met regularly with a mentor or supervisor showed increases in church attendance compared with those who did not utilize a mentor. The study also showed that more frequent mentoring meetings made a difference. In fact, those who met weekly with a coach-mentor, "perhaps because they took seriously the process of learning from others, led churches that were almost twice the size of those that had no mentor" (Stetzer 2006, 102-4; cf. Stetzer 2003b, 21). Yet, another study by Stephen Gray of over one hundred General Baptist planters failed to show that coaching was a significant factor when rapidly growing church plants were compared to struggling ones (Gray 2007, 146). Thus "the empirical evidence is somewhat mixed" (Ott and Wilson 2011, 368). Stetzer and Bird, in their more recent ground-breaking book *Viral Churches*, summarize, "The increased success rate of church plants in the last decade is directly correlated to the advent of assessment, training, and coaching incorporated into national and regional strategies" (Stetzer and Bird 2010, 83). Citing a 2007 "State of Church Planting USA" report done by Leadership Network, they contend that those involved in these "church planting systems ... reach more unchurched people and grow more rapidly than those who are not" (Stetzer and Bird 2010, 83).

Redeemer Presbyterian Church in New York City, one of the most effective center city church plants in the nation, has helped parent dozens of daughter churches in the New York City metro area. Their Redeemer City to City center has helped to train hundreds of planters from numerous evangelical denominations. Believing strongly in the importance of skilled mentoring, they have published their own manual, *Coaching Urban Church Planters*, to give practical guidelines to coach-mentors. The manual proposes that coaches actually fulfill six essential roles in the life-journey of effective urban planters, three primary and three secondary. The coach, trainer, and supervisor are the primary roles and assist the planter in skill and professional development. The mentor, counselor, and encourager are secondary roles and focus on personal development (Thompson 2005, 42-45). For purposes of this project, on-site mentors selected to work with our seminarians aspiring to be future church planters will primarily combine two of these six roles recommended by Redeemer: working as *trainer-mentors*. In the Redeemer system, the *trainer*, "shows the way and instructs" (Thompson 2005, 42, 42) focusing on customized learning of basic skills and specific content the planter may need at various points in the planting process. *Mentors* focus on the spiritual vitality and growth of the planter as they "go before, model, and pour in" (Thompson 2005, 42, 44).

Church Planter Competencies

What basic qualities need to be found and cultivated in church planters? For those seeking to evaluate whether someone is a good candidate for a church planting internship, this is an important issue. Generally speaking, interns will need knowledge, character, skills, and attitudes to be effective North American church planters. Seminarians

need to understand their *divine design* which involves such things as spiritual gifts, passions, and temperaments. Fortunately, over the past twenty-five years a fair amount of research has been done in the realm of needed planter competencies (Graham 1987; Ridley 1988; Thompson 1995 and 2007; Wood 2006a; Hertzberg 2008). Rather than reinvent the wheel, my project will assume certain generally accepted competencies and wrestle instead with the question of how these are best cultivated in prospective church planters.

Most evangelical groups doing successful church planting in North America today seem to rely heavily on the early research of Charles Ridley for their assessment of potential new church developers. Ridley's study of North American church planters among thirteen Protestant denominations in the 1980s discovered thirteen "critical" behavioral characteristics found among most successful church planters (Ridley 1988, 7-11). These essential qualities are included in Ridley's "Church Planter Performance Profile" (CPPP). Many North American church planting agencies and networks today have developed their assessment tools for identifying lead church planters based on Ridley's foundational work. The potential problem with over-reliance upon Ridley's study is that he has never released his research methodology and allowed others to carefully scrutinize his process and conclusions. The fact that planters studied were primarily Anglo North American males, may also limit the study. For a fair critique and a solid overview of Ridley's research process and conclusions, see Shepherd (2003) and Hertzberg (2008).

For his doctoral research, Allen Thompson surveyed and interviewed North American church planters and assessment center leaders. In his earlier work, he identified twenty-one key competencies which were vital qualities for lead church planters. All were

tested in the Presbyterian Church of America's assessment center. The "Church Planter Profile" (CPP) which emerged included eight "personal" (or spiritual life) qualities, six "professional" (or church planting) skills, and seven interpersonal abilities (Thompson 1995, 126). Significantly, in Thompson's research the qualities most often mentioned as critical to successful church planting were the spiritual ones. Thompson's second doctoral research project (2007) sought to update the emerging church planter profile with the intent of adding or changing necessary competencies for successful twenty-first century planting in North America. In this more recent study, Thompson was able to identify thirty-five competencies. This newer "Church Leadership Inventory" (CLI) groups the needed qualities under ten dimensions (Thompson 2007, 38-39). The full list of leadership characteristics is found in appendix 2. Thompson's updated study reveals that today's church planters "need a broader set of competencies than did their peers in the recent past" (Hertzberg 2008, 56). Thompson's CLI has been used to develop an interactive, "360 degree" (Thompson n.d., accessed May 2013) web-based assessment instrument, focusing on both the character and behavior of prospective planters.

A recent comprehensive research study focuses on vital characteristics of new church developers (NCDs). H. Stanley Wood (2006a) and his team did a huge project surveying more than seven hundred NCDs within seven mainline denominations over the last twenty years. They then followed up with those church planters deemed most "effective" and "extraordinary" (Wood 2006b, 32). Wood found eight key traits, particularly vital for those involved in the first seven years of a church start-up (Wood 2006b, 34-65). Not everyone in the academic world has fully accepted the research conclusions of Thompson and Wood

primarily because their projects were based upon self-reported evaluations of church planters and perceptions of assessors, and not from objective data gathered independently of the subjects. Yet their expanded planter competency profiles have been generally followed. Wood points out that many essential profile traits (qualities like charisma and passion) are more caught than taught in the classroom. A comparison chart of essential church planting competencies as identified by the above three researchers is found in appendix 2. Doctoral research projects identifying similar competency profiles for North American church planters have been completed by Wolfe (1993), Fulks (1994), Bird (1997), Powell (2000), McMullen (2003), and Gray (2007). (For other planter competency profiles based upon on-the-field observation but not on original research, see Stetzer 2006, 81-88; Malphurs 2004, 84-95; Ott and Wilson 2011, 307-12, 329-43.)

Having a clearly articulated competency-based profile for church planters is essential for seminaries developing an effective church-based, mentor-led internship program. The value of early screening and competency assessment is assumed among all reputable church planting agencies and networks today. "Evidence is mounting that church planters who were positively assessed have a greater likelihood of success and tend to plant larger churches than those who were not assessed" (Ott and Wilson 2011, 362).

*Current Best Practices in Church Planter
Training and Mentoring*

A growing number of North American churches with a passion to multiply new churches are seeing the necessity and benefit of providing in-house hands-on training for prospective church planters. Studies indicate that planters who have gone through an

intentional training process before launching their new churches have greater potential for their plants to endure, reach the unchurched, and grow more rapidly (Stetzer 2003a; 2010, 83-84; Gray 2007).

Glenn Smith (2007) has identified four training approaches being used by cutting-edge congregations as they seek to equip effective church planters and multiply new churches. One of the more popular approaches today is for prospective church planters to go through an intensive "boot camp" (Smith 2007, 2) that normally lasts two to five days. These regional training gatherings are of two types: (1) the facilitative model for guided self-discovery of church planting principles; and (2) the more content-driven boot camp, designed for those who "desire more information and knowledge before engaging in the intensive reflection and coaching process" (Smith 2007, 2). In the church sponsored *training class* approach, learning is spread out usually over several months, in order to give student planters more time to assimilate, integrate and apply the concepts being learned. "Content can be presented in a modular and sequential manner which can enhance adult learning. Opportunities to debrief allow reinforcement and deeper understanding" (Smith 2007, 5).

In a third approach, the *church-based internship*, unpaid trainees are onsite full-time so that they can experience the parenting church culture in addition to receiving practical, on-the-job training. Sometimes these churches join with academic institutions to offer these intern programs while other churches simply recruit home-grown leaders to be interned. Students are able to wed theory and practice in the laboratory of the local congregation, often receiving personalized mentoring (Smith 2007, 5).

A fourth and similar approach is the *church-based residency* where the trainee is fully-salaried and immersed full-time in the life and culture of a parenting church, treated more as a member of the parenting church's professional staff. Church planting residencies may give prospective church planters the best opportunity to fully prepare for their planting adventure. With individualized mentoring, they give young leaders an extended time to explore, read, research, and develop their leadership and planting skills (Smith 2007, 5-9). They make planter residents and mentors co-participants in a community of shared practice.

In summary, these four church-based training approaches demonstrate great flexibility in non-formal and informal training methodology. They use a variety of training curricula. The best practices, strengths, and limitations of these four approaches are summarized in appendix 2. For the design of an internship for seminarians, this project will seek to utilize the best features of the residency and internship models, asking host churches to fully fund, if possible, their interning seminarian so that he can be full-time.

Summary of Lessons and Insights

What key principles can we glean from this extensive literature review that can be incorporated into the design of a seminary-led church planting training internship? What best training and learning practices can we learn for the equipping of seminarians to be effective church planters? In this final section I will draw together and discuss twelve summary principles essential for the leadership development of future church planters.

First, *hands-on experiential learning is vital*. God normally develops church planting leaders as they are planting and leading. Thus training must be *in* ministry not just *for* ministry. Trainees must be immersed full-time in practical in-ministry learning to

actually catch the vision, passion, and competencies needed for successful church planting. Immersion, for our purposes, occurs when students are situated in the daily responsibilities and rhythms of the life of a recently birthed congregation alongside of a seasoned planter. The affirmation of God's call, testing of a prospective planter's giftedness, and ongoing development of an emerging leader's skill-sets all occur best in the context of real-life ministry. Practical engagement in ministry quickly sifts out those not wired for, or committed to, the rigors of church planting and development. In the incubator of a healthy church, interns can be coached, evaluated, encouraged, and develop plans for their own future church planting ministry.

Second, *utilizing adult learning principles is critical*. The better church-based planter training programs understand that training is not simply delivering content and more information, but is more about integrating learning to all of life. It is not as much future-oriented as present-focused. Because adults appreciate learning through experience-based approaches, alert mentors should include ministry observation, case studies, discussion, simulation, self-discovery exercises, and field experiences where trainees can apply concepts being learned. Because adults generally prefer self-directed learning, on-site mentors should help seminary interns design their own learning and growth goals, providing "the resources, ideas, and feedback necessary for a sense of progress" (Stanley and Clinton 1992, 231). Clinton points out that while andragogical principles are best used when *self-directed* study is appropriate, pedagogical principles may be used when *teacher-directed* study is more appropriate (Clinton 2006, 61, emphasis added). Realistically principles from both andragogy and pedagogy must be used in most adult leadership training settings. This

will certainly be true in mentor-led internships where seminarians may not come with much ministry experience and so will need active mentor-initiated input. Clinton offers a basic guideline for training design: "Whenever pedagogical assumptions are realistic, use pedagogical strategies, *regardless of the age of the learner*; when andragogical assumptions are appropriate use them--again regardless of the age of the learner" (Clinton 2006, 61, emphasis added). Because self-diagnosed need for learning produces much greater motivation to learn than pre-existing curriculum, seminarians should be expected and encouraged to be involved in the diagnosing, planning, implementing, and final evaluating of their internship ministry projects. Because most adults are goal-oriented and see learning as a life-long process, wise mentors will help interns see the connection between the skills and concepts they are mastering today and what they desire to be tomorrow. Wise mentors will recognize that adult mentees are more ready to learn when they have a perceived need and their questions arise out of real-life situations and challenges (Stanley and Clinton 1992, 231-32).

Third, *on-site mentoring is crucial*. The mentoring of church planting pastors by seasoned and skilled church planters is an important dynamic in the formation of novice planters. For learning to be maximized, trainer mentors must be involved at every level. Situating both mentor and mentee in a shared community of practice allows much indirect, informal, and tacit learning to occur. In a well-mentored internship, seminarians will observe up close and over time the life and world of the church planter. Trainer mentors are normally better suited than seminary faculty to assist trainees in the development of spiritual disciplines, character, and ministry skills. Mature on-site mentor-coaches can have a

powerful impact on young leaders as they model personal godliness and ministry fruitfulness. Their faith, vision, and obedience to God can profoundly challenge trainees. In addition to on-the-job training, the mentoring relationship can provide accountability, ongoing feedback, and encouragement that may last for years to come.

From the various mentoring roles reviewed in this chapter, this researcher believes that the *supervising mentor-trainer model* would best accomplish the seminary's training objectives. Being a coach-facilitator who simply comes alongside and asks appropriate questions that clarify where the trainee desires to go next is an approach more appropriate for well-trained church planters once they have launched their church plant. Those preparing seminarians to be future church planters must be more actively involved as supervisory trainer mentors who can go before, show the way, and pour into the younger still-developing trainee. Seminary recruited mentors must be trained to focus their attention on both the long-term personal and professional development of emerging planter-leaders. In short, seminary internships must be mentor-led not just mentor-facilitated. Some see this as the key difference between coaching and mentoring. The coach *draws out* the person's own experiences, knowledge, abilities, and resources. The mentor shows the younger trainee the ropes and gives wise counsel gained from his life experience. A mentor is more a senior individual who *imparts* what God has given (wisdom, opportunities, and counsel) to a more junior person. Mentors tend to do more teaching, letting the mentee draw from and learn from the mentor's life experience (see Stolfus 2005, 10). The more activist mentoring paradigm we are proposing to be practiced in conjunction with learner-centered adult training principles is summarized in appendix 2.

Fourth, *up-front assessment is valuable*. Seminarians will need a thorough assessment of their present church planting knowledge, personal character, and ministry skill competencies before they begin their internship. Based on our review of competency profiles and best assessment practices above, the process should include both a self-evaluation and a thorough behavioral interview led by the seminary's church planting director.

Self-assessment today normally involves some sort of online pre-screening using several evaluation instruments such as: a planter competency assessment, a spiritual gifts inventory, a natural talent inventory (Clifton Strengths Finder, etc.), a personality/temperament profile (DiSC, Meyers-Briggs, etc.), a leadership profile, a team profile, and/or conflict management profile. This is followed by a brief interview. Using tried-and-proven assessment tools allows interns to benchmark themselves against the emerging profile of successful church planters in order to see blind spots and the *gaps* in their training thus far. The benefits of such a twofold assessment are many. It would enable interns to work with their mentor to develop their learning contract, planning projects, and assignments which could enhance their abilities and correct known weaknesses. Assessment can help seminarians identify where they best "fit" (Stetzer and Bird 2010, 97) on a church planting team and effort. The evaluation process and actual internship itself may enable some seminarians to see that they are not "wired" (called and gifted) to be a lead planter, thus averting a "potential disaster" (Stetzer and Bird 2010, 97). Assessment enables us to recognize and celebrate what God has already done in the intern's life and then to envision what else needs to be done during this capstone training experience to further shape and prepare the seminarian. In short, early

screening and formal assessment will help not only interns but seminary and on-site church leaders evaluate each seminarian's aptitude and readiness for planting.

Fifth, *character and commitment is more important than curriculum*. In the training and preparation of emerging leaders, whether church starters or pastors, the focus must be on what the NT stresses, the primacy of personal character (1 Tim 3:1-7; Titus 1:5-9; 1 Cor 8:1-3; 1 Corinthians 13; Eph 5:8-10; Phil 1:9-10; Heb 5:11-13). This does "not mean that Christian character (being) can or should somehow be developed apart from growth in theology (knowing) and ministry practice (doing)" (Childers 2006, 7). For church planting leaders to be true theologians and fruitful practitioners, they must be godly people. Though curriculum and knowledge content (both of the Bible and of church planting principles) are important, they are mostly assumed at this point in the seminarian's training regime. By the time seminarians enter their internship they should have an understanding of basic theology and orthodoxy (knowing) and must now be refocusing on learning to do ministry proficiently (orthopraxis) in the context of their ongoing personal and ministry development. Ultimately, if theology is not being applied to life and ministry in an edifying way, it is worthless. Since successful church planting is dependent on right leadership (the man) more than mere knowledge of church planting (the mechanics), seminaries and those involved in the recruitment and training process should be searching for those with a clear calling, godliness, and giftedness from the Lord of harvest. Those with a passion from God for the mission will always be the best candidates to be equipped! Those who have demonstrated prior fruitfulness and commitment will be the best interns.

Sixth, *individualized learning is best*. The personal background and prior ministry experience of each seminarian will vary widely. Some of the out-going interns will have a high degree of personal, spiritual, and theological maturity, while others will not. Each emerging leader will be unique and therefore is best equipped for a church planting ministry by a training process that can be as personalized as reasonably possible. This is the benefit of sending out one seminarian per host church and having a personal on-site mentor for every intern. Future church planters must be aided to take the next step from where they are; mentors can help them identify the *just in time* training need. When learning is thus made personal as well as incremental, the result should be a more motivated learner.

Seventh, *restoring the local church to the front-lines of leadership training is mandatory*. The Lord of harvest normally develops leaders in community, more particularly in the community of a church. As seen in chapter 2, the pattern of the early church was for mature leaders to mentor and multiply young leaders in the context of the local church. Seminaries cannot do the job alone. In order to start and lead a healthy congregation, church planting leaders must know their ecclesiology well and have experienced a vibrant New Testament church. Not all seminarians will have come from a biblically balanced church background. Thus, emerging leaders should be a vital part of an authentic learning and growing community where biblical standards govern all relationships and they are able to see visionary, biblically-qualified leaders modeling the leading of ministry well. To be able to start a disciple-making church made up of reproducing Christ-followers, seminarians need to be a part of that kind of church where they can observe and be coached in fruitful evangelism and new believer discipling. Ideally, future church starters need to be placed into a

successful church planting venture where they see reproduction occurring on all fronts: new believers, small groups, young leaders, and daughter churches being multiplied regularly. Seminary leaders will be challenged to identify and recruit this type of healthy young churches!

In this age the local church is God's primary and most powerful instrument in fulfilling His global mission. His purpose and plan is to use His Church to equip the saints and to prepare future leaders in order to advance the Gospel and to multiply biblical churches. For this to happen, pastors and church leaders in particular must take responsibility to recruit, develop, and empower future pastors and church planters. There needs to be a closer collaboration and interaction between seminaries, congregations, mentoring pastor-planters, and aspiring pastor-planters. Seminaries must take seriously the local church as the primary site for the practice, learning, and mentoring of ministry. And seasoned pastors and planters must recover and recommit to their indispensable role in the apprenticeship of future leaders.

Eight, *teaching critical reflections skills is required for effective leadership training*. A common feature of all the best church-centered training programs we have reviewed is what some have called "reflective immersion" (Wind and Wood 2008, 26). In the context of actually doing gospel ministry, seminarians must learn how to reflect upon and properly apply God's truth to their lives and ministries. Ministry activism without time to reflect on lessons being learned will prove ineffective. An effective training internship must include a "dynamic interplay among instruction (information, understanding, and practice), actual church ministry (experience), and dynamic reflection (analysis, synthesis, and

evaluation)" (Thompson 1996, 149). Seminarians must learn to integrate theology with the practice of ministry. The ongoing and disciplined practice of theological reflection must be "intentionally taught, modeled, and engaged" (Payne 2008, 56) so that seminarians learn how to identify, clarify, and evaluate the validity of the assumptions behind their actions, and can move toward correcting them when deemed not lined up with God's truth (Payne 2008, 61).

There are a number of ways interns can learn to do critical reflection. One is to insure quality times for mentor evaluations and to expect future church planters to do periodic self-evaluations. The scheduling of regular ministry debriefing sessions during the church planting internship will also serve as an important tool for mentor and peer-based learning. The careful review of recent ministry events and the use of case studies which require students to look for integrative connections can be effective means of honing the biblical discernment and seasoned practice of interns.

Ninth, *relational learning and networking are essential*. Another consistent theme from both the educational literature and leading training congregations is the importance of engagement with peers in learning. Because of the emphasis on the mentor-mentee relationship in the learning process, it is easy to overlook the significance of peer relationships. Peer relationships should not be viewed as merely supportive but seen as essential to deeper and lasting learning. The TiM study reminds us: "As important as relationships with mature practitioners are to the learning of ministry, being incorporated into a community of *maturing* practitioners is equally important" (Wind and Wood 2008, 32). Applied to the apprenticing of planters-in-training, this means that interns must not only learn ministry from veterans well ahead of themselves on the learning curve, but should also learn

from church planters who may be just ahead or just beginning the adventure of launching a new church. This kind of mutual learning setting, where participants share risk and anxiety, and together grow in their ability to discern each other's gifts, strengths, and weaknesses has many benefits. "Peers are often able to hear things from each other that they cannot from mentors because of the solidarity they feel in this new learning environment" (Wind and Wood 2008, 32). Engagement with peers enhances feedback and critical reflection while adding another level of accountability.

To encourage this kind of peer learning, seminaries must intentionally build in time for interns to gather (locally, regionally, or online) so that small groups can work with a skilled facilitating mentor to review and reflect on either (1) actual ministry incidents being encountered and/or (2) real-life case studies of church planting issues. Because learning is best achieved through solid relationships, seminaries must encourage team projects and group study whenever possible. Peer learning can occur not only among seminary interns but also from area church planters. Thus churches that participate in regional or national networks of church plants may be ideal places in which to place interns because of the expanded mentoring and learning they will receive. Seminaries should seek out these kinds of planting and networking churches for the training of interns.

Tenth, *beginning with a clear picture of the end product is mandatory*. Too many educational institutions just throw together the best available texts and curriculum and then expect leaders to come forth! "Developing leaders in knowledge, skill, and character can be accomplished most effectively when the goal of that development is clearly expressed. The more precisely the 'final product' of a mature [church planting] leader can be described,

the better emerging leaders can be nurtured toward that goal" (Childers 2006, 8). Thus a clear articulation of a church planter profile is the starting point so that we recognize up-front what a competent church planter looks like. The path to the goal can be better traversed if we understand at what point the intern both begins (via an assessment) and ends (with measurable criteria) the journey toward becoming an effective church planter. Following a competency-based learning model (Thompson 1996) requires educators to focus on the thoughtful selection of *outcomes* that our planter training internship will help seminarians reach. Thompson's proposed four key questions, depicted in figure 5, will help us carefully design this needed competency-based church planter training approach (Thompson 1996, 145-47).

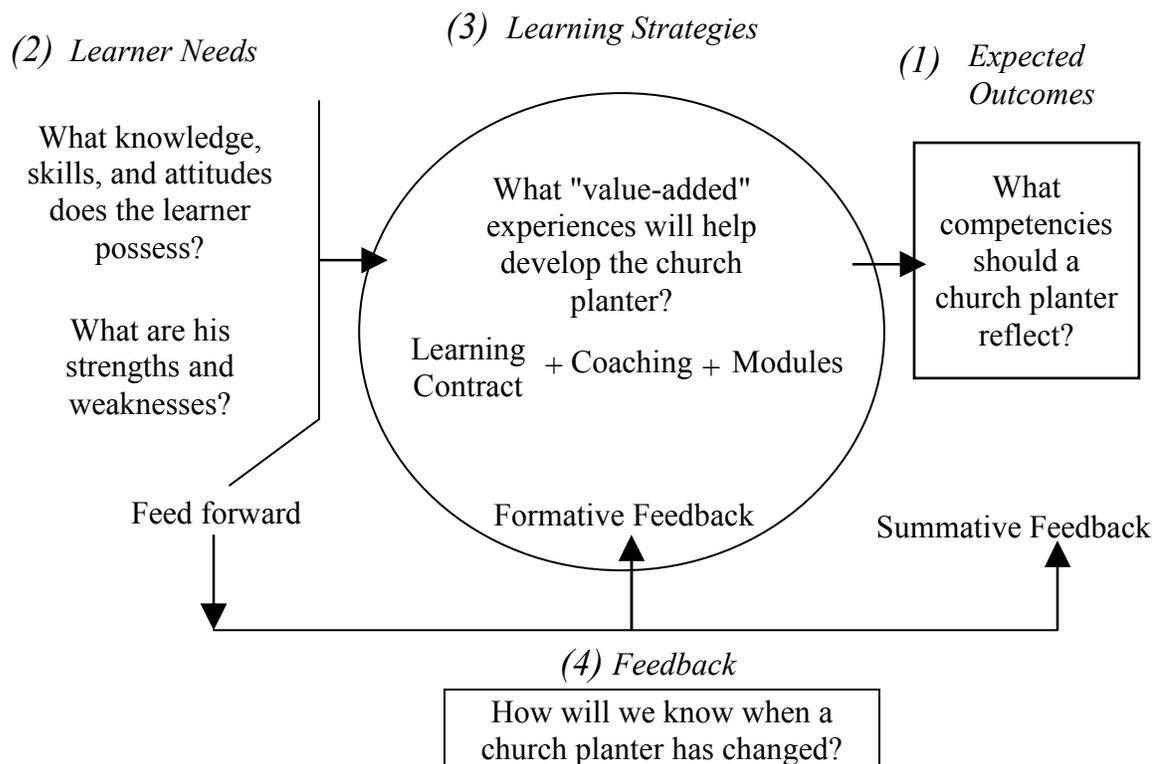


Figure 5. Church planter competency-based learning process (Adapted from Thompson 1996, 146)

Eleventh, *providing a full range of training opportunities--informal, non-formal, and formal--is essential*. Training and learning models are normally classified in three modes: formal, informal, and non-formal (Clinton 2006, 10, 99). To mobilize and fully prepare seminarians for effective church planting ministry, educational institutions must provide all three options. In the design of leadership training programs, multiple models must be utilized to see truly holistic education of emerging leaders in (1) knowledge, (2) character, and (3) skill competencies. Formal (in-residence, long cycle) classroom training can prepare future leaders in theology, Bible content, biblical languages, and critical thinking skills. It lays the necessary foundation for ongoing learning and living. Non-formal

(non-residence, short cycle, in-ministry) training can provide practical equipping of leaders committed to or already engaged in church planting ministry. It is better suited for development of ministry/interpersonal skills and one's philosophy of ministry. Informal (unplanned, unstructured) training will often be best for shaping character, values, and worldview. In short, training church planters occurs best using a blend of all three approaches. A chart comparing and contrasting these three training models is seen in appendix 2.

Seminaries must therefore take responsibility to make a variety of delivery systems available and accessible to church planters and other leaders-in-training. These might include: non-traditional study programs, one-week modules, web-based short-cycle courses, seminars, workshops, summits, conferences, online learning groups, self-study manuals, local church classes, regional networks (of in-ministry learners), learning contracts, and of course local church internships. Thus all the above components (resident faculty, on-site mentors, local church leaders, training content, training resources, training programs, etc.) must be viewed as the training Curriculum (capital "C") in the broadest sense (Childers 2006, 24).

This naturally leads us to our final leadership training principle: *we must develop a learning paradigm that fully integrates all the components of learning into a coherent whole.* To adequately prepare apostolic church planting leaders who can effectively reach and disciple this and future generations for Christ, seminaries must view the overall leadership development process as one that intentionally incorporates three primary components: instruction, integration, and transformation (Childers 2006, 15-17). First,

leaders need to be thoroughly *instructed* (by faculty, adjuncts, mentors, etc.) so that they are grounded in an understanding of God's truth. Second, they must be encouraged to *integrate* and apply (through on-site ministry, internships and reflection) God's truth to all of life and ministry. Finally, the result should be the *transformation* of young leaders' character so that they are continually growing in both Christ-likeness and ministry fruitfulness. Through ongoing learning, application, reflection on, and obedience to God's truth, the emerging leader's mind (understanding), motives (affections and inclinations), and behavior (life and ministry skills) will be constantly renewed. Figure 6 depicts this postulated leadership training model and holistic learning process.

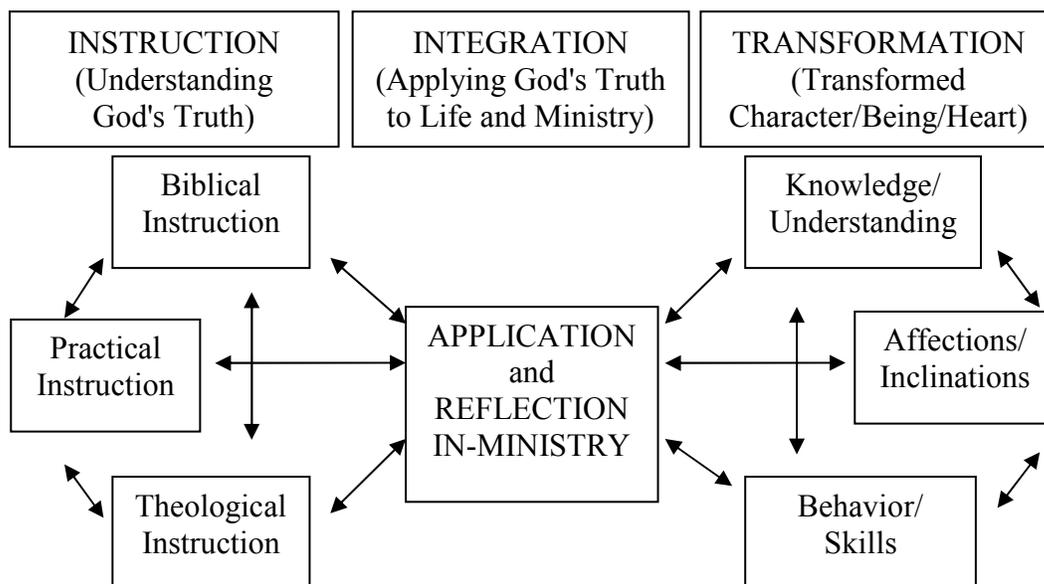


Figure 6. Leadership development model (Adapted from Childers 2006, 14)

CHAPTER 4

RESEARCH METHODOLOGY AND DESIGN

Research design refers to the researcher's plan on how to proceed. In this chapter I will: (1) describe my general and more specific research design approach, (2) give a narrative description of project research implementation, (3) explain how I evaluated and validated the research data gathered, and (4) briefly summarize the results. A more comprehensive description of the research findings and its application to my overall project objectives and ministry will be the focus of chapter 5.

The Qualitative Descriptive Approach

The overall research design selected for this project could be best described as a *qualitative descriptive approach*.

The Qualitative Research Paradigm

It was assumed that qualitative research rather than quantitative research was best suited for this study. In qualitative research, the primary goal is to generate theory, description, and understanding rather than to test a hypothesis or to seek to support specific research questions. In quantitative research, because the goal is to find statistical results that are the product of an objective study, often the researcher remains distant and uninvolved. Qualitative research, on the other hand, is more directly participatory in its approach since its goal is to identify and understand certain dynamics of a process in which the researcher is

often an active participant. It is more exploratory, as it actively searches for meaning and understanding. Field work conducted in natural settings, not just statistical surveys, is the context of the research. The researcher, often immersing himself or herself in the participants' world, is looking for depth of insight and personal perspectives based on a contextualized and evaluated on-site experiences. "The researcher collects open-ended, emerging data with the primary intent of developing themes from the data" (Creswell 2003, 18). Qualitative research design is quite flexible, normally using multiple methods to collect data such as structured or open-ended interviewing, participant observation, and document review. Technically, the procedure is called *analytical induction* because inductive rather than deductive reasoning is primarily utilized (Bogdan and Biklen 2006, 66).

The qualitative research paradigm, only recently accepted as legitimate by educational researchers, has its roots in the American social sciences and cultural anthropology (Borg and Gall 1989). This design approach is being increasingly chosen when some specific question, issue, or problem becomes the focus of research. The intent is to investigate and make sense of a particular social situation by comparing, contrasting, replicating, and classifying the event, process, role, or group (Miles and Huberman 1994). Multiple realities are studied and reconstructed. Because qualitative researchers view social phenomena *holistically*, their work is often seen as broad and panoramic (Creswell 2003, 182). Because meanings, interpretations, and even outcomes are often negotiated with the research participants, this overall research approach is considered an emergent and interactive design (Merriam 1998). The investigator may change and refine his research

questions as he "learns what [better] to ask and to whom it should be asked" (Creswell 2003, 181).

Qualitative research is necessarily and essentially interpretive. The inquirer must gather, analyze, and then interpret relevant data, "drawing conclusions about its meaning personally and theoretically, stating lessons learned, and offering further questions to be asked" (Creswell 2003, 182). Unavoidably, he must filter the data through the lens of his own background and history. The sensitive researcher must honestly and systematically reflect on his or her personal biography throughout the research process (Creswell 2003, 182).

The Descriptive Design Approach

Associated with the general qualitative approach are numerous "strategies of inquiry" (Creswell 2003, 13-15). This study has utilized a particular strategy of inquiry best described as descriptive rather than evaluative. Descriptive research, as its name implies, seeks to describe "usually one or more characteristics of a group of people, technically called a population" (Vyhmeister 2001, 126). It seeks to give a "concrete and concise depiction of reality" in pursuit of the "why" along with the "how many" (Vyhmeister 2001, 126). In the descriptive field work approach, the researcher seeks to better understand what others are doing, or have done previously, with similar problems or challenges, and then to apply the findings to his or her own situation. By looking at similar programs, events, activities, or processes, and surveying or interviewing key participants representative of each, the researcher is able to make comparisons and evaluations. One is able to identify, describe,

and evaluate best practices and areas needing improvement. The objective is to benefit from their experience as he makes future plans and program decisions.

In qualitative descriptive research, a relatively small population, called *purposeful sampling*, is used to include particular human subjects ("participants"--Creswell 2003, 186) that are believed to facilitate the researcher's development of a quality program or practice. Though the sampling is intentionally limited, the research aim is to generate *thick* descriptions of one's field research that will be useful for a more in-depth understanding of multiple realities. The more highly detailed the transcribed accounts of what participants and interviewees have experienced in the field, the better the data analysis and new program development can be (Bailey 1996, 4). On the basis of these rich descriptions, better conclusions can be reached and needed changes made. "The more complex, interactive, and encompassing the narrative, the better the qualitative study" (Creswell 2003, 182).

The Researcher's Role

With descriptive qualitative research, the role of the researcher in the study must be clarified. Since he is the primary data collection instrument, it is vital that his personal interests, values, biases, and assumptions be identified at the outset. It is possible that the investigator's background and research contribution can be useful and positive rather than harmful (Locke, Spirduso, and Silverman 2000). This investigator has already described in chapter 1 his long-time personal interest and involvement in the training and mentoring of church planters. My perceptions of higher education, particularly in the seminary world, have been shaped by my personal experience. Since 1999, I have served in an administrative and teaching role as the Director of Church Planting at Baptist Bible

Seminary, an evangelical institution which has been committed for years to providing pastoral internships for students in the Master of Divinity program. I have seen the benefit of seminarians being required to do an internship before they graduate and head out into full-time ministry. I have profited from observing the BBS internship program and its yearly implementation. Occasionally I have worked with the BBS internship director to help set up an internship for a seminarian desiring to be in a church planting internship. Having personally provided some on-site coaching of these future church planters, I have also learned the value of mentoring and how to set up the mentoring relationship.

I believe this understanding of the context and role enhances my awareness, knowledge, and sensitivity to many of the challenges and issues faced by seminaries as they seek to provide experiential education for students preparing to be effective church starters. It also gives me some sensitivity to the concerns of seminarians being asked to pursue a planting internship. Having served as a church planter myself for twenty-three years previous to coming to BBS enables me to view issues from a planter's perspective. Due to these previous educational and ministry experiences, I naturally brought certain biases to this study. Although every effort has been made to ensure objectivity, these biases have no doubt shaped the way I view and interpret the data I collected.

I began this study with certain undergirding research assumptions. First, I was convinced that seminaries fulfill a biblically and educationally valid role in the training of effective church planters. Second, the perceptions of on-site church planting mentors and interns are valuable because their observations reflect experience over theory. Learning the perspectives of actual participants in seminary-sponsored planting internships illuminates the

procedural issues and inner dynamics of situations faced by both groups. Third, it was assumed that questionnaires used to provide initial data from seminary administrators were clear and that participants answered to the best of their ability. Finally, it was assumed that the protocol used in the interviews was consistent and led to open-ended interviewing and honest feedback. As the researcher, I did not assume to know and recognize all the important concerns and issues before undertaking the research; rather, I planned to use the interviews to learn what the important questions were.

Qualitative researchers have an obligation to respect the rights, values, needs, and desires of all participants (Merriam 1988). To protect the rights of human participants in this research project, I submitted my research protocol to the TEDS HRR Committee before beginning research and was granted permission to proceed. The protocol included an assessment of potential risks for subjects and a description of the means taken to reduce such risks. Before surveying or interviewing participants, each was informed via email of: (1) the purpose/nature of the project and how the data would be used, (2) their right to privacy and confidentiality, and (3) what I would do to protect their anonymity. Each prospective interviewee was informed that the interview would be recorded and later verbatim transcribed; each was assured that they would be able to read and approve of the accuracy of the transcripts, and that the tape recording and transcripts would be destroyed once the research project was completed. Each informant was offered the opportunity to see the completed project with my written interpretations of the data and final recommendations. Each participant was emailed and later returned to me a signed copy of an informed consent

form. Copies of these can be viewed in appendix 3. A fuller description of how and when permissions were obtained follows in the project execution section below.

Data Collection and Recording Procedures

Qualitative research commonly collects data using techniques such as on-site observation, personal interviews, survey questionnaires, and document analysis (Creswell 2003, 186-87). For this research project, I utilized three primary data collection techniques: survey questionnaires, participant interviews via telephone, and analysis of actual documents. Since three of my project goals were to discover (1) what makes a good seminary church planting *internship*, (2) what makes a good church planting *mentor*, and (3) what makes a good church planting *intern*, I sought to contact and seek relevant information from these three groups: seminary internship coordinators, church planting mentors (on-site internship supervisors), and church planters themselves who have benefited from a church planting internship or previously were mentored. The online *questionnaire* was used primarily for preliminary inquiry and for screening to ascertain which seminaries with church planting internships to contact for further information. Open-ended and semi-structured personal *interviews* were utilized as the primary means to discover insights from the three types of individuals selected above. My goal during conversation with other administrators and on-site mentors was to also request a copy of any seminary internship manuals and training materials (*documents*) available, and then to later glean helpful information from these. I also invested time searching for publicly accessible program descriptions and pertinent downloadable documents from seminary websites.

Interviews have the following advantages: (1) they are more face-to-face than a questionnaire, (2) permit a deeper understanding, (3) can be done over the telephone or in person, (4) allow interviewees to provide historical information, and (5) allowed me as the researcher to *control* and adjust the line of questioning (Creswell 2003, 186). Since this researcher did not have time to make on-site visits, interviews were useful where participants could not be observed directly. Interviews do have, however, several limitations that researchers must recognize and work around. According to Creswell: (1) they provide indirect information filtered through the interviewees' perspective; (2) information often does not flow from a natural field venue; (3) the research interviewer's presence may prejudice answers; and (4) interviewees may not be "equally articulate and perceptive" (Creswell 2003, 186).

Utilizing public and private *documents* also have certain advantages and limitations. Four advantages are obvious: (1) they enable researchers to view the participants' choice of words, (2) they can be accessed unobtrusively and anytime, (3) they represent thoughtfully and carefully compiled data, and (4) already written, they save the researcher "the time and expense of transcribing" (Creswell 2003, 187). Using data collected from actual documents, however, has a few limitations. The documents may be incomplete, not be updated or fully accurate, be protected from the public, and may "require the researcher to search out the information in hard-to-find places" (Creswell 2003, 187).

A word about my data recording procedure is in order. As noted previously, all telephone interviews were carefully audio-taped and then the conversation later transcribed. With the full knowledge and permission of each person interviewed, I used a

simple recording device purchased at Radio Shack to record all telephoned conversations. As a backup, in case the interview with these participants was not properly recorded because of mechanical breakdown, I also kept detailed hand-written notes during each phone conversation. This safeguard proved to be important because it was later discovered that on several occasions, for unknown reasons, the recording equipment failed. Finally, as promised to participants, all recordings and transcribed notes were destroyed upon completion of the research project once insights gained from them were incorporated into my final project paper and BBS internship manual.

Beside the three tools mentioned, this researcher also utilized one other means for collecting data. During the course of the research study, I attempted to keep *a field journal* (Creswell 2003, 189) of my thoughts, observations, and lessons I was learning from my literature review, numerous e-newsletters I regularly receive, actual interviews with participants, and from other more casual conversations with others in the church planting world. Four types of materials were primarily recorded in this ongoing journal: my interpretations of and inferences from what I was learning; key themes emerging; things previously forgotten and now recalled; and things to think about later and to do. This included questions to ask, further individuals with whom to talk, and ideas for the internship manual I would be compiling once the research was completed. The personal journal helped me keep track of and reflect upon what I was gleaning from many sources throughout the lengthy five-year research and writing process.

Narrative Description of Project Execution

The actual research side of this major project was carried out in five stages. The *first stage* involved preliminary library and Internet research. I consulted numerous books, articles, and other materials on subjects related to the design and implementation of church planting internships, experiential and field education (see literature review section in chapter 3). This gave me a broad understanding of how practical skills, character qualities, and necessary convictions can best be developed in young adult seminarians going into church planting careers. It also became a partial basis for compiling the initial interview questions thought to be most useful in soliciting appropriate future data.

The next four stages consisted of field research, with the goal of gaining insights, recommendations, and concerns from administrators of seminary internships, internship mentors, and church planting interns themselves. For the *second stage* I searched seminary catalogues (both print and online) to identify North American Protestant seminaries and graduate schools with church planting internships of any time length. A preliminary list of all seminaries thought to have required or optional structured internships was compiled from a list provided by our seminary's registrar, from Internet searches, from institutional directories, and from my own networking and personal inquiries. A preliminary introductory and inquiry email was then sent to fifteen North American seminary administrators overseeing field education; these were sent to the largest and most well known evangelical institutions identified with or thought to have a particularized internship (or field education program) for church planter training. These administrators were asked to respond to a short online questionnaire set up at Wufoo.com (see appendix 3) that was automatically sent back

to me once completed by the administrator. I anticipated that only a few North American evangelical seminaries actually had specially designed internships just for church planters; from the responses received, that early assumption proved to be correct. I was able to identify only seven seminaries (aside from the researcher's own institution) with structured internships or some type of field education experience for the specialized training of church planters. The majority were Southern Baptist institutions.

From the preliminary information gathered from the returned online questionnaires, I created a brief initial description of these few internship programs with the goal of determining which looked most relevant and helpful to my study. The questionnaires also gave me the key contact person, usually the administrator overseeing their internship programs. I then further narrowed the list of seminaries to those with administrators who seemed to be best qualified and most willing to be contacted for more extensive interviewing. The goal was to contact those thought to have the better church planting internship programs and the most experience in this very specialized realm of field education. An email was sent to them to ascertain their willingness to be interviewed further. Research design authorities recommend this kind of purposeful selection of sites and individuals for qualitative research because it "will best help the researcher understand the problem and the research question" (Creswell 2003, 185).

In *stage three* of my research, I conducted a telephone interview with seven internship coordinators supervising planter training internship programs at six evangelical seminaries. Two of these supervisors were connected to the same institution but were selected because they offered slightly different perspectives, one being a previous

coordinator and the other currently employed. For this interview I used a carefully prepared written list of questions that was sent to the participants in advance. This Seminary Supervisor Questionnaire (SSQ) can be seen in appendix 4. Before the actual interview, I sought (via email) and received permission to use materials from these interviews in my research report and assured all prospective interviewees of the project nature and purpose (see appendix 3).

In *stage four* I turned to interviewing (again by phone) seven persons who had previously served as internship mentors for church planters. For this I used a second prepared interview guide, a Seminary Mentor Questionnaire (SMQ) which can be seen in appendix 4. A list of the most promising individuals was made from names recommended to me by the seminary intern supervisors whom I had previously interviewed. In compiling the final list to interview, preference was given to mentors who had worked with seminarians under a structured seminary internship program. As in stage three, written permissions were secured via email before conducting any interviews (see Informed Consent Form in appendix 3).

In the *fifth stage* of my research implementation, I conducted telephone interviews with seven church planters who had been through a mentored internship. For this I used a third interview guide, a Seminary Intern Questionnaire (SIQ) which is found in appendix 4. Most of these had been recommended to me in previous interviews with internship mentors in stage four; a few interns were provided by seminary administrators in stage three interviews. Prior informed consent was again sought (see appendix 3).

In the *final stage* of project execution I read and analyzed eight printed internship manuals plus other pertinent internship forms and training materials gathered from twelve seminaries and church-based programs. These were obtained either by requesting them from seminary administrators or downloaded from online seminary sources. Manuals proved to be helpful because they represented current academic internship ideas that are thoughtfully organized and compiled.

All interviews were conducted in a semi-structured manner that involved preplanned questions that were emailed to interviewee participants ahead of time. Using the three prepared interview guides (the SSQ, SMQ, and SIQ) allowed freedom for additional or rephrased questions based on the responses of those being interviewed. "Interviews with a purpose, an outline, and a recording system will give good information" (Vyhmeister 2001, 136). A comparison of my interview guides reveals that I intentionally used many of the same or similar questions for all three interview groups. The goal was to see if the administrators, mentors, and interns shared the same perceptions of their common experiences. In addition, on the interview guides for interns I included several questions designed to learn more about intern-site churches that have intentionally birthed a daughter church under the eventual leadership of their intern. The intent was to glean insights that would enable me to make that a possible key component of the internship program we design for BBS.

Finally, readers will note that this research study incorporated a fairly small sampling of participants: seven each from the three selected groups--seminary internship administrators, on-site overseeing mentors, and seminarian planter interns. I have

intentionally limited interviewing to these twenty-one individuals because in descriptive qualitative research, unlike in quantitative research, one does not need a large number of participants and sites to develop quality data analysis and conclusions (Creswell, 2003, 185).

Data Analysis Procedures

In order to properly analyze and interpret all the gathered research data, I chose to follow the six-step process advocated for qualitative inquiries by research designer Creswell (2013, 191-95). First, I sought to *organize* and *prepare* the data for more careful reflection and analysis; this step basically involved transcribing interviews into verbatim reports, typing up my field notes, sorting, arranging, and filing all my collected materials so they could be easily found. Second, I *carefully read through* all the organized interviews, notes, and sample manuals to obtain the general and overall sense and begin reflecting on the ideas; often this entailed writing notes in the margins of these documents to record my initial impressions and thoughts. Third, for a more in-depth analysis, I developed *a simple coding* process to enable me to further categorize the collected information under similar clustered topics. Coding is described as a process of further organizing the written materials into topical "chunks" (Creswell 2003, 192) and then labeling each selected category with a pre-set term or descriptive abbreviation. To simplify the data coding process, I chose not to purchase or use any software program.

Fourth, using the coding process, I began *describing and recording the major themes* I was observing, noting how these themes were often interconnected. My intent was to further elaborate on these larger themes as major research findings in the final sections of this project. Fifth, to meet the above objective and convey my discoveries, I *put together a*

written narrative, describing my final analysis of the research, the major themes, and emerging storyline. This detailed discussion, complete with explanatory tables and figures, can be found in the next chapter. Finally, from a careful comparison of the research findings with information gleaned from the pertinent literature reviewed, I sought to *interpret the meaning* of all the data and the final lessons learned. My summarizing conclusions can be found in the final chapter. The overall goal through this entire six-step process was to seek to identify and describe emerging patterns and themes from the perspective of the research participants (those interviewed), and then try to understand, explain, and apply these in ways that will be beneficial to my own ministry context.

Research Verification Strategies

To validate the accuracy and credibility of my qualitative findings, I chose to utilize three among eight possible strategies recommended by Creswell for checking research trustworthiness (Creswell 2003, 196). First, I chose to use a basic *triangulation* approach. Triangulation has been described as using multiple sources and indicators to measure a single concept. The value of triangulating is that it prevents the researcher from accepting too readily the validity of initial impressions and may help correct biases. Using questionnaires, in-depth interviews with three distinct groups, as well as gathered information from collected documents and library sources, enabled me to triangulate the data gathered.

Second, to further check the reliability of my findings, I decided to utilize *member checking*. This involved sending my interview summaries, conclusions, and project final reports back to interview participants asking them to confirm that they felt they were accurate. The intent was to encourage an ongoing dialogue, ensuring that my interpretation

of the informant's observations and reality were accurate. On a few occasions interviewees sent back transcripts with minor corrections or suggestions that were incorporated into the study. Thirdly, to enhance the accuracy of my research conclusions, I used a *peer debriefing* strategy. Here I submitted my procedure, analysis, and final narrative report to several respected colleagues at BBS (as well as to advisors at TEDS) for their review, questions, and recommendations. In particular, the current director of the BBS pastoral internship program gave me valuable feedback on several occasions.

Besides these three primary verification strategies, three other secondary techniques utilized helped to further insure internal reliability in this qualitative research study (Creswell 2003, 196). As noted previously, I intentionally utilized a *participatory mode* of research where I was personally involved in the project design as well as in constantly checking my interpretations and conclusions. I also sought to *clarify researcher bias* from the outset of this project. Finally, I sought to *record a detailed description* of my ongoing research.

Research Design Summary

Qualitative descriptive research enables inquirers to understand how people have constructed meaning, that is, how they make sense of their world and the experiences they have in their world. This type of research helps one learn what the important questions are. Using a descriptive qualitative approach for this project allowed me to determine what other seminaries are doing in the area of church planting internships, to identify key issues, current challenges, and lessons learned. The goal was to benefit from their shared experiences as I sought to design a contextualized church planting internship for our

seminary. The basic design of the carefully selected interview questions was to discover which on-site experiences, best practices, training techniques, and overall perspectives during an internship are most valuable in preparing a person for long-term fruitfulness in a ministry of church planting.

Participants at all three levels of the interview process indicated a willingness to share their experiences and an eagerness to help me gather informative to better design planting internships for seminarians. Yet getting all participants to actually schedule time to allow me to interview them was sometimes a challenge. To encourage administrative peers at other seminaries to participate, I offered to send a copy of the final research project results. Church planters and their coaches, in particular, are busy in-the-trenches people involved in significant front-lines ministry. To motivate and schedule an interview with them, I sometimes needed to email and phone multiple times. I learned that phone interviews often took between sixty and ninety minutes or more. Interviewees were also expected to take time to look over and approve the typed transcript of the phone interview that I sent them weeks (and sometimes months) later. Thus they were investing quite a bit of their valuable time. To reward them to follow through with me, I often sent mentors and planters copies of other church planting resources I have developed through the years.

A descriptive report of my findings after evaluating the research data gathered for this project follows in the next chapter.

CHAPTER 5

RESEARCH ANALYSIS AND APPLICATION

The final step in good qualitative inquiry is research data analysis, interpretation, and application. In this chapter I will: (1) describe what the actual analysis of the collected research materials revealed; (2) discuss how these findings have application to my ministry context and final project; and (3) briefly relate how the project's internship manual was finally developed.

Analysis of Interview Findings

A careful analysis of the twenty-one qualitative interviews yielded a number of interesting and useful results concerning the overall design of a seminary internship. In this section, I will overview research findings from my phone interviews with seminary supervisors, then on-site mentors, and finally the interns themselves. To expedite a thorough data analysis discussion, for each of these three research groups I have divided their various responses into five general categories: (1) internship logistics issues, (2) program issues, (3) intern issues, (4) mentoring issues, and (5) host church issues.

Seminary Supervisors' Perspectives

Seven interviewed administrators from six different evangelical seminaries offered their unique viewpoints and perceptions on their institutional internships designed for

church planters in training. Their particular perspectives are summarized below under five select categories.

Logistical Issues

Two types of internship logistics issues were addressed in the SSQ telephone interviews: matters of timing and funding.

Internship Timing

The first question on the SSQ sought information concerning *timing*, specifically the scheduling (placement) and length (duration) of a church planting internship. Supervisors were asked (Q1), "How long is your seminary church planter's internship? [And] when does it occur in the student's overall academic program?" (appendix 4). Three of the seminaries required students to enter internships lasting two semesters. The other three seminaries queried only required a supervised field experience of one-semester duration. Yet all three of these later institutions, evidently recognizing this was insufficient, encouraged seminarians to invest two additional semesters in an off-campus practicum, if possible (for which they could also receive credit). Typically, interns were expected to serve a minimum of ten to fifteen hours per week over a ten to thirteen week semester in a host church. If the internship was funded by the denominational mission agency (see below), then one seminary and agency expected students to invest a minimum of twenty hours each week in host church ministry.

To the second half of Q1 regarding academic career placement, all six institutions expected students to schedule their required internship *concurrent* with their

on-campus course work. There was, however, quite a bit of variation as to when seminarians should plan on scheduling this during their Master of Divinity program, whether after the first, second, or third year of seminary. See table 1 for a summary of the varying administrative responses to the issues of internship timing.

Table 1. Internship timing issues compared

	Sem 1	Sem 2	Sem 3	Sem 4	Sem 5	Sem 6
Required Semesters	2	1	1	1	2	2
Optional Semesters	0	2	2	3	0	0
When Recommended in M.Div.	During last year	Between 1st and 2nd year	Anytime	During last year	End of first and last years	During 2nd or 3rd year
Desired Change	None	None	Prefer at end of all class work	Prefer early in M.Div.	None	Prefer during 2nd Year

When asked whether they would make adjustments in the length and scheduling of their church planting internships (Q1c), half of the respondents stated no change was needed. The other three supervisors suggested scheduling changes, when internships should best be taken. Their recommendations varied greatly. One preferred to see the church planting internship entered only after all on-campus class work was completed, when students were more mature and ready. Another administrator preferred internships be scheduled very early in the master's program so that the seminary leaders might see if seminarians were truly *wired* to be church planters and could better advise them

on future course work. Yet another felt it was best if the internship be taken during the student's second year in seminary so he or she could change their career path if need be.

Internship Funding

The question of internship *funding* was the focus of the second question (Q2) on the SSQ. Seminary supervisors indicated at least five different sources for the financing of internships. Only one institution had budgeted monies to provide a stipend; this seminary gave interns \$150 per week during their ten to thirteen week internship to help cover some expenses. Five of the six seminaries encouraged self-funding, expecting seminarians to either support themselves through their employment, savings, or their own fund raising efforts. Five seminaries also looked to host churches to provide supplemental assistance if they were capable. Two were fortunate to have state or regional associations of like-minded churches that occasionally provided some funding for interns serving in their denominational churches. At least two institutions had arrangements with denominational mission agencies under which a few qualified interns received substantial financial help, depending on their classification and how many hours per week they served. This agency-provided stipend could vary from \$400 (for planter *interns*) to \$1,000 (for planter *apprentices*) per month.

Several school administrators mentioned that mission agency funds once channeled to their denominational seminaries for internships were either no longer available or being greatly reduced due to agency budget shortages in recent years. Where still available, larger support amounts were normally reserved for missionary interns serving in church plants at some distance from campus, during the summer months, or for those requiring some relocation after class work was completed. Interns serving in host churches

near the campus, while enrolled in on-campus classes concurrent with their field work, normally required less funding, and were thus given less priority for denominational assistance. Stipends from host churches or regional associations often were designed to merely defray travel expenses, out-of-the pocket ministry expenses, and other incidentals; no living costs would need to be covered as students already had secured off-campus or dormitory housing. A summary of internship funding sources is seen in table 2.

Table 2. Seminary internship funding sources

	Sem 1	Sem 2	Sem 3	Sem 4	Sem 5	Sem 6
Funding Sources Recommended	Self Host Church	Self Host Church Denom	Seminary Host Church Association	Self Host Church Association	Self Host Church Association	Self Denom Agency

Program Issues

A host of seminary program issues were addressed in the SSQ. In this section I will summarize what respondents shared in regard to six programmatic and organizational questions that seminary internship program administrators must resolve:

- (1) What should be the major objectives of an internship program for future planters?
- (2) What competencies, character qualities and core convictions should be cultivated?
- (3) What are the key components of an effective internship program?
- (4) Should there be any focus on spiritual formation and marital/family issues?
- (5) What training tools and resources should be utilized to enhance learning?
- (6) What adjustments or changes need to be made in the current internship program?

Seminary Objectives

Questions three and four on the SSQ focused on what major learning objectives should be pursued by a seminary internship designed for future church planters. Administrators were asked (Q3), "What are the major goals of your seminary internship program?" (appendix 4). Each seminary administrator gave an average of three institutional goals that their programs sought to achieve. Altogether, twelve variant internship objectives were highlighted. One objective was stated by a strong majority (five of the six) of the seminary administrators: most agreed that interns should have exposure to and actual hands-on experience in church planting. Several interviewees expanded on this stating it was imperative that prospective planters observe the everyday life and pressures of a church planter by working alongside. Cultivating relationships with lost people and getting interns involved in personal evangelism and discipleship was an objective at half of the six schools. Respondents stressed that many seminarians today arrive on campus never having led another adult to Christ.

A third of the respondents mentioned two other goals as essential: (1) being involved in either the start-up or leading of a small group; and (2) developing new leaders. Judging by the frequency of the response, the above four TFE objectives seem to be worthy of serious consideration. A variety of other institutional goals were mentioned only once as expectations for planting interns:

- Doing theological reflection on what they were experiencing in the field
- Observing and learning to do biblical conflict resolution
- Involvement in holistic community transformation
- Learning how to exegete a local culture and community

- Being personally evaluated by their on-site mentor
- Developing leadership skills and integrity

Two of the administrators, possibly misunderstanding the question, stated that their schools allowed seminary interns to set their own personalized goals; students often listed these on a preliminary learning covenant. One of these supervisors also pointed out that academic goals frequently correlated with the course objectives of required classes student-interns were taking during the internship experience. Most schools had carefully designed preparatory and ongoing courses to enable student interns to better assimilate what they were experiencing in their field experience. Administrators acknowledged, though, that these concurrent courses were not always related and applicable to those training to be church planters.

When asked how successful they believed their internship programs were in accomplishing each of the internship goals set by their institutions (Q4), administrators, using a rating scale of one to five, gave themselves a score of 4.4, on average. How each seminary supervisor rated his institution in goal achievement can be seen in table 3.

Table 3. Self-ratings of internship goal achievement

	Sem 1	Sem 2	Sem 3	Sem 4	Sem 5	Sem 6
Average Rating	4	4	3.4	3	3	3.7

Character, Competencies, and Convictions

Internship coordinators were asked (Q5), "What specific competencies, character traits, attitudes and/or convictions does your internship training program seek to cultivate in your church planting interns?" (appendix 4). Though seminary administrative coordinators were given much latitude with this question, interestingly these leaders listed almost three times as many competencies as character qualities. Thirteen different skills were given as worthy of pursuit but only five character traits and two convictions. The specific qualities and their frequency of mention can be seen in table 4. Two competencies were highlighted by half (three) of the school administrators, making them most noteworthy: visionary leadership and starting/gathering skills (also described as *faith-based risk taking*). Clearly these were skills deemed as most essential for effective planters to possess. Two related character traits, mentioned by three of the six school officials, came to the forefront: future church planters need to have a humble servant's heart and have a teachable learner's spirit.

Table 4. Qualities seminaries seek to cultivate in church planting interns

Competencies	Character Qualities
Visionary Leadership (3)	Servant's Heart/Humility (3)
Starting/Gathering (3)	Teachability/Learner's Spirit (3)
Evangelism (2)	Emotional Stability (2)
Discipling (2)	Spiritual Health (1)
Team Building/Leading (2)	Integrity/Openness (1)
Group/Leader Multiplication (2)	
Communication (2)	Convictions
Resolving Conflict (2)	Called to Plant (1)
Cultural Exegesis/Contextualizing (2)	Trusting Bible Authority Over Tradition (1)
Equipping (1)	
Church Growth/Planting (1)	
Cross Cultural Adaptability (1)	
Church Administration (1)	

**Frequency of mention seen in parenthesis*

Significantly, these church planter competencies and attitudes show a remarkable similarity to those highlighted in the research of Ridley (1998), Thompson (1995/2007), and Wood (2006a)--see also appendix two. At least ten of the skill-sets mentioned by the six seminaries are also deemed vital by the above three researchers.

When asked how their seminary sought to evaluate the progress of their planting intern in these specific areas of growth (Q6), administrators mentioned utilization of *seven different tools*. The most commonly used form of evaluation (mentioned by all five of the supervisors responding to this question) was periodic progress reports sent in by the on-site mentor. In most institutions these were required at least twice a semester. The seminary internship director's personal observations and interviews with the intern were the second most mentioned assessment approach (three of six schools). Two schools also relied on the self-evaluation reports sent in by the interns periodically (some monthly, some quarterly, and others twice a semester). Other assessment approaches utilized by seminaries

were mentioned but once by these supervisors: exit interviews, group debriefing sessions, actual grading of course work, and periodic reports sent in by church people who served alongside of the intern. One seminary intern coordinator honestly acknowledged that their institution currently had no real plan for evaluating intern progress, aside from his meeting occasionally with the intern.

Key Program Components

Administrators were asked to share what they felt were the key components of an effective church planting internship for seminarians (Q8). All the seminary leaders freely shared at least three and a few four or five specific observations based upon their experience. Significantly five of the six respondents stressed the urgent need for a field-experienced on-site coach/mentor who was willing to invest quality time (in weekly ministry modeling and debriefings sessions, etc.) toward the development of the seminarian. Everyone seemed to agree that this kind of personalized, biblically based discipleship was vital to a genuine learning experience for the student-intern. Two other program components were singled out by four of the six supervisors as vitally important: (1) doing quality upfront screening and assessment of students to be sure they are properly prepared and sufficiently mature to enter a church planting internship; and (2) providing lots of practical on-the-job training in key skill areas, particularly for those church planting competencies of perceived or assessed need. In regard to the first of these, one supervisor stressed that prospective seminary interns needed to be carefully pre-screened to insure they had the basic wiring (entrepreneurialism, risk-taker, etc.), character, and teach-ability to be church planters.

Three additional program components were mentioned by half of the administrators as key to the success of a church planting internship for seminarians: (1) the need for quality evaluative feedback from the mentor coupled with the intern's ongoing theological reflection; (2) interns taking preparatory and complimentary on-campus coursework that harmonized with the on-site field experience; and (3) personal involvement in community research and cultural exegesis. To encourage the later, one exemplary host church actually scheduled *vision trips* for their interns to cities they were considering for future daughter church plants. Finally, two school supervisors stressed how essential it is that interns are involved in the life of a healthy church plant, or short of this, in a dynamic, growing host church, one committed to planting other churches. Without this kind of model church, interns will rarely catch the vision, passion, and know-how to plant healthy churches.

Five internship program components were singled out for mention only once by this team of field educators:

- Need for some focus on the spiritual health of the intern and spouse
- Provision of peer (fellow student) fellowship and cohort learning
- Strong spousal support and *fit* to the host church and community context
- Effective, behind-the-scenes support from the seminary internship director
- Regular interaction with a spiritual mentor (a second mentor in addition to the ministry mentor on-site)

Spirituality and Marriage

Questions nine and ten on the SSQ addressed two internship focus issues: spiritual formation and marital relationships. Should mentors devote much time and attention to these obviously important matters during the course of the internship? Or, should the seminary deal with these personal issues prior to the internship? Both of these questions surfaced slightly different perspectives on the part of seminary supervisors.

Seminary internship coordinators were asked to respond, on a scale of one to five, to the question (Q9), "How much time should be devoted to helping church planting interns in their own personal spiritual formation and spiritual disciplines?" (appendix 4). Responses, taken together, averaged 3.4 to this issue, reflecting some uncertainty as to whether this was a legitimate life issue on which on-site mentors should focus during the internship. While all seven administrators acknowledged that student spirituality was a vital concern, not everyone could agree as to who was best qualified and positioned to address spiritual formation issues. Four of the seven campus leaders felt that a seminarian's personal devotional life should not be assumed during the internship and that the mentor should thus probe into this area, holding the seminary intern accountable in some measure. But three of the seminary administrators expressed their belief that solid spiritual discipline habits should be already established prior to the intern going out. In their opinion the internship focus should more properly be on enhancing competencies needed to be a successful church planter. In other words, on-site mentors should be able to *assume* that the arriving intern had an ongoing vital walk with Christ. One of these three supervisors pointed out that their seminary interns should have already taken a two-semester spiritual formation class and been

a part of an on-campus peer discipleship group, both of which are designed to help students establish and practice regular spiritual habits.

Interestingly, the other two dissenting supervisors who believed spiritual habits should be firmly rooted in a seminarian's life prior to internship, expressed the conviction that discipling a young leader in spiritual formation matters was not the responsibility of the seminary in the first place; it was primarily the role of the student's home church. Thus seminaries should be able to assume devotional habits of the heart were in order when young men and women enter seminary. Internships should be able to then focus on building deficient ministry and leadership skills as well as furthering character formation.

A similar slight divergence of perspective was evident when these seminary leaders were asked if internship time should be devoted to helping church planting interns in their marriage and family relationships (Q10). Again asked to respond on a one to five rating scale, supervisors collectively averaged a score of 3.86. This higher rating score seemed to reflect a consensus that mentors should feel free to check on marital and family life issues. Everyone agreed that planting a new church exerts much stress upon a marriage and family. It is thus imperative that a future planting couple counts the cost and enters church planting with a healthy marriage and firm family foundation. Not surprisingly, five of the seven responding supervisors felt that *some time* (three) or *lots of time* (two) should thus be invested in addressing and checking on these issues.

Several of the on-campus supervisors again expressed their conviction that marital matters were best addressed by the local church and not by the academic institution.

Thus an internship, set in the context of a thriving congregation of families, was the ideal setting for discipling a young seminary married couple in this vital arena. But again, two of the administrators offered another opinion; both expressed that marital and family issues should be dealt with *before* the apprenticing couple is sent out for field experience--so that *not much time* (one) or only *some time* (one) need be spent on these issues during the actual internship. One of these leaders reminded me that these vital issues were already covered in the seminary curriculum. Again these leaders believed on-site mentors should be able to *assume* the couple has a strong marriage and family life if they have been properly assessed before being sent out into an internship.

Training Tools

Question sixteen on the supervisors' interview guide (the SSQ) aimed at investigating other training techniques utilized by seminaries and their on-site mentors for enhancement of the internship field experience. It queried, "What kind of other added training do you expect your church planting interns to receive? Do they read any books? Engage in online conversations? Attend seminars? Write papers? Listen to CDs or podcasts? Visit other church plants? Meet with other church planters? Anything else?" (appendix 4). For the most part, on-campus internship directors indicated that they encouraged lots of flexibility when it came to using these types of *educational tools*. Off-campus mentors were evidently given much latitude. For example, while most of the internship directors recognized the value of visiting other church plants or interviewing veteran planters, only one institution made this a requirement of interns (and even then *Skyping* was acceptable). Directors rightly understood that time may not allow for busy

seminary interns to visit other nearby plants or planters, especially if students were also taking on-campus classes. More common was the practice of inviting seasoned church planters to speak to students in on-campus, often concurrent, classes. A few schools made visiting other church plants or interviewing planters a preparatory requirement for students soon-to-be-placed in their internships; others highly encouraged this pre-internship visitation practice.

Though no seminary was evidently utilizing all of these training possibilities, two were most commonly cited: (1) writing reflection papers or ministry reports (five of six); and (2) students were normally expected to be reading required texts (four of six responses). Frequently the reading assignments were in conjunction with a required on-campus concurrent class but at times the off-campus mentor was asking the intern to read a book so they might discuss it together. Occasionally, interns were asked to also submit a review of the text read. A third of the schools (two out of six) expected interns to keep some sort of journal of their ministry experiences. One seminary asked students to be primarily journaling about their efforts to cultivate relationships with lost people, expecting five new ministry contacts to be made and developed each semester. One of these seminaries was utilizing Moodle software to enable and encourage interns to do online journaling; later interns were asked to submit three of their best journaling entries as part of their final evaluations.

This researcher was somewhat surprised to discover that none of the seminaries were evidently set up at that time (2010) with their IT departments to have planting interns do online conversations with fellow interns so that students could be sharing ministry experiences and learning from one another. I suspect that this has now changed and

that many institutions are now encouraging, if not expecting, online peer (cohort) learning to take place. Another surprise: only one director mentioned that interns were expected to do and document ministry projects to gain ministry experience in the local church setting. One general trend, evident from these SSQ interviews, was the move to reduce paper work required for hand-in papers and projects, especially in concurrent courses.

In the *anything else* category, two internship directors cited some form of on-campus, person-to-person fellowship as beneficial to encourage peer learning and encouragement. One of these schools expected student interns to participate weekly in a peer support small group meeting. Another internship director at a rather large seminary with dozens of church planting interns took the initiative to organize an on-campus planters' church-like fellowship for planters-in-training. He met with this group weekly (Sunday evenings) for a time of worship, Bible teaching, church planting instruction/discussions, and to make team assignments as students were sent out that week to serve in area church plants.

Needed Adjustments

Internship directors were asked (Q17), "Based on your experience, what would you change or adjust in your church planting internship program to make it more effective in preparing students to be church planters?" (appendix 4). All of the directors freely offered at least one recommended program change and two of these administrators set forth four adjustments needed. Altogether eighteen specific recommendations were made; these can be found listed in appendix 5. In this section I will only highlight those mentioned more than once or those that can be grouped together because of similarities.

Significantly, four of the recommended adjustments had to do with desired improvements to the assessment process used to determine initial qualifications, strengths, and weaknesses of outgoing student interns. One director wanted to see use of a *360 degree* evaluation process so the seminary was able to receive additional feedback from those the intern had both served and served alongside. This director also felt that, for those married, an upfront assessment and internship-ending evaluation of the church planting intern's spouse would be very beneficial since she is crucial to the future church planter's success in ministry. The goal would be to glean from her what growth/changes she has seen in both her own life and that of her husband as a result of the internship. Another director desired better pre-assessment, especially for seminarians with little or no Christian ministry experience, so that students not ready for a demanding church internship might be screened out early--or encouraged to consider being on a planting team rather than be a lead planter. Discovering these realities early enables the seminary director to steer the student into the best internship setting for him.

Yet another seminary administrator desired to see *every* seminarian screened early in his/her academic career in order to see which students had wiring (competencies, leadership qualities, etc.) to be a church planter. Those assessed with obvious planter gifting could then be identified and better advised as to their course work and internship options. This administrator expressed frustration that often, under the present system, the best prospective planters were not discovered until their last semester when there was little opportunity to get them into seminary-provided church planting training.

Two other seminary internship directors also voiced the need for early identification of future church planters. One longed to see a virtual *pipeline* for church planters established to channel more hot prospects into the seminary's on-campus planter training program and eventually into the capstone internship. This director intended to broaden his pool of potential planters by recruiting people in area churches as well as current seminarians. Another internship director hoped his school administration would grant him permission to design and teach a required entry-level course in their seminary focused on *harvest evangelism* in the local church. He envisioned that students would be assigned reading on understanding community culture, be expected to actually network with lost people, cultivating opportunities to share Christ, gathering people, doing investigative Bible studies, etc.--the very things you would desire to see in church planters. He hoped to use the course as a screening tool for identifying and recruiting potential church planters early in their seminary career. The course would enable him to readily spot the first-semester students who were taking faith-based risks and those thinking strategically so that he could then invite them to be further assessed for church planting. Sadly, this insightful recommendation was never implemented at this intern director's seminary.

Finally, two supervisors wanted to see changes in how internships were funded at their particular institutions. One acknowledged their funding process was far too complex. His concern was that there were *too many partners* involved and writing checks. Because each resource provider was autonomous and helped voluntarily, it was difficult to coordinate and unify the internship funding effort. He believed a better approach would be to have all funding sources fed into *a single pot*--such as their denominational mission

agency--so that one check could be written to interns. The current system was a significant stressor and posed some significant challenges for their interning church planters. Interns often had to patiently wait long periods to see all their funding come in. The other campus intern administrator expressed his concern that funding was insufficient to cover even out-of-pocket ministry expenses for their interns, some of whom had to travel quite a distance to serve in an assigned host church. He hoped to see full reimbursement for miles traveled and tolls paid but knew funding from outside partnering sources was currently very tight.

Intern Issues

The interview guides (SSQ) used with the on-campus supervisors dealt with two issues that directly related to the seminary interns themselves: (1) what qualifications should be expected for those entering a seminary-assigned internship, and (2) what skill-sets should be intentionally developed during their on-the-job ministry training experiences.

Entry Qualifications

Seminary internship directors were asked (Q11), "What minimum qualities (attitudes, character traits, convictions, basic skills) have you found seminarians need to have before they are prepared (qualified) to enter a planting internship?" (appendix 4). Altogether, respondents articulated seventeen different basic skills and traits as essential for qualifying interns to possess. These can all be viewed, with their frequency of mention, in appendix 5. In this section I overview only those articulated more frequently and give the rationale behind them. It is significant that all of the seminary supervisors interviewed expected to see

some sort of wiring to be a church planter. The second most commonly mentioned was having a teachable, humble attitude; four of the six seminaries held this as indispensable for entering apprentices. They did not care to send men out who felt they already knew it all!

Four other qualities were mentioned by three of the six directors as important for discerning readiness. First, supervisors wanted to see some evidence or expression of a God-given call to church planting or at least passion to further explore church planting. Realizing that one of the purposes of a well-designed internship was to affirm and validate this emerging call to plant a new church, internship directors were inclined to allow a seminarian to enter a planting internship short of a definitive call if he or she had at least a strong interest in and desire to learn more about church planting. Not surprisingly, having an evangelistic passion and ability to share the gospel with lost people was also deemed very essential. One supervisor stressed that they were looking for students who were able to readily build relationships and converse with strangers; and ideally potential planters would have the ability to share the Gospel in both large group and one-on-one settings. Third, respondents also mentioned their seminaries were wanting to see planter interns who demonstrated some evidence of spiritual vitality; this was sometimes expressed in terms of ongoing spiritual disciplines or showing progress in spiritual growth. Finally, half of the directors stated evidence of solid character and integrity was vital.

Two other qualities were listed by a third of the seminary administrators as essential for entering planting interns: (1) having an entrepreneurial creativity or start-up track record (what one called *faith-based risk-taking*); and (2) possessing basic people or interpersonal skills. In the miscellaneous category, respondents addressed two other

pertinent internship qualification concerns. Three of the seminary directors stressed the need for interns to have completed a minimum number of introductory church planting courses on campus before being sent out. Obviously, interns would need a good biblical foundation and some basic knowledge of church planting methodology before seeking to put theology and theory into practice. Along the same lines, one director mentioned the successful completion of at least two years of seminary as vital before one was ready for the rigors of internship. Two directors stressed the importance of verifying that outgoing married interns had a stable and healthy family life as well as a supportive spouse. Ideally, the church and community where the couple were being sent (or had selected), would be a good fit for them, knowing their church background, regional upbringing, urban/rural orientation, and the type of church they hoped to one day launch.

Significantly, all six of the seminaries queried required some sort of upfront assessment in order to determine whether these minimal competencies and qualities were evident in the seminarian's life and ministry. Two schools were even using a scaled down behavioral interview; a few used a personality profile (such as the DiSC Profile). One seminary even assessed every potential intern for emotional intelligence and health.

Practical Ministry Involvement

Question seven of the SSQ asked, "What on-the-job training do you hope your church planter interns will receive? That is, what ministry experiences are they receiving (or do you want them to receive)?" (appendix 4). Answers to this query varied with only three of the seven directors listing specific ministries they hoped to see interns doing; the other three explained the overall process whereby interns developed needed competencies. Two

seminary supervisors were reluctant to list particular ministries, stating this normally would vary with the on-site mentor, where the intern actually served, and the stated desires of the intern as established in his learning covenant.

Nonetheless, five basic church planting ministries were highlighted as minimal and vital for on-site mentors to set up in their training efforts. Significantly, all three directors who listed specific ministries mentioned one as absolutely essential: personal evangelism. All agreed it was vital for interns to get involved with lost people in the community so they had opportunities during their internship to regularly share their faith in one-on-one and group contexts. Two other ministries were mentioned by at least two of the directors: starting and/or leading a small group, and developing new leaders for a young church. These three--personal evangelism, small groups, and leadership development--were considered crucial. If coach-mentors were able to involve interns in any other ministries that would simply be icing on the cake. At the very least, interns needed to observe how their assigned mentor-planter was raising up and equipping new leaders, even if the interns had no time to actually be involved in this type of training themselves. Actually preaching in a new church context, and building and working with a team were the final two ministries deemed desirable, though mentioned but once.

Three seminary directors focused on the actual process or setting for effective on-the-job training to occur. All emphasized the importance of interns getting deeply involved in an actual church planting or new church setting. Where this was not possible, a second option would be for the seminarian to intern at a *church planting center* or *church planting church*. In a dynamic local church setting, interns are able to both observe and

participate in a wide variety of ministries, discovering, developing, and deploying their spiritual gifts. In both scenarios, interns would benefit from life-on-life learning, working alongside of either a planting or pastoral practitioner.

One director hoped that their interns would also be exposed to various church planting models and contexts, possibly by visiting other church plants or interviewing other planters. Another mentioned that his seminary encouraged planting interns to participate in an optional denominational boot camp in order to receive needed on-the-job training.

Mentor Issues

Three of the interview questions designed for internship supervisors dealt with pertinent mentoring concerns: (1) What makes a good on-site church planting mentor? (2) What prior training should these coach-mentors receive? and (3) What basic expectations should seminaries have for these carefully selected coaching mentors? (see appendix 4).

Mentor Qualifications

In regard to their general qualifications and ministry experience (Q12), most of the seminaries expected mentors to have at least five years of full-time ministry experience and to have a Master of Divinity degree. Occasional exceptions might be made for those without a minimum Masters degree if they had at least ten years of pastoral or church planting experience. Furthermore, prospective mentors had to be supportive of the seminary's educational and internship objectives, willing to work within the internship guidelines and expectations. The ideal church-planting mentor, most agreed, would be someone in the process of leading a new church plant or a seasoned pastor with a heart for

planting and hopefully some experience leading his church to parent daughter churches. A key church-start-up launch team member with previous church planting experience could also serve as the on-site mentor, if the lead planter was unavailable.

As to desirable qualities seminaries would like to see in planting mentors, respondents highlighted nine traits as necessary. Interestingly, most mentioned was the quality of flexibility. Three of six internship directors stressed that mentors needed to be flexible enough to personalize and contextualize the on-site training to fit the needs of the particular intern. Two seminary directors mentioned two additional qualities for mentors. First, to keep abreast of all the constant changes in the disciplines of church planting and missiology, it was imperative that mentors be persons who were teachable and lifetime learners themselves. Second, prospective mentors for church-planters-in-training needed to be leaders with good relational skills who liked and enjoyed being around other people; they could not be so task-oriented they were often aloof from others.

Other prerequisite qualities were mentioned once as vital for church planting mentors to be effective trainers. Ideally, mentor-leaders should: (1) have a track record of already investing time and energy in next-generation leaders; (2) have good listening skills; (3) be able to model well the life and ministry of a successful church planter; (4) be transparent and open to talk about their own struggles as well as victories in life and ministry; (5) be sensitive to the leading of the Holy Spirit; and (6) be someone with whom the intern already has a connection.

Mentor Training

In regard to mentor training (Q15), though all six of the responding administrators acknowledged advanced training would be beneficial, surprisingly, only three of the seminary programs provided any type of specialized training for mentors coaching church planters. One institution provided for all their TFE mentors a generic internship guidebook that spelled out basic expectations, but nothing had been prepared specifically for those coaching church planters. This seminary assumed that their selected mentors would have previously received denominational church planting training. Another seminary gave field education mentors two books to read, one a primer written by the former department director, on how to be a good mentor; in addition they gave aspiring mentors a DVD disk which explained the academic side of the internship and seminary expectations. A third seminary field education department provided every on-site coach with a Field Supervisors Training CD disk which laid out their seminary internship program as well as the necessary report forms to be filled out and sent back to the school on a timely basis.

Surprisingly, not one of these three seminaries evidently had any on-campus training workshops or classes to prepare mentors for the challenge of equipping future pastors or church planters. Each merely provided independent study materials, assuming mentors would take the time to read through them. Three of the internship supervisors frankly acknowledged that their institutions currently had no prerequisite or ongoing training of those mentoring their seminary interns. All seemed to rely on verbal communication of seminary expectations. One of these schools did provide a single on-campus training event for approved church equipping centers with whom they had partnered.

Basic Expectations of Mentors

Responses to Q14 regarding basic expectations for mentors fell into three categories. First, half of the seminary directors (three of six) explicitly stated they fully expected on-site mentoring planters and pastors to be investing quality time with their assigned intern. All three wanted to see regular or weekly debriefing and training sessions scheduled with the intern. One of these seminaries went so far as to specifically state the absolute minimum: mentors were expected to meet with their mentees for at least one hour each week and for at least ten of the thirteen weeks of the semester. Second, mentors were expected to sit down with their apprentice at the start of their internship to work together on an internship covenant agreement spelling out personal goals the seminarian was setting as well as what the intern could be expecting from his coach-mentor.

A third category of responses dealt with the overall expectation that on-site mentors maintain a proper perspective in regard to their assignees, not seeing them as their *flunkies* or *gofers* or even as merely staff pastors. Four of the seminary directors emphasized how important it was that mentors view their interns as assignments from the Lord. Here is how seminary directors desired seminary apprentices to be seen and treated:

- As exciting extensions of their own church training ministry
- As a significant stewardship from the Lord
- As valuable kingdom ministry investments
- As valuable team members alongside of other church staff

Thus, mentors were expected to be giving students meaningful and significant ministry assignments, related to church planting wherever possible. The goal would be to expose these prospective church planters to as many aspects of local church ministry as possible.

Host Church Identification

In addition to questions focused on logistics, program issues, intern and mentor concerns, the SSQ had one question dealing with the selection of host churches to which planting interns were assigned. Seminary administrators were asked (Q13) how they identified local churches, pastors, or church planters willing and able to host and/or mentor seminary church planting interns. Respondents indicated at least three different strategies for recruitment of partner churches. Three of the seminaries expected seminarians to take primary responsibility to locate their own host church and on-site mentor. Often this would be with a church where the student was already involved in a church-planting ministry and so desired to formalize it with the seminary. Schools were prepared to accept these churches as internship sites provided their lead planter-pastor had five years of ministry experience, a Masters degree, and expressed willingness to work within the seminary guidelines and to invest in the seminary intern. The assumption was that the seminarian would be a good match with this potential mentor/church, since a relationship was already established.

A second strategy for host church recruitment was to rely upon the seminary internship director to contact potential churches. Three of the administrators used this as a primary approach to locating internship sites. One director pointed out that their twelve-year old internship program was blessed to have a solid list of cooperative churches that had worked with them in the past and were still available to work with the seminary in intern

placement. Some were church plants in the immediate area. Another director stated he was also fortunate to have enough graduates go out and plant new churches nearby that he actually had a network of host churches available on which to call. A third director explained he simply telephoned effective planters of reputable new churches he knew that shared the basic values the seminary desired their interns to absorb. Ideally, he was looking for just-starting or recently established church plants which had a desire, ability, and plan to one day send out a church planter of their own. The fact that all three of these seminaries were affiliated with denominational churches certainly made intern placement less of a challenge.

The reality is that these five seminaries were probably using both of these host church recruitment approaches. The sixth seminary, however, had a slightly modified strategy. Fifteen years ago they had committed to help encourage and resource the launching of a few healthy, growing churches in their area that would become *church planting centers* committed to regularly launch nearby daughter churches. The plan was to place their seminary interns in these newly launched daughter plants. Currently this seminary had seen God build up three such planting centers in their immediate area; because each had been recently planted, the congregations and senior leaders still had a passion for and understanding of new church development.

Mentors' Perspectives

Seven on-site church planting mentors, recommended by the seminary administrators, were interviewed and offered insightful perspectives on internship effectiveness and operations.

Logistical Issues

On-site mentors responded to two questions on their SMQ focused on internship timing issues, allowing them to share their perspectives on both weekly time being invested in mentoring and the best length (duration) of an effective internship.

Time Invested

Question three asked seminary-assigned mentors, "How much time did you actually spend with your intern weekly or monthly? How was that time spent?" (appendix 4). Responses from the seven coach-mentors interviewed ranged from one to three hours per week of personal interaction time with their seminary interns. The average time invested by these mentors was 1.92 hours per week in face-to-face and private conversation. Most met weekly with their intern but one met for three hours every other week. This personal time invested was in addition to time the intern spent in doing church ministry, which evidently could range anywhere from three to twenty hours or more, depending on the situation. Each of these mentors was working with seminarians that were also taking classes on campus.

One of the interviewed mentors, a staff missions pastor at a large church planting church, pointed out that their church actually had *four levels of internships*, each with corresponding mentoring time expectations. *Supervised ministry students* spent one hour per week with a church-assigned mentor and another two hours a week in ministry. Seminarians in *mentored internships* (many of them preparing for pastoral ministry) spent an hour a week observing and interacting with elder-leaders plus three hours a week in actual ministry. Denominationally sponsored *church planting catalyst* interns were expected to invest ten to fifteen hours per week in ministry and three hours with a mentor-elder. A few

carefully selected seminary graduates were asked each year to stay on for another year or two as *resident planter* interns for final equipping with a goal of sending them out as supported lead planters. Because this fourth group was bi-vocational, they were only expected to invest ten to twenty hours a week in church ministry, plus personal mentoring time.

How was the personal mentoring time typically invested (Q3b)? The seven mentors responding tended to have different approaches. Two, on staff at large established churches (*church planting centers*), sought to give church-planting interns a broad view of every aspect of church ministry, majoring on pastoral issues in their discussions. In one of these churches, the focus was on personal accountability, Scripture memorization, talking about personal and family concerns, and debriefing over the church ministry where the intern had been asked to serve or lead (typically things like leading a small group, teaching a class, planning an outreach event, overseeing a children's ministry, etc). The mentor might also check in on progress the intern was making on his assigned ministry project for that semester.

One mentor used the hour a week to discuss a specific church planting related topic or question, usually ones raised by the intern. Often this conversation would follow an hour together where the seminarian was observing or helping the mentor do ministry.

Another veteran coach-mentor, who often had several interns he was working with at one time, let each man request the face-to-face meeting and set the weekly agenda. He also endeavored to visit and observe each intern doing ministry weekly (examples: surveying, block parties, preview services, core group meetings, big outreach days, etc) so he could give on-the-job feedback. In addition, this mentor scheduled a weekly *team church* and monthly team training time with all his current charges.

Several of the seasoned mentors interviewed who frequently coached several planters and planters-to-be, both resident and distant, made good use of a weekly Skype or simple telephone call to individuals whom they could not meet with face-to-face. Most of the mentors interviewed typically encouraged their intern charges to set the weekly discussion agenda, according to the student's sense of current personal need or interest, yet would seek to bring a closing focus to the weekly session, often giving ministry-related further assignments.

Internship Duration

Question four asked mentors: "What do you feel is the best length for a seminary-based internship? What factors help determine the best length for an effective internship?" (appendix 4). This question gave the on-site mentors opportunity to express their preferences concerning the ideal duration for an internship. Significantly, all seven respondents concurred that they would like to have more quality time for equipping planters-to-be. This was true whether they worked with protégées still taking concurrent course work on campus or with resident interns who had completed most if not all of their classes. How long should internships be? One mentor preferred *as long as logistically possible*. Another felt *the longer the better*, recognizing there was so much to pass on to aspiring planters.

One of the mentors, on full-time staff at a large church planting church located near their affiliated seminary, clearly expressed his personal perspective: the ideal would be to have the intern during the seminarian's entire Masters degree career--three to four years, if needed, and even a year or two after graduation, if possible. This would allow for more

intensive on-the-job training and for deeper interpersonal relationships to be built with both church staff and members. Those able to invest that kind of qualitative time in the host church would be more likely to be commissioned and sent out as church planting missionaries after graduation! In this mentor's opinion, this kind of *concurrent* model, which assumed interns would be part-time and still taking classes on-campus, would also be more workable for the host church, requiring neither a full-time stipend nor forty hours a week in ministry assignments.

The preferable internship, according to the other six interviewed mentors, would be about two years (four semesters). Compared to the concurrent one-to-two-semester internship model currently being practiced (described by one mentor as *like being on steroids*), this recommendation has obvious advantages. According to these mentors, internships could be more structured, in-depth, and church-led. More learning goals could be set and competencies mastered. Two-year internships would instill in seminary interns a greater love and appreciation for the local church in God's economy. Interns might be able to visit other church plants and be exposed to other planting models.

According to these mentor-advocates, in a two-year internship, students would have more time for *both theory and lab*. During the first year, they could focus on observing the ministry, while serving alongside of their mentor; in year two, they could take over or lead a ministry, allowing the mentor to watch and give needed feedback. Following graduation, interns could remain in the host church for an additional one-year residency in order to focus on preparing-to-launch issues like team recruitment and fund raising. Or, even better, the field mentor and student-intern could team up to launch a new church nearby.

Finally, according to these advocates for change, in this two-year internship approach students could receive up to six credit hours per semester, twenty-four credit hours total.

Program Issues

Interviews with on-site mentors provided insider perspectives on four program issues: (1) internship structuring; (2) program components; (3) spiritual formation and healthy marriage focus; and (4) any needed changes that they would recommend.

Internship Structuring

Question five on the SMQ asked mentors, "How was the seminary-based internship you were involved in structured? Were there assignments? Was there a learning contract or covenant? How was this learning covenant determined? Was it based on the intern's self-evaluations of skills/qualities needed or on outside assessment?" (appendix 4). Responses to this multi-faced and open-ended question were somewhat disappointing. Mentors' answers often lacked specificity. Were assignments being given, either by the seminary or the mentor? Yes, but six of the seven responding mentors had difficulty recalling exactly what they were, probably because many years had passed in some cases. One mentor recalled that the seminary expected ministry projects. Several remembered that there were lots of periodic ministry reports and forms to fill out and send back to the school. Another that interns were assigned books to read, report on, and discuss with their mentor. Still another mentor recalled that interns closely followed a schedule from a campus-provided syllabus each semester. Most of the mentors openly expressed their opinion that they would like to see seminaries encouraging more hands-on and fewer

book-oriented assignments, but they understood that seminaries had to meet accreditation expectations.

Four of the seven field mentors stated their affiliated seminary expected the intern to draw up a *written learning covenant* of some sort, usually following a template provided by the school. This was viewed as a learning agreement primarily between the mentor and intern, but secondarily with the seminary. Proposed covenants were to be returned to the school for their final approval. Normally a learning covenant clarified things like personal goals the intern was setting, ministry projects being pursued, competencies to be strengthened, books to be read, and a proposed schedule to follow for these assignments. Interns were often expected to set goals in vital areas like personal spiritual growth, marriage and family, interpersonal relationships, skill-sets to enhance, specific ministry involvement, or evangelism and discipleship. Finally, frequency and times for meetings with the mentor were scheduled. These covenants were often quite open-ended and could be adjusted during the semester if need be.

With some of the field education departments, deficiencies brought to light by the intern's upfront self-assessment were to be addressed in the customized covenant. The intent was to encourage the intern to commit to work on areas of perceived weakness with the goal of being better equipped for a particular type of church planting ministry and/or role he anticipated filling on a church planting team. Interns were also normally expected to clearly communicate how they desired their assigned mentor to help them fulfill the terms of their proposed covenant. The covenant stipulated agreed responsibilities on both sides.

Several mentors expressed their concern that these working agreements *not be called learning contracts*, as is common in some secular settings. A *covenant* was felt to be a better term as it was a more biblical concept and based on mutual trust, whereas a contract was a business term and often based on mistrust.

Valuable Components

Question seven of the SMQ asked cooperating mentors, "What do you think was most important or valuable in preparing the intern for a future church planting (or church) ministry?" (appendix 4). To this query, respondents typically shared one or two insights, key internship components they felt were indispensable. No clear-cut consensus emerged as each mentor came from a different perspective. Yet three of the seven coach-mentors did agree that providing real life exposure to and experience in church planting was vital. They saw the intern's involvement in the nuts and bolts of church-starting, something rarely taught in the seminary classroom, as most valuable because it helped the intern catch both a vision for and understanding of church planting. One of these mentors believed it essential *to create a lab experience* for interns where they could actually start an outreach Bible study, lead someone to Christ, and then start and grow a small group. This type of laboratory experience would demonstrate whether the intern had what it took to be a church planter. Still another mentor expressed that helping the intern to clarify and affirm his call to plant a new church--whether he was wired to be a lead planter or better suited for a team role--was a very important ingredient for a successful internship.

The remaining four mentors shared a variety of vital internship components. Here are internship matters they saw as valuable and recommended for future continuation:

- Taking the intern on *vision trips* to see potential church planting sites, do prayer walking, talk to local church planters about area need, and be debriefed
- Involvement in a host church ABF-type Sunday School class where they can experience deep, caring relationships and catch a vision for church parenting
- Giving the intern lots of pastoral experience (elder meetings, church discipline, counseling, preaching, etc) while under in-depth elder oversight and mentoring
- Providing training in how to raise finances for church planting via vision-casting, personal contacts, etc.
- Helping interns grasp their utter dependence on prayer and the crucial role/ministry of the Holy Spirit in order to succeed as a church planter
- Learning the vital truth of their identity in and union with Christ (Romans 6-8)
- Ensuring that there is marital harmony and a mutual commitment to church planting
- Validating that interns have a dynamic walk with Christ and He is actively working in their lives; strengthening that relationship so ministry is out of the overflow
- Helping the intern develop a lifestyle and consistent practice of evangelism

Spirituality and Marriage

Mentors were also asked whether spiritual formation and marriage/family issues were a proper focus during a church planting internship (Q8, Q9, Q10). Asked to respond on a scale of one to five as to how much time mentors should be devoting to these practical areas, the seven interviewed mentors tended to see both of these as deserving of quality time, especially if there was a perceived need in the intern's life. In regards to personal spiritual formation and disciplines, the majority of the mentors (four of seven) gave this a five and the remaining three rated this as three. With marriage and family relationships, of the six who rated these, two mentors gave these a five, two others a four and the final two a three. The respective averages of 4.14 and 4.0 seem to reflect that mentors

see these as relatively more important than the seminary administrators who rated these issues as 3.4 and 3.86 respectively.

The mentors' explanations for their scores were interesting. Those who rated these two vital matters as deserving of not much time (three) tended to see spirituality and marriage as important but more properly addressed at the seminary before the intern was dispatched. They wanted to see mentors checking on these occasionally but focusing more on practical church planting and essential ministry skills. Those who gave these issues high marks seemed to feel most seminaries do a better job in knowledge instruction but a poor job with obedience issues. They felt these practical, everyday matters were best addressed at the local church level where there could be more life-on-life accountability. All seemed to agree that on-site mentors certainly should not be assuming anything but be encouraged to inquire periodically to make sure their interns had healthy spiritual lives and marriages. While all saw these as vital to a church planter's future success, several mentors acknowledged that in reality they are often inadequately addressed during internship, often because of the shortage of time.

With regard to spiritual formation, one mentor was pleased that her seminary viewed this as absolutely essential and thus required all interns--including the planting interns--to select a personal *spiritual life mentor* in addition to their on-site ministry mentor. This mentor could be a more distant friend but had to be willing to ask the intern hard questions. In her opinion, knowing and loving God had to be a top priority and so demanded much attention during the internship. Agreeing with this top priority perspective, another mentor (working out of the same seminary) actively encouraged his assigned interns not to

see their walk with God as a set of disciplines but to learn to relax and listen to the Holy Spirit; he wanted future church planters to be more open-ended so that things like devotions and prayer became a part of the warp and woof of daily life.

Concerning marriage and family life issues, mentors made several helpful observations and recommendations. Several perceived that seminaries and their partnering mentors often had very little to offer married interns' wives, helping to equip them for the challenges ahead in church planting. Several mentors had seen young married couples struggling for balance on internships. To strengthen these marriages, they recommended that the coach's spouse (or in some cases, elders' wives) be asked to mentor and minister to the often-neglected mate. None had done this yet but several seminary mentors were moving in this direction. One male mentor made it a priority to develop a solid relationship with the spouse so that she would feel free to call him with areas of marital or family concern. Several recommended that mentors let the intern drive these issues, requesting help or asking questions as needed. To encourage this type of an open atmosphere, mentors needed to be very transparent about their own marital mistakes in the past and their current struggles to stay balanced.

In the final analysis, the level of the mentor's involvement in marital matters, it was felt, depended somewhat on the student intern and what the mentor observed was going on in his marriage. Mentors might at times need to either provide needed biblical counseling or send an intern to a qualified marriage counselor.

Needed Adjustments

Mentors were also asked (Q13) about adjustments needed to maximize their church planting internship program. Nine different recommendations were made for seminaries to improve their internship programs. Two mentors agreed that seminaries needed to do a better job of providing preparatory and on-going training for on-site coaches and hosting pastors to enhance their mentoring skills. Two agreed that seminaries should use their resources to strengthen the hand of missional-minded like-faith partner churches in the area, helping them to become *model equipping-centers* and taking the lead in regional church planting efforts. Both of these mentors concurred that seminaries must acknowledge that local churches are better equipped to assist men and women assess their calling and determine their appropriate role on a planting team. They wanted schools to recognize that local churches are biblically responsible to train interns and plant churches--not seminaries.

Another helpful suggestion to seminaries was to set up peer-learning times for all current church-planting interns to get together (possibly by Skype, if scattered) to compare and share what they are learning in their church planting assignments. One option for this type of learning forum would be to expect all interns to read a common book related to planting and then share highlights of what they are gleaning and how they might apply the principles to their planting situation. Another recommendation made was that seminaries keep evangelism and small group startups a central focus of the internship experience in that these are an evident deficiency with most incoming seminarians today. Ideally the on-site mentor and intern should eventually be working together in a Gospel-destitute neighborhood to start a new work from scratch.

Interviewed mentors offered the following worthwhile recommendations to seminaries, though these were heard but once:

- Do solid upfront assessment of outgoing interns and then build the internship experience around the findings in order to shore up perceived weaknesses.
- Showcase, value, celebrate, and champion church planting at the board of trustees level, in seminary chapels, and in the M.Div. curriculum.
- Schedule veteran church planters and former interns who are now successful planters, to speak regularly in chapel.
- Design a training track for future planters' spouses to better prepare them before dispatching a couple to an internship.
- Be more flexible with paperwork and reporting expectations for both the busy intern and his on-site coach.
- Add a one-year, full-time, practical involvement in actual ministry (a practicum?) as a requirement for those in the M.Div. Church Planting concentration.

Intern Issues

Like the seminary administrators, the interviewed mentors shared their viewpoints on several issues related to interns themselves, specifically needed qualities for those entering an internship and skill-sets they should be intentionally developing.

Entry Qualifications

During the interviews all mentors were asked (Q2), "What should we look for to qualify men entering an internship program?" (appendix 4). Amazingly, these seven veteran coaches proposed twenty-five qualities that they would like to see seminaries checking for in prospective interns. These can be found listed, with frequency of mention, in

appendix 5. In this section, I will review those qualifications that were emphasized most frequently. Two qualities were mentioned by five of the seven mentors. Significantly, these mentors all concurred that interns must be teachable, willing to listen and learn; those who are not coachable should be disqualified. Second, five mentors agreed that prospective planting interns needed to be those who had an entrepreneurial spirit and some start-up experience. Do they love challenges and have they ever started something from scratch?

These nine qualities and competencies were mentioned twice by the interviewed mentors as essential for successful seminary interns to possess in some measure: (1) humility; (2) God-centered faith; (3) flexibility and patience; (4) a gift, passion for, or commitment to evangelism; (5) evidence of leadership abilities; (6) communication and speaking abilities; (7) relational people skills; (8) an optimistic, future-oriented vision to see the possibilities for ministry; and (9) spiritual discontent with the status quo enabling one to think creatively and outside the box. According to the anecdotal observations and experience of these seasoned mentors, these are foundational to a fruitful learning experience. They are remarkably similar to core competencies brought to light by researchers over the last three or four decades. One mentor summarized well what she views as the *big three* in intern prerequisites: they must (1) know and love God, (2) know and love people, and (3) know and love themselves. Several of the mentors again stressed the importance of having these qualities and competencies validated in advance through a solid pre-assessment, assessment, and interview process.

Practical Ministry Involvement

Mentors were also asked (Q6) about on-the-job practical training the seminary intern should receive. Responses to this question ranged from *everything possible* to very specific ministry project proposals. At least three of the seasoned coaches, all working out of large existing congregations, stressed the value of involving interns in as much pastoral and local church ministry as possible. Examples given: elder meeting discussions, hospital visitation, preaching, weddings, funerals, membership interviews, discipline issues, working alongside of a children's ministry leader, middle and high school ministries, First Touch (greeter) team ministry, pastoral counseling, worship planning, and so on. Because ministry is more caught than taught, it is essential that on-site mentors walk interns through as many ministry scenarios as possible, especially those related to or commonly found in church planting.

Several mentors stressed that the particulars of ministry involvement depended largely on a careful assessment of interns' strengths and weaknesses so that a customized training plan could be developed. Thus if the intern's self-evaluation revealed that he was weak in people skills, he might be placed into a ministry leadership role requiring him to interact regularly with church volunteers, learning how to relate to different personalities, and to mobilize, equip, and hold them accountable. If he was weak in public preaching, it would be wise to let him speak first in a small group setting--or at his first wedding or funeral--before placing him into a Sunday morning pulpit.

Interviewed mentors seemed to concur that in order to realize internship objectives, three possible training settings were possible. The very best option, most agreed,

would be to encourage a mature intern to actually plant a new church under the supervision and active coaching of an on-site mentor. The second best scenario would be to allow an intern to work as a staff teammate alongside of a seasoned mentor who was in the early stages of planting a new church. The third option would be for the intern to work with an established church that was actively preparing to launch a daughter church. The goal in each of these three plausible scenarios would be to expose the intern to the nuts and bolts of starting a new church. According to the mentors, ideally, interns should be involved in practical things like outreach block parties, door-to-door surveying, preview services, marketing, Sunday set-up and take-down for a portable church, greeting guests, leading children's church, worship service planning, leading music, drama, leading small groups, and even strategic planning--depending on the stage of the church plant. At the very least, this kind of intensive participation in a planting project would enable interns to understand that church planting is hard work, with lots of stress. Interns could better count the cost and see if God has actually wired them for church planting!

At least two of the interviewed coach-mentors stressed one training imperative: whatever else they do, all church planting interns must be regularly sharing their faith with lost people, thus learning how to do the work of an evangelist. These mentors felt that personal evangelism participation was mandatory for two reasons. Most young adults entering seminary today: (1) have never been discipled themselves, and (2) do not know how to share the Gospel effectively. One of these mentors required that each intern develop his own *Ten Most Wanted List* and then held him accountable to report how he pursued his goals. Another mentor expected interns to keep a personal journal of evangelistic contacts

being cultivated; she wanted to see them pursuing at least three adults per semester during their internship and to show that they had developed an outreach strategy. The goal was (1) to push future church planters out of their comfort zones; (2) to help them learn how to really value lost people; and (3) to rearrange their lives in order to share Christ regularly. One of these mentors, himself a veteran planter who had coached scores of church planters, voiced his strong conviction that if a seminary intern was unable to lead one person to Christ during a nine-month internship, he was probably not a church planter! This then became a viable test for validating a man's call to plant.

Several mentors recommended possible training projects and practical exercises that had proven to be effective. One coach asked planting interns to do demographic research on a nearby area under consideration for a church plant and then follow-up with face-to-face surveys with residents on-site (in coffee shops, etc.). Interns were then expected to develop a proposed outreach or planting strategy plan based on the findings and contextualized for that community. This *fitness* training exercise enabled: (1) interns to discover *how* God had designed them (their identity) and *where* they would best fit (as to location) in a future church planting project; and (2) mentors to give wise counsel to interns with the goal of getting the right people in the right place at the right time doing the right things. Another related training project proposed: have interns develop a marketing plan for this target community or one for the host church's community.

Mentor Qualifications

When asked (Q1), "What qualities do you believe make for a good church planting mentor?" (appendix 4) these veteran coaches proposed fourteen qualities which

seminaries should be using to identify prospective on-site mentors. These are seen in appendix 5. Here I highlight the most frequently mentioned and seek to draw themes together. Four of the seven coaches stressed that mentors needed mature ministry experience, with the resultant wisdom that comes from a consequent reflective study of Scripture. Ideally, most agreed, the mentor should be a seasoned church planter with practical, field-tested skills and wisdom; second best: an experienced pastor-elder who has faithfully served in a growing and hopefully reproducing local church. Second, the effective mentor needs to be strongly committed to pass on God-given passions and skills to the next generation of emerging leaders. This translates into being willing and able to invest time, energy, and resources in the young planter and his wife, if married. A mentor must be willing to pour his life into theirs, to lovingly and boldly speak into the intern's life. He cannot be just looking for a free worker in his church! Third, mentors need to be active and attentive listeners, leaders who are discerning, empathetic, and adept at asking probing questions to draw out what the intern is thinking and feeling. One seasoned mentor observed that a good mentor is one mature enough *not to be the answer man and the fixer* all the time.

Related to being a good listener is the need for mentors to have good people skills and to have a sensitive shepherd's heart. As one mentor observed, not every experienced church planter would be a good mentor. Leaders who are visionary apostolic types or even gifted administrators may be too task-oriented and not pastoral or relational enough to effectively invest in an aspiring young leader. Ideally, a mentor of church planters should be someone passionate about evangelism and who is pursuing lost people to Christ. How can he hold the intern accountable in this crucial arena if he is not personally modeling

a compassion for the lost? An effective mentor will be one who is quite open, honest, and transparent about his own mistakes and failures, willing to pass on hard lessons learned in life and ministry. According to the responding mentors, he will also need to be flexible and not always uptight when things do not go as planned.

Two final qualities were recommended only once but are noteworthy. Ideally, the mentor is one with ministry experience in the type of church plant the intern is seriously considering. And older mentors, in particular, need to evidence a desire to learn from the younger generation. This generation of younger church planters, it was observed, is much more relational and community-oriented. Consequently, they desire to be mentored by someone who not only has much ministry experience and wisdom to share but also is willing to listen to the student-interns' issues, problems, and concerns. The effective mentor will demonstrate that he understands, respects, and appreciates what God is doing in the current generation--and is willing to travel with mentees on their personal and ministerial journey!

Host Church Issues

Mentors were asked about three issues related to their hosting church: (1) its level of involvement in the internship; (2) how the internship benefited the sponsor church; and (3) long-term church planting goals they may have had for their intern.

Level of Involvement

Responses to Q11 revealed that the level of host church involvement in the life of their seminary mentees largely depended on the state and maturity of the church. Interns assigned to a large established church were normally encouraged and able to get

deeply immersed in its body life. Those serving alongside a mentor in a new church plant were often viewed by locals as part of the launch team and were unable to enjoy close fellowship with core people who were just coming to Christ. Most of the input came from the church planter coaching them.

At least four of the mentors interviewed were on staff at medium-sized to large church planting churches capable of investing at multiple levels in the life of the seminarian. One of the larger congregations asked each intern to conduct ten thirty-minute interviews during their first semester with the host church staff pastors. These behind-the-scenes interviews were intended to give interns a comprehensive view of how each ministry fit into the overall corporate mission, vision, and values of the host church. In addition to their assigned staff coach, interns were given access at any time to any of the other staff pastors. Interns were also expected to be actively participating in a Sunday school class and/or small group with the intent of developing close relationships with about fifty people who could get to know them well and hopefully become their prayer and financial partners should the church send them out later as church planters. At another of the church planting churches, many of their lay leaders were involved in discipling interns in their relational groups as they *did life together* each week. In this church, Sunday school classes and small groups were being encouraged to take on financial support of specific daughter church plants and even to send out teams to visit and minister to them.

At the other two church planting churches, the senior pastor was the primary mentor but challenged his people to also invest in the planters-in-training. One felt his people were doing a commendable job to embrace and understand the privilege of investing

in future kingdom-builders. His lay people often worked alongside of their interns in big outreach events and led ministry teams that intentionally invested in church-assigned interns, allowing them to observe and be involved. In addition interns normally lived with godly church families where they were further shaped for future ministry. The senior pastor-mentor of the other parenting church sought to introduce each intern couple at the start of their internship assignment, explaining to his people what they would be doing and how the church could support them. His congregation often organized a food cupboard pounding for each intern couple. At the end of the internship, during a sort-of commissioning service, the senior pastor would frequently preach on the prophet Elijah passing the mantle to Elisha, the church would give the intern's family a nice gift, and then lay hands on them as they prayed over them and sent them out--often with some financial support--to launch a new church.

Where interns were assigned to new church plants as their primary hosts, two good options emerged. First, interns might receive some encouragement and prayer support from the new church's sponsor or sending church, even though most of their actual ministry would be alongside of the planter-mentor and in a neighboring targeted community. In other cases, where there was no nearby parent church, interns were much more likely to find needed supportive fellowship if the plant was several years from public launching. Seminary interns, privileged to be on an early-stage (prenatal) launch team alongside a lead planter-mentor, would need to understand the drawbacks of not having a developed supportive host church. They would be wise to come to the field fully prepared by

prayerfully building a support network from their home church, family, friends, and campus peers.

Benefit to Host Church

When asked to rate, on a scale of one to five, how profitable they thought the internship program for training seminarians was for their sponsor church (Q12b), mentor-coaches, for the most part, spoke highly of the short-term and long-term benefits. Five of the seven mentors offered a rating score and these averaged 4.75. Three mentors gave it a full five rating. Hosting and mentoring interns was described as (1) very helpful, (2) extremely profitable, and (3) incredibly valuable and profitable for the sponsor church. A number of practical benefits were listed. To one mentoring senior pastor, investing in interns kept his church missionally focused and evangelistic. Another church desired to have more interns because they loved to invest in the kingdom and in future leaders. Another mentor stated that in the region around the seminary there had been lots of new church planting over the last decade and, in her opinion, much of this was due to the seminary's regional planting thrust which had aroused attention elsewhere and attracted other student-planters to the region.

The two mentors who did not venture a rating number each pointed out that the actual benefit of hosting an intern depended on the level of investment of each church as well as the number and quality of seminary interns assigned to them at any one time. Speaking from experience, one veteran church planter shared that too many interns involved in one church plant could actually hurt the new church and sour some seminarians to a future church-planting ministry. He had personally seen church plants struggle because they

became overly dependent on a seminary student team who were more than willing to serve and do all the work--rather than to focus on discipling local community people and developing indigenous leadership. To properly utilize and stretch the host church people, it seemed best, he had learned, to keep interns helping behind the scenes and doing *Swat Team* work for big outreach events. In an early-stage church plant, it was wiser to send only one seminary intern to be a part of the core launch team.

Long-term Planting Goals

Question fourteen was designed to discover if host churches planned on using their intern to lead a future church-planting project. Six of the seven mentors responded affirmatively that their church had such a goal. All were committed to church multiplication and saw well-trained seminary interns as a great resource for recruiting lead planters to enable the church to realize its reproductive objectives. Strategies, however, differed somewhat in how they each hoped to implement their plans.

Two of the churches were sending out *bi-vocational launch teams* composed of at least two elder-qualified men (often both former seminary interns) and their families. Both were sending their teams to predetermined planting sites. One sending church, located in the south, was selecting needy cities in the state of Pennsylvania as the focus of their church planting efforts. The other had developed a target list of twenty-five unreached cities where they were hoping to send their teams (though at times exceptions were made, as long as planters were not selecting random places). Both of these large churches had no plans, at this juncture, to send seeding (lay) families from their congregations to be a permanent part of the launch teams, though both were committed to periodically send ministry teams to

assist with outreach and special projects. But both were budgeting to plant. One of these congregations had committed to invest \$46,000 in each plant over a five-year period to help with ongoing ministry expenses. And both of these commendable assemblies were providing extensive team training, preparation, and coaching before sending former mentees out.

Three of the parenting congregations had adopted a *lead man* planting strategy, sending out graduating interns after they had received additional training in the mentoring church. With all three, the planter normally was given lots of freedom to determine where the Lord was leading him to plant the new church--within limits. One of these churches, for example, had chosen to follow a *clustering approach* where they highly recommended that the new churches be planted nearby. This enabled the parenting church to more readily resource the plant and also to send out eight to ten proven workers to join the launch team. In their mind, the chances for success are much enhanced when church plants are in close proximity and thereby able to network and share. According to this senior pastor-mentor, the normal (ideal?) pattern is for an apple tree to drop apples (with seeds) nearby! Each of these three sponsoring congregations is highly selective, commissioning and sending their best men--but only after they have proven themselves in evangelism and discipleship and demonstrated that they can trust in and are listening to the Lord of harvest.

Another seasoned coach-mentor discourages young seminarians from coming into his state with preconceived ideas as to where they will plant. He recommends they wait until their internship is completed and they have a better understanding of needs in the area. His experience has also taught him to discourage sponsoring churches from sending a pre-formed core group (seed families) to help the planting-intern unless they already reside in

the target community and are committed to stay long-term. When core people only see themselves as *loaners* and soon return to the sponsor church, without developing new leaders as replacements, it leaves a real vacuum. Another disadvantage of sending a core group with the lead planter: they may often come with agenda disharmony.

Seminary Interns' Perspectives

Seven seminary interns, recommended by mentors or administrators and now successful church planters, were interviewed for their perspectives on their internship experiences. Again, for comparison purposes, their responses are given under five categories.

Logistical Issues

As with the administrators and mentors, seminary interns were also asked about matters of internship timing and funding.

Scheduling and Timing

Seminary interns were asked (Q13), "How long was your internship? Do you feel more or less time would have been valuable?" (appendix 4). Interviewed interns invested an average of two years on the field being mentored. Most had seen the need to voluntarily extend the time invested in a mentored field experience beyond what their seminaries required. In most cases, being concurrent with their on-campus courses, these internships were not a full-time experience. All of these former mentees were now serving successfully as lead church planters. Looking back, most now viewed a typical two-semester, part-time internship as insufficient to adequately prepare men for a fruitful

planting ministry. The consensus seemed to be that the ideal internship time frame would largely depend on the intern's past ministry experience, current marital situation, and family demands. Some prospective planters would obviously need more field experience time than others.

Funding

As found in our previous interviews with seminary administrators, no uniform method of funding for internships emerged (Q14). Of the seven interns interviewed, three were almost entirely self-funded through their own bi-vocational employment and personal savings, receiving no regular assistance from outside sources aside from an occasional gift. Another three received some help during their internship from their denominational mission agency but this normally covered less than half of their living and ministry expenses. Two interns received some compensation from the state association of churches where they served. Some of the men received occasional gifts from their home church or family and friends that helped to supplement their modest income. Most of the interns had their financial needs met from a combination of two or three of the above sources. One former seminary intern who had to actively raise his own internship funding, took the initiative to set up a personal website, send out an appeal letter to family and friends, and arrange face-to-face meetings with pastors. Significantly, none of the seven interns interviewed were provided a stipend or modest salary by the host church in which they served, probably because these were newly launched or preparing-to-launch works with tight budgets.

Five of the seven interns found that having completed their internship and transitioned into their own subsequent church-planting project, they had to trust the Lord

once again for new support funding. A few were fortunate to be substantially supported and sent out by their mentoring host church. But most again saw the Lord provide their needed support through a combination of sources: associational church planting budgets, previous internship partners who now recommitted, new family and friends, their home church, etc. Without a doubt, the Lord God used the interns' past *friend-raising* experiences and contacts to pave the way for future church starting ministries.

Program Issues

During their interviews, interns were asked to give their perspectives in regard to six programmatic issues, paralleling similar questions asked administrators and mentors.

Seminary Objectives

Question six on the SIQ asked, "Were you aware of any goals the seminary had set for your internship experience? Do you recall what they were? On a scale of 1 to 5, how well do you think you achieved these?" (appendix 4). Surprisingly, only one of the interns recalled that his seminary had stated educational objectives but acknowledged he could not remember what they were. Three of the interns stated they were totally unaware of any institutional goals set for them, at least that were communicated to them. Several of the mentees did recall the seminary communicating general guidelines such as the minimum hours a week they were expected to invest in on-site ministry, doing ministry projects, and meeting weekly with the assigned mentor. Most complained about having to fill out too much paperwork and reports. Because none of the respondents could recall seminary objectives, none were able to use the rating scale.

Valuable Components

Interns were queried (Q1), "What did you find most valuable about your internship experience/training? What seems to have gone particularly well?" (appendix 4). To this, mentees were profuse in sharing at least fifteen personal benefits that they experienced and counted as very profitable from their internship experience (see appendix 5). Here I will overview some of the more prominent and seek to draw out interconnected themes. Over half (four of seven) of the interns testified that working alongside of and being mentored by a seasoned church planter was invaluable, allowing them to learn much about life and ministry from the mentor-trainer's wealth of experience. This was what stood out in their minds, even many years later. A number of these close relationships established with their mentor still continued to this day. Related to this, three of the interns highlighted the value of receiving practical, in-the-field training in church planting methodology from their mentor. Being given a wide variety of supervised ministry assignments was viewed as great preparation for a future church-planting ministry. The ongoing feedback and constructive criticism received helped to shape them into being the effective servants of God they are today.

Several of the interviewed interns expressed that the combination of the academic and practical during the internship experience was very profitable. Being able to immediately apply what they were learning in the seminary classroom enhanced their total education, bringing about life transformation not merely more information absorption. Two interns stated that the life-on-life opportunities to interact with real people with real problems--both believers and unbelievers--were valuable experiences and enabled them to

build up their inter-personal relationship skills. Another set of mentees testified that they were very privileged to be eventually sent out and substantially supported by their host church in their current church-planting ministry. The close relationships they had developed with both the church staff and membership had led to lifetime accountability friendships. Another intern was grateful that his internship had introduced and connected him to a network of missional churches in the city, some of which were currently partnering with him in an urban church-planting project. Still another was thankful that his internship connected him to a number of seasoned church planters in his region who were able to share best practices, encourage, and pray with him.

Several of the interns looked back on their church planting internships as times of heightened personal growth and spiritual maturity. One testified the up-front assessment process had helped to clarify and confirm his call to be a church planter. Another that the assessment was useful for self-discovery, helping him better understand himself, his strengths and weaknesses. Another intern stated his planting internship was a valuable time for shaping his church planting philosophy of ministry, preparing him to be a stronger and more self-assured leader. For another intern, seeing the blueprint and day-by-day functioning of a biblical and truly missional local church (his host church), strengthened his ecclesiology.

Learning Covenants

Interns were asked whether their internship included a formal learning contract that they wrote up at the beginning of their mentored apprenticeship (Q12). Surprisingly, five of the seven stated that their internship did not. Most, however, agreed that a learning agreement of some sort would have been helpful. One of these interns felt that the

initial comprehensive interview he had with his mentor probably served the same purpose, clarifying expectations upfront. The two interns who had used a learning covenant testified that putting one together was valuable because it gave focus and direction to their internship. It prompted them to set personal goals and work out a viable ministry plan to follow during the course of their internship. Only one of these two interns stated that the learning agreement was even partially based upon self-evaluation (through assessment) of his needs and limitations. Sadly, the other intern came from his seminary with a required learning covenant in hand but found the assigned mentor had little time to discuss it, thus defeating much of its purpose.

Spirituality and Marriage

The seven former interns were asked (Q11), "On a scale of 1 to 5, how much time and attention was given to your personal spiritual development and spiritual disciplines? To marriage and family relationships?" (appendix 4). Results from this inquiry were similar to those gleaned from seminary administrators and mentors. On the issue of spiritual formation, interns, remembering back, gave this focus a 3.7 average (compared to a 3.4 from administrators and 4.1 from mentors). Marriage and family life were scored slightly higher, at a 4.1 average (3.8 from administrators and 4.0 from mentors). As with the other two groups interviewed, there was a range of thought on how much these vital issues should be addressed on an internship. One intern recalled his mentor was too occupied with other things and so neglected any discussion or personal inquiry into either of these. Another intern remembered his mentor never checked up on these two matters but pointed out that he was nevertheless greatly challenged by observing the mentor's strong marriage and personal

example of walking with the Lord. Several interns felt their overseeing mentors at times assumed these dynamics were taking place but still saw fit to occasionally ask their charges appropriate questions. Several others had mentors who placed a high value on both spirituality and maintaining a healthy marriage and so regularly inquired, lovingly asking their mentees probing questions.

All of the former interns were now serving as church planters and most had now mentored other young leaders themselves. Seeing the deficiency in the lives of many next generation leaders today had convinced them that spiritual and marital health must not be assumed but need to be addressed more often. Two of the former interns offered similar wise counsel: it might be best if these vital matters were simply a part of natural and informal conversations between the mentor and mentee rather than addressed in structured ways. Spiritual formation and marriage health, they felt, are best dealt with within the context of a close relationship established with the on-site coach-mentor over time.

Training Tools

Question eight on the SIQ sought to discover educational techniques and tools being utilized by seminaries and mentors for enhancing the field training of interns. Six of the interns remembered attending profitable ministry conferences or training seminars, often accompanied by their mentor and funded by either him or the host church. Most frequently attended were Saddleback's (Rick Warren) church planting and purpose-driven conferences, Willow Creek's (Bill Hybels) leadership conferences, and denominational training events. Five of the seven respondents stated that they were expected to read and digest prescribed ministry books during their internship. Sometimes these were required in concurrent

on-campus courses at the seminary but more often were requested by their on-site ministry mentor so they could discuss them together. Interns recalled reading both church planting texts and practical works on preaching, leadership, and pastoral ministry. Only three of the seven interns recalled being asked to write and turn in book reviews or ministry reflection-type papers; the internship focus was more on doing ministry than on writing about it. One host church asked interns to write up a number of *position papers* on nitty-gritty issues such as divorce and remarriage, spiritual gifts, and tithing versus giving.

Visiting other church plants was a common expectation, one for which five of the interns expressed appreciation. Those mentored in an established church were normally asked to visit one of the host church's daughter plants nearby; interns in newer plants were sometimes farmed out to assist in sister church plants in their network. Several men recalled being too busy in their own newly launched plant to visit others, but wished they had. Six of the seven interns recalled meeting with other veteran church planters, often while attending monthly prayer or training sessions with their mentor. Surprisingly, only one of the interns was asked to listen to online podcasts or other recorded teaching sessions led by seasoned planters or pastors; one did so voluntarily. Even more startling, none of the student respondents were expected to engage in any online training or peer-to-peer discussions during their internship. It should be noted, however, that when the majority of these interviews were done, online and distance education was not as common as it is today.

When asked which of these extra-curricular training tools were found to be most valuable (Q8h), three of the aforementioned were most frequently highlighted: (1) attending training events (four of seven interns); (2) interacting with and learning from other

church planters (three of seven); and (3) reading and reflecting on ministry books (two of seven).

Needed Adjustments

Both questions two and three on the SIQ gave these former interns an opportunity to share suggestions on how their internship experiences might have been improved. By gleaning insights from their comments regarding what they found to be least valuable about their internship experience (Q2), and combining these with their numerous recommendations for needed adjustments (Q3), this researcher was able to identify a total of twenty-three practical suggestions. These are listed in appendix 5 with similar suggestions grouped together for various groups. Here I will only highlight a few of the more significant recommendations.

Interns passed on a number of helpful recommendations to improve the on-the-field ministry and impact of mentors. Most of these former church-planting interns made it clear that they would have preferred that mentors focused more attention on practical, step-by-step instructions and counsel in church start-up, giving less time to pastoral ministry issues. Several stated they would have particularly appreciated assistance with formulating a strategic plan (complete with timeline, budget, goals, team roles, etc) for a new church launching. Clearly, interns wanted their mentors to be less hands-off and more focused on passing on practical planting wisdom.

Suggestions from the interviewed interns that were intended for the seminaries were likewise noteworthy. All seemed to agree that placing interns in an actual church planting setting would be preferable to an established church. But several pointed out that

the ideal would be to place a future church planter in a new work still in its prenatal and launch stages rather than in one that is several years old and in the growth stage. Not surprisingly, another often-heard recommendation: make seminary internships for future church planters not only mandatory but also longer.

Intern Issues

Three matters relating directly to interns were probed on the SIQ.

Entry Qualifications

Former interns were also asked what minimum requirements should be upheld for interns "to begin a church planting internship" (Q10) (appendix 4). Responses were strikingly similar to those of the administrators and mentors to this question. Six respondents recommended a total of eighteen entry qualifications, also seen in appendix 5. In this section I will only overview those frequently mentioned and seek to tie together common themes. Five of the six former interns believed it vital that prospective seminary interns be properly assessed; with most (four of six) feeling that the focus should be to ensure the student had *basic wiring* or at least the *raw material* to be a church planter. A pre-internship assessment, even if one scaled-down, would help the mentor better understand both the arriving intern's strengths and weaknesses. Two-thirds (four of six) of the respondents opined that potential interns should be those actively sharing their faith or at least building relationships with lost people on a regular basis. There should be some evidence of fruitfulness or that the seminarian knows how to share the Gospel. Related to the need for prior assessment, it was felt that future apprentices should show some evidence of

being called to be a church planter or to gospel ministry (three of six). How this was to be validated was unclear.

Half of the responding interns (three of six) believed solid spousal support to be a basic prerequisite for married seminarians to enter an internship. Successful interns would need a strong marriage and a partner supportive of his church planting objectives. Four other basic qualifications were mentioned at least twice by the former interns; prospective interns should have: (1) a teachable, learner's spirit; (2) financial integrity or little or no indebtedness (confirmed by a credit check); (3) funding potential or a base of potential supporters; and (4) some ministry experience in the local church, with evidence of faithfulness. These entry requirements not only echo those proposed by the seminary administrators and mentors, but seem to confirm the need for careful upfront assessment.

Personal Goals

Interns were asked (Q4), "As you entered the church planting internship, what personal goals did you have?" (appendix 4). The seven respondents were able to recall a variety of individualized objectives, a total of fourteen altogether. Goals fell into three categories. Significantly, most (six of fourteen) of the goals pertained to specific competencies that the seminarians hoped to master while on their internship. Interns desired to learn how to: (1) build a team, (2) implement a vision, (3) grow and multiply small groups, (4) do general pastoral ministry, (5) work with people in ministry, and (6) start multiple churches in a city outside the Bible belt. Several interns recalled that their goal was simply to learn everything possible from their experienced planter-mentor. Secondly, three interns had set general cognitive goals, aiming to reach a better understanding of: (1) their

ministerial calling, (2) what local church pastoral ministry was all about, and (3) the church planting vocation in general. A final set of goals (four of fourteen) was in the area of self-discovery. These seminarians aimed to discover and confirm: (1) their church planting calling, (2) their specific role in church planting, (3) whether urban planting was a good fit, and (4) whether they could do planting ministry from the overflow of their spiritual walk with Christ.

When asked to rate, on a scale of one to five, how well they thought they had achieved each of their personal goals (Q5), the seven former interns gave themselves an average collective score of 4.3, indicating they were fairly satisfied with goal achievement on their internships. Several indicated that they came away from their internship experience feeling *very prepared* and that it gave them the confidence that they could, by God's grace, plant a new church. One intern made an astute observation that his personal goals might have been better achieved if they had been written down and clarified with his mentor at the beginning of the internship.

Practical Ministry Involvement

Question seven inquired about specific types of practical training and on-the-job ministry experiences the mentees received and deemed valuable while on their internship assignment. Student-interns related twenty different practical ministries (see appendix 5) in which they were able to participate, most of which involved skill development in some key area of church planting. Two ministries, in particular, were frequently mentioned. Five of the seven mentees shared that they had many opportunities to prepare and preach messages, often for both believers and unbelievers, under the guidance and

critique of their mentor. Four of the interns singled out either starting or leading a small group as invaluable or very helpful during their internship experience. Involvement in both of these key ministries helped equip them, they concurred, for future ministry as lead planters.

Three interns gushed with excitement that they had been privileged to actually work alongside of their mentor in the planting of a new church from scratch and thus saw almost everything involved in launch procedure. In the process, these seminarians gained a wealth of practical experiences. One intern related he did about everything related to church planting. He learned how to preach, do marketing and branding, to contextualize, to love people, to work with a diversity of people in a very secular city, and to profit from his many mistakes. The internship helped him to see his own deficiencies in the Gospel and to develop more confidence in the power of the Gospel to truly transform lives. Another felt the most helpful thing about his internship was living with and working alongside of a veteran planter-mentor who loved Christ and loved the lost.

Mentor Issues

The former mentees were asked (Q9), "What qualities or characteristics make for a good planting mentor?" (appendix 4). The respondents each volunteered an average of three qualities they believed mentors needed to deeply impact their mentees. Interns articulated a total of eighteen character traits and life experiences deemed necessary; these are seen in appendix 5. Because these qualities are very similar to those highlighted by the seminary administrators and mentors themselves, here I will discuss briefly only the four mentioned more than once. Five of the seven interviewees stated that to be credible, mentors

needed to have church planting experience with the resulting wisdom that comes from having *been there and done that*. One former intern expressed well the sentiment of the others: you can't teach and pass on what you don't know. Another went even further, stating that the ideal mentor should have both church planting and pastoral experience. Second, four mentees were persuaded that effective mentors were those who were authentic and very transparent about their own church-planting journey, willing to honestly share the highs and lows along the way. Being able to humbly acknowledge and share from their strengths and weaknesses, victories and failures was tremendously helpful.

Related to transparency, several mentees stated the importance of having solid character and integrity. Mentors need to be those consistently living out what they believe and preach in order to be godly ministry role models. Finally, three of the interns agreed that being a good listener was a required skill and ministry mindset for mentors. It was evident interns felt affirmed when their coaches listened empathetically.

Host Church Issues

Three of the SIQ questions inquired about host church issues. When asked to rate, on a scale of one to five, how well prepared their sponsoring church was for their arrival and internship ministry (Q15), interns responded with an average score of 3.2, indicating the churches were somewhat prepared. Of the five interns placed in actual host churches, only two gave the host churches a five, indicating the congregations were well prepared. Both of these interns shared insights into why their hosts did so well. One shared that the people of his host church were not only very welcoming and friendly but also very patient with his lack of ministry experience. The second intern recommended two host church ministries he

greatly appreciated and benefited from during his apprenticeship: (1) a shepherds' forum, intended for future pastors and planters, met regularly with visiting speakers brought in to address practical areas of ministry; and (2) ABF Sunday school classes each adopted an intern couple, investing deeply in their spiritual growth, providing prayer coverage, and even financial support if they were eventually sent out with a planting team. Those interns who scored their host church lower typically were serving in very young mission churches that did not yet have the maturity to understand and contribute to the mentees' ministry preparation. Most of the mentoring, oversight, and encouragement came from their on-site coach.

When asked to give specific illustrations of how their host church might have been better prepared to enhance their internship experience (Q16), only three of the seminarians could come up with observations. One suggested that host churches, with the assistance of their lead pastor or planter, might prepare a proposed ministry plan to help the incoming intern see where they wanted him to be going. Another seminarian, noting that host church investment in an intern would largely depend on the church's lifecycle stage and its current capability, proposed that ideally interns be given entrepreneurial roles, like starting a small group or some new ministry. The third intern observed that it might be best to have seminary interns assigned to host churches that were in the early stages of the planting lifecycle so that mentees could observe and participate in every stage of the planting process.

Three of the seven interns were privileged to be asked by their host church to remain on staff after their seminary internship officially concluded in order to further prepare to lead a daughter church planting project (Q17). These three agreed to answer a few additional interview questions (SIQ Optional Questions 1 to 5) about their experience. All

three indicated (to OQ1) that sending out the seminarian with support and seed families was the ultimate objective their host churches had when they agreed to host an intern. Who made the final decision as to the location of the daughter plant, host church or planter (OQ2)? In two of these cases, the site decision was made not by the parenting church but by the intern-planter in concert with his on-site mentor. In one case, the mentor was a seasoned planter who had a long-term goal of seeing eighty sister churches launched in his city. His *clustering* or neighborhood planting strategy envisioned starting new works nearby so that newly established churches could network together and provide resources. His conviction was that this kind of sequential church planting was better than merely parachuting into a new city! In the second case, the mentor encouraged the graduating intern to start a daughter church in a nearby-unchurched community that they both deemed to be a good match for the intern-turned-planter's gifts and background.

In both of the above scenarios, the daughter churches were close enough that seed families could be sent along, some as *loaners* and others more long-term (OQ3). Two of the three daughter church planters felt that the parenting church leadership and church body understood their needs and thus provided sufficient support for the new projects (OQ4). In the third case, the parenting church was too young to be able to provide financial assistance and so the mentoring pastor solicited support for the intern-planter from the denominational mission board. All three seminarians that were sent out as lead planters were blessed to enjoy a continuing mentoring relationship with their initial coach-pastor once their formal seminary internship concluded. This was definitely a benefit of the host-church-turned-parenting-church design model for internships!

Analysis of Print and Online Resources

A secondary focus of my research was the examination of field education materials and manuals collected from other North American evangelical seminaries. In this section I will share some of the pertinent discoveries gleaned from the analysis of the supervised internship programs of twelve other seminaries. Most of this was information gathered from searching the websites of institutions deemed to have the better structured internships; some were printed materials sent to me by seminary administrators I interviewed previously. Most of these institutions were non-denominational and had been contacted with my initial inquiry email but had been passed over earlier because they had no formal church planting internships. Further online research did reveal, however, that they all had a carefully designed ministry practicum providing seminarians with opportunities to do real-life, hands-on ministry in on-site local church settings where they could learn and grow in both personhood and ministry skills. In every case, theological field education internships were viewed as essential to the intentional development of future ministry leaders. Thus a closer examination would be profitable.

A comparison of the nomenclature used to describe these institutionally mandated internships revealed that a variety of names were being used. Interestingly, most of the programs were utilizing the concept of mentoring, calling their practicum things like: Mentored Ministry, Mentored Field Ministry, Field Education Mentoring, or simply Field Mentoring. A few seminaries described their field education programs as Supervised Ministry or Training and Mentoring or Spiritual and Leadership Formation. No standardized

terminology was consistently being used to describe the in-the-field ministry experiences required of students.

The vast majority of the seminaries were encouraging students to enroll in their field education experience concurrent with their on-campus academic coursework. Yet, no standardized internship length was found. Schools were allowing lots of flexibility and internship options to accommodate both on-campus and more distant online students. Actual internship lengths were more open-ended than in the past. Ministry practicum or internship requirements could sometimes be met in a single semester or summer format provided the student could be full-time in the ministry setting during the entire three-month experience. Most of the schools, however, encouraged students to stretch out their part-time concurrent TFE experience over a school or calendar year (typically, two semesters). A third or even a fourth semester was optional, normally for credit. A few seminaries were now permitting a full-time (thirty to forty hours a week), eight to twelve-month residency option. Some of these get stretched out even more, some morphing into full-time employment at the church.

Commonly, academic institutions were requiring *four to six units* of field education for graduation. In a typical unit students would be expected to invest, as a minimum, about *ten hours a week* in actual on-site ministry (for a total of 120 hours in a typical semester). At least half of this time was to be spent in direct field ministry, with some time allowed for ministry preparation. For field education work, most schools offered some academic credit toward the student's degree program requirements, but a few were not.

A comparison of the theological field education (TFE) internship programs of these twelve seminaries revealed eight core elements found in all of the programs. They all

were: (1) student-driven, (2) mentor-supervised, and (3) self-assessed. Furthermore, they all utilized: (4) learning covenants, (5) theological reflection, (6) feedback teams, (7) planned evaluations, and (8) both a personal and professional focus.

First, seminary internships examined were *student-driven*. Seminarians were encouraged to be proactive, to take charge of and manage their own in-the-field ministry experience in a number of ways. In most every case, this began with internship site location and on-site field education mentor selection. Rather than the seminary making these selections, the student-intern was normally expected to take the initiative to identify a suitable ministry setting and then to personally ask a qualified mentor at the selected ministry site to commit to work with him or her. Students were also encouraged to be proactive in recruiting peer mentors and on-site ministry advisors, in doing self-assessment, in designing learning covenants, and engaging in consistent reflective feedback (more on these key elements below). Theological institutions viewed student self-management and proactivity as crucial for students to maximize their educational readiness. As we saw in chapter 3, adults learn best when they take ownership and self-direction of their own education and are eager to learn based on their own felt needs (Knowles 1980).

Second, all these seminary TFE internships were *mentor-supervised*. Sometimes this balanced approach was described as being "mentee-driven but mentor-informed" (Denver Seminary n.d., 13). Seminaries expect student-mentees to seek an experienced and respected practitioner in the type of ministry they are anticipating. These field mentors are typically asked to commit to meet at least one hour each week with their student-intern for face-to-face interaction. Field mentors were typically viewed as the

student-intern's ministry supervisor but not in a traditional sense; ministry mentors were expected to provide ministry modeling, needed instruction, guidance, and encouragement while holding the student accountable. Viewed as coach-trainers, they were also expected to build a relationship from which they could provide motivation, resources, and evaluative feedback to the seminarian.

Seminaries saw mentoring for ministry formation as a crucial interpersonal partnership wherein on-site mentors took on "the responsibility of cooperating with the student in the pursuit of ministerial skills, in the development of ministerial identity, and in bringing book knowledge into dialogue with the life of the community" (Coll 1992, 16). In these institutional TFE programs, the on-site internship mentor was often viewed as more important than the actual location of the internship site.

With on-site ministry leaders seen as so vitally important to the success of the internship experience, it was not surprising to see seminaries upholding high standards for qualifying prospective *external* mentors. Field mentors were typically asked to meet six basic requirements: (1) a minimum of three years service in a full-time ministry position; (2) service in their current position for at least one year; (3) formal theological training (preferably an M.Div. seminary degree or its equivalent; occasionally a Bible college degree was acceptable); (4) commitment to meet with the student-intern weekly to focus on his/her personal and professional growth; (5) cooperation with the seminary's TFE policies and required evaluative reporting; and (6) willingness to take seminary-provided field mentor training (usually a one-day on-campus orientation seminar). To ensure excellence in mentoring, rarely were exceptions made to these minimal requirements. To aid seminarians

in their prayerful selection of a suitable mentor, most seminary TFE departments also provided future interns with a list of personal traits and skill-sets for which to look. Finally, most schools reserved the right of final approval for all proposed mentors.

Third, all the TFE internships studied relied on *student self-assessment*. Seminary interns were usually asked to complete carefully prepared self-evaluations at both the beginning and end of their in-field ministry experience. These normally focused on two major arenas: both personal formation (character) and professional skills (competencies). Student-interns were expected to use the initial assessment in the development of their customized learning covenant under the oversight of the field mentor. Honest self-assessments were expected to provide valuable perspective for selecting the focus and goals for the student's personalized learning plan. The final assessment was intended to demonstrate growth in both personal and ministerial formation, to validate the seminary's outcome-based objectives, and for writing a final theological reflection paper. Self-evaluation is seen as another key internship component because it puts the student at the helm of the adult learning experience and enhances self-motivation (Pyle and Seals 1995, 128).

Most institutions had laid out certain core competencies that all Master of Divinity graduates were expected to have acquired or shown some proficiency. These were often categorized under key ministerial roles such as leading, communicating, caring, and relating. Some seminaries had gone the extra mile to describe additional specialized competencies expected in particular fields of concentration such as pastoral ministry, youth ministry, or church planting. Student-interns were normally assessed in both core and

specialized ministry areas. Assessing one's spiritual maturity and personal growth was acknowledged to be more subjective yet vital as well to the preparation and formation of future spiritual leaders. Thus seminaries had also developed testing instruments to assist students in evaluating their current spiritual vitality. Some had even developed *character audits* which aided student-interns in measuring themselves against the biblical requirements for pastor-elder leadership as spelled out in the NT pastoral epistles.

Fourth, the seminary TFE internships examined expected students to design a *customized learning plan*. These were commonly termed learning covenants, though some schools named them learning contracts, mentor-student contracts, or simply learning agreements. These written instruments were intended to guide and clarify relationships, roles, and responsibilities between the student-intern, the assigned on-site mentor, and the academic institution. The learning covenants were not intended to be mere job descriptions for student-interns because these are usually not goal-oriented, spell out only generalized responsibilities, and are normally non-negotiable. Covenants on the other hand are characterized as being goal-oriented, negotiable, based on relationships, spelling out specific responsibilities, and addressing both skill and personhood issues. Seminaries are increasingly utilizing these instruments as the formal means of assigning academic credit for TFE internship experience.

All twelve seminaries studied viewed the learning agreement as a personalized growth plan that enabled student-interns to identify significant areas of personal and professional growth that they wished to pursue over the coming months. Schools have come to recognize that learning plans utilize key principles of adult learning such as giving the

student "ownership of and responsibility for the learning process and connecting the learning process with [the student's] personal growth needs and motivations" (Denver Seminary n.d., 22). Students support what they create! Academic institutions recognize that these customized learning agreements fulfill a valid educational role by functioning as a means for ministerial skill and character growth that can rarely be fostered in a traditional classroom using a standardized syllabus with strict deadlines and teacher-given course requirements. Learning plans allow adult students more "freedom and flexibility" and yet "demand more self-discipline" (Denver Seminary n.d., 22).

To assist students in development of their internship personal learning plan, seminaries often provide a proposed syllabus and template. In some seminary settings these guides are intended to help student-interns work with their field mentor to set growth goals, often in three vital realms: ministry skills, personhood growth, and spiritual formation. The provided templates also show students how to: (1) lay out action plans to reach their goals, and (2) to describe needed evaluation criteria to measure whether their goals have been met.

Fifth, the seminary internships uniformly expected students to engage in *regular theological reflection*. As student-interns serve in their ministry practicum, they were expected to reflect upon their actions, growth, and learning. One objective at almost every seminary TFE department today is to aid students in developing the skill and discipline of theological reflection. This crucial ministerial practice, once mastered, enables future church leaders to integrate everyday ministry events and actions with the biblical theology of the classroom. Intentional reflection is seen as an integral part of students' discovery of their identity in Christ and in ministry. It helps interns better understand their ministry

experiences, how they respond (or react) to them, and relate to others. Ministerial students must learn to process their actions and attitudes not only cognitively (head) but emotionally (heart). They must be taught how to filter everything through the Word, learning to discerningly listen to the Spirit as He speaks to them through life and ministry. The habit of critical reflection on ministerial practice corresponds with Donald Schön's research findings that we must learn to reflect on what we do in order to really learn from it (Schön 1983, 61).

Recognizing the profit of intentional and consistent theological reflection, seminaries are providing *reflection tools* for student-interns to select from and use. In my analysis of TFE programs, I was able to identify at least a dozen reflection tools commonly being promoted to students in evangelical seminary circles. Depending on the institution, some of these are required and others made optional for student-interns. Each tool has its own distinctive advantages and applications (cf. Gordon-Conwell Theological Seminary 2007, 11-31).

With *Ministry Reflection Groups* (sometimes called a Parish Advisory Group), students enlist three to five persons from their ministry setting who are ministry recipients and/or ministry partners; the group's assigned task is observe his/her ministry and to give the student feedback (not direction) from a hands-on perspective. Many seminaries require student-interns to participate in a weekly *Peer Reflection Group* (PRG), either an on-campus for-credit class or an online group with other TFE students. The PRG is often facilitated by a professor-practitioner who leads the group in discussions of what is going on in their respective ministries, of assigned ministry case studies, and/or of critical incidents reporting. Writing *Reflection Papers* is another common practice; these are often focused upon a

descriptive analysis of a recent ministry incident or *Ministry Case Study* but may also be required at the end of the internship as students summarize their entire learning experience. Students may also be asked to write a reflective review of assigned books they have read or discussed with their internship mentor. A *Call to Ministry* reflection is a more specialized paper in which the intern discusses his/her vocational calling, spiritual gifting, and passions, while interacting with appropriate Scripture and other confirming witnesses.

Journaling is another commonly accepted theological reflection tool. Some seminaries ask student-interns to keep a daily or weekly *dialogical journal* where they chronicle their personal adventure of spiritual growth and discipleship; others want students to summarize their ministry work for that day or week and then reflect back on what God has done in/through them that day/week. In some seminaries this takes the form of a *Daily Monitor* where interns are expected to keep a log of how their time was spent on a typical ministry day and then reflect on what they have learned about ministry and themselves. Another reflection tool is a *Personal Assessment of Strengths and Weaknesses for Ministry*; here students: (1) summarize what their vocational and personality testing has revealed; (2) discuss their character (who I am), knowledge (what I know), skills (what I can do well), and motivations (how/why I do it); and (3) set personal growth goals and action plans.

In an *Issues of Identity* reflection paper, students describe a recent event in their ministry which surfaced anxiety over Christian or professional identity, and then discuss how they handled the incident and what was learned. A *Verbatim Report* is a good tool for analyzing one's behaviors and motivations; after recording an exact recall of a ministry conversation, students evaluate (biblically and theologically) their actual (and possible)

responses, and share what this has taught them about being more sensitive to peoples' needs. *An Invitation to Growth* is "a weeklong exercise in spiritual formation" (Gordon-Conwell Theological Seminary 2007, 27) where the student reviews on his/her past, present, calling, and relationships, spending quality time in prayer and meditation. A final reflection tool used by seminaries is the *Personal Assessment of Readiness for Ministry*. In this paper student-interns summarize what they have discovered about themselves from previous mentored ministry exercises and then discuss their ministry readiness from the perspective of their personal qualities, family life, spiritual life, vocational call, and approach to ministry.

Closely associated with both the need for mentoring and theological reflection is a sixth key component becoming more common in internships: a *360-Degree Feedback Team*. Many seminaries are moving toward an internship approach and TFE process characterized by the prominence of mentor teams. One seminary explains this new emphasis like this: "Variety of perspectives helps us understand ourselves and our experiences. Meaningful input from a variety of God's people helps us clarify, confirm, and focus our ministry giftedness in pursuit of God's call. A community context is vital. Mentoring is most fruitful when it involves multiple, interfacing relationships" (Denver Seminary n.d., 9). Thus seminaries are increasingly committing themselves to structuring their mentoring system and process to be "in community and for community" (Denver Seminary n.d., 13).

This enhanced team mentoring vision is embodied in multiple mentors being assigned to student-interns all throughout their seminary career. In some schools a TFE associated faculty member is being assigned to each entering student as a *Mentoring Director* to guide in the seminarian's overall seminary mentoring experience and to give counsel about

how to discern/follow God's callings in life and ministry (Denver Seminary n.d., 9). In addition to the external on-site ministry mentor, some schools are also requiring seminarians to select a *Spiritual Formation Mentor* (SFM) with whom they are to meet or Skype monthly for spiritual life accountability. Early in the student's educational experience seminaries are also placing students into bi-weekly campus formation groups (similar to Peer Reflection Groups above), each led by a *Formation Group Mentor* who provides regular feedback to each student's Mentoring Director as well as to his collaborative learning group. In addition to these, the enlarged mentoring team is also composed of those previously mentioned: the field mentor, on-site ministry reflection group, and others asked to evaluate the student's life and ministry.

This team/community approach to mentoring provides students with multiple opportunities to learn from their experiences as well as from the ministry modeling of many others. The affirming and constructive feedback of the entire mentoring team provides a healthy check on the seminarian's self-perception with other persons' perceptions. This *mirroring effect* from others encircling the student is used of God to further mature and shape interns into sharpened instruments He can use with impact for His glory. The potential impact of a 360-degree feedback team is seen in figure 7.

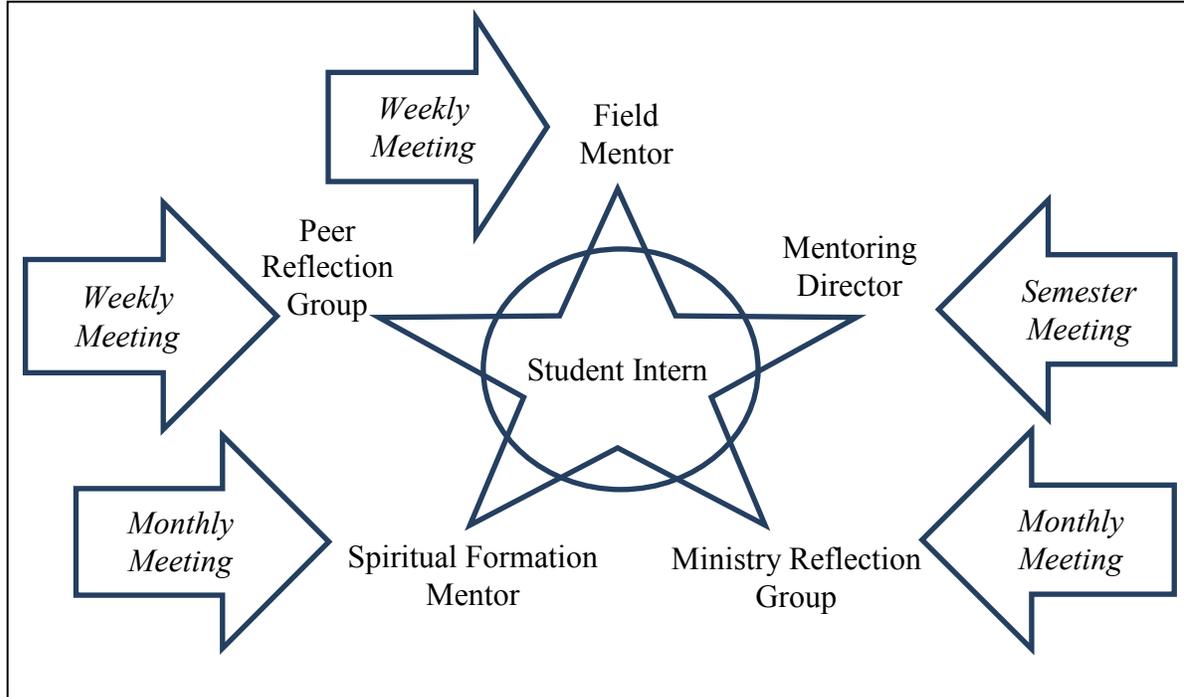


Figure 7. 360 degree mentoring feedback team (Adapted from Golden Gate Seminary 2008b, Mentor training power point slide 4)

A seventh core component found in seminary TFE program structures and internship designs is *Planned Evaluations*. Seminaries recognize that good evaluation should be systematic, consistent and carefully planned. Yet a somewhat frustrating aspect of ministry mentoring is the issue of how academic institutions and their on-site mentor-supervisors should measure student-intern progress; schools wrestle with the reality that any evaluation method is both objective and subjective. My review of TFE programs revealed that seminaries are using a number of evaluative tools and grading rubrics in an effort to measure student personal growth and skill development in a balanced fashion that hopefully minimizes, if not eliminates, personal preferences and biases. In addition to the character and competency self-assessment testing tools which students utilize before and after their

practicum, schools may be requesting: (1) monthly or mid-practicum progress reports, submitted by the student and/or the on-site mentor/supervisor; (2) ministry project evaluations done by both the mentee and mentor; (3) off-campus sermon evaluations; (4) on-site ministry support team evaluations; (5) on-campus formation group leader evaluative reports; (6) final internship completion written evaluations; (7) an internship completion exit interview conducted by the mentoring director with the mentee and external mentor both participating; and (8) a final post-internship student reflection paper after careful review of all the above. In addition to these evaluative written reports, there is ongoing observation of the student intern and on-site visits from the campus TFE or assigned mentoring director.

All of the individuals involved above--the campus mentoring director, field mentor, student peer group, formation group leader, on-site co-workers and ministry (lay) recipients--are potentially part of the evaluation team giving multiple perspectives. Most are assessing the student-intern in actual ministry settings, some giving verbal feedback but others submitting written or online reports. Thus a balanced more accurate picture of the intern emerges.

A minority of evangelical seminary TFE programs have begun using two other significant and proven evaluative instruments. Several are now requiring student-interns to create a *Professional Portfolio*--a reflective collection of carefully selected work demonstrating the fruit of their acquired ministry skills. Portfolios let the student show what he or she has learned by sharing quality samples of their ministry projects and best work--called *artifacts*. Real life examples of their work could include: videos of their preaching; audio recordings of their teaching; written papers and published articles;

developed curriculums, lesson plans, sermon outlines, and training manuals; personal blogs and website links; weekly journals; photos or videos of the student engaged in ministry or on mission trips; and--most pertinent to my project--a church planting prospectus for potential church partners to see. In addition to the actual artifacts saved (usually to a private yet password accessible website), students are encouraged to record online what competency each item demonstrates, why they selected each item, and what they "learned about [themselves], about people, about ministry and/or about God" (Dallas Theological Seminary website, accessed February 2013) as they developed each artifact. Portfolios thus become great tools for students to creatively present themselves to churches or potential ministries (Dallas Theological Seminary website, accessed February 2013).

A second professional assessment tool now being used by a few evangelical seminaries is the *Profiles of Ministry* (PoM) trio of survey instruments (Casebook, Interview, and Field Survey) from the Association of Theological Schools (ATS). This comprehensive multi-method approach evaluates entering and graduating theological students in both personal and ministerial formation. It gives "a quantifiable way to verify that graduating seminary students [are] prepared for ministry" (Hebert n.d., 1). The Profile's first section measures a future minister's personal traits, faith, family, and relational tendencies needed for Christian ministry. The second section measures his or her "perceptions of ministry" (Hebert n.d., 4), describing the student's vision or emphasis in ministry, measuring his or her key competencies, attitudes and core values in ministry. The resultant personalized scores are designed to "facilitate a self-discovery process," whereby students "find their niche in service" and "receive confirmation regarding their calling, their preparation, and their

readiness for ministry" (Hebert n.d., 5-6). Seminaries that use this "pedagogical tool" believe it often uncovers and addresses "[student] issues that classroom teaching might never touch" (Hebert n.d., 6). It also obviously helps schools evaluate their own effectiveness in meeting educational objectives and outcomes.

A final component and emphasis in all the seminary TFE programs studied is a consistent focus on assisting student-interns in both *Personal and Professional Formation*. This holistic educational approach recognizes that future vocational Christian leaders need more than classroom content; they need to develop in their understanding of calling, be deepened in Christ-like character, and have opportunities to expand their ministerial competencies. They must learn to minister from the very core of who they are. To help students enhance both their personal and professional growth, seminaries see the value of creating safe and nurturing ministry settings where these practical issues are better addressed. These two vital elements--personhood and ministry skills--"provide 'stack poles' around which students learn and grow" (Golden Gate Baptist Theological Seminary 2008c, 4).

Seminaries studied take a varied approach to how these twin growth poles are addressed with student-interns. With regard to personhood, schools often ask their mentoring teams to focus on issues such as ministry (self) identity, spiritual formation, character formation, relational formation, and/or family life formation. The goal is to ensure students meet the NT requirements for pastoral leadership. In regard to ministry skills, seminaries are seeking to structure the process to help students augment both general ministerial/leadership competencies and specialized skills required in the student's chosen field of ministry, whether as a pastor, church planter, teacher, administrator, or care giver. Thus they expect students

during their practicum to learn on-the-job, actually doing real-life ministry-specific training, while serving and leading real people. They want student-interns "to experience in-the-trenches, close-up, sometimes messy, awkward, and stretching ministry to people" (Golden Gate Baptist Theological Seminary 2008c, 3). And to assist in this dual formation process, field mentors at various times must skillfully offer instruction, guidance, ministry opportunities, debriefing, and evaluation. However seminaries decide to address these two poles, a well-designed TFE mentored ministry must seek to balance these two vital arenas.

Application to My Project and Ministry

My descriptive qualitative research focus has given me an in-depth and robust perspective, allowing me to glean rich insights from: (1) actual interviews with those personally immersed in the training and apprenticing of future seminary church planters, and (2) the close inspection of documents (online and print) revealing how other evangelical seminaries are structuring and designing TFE internship programs in general. This dual research approach has given me a balanced view of mentoring ministry from the standpoint of the theological academy, the local church, the on-site field mentor, and the student-mentee.

During this research phase of my project, a number of pertinent internship issues and options have surfaced which obviously had to be resolved as I applied the findings to the preparation of a church planting internship manual for BBS. Based upon our TFE history and resources as an institution--and insights gleaned from the research--here are ten vital changes that I concluded needed to be addressed in the BBS planting internship manual:

1. *Internship Scheduling*: Students should be permitted other part-time class-concurrent options along with the fourth-year full-time residential approach now in place.
2. *Internship Length*: We should move to a more open-ended approach to provide more options for both campus and online students; yet we must encourage a two-year full immersion residency internship as the ideal, when possible.
3. *Intern Monetary Compensation*: Encourage hosting churches to consider a wider range of options; BBS must also actively seek non-traditional funding options.
4. *Site and Field Mentor Selection*: BBS should continue to take the lead but must also encourage students to be more proactive in seeking their church/mentor hosts.
5. *Mentoring Teams*: To move toward a 360-degree feedback approach and to enhance intern evaluation, students should be expected to recruit a Spiritual Formation Mentor and be involved in an online peer reflection group with other interns.
6. *Theological Reflection*: Interns should be better trained to do critical ministry reflection prior to going out and be also given several optional reflection exercises.
7. *Advance Assessments*: All church-planting interns should be asked to take three self-assessments--ministerial competencies, planting competencies, and a character audit.
8. *Learning Covenants*: We need to adjust how these have been used in the past for ministry projects only, expanding their usage to the entire internship experience.
9. *Mentor Training*: We need to schedule and require a mentor orientation day on campus (and/or optional training CD) as well as provide ongoing resources.

10. *Church Planting Network*: Expand our list of church planters and church plants compatible with BBS that are potential host mentors/sites for our planting interns.

These were the major internship design changes we needed to implement, all of which impacted the manual contents. My assumption with the above proposals was that the BBS administration was giving me freedom to break new ground in our internship design. For a fuller discussion of these and other crucial components of our BBS church planting internship structure and approach, see the next chapter.

Once all my research analysis was completed and needed changes identified, I felt fully prepared to draw final conclusions and begin compiling a church planting *internship manual* for BBS. It became clear that this manual should be written primarily for administration and implementation of our church-based and mentor-led internship for church planters. Since the seminary has a long-standing and fairly well conceived generic internship for pastoral students--and it is not clear when the school administration will be prepared to update it--my challenge was to compile a useful internship manual for our church planters-in-training. Though it will not be intended to serve the needs of all BBS pastoral student-interns, it had to be somewhat in harmony with the TFE basic principles and policies already established.

Clearly, the manual must include pertinent internship information and basic instructions for both students and their field mentors. In the future we may need to divide this initial guide into two manuals--one for student-interns and another for field mentors. This manual must cover administrative details rather than provide specific training for church planting ministry. Ministry-specific training should take place at the student's internship site

with their mentor--allowing each site and focus to be different, depending on the specific needs of the seminarian and the hosting local church, as well as the passions, strengths, and experiences of the supervising field mentor.

Based upon my research findings, I decided the BBS *how-to manual* should include the following components:

- Welcome to BBS Mentored Internships!
- Mentored Ministry Overview: TFE Purpose, Structure, and Objectives
- Biblical Mentoring in Focus
- Becoming and Learning as a Mentee
- Academic Information and Registration
- Ministry Placement: Selection of Ministry Site and Mentor
- Advance Student Assessments
- Learning Covenants and Goal Setting
- Supervised Training Projects for Planters
- Theological Reflection Expectations
- Evaluative Reports
- Internship Preaching: ABA
- Your Online Peer Reflection Group
- Spiritual Formation Mentors
- Internship Expectations for Spouses
- Internship Requirements Checklist and Due Dates
- Appendices: Sample Forms

My aim would be to make each of the bulleted items (except the final forms section) a one or two page inclusion in the overall manual, bringing it to around forty pages without the forms. To keep the manual size down, most of the forms may need to be taken out of the actual manual and made accessible on a CD disk and/or at a special BBS Mentored Internship website where they can be downloaded by both student-interns and their supervising mentors. The manual itself would also be accessible as a download off the BBS website.

CHAPTER 6

SUMMARY AND CONCLUSIONS

Continual and effective church planting necessitates the identification and development of future church planting leaders. Towards this objective, the value of a well-planned church planting internship (CPI) in the preparation of emerging leaders cannot be overestimated. An internship is a guided and sustained immersion in the ministry of a church, allowing students to learn what they cannot in the academy. A CPI is a specialized practicum that provides vital hands-on experiential training under the leadership of an experienced mentoring church planter. A great internship provides a safe environment "where God can work in the seminary student's life to expand a greater understanding of his or her calling, deepen his or her Christlike character, and further develop his or her ministerial competencies" (Hillman et al. n.d., 1). The anticipated outcome is to develop leaders who are crafted, competent, and confident for church planting ministry.

The focus of this research project has been the design of an optimal theological field education (TFE) internship for seminarians preparing to be new church developers. Our research has confirmed that to be profitable this type of internship field training must be, above all else, church-based and mentor-led. The development of promising leaders happens best in a real life ministry setting under the caring direction of a godly and seasoned trainer-mentor who can help fully equip them. On-site TFE training mentors working out of just starting or newly planted churches are able to provide

assessment, skill training, resources, encouragement, motivation, and accountability, leading to enhanced personal and professional growth. Mentoring for ministerial and spiritual formation should be viewed as an "interpersonal partnership," which "happens best in the context of relationships" (Hillman et al. n.d., 1). The training of extraordinary church planting leaders "occurs through mentored relationships rather than through formalized and centralized educational institutions" (Wood 2006c, 152).

This final chapter will draw from the numerous lessons learned throughout this research project to highlight key components for a focused CPI contextualized for Baptist Bible Seminary. This researcher will then advocate a holistic training approach followed by a proposed training model that educational institutions and partnering churches might consider for the internship equipping of church developers. Finally, after briefly summarizing key principles incorporated in our BBS internship training process, I will conclude by recommending future research work yet needed.

BBS Internship Components

In this section I draw together ten vital components I have determined are necessary for structuring an effective CPI for our seminary. These fall under the following categories: (1) internship scheduling and length, (2) intern entry qualifications and assessment, (3) host church placement, (4) on-site mentor selection, (5) mentor training, (6) training covenant and learning objectives, (7) internship training tools, (8) compensation and fundraising, (9) team evaluative feedbacks, and (10) clear internship expectations.

Internship Scheduling and Length

The best duration and placement of a student's internship relative to academic work is much debated in institutional circles (Leyda 2009, 25). Should a seminarian schedule his or her internship near the beginning, in the middle, or near the end of on-campus class work? Not surprisingly, our research found that vocational training schools are practicing all three options. Leyda has identified two primary internship models currently being followed by Christian formal educational institutions. In the first, the "concurrent" or "integrative" model, academic "classes are taken alongside the field experience," which is usually part-time (Leyda 2009, 25). In the second, the "immersion" or "block placement" model, "the student focuses almost exclusively on the ministry setting with little or no additional course work" (Leyda 2009, 25). A variation of this second approach is the "intensive" model where students do a full-time, short-term internship, normally over two to three months during the summer (Leyda 2009, 25, 27). All three of these approaches have advantages and weaknesses, as Leyda shows (Leyda 2009, 25-29).

For decades BBS has expected master of divinity students in its pastoral program to complete required core curricular classes before entering a nine- to twelve-month full-time residency internship and then returning to campus for graduation. When church planting was introduced into the curriculum, this post-academics placement plan was continued. This immersionist extended model has many advantages and should remain our primary option. It allows students to: (1) focus exclusively and fully on ministry, (2) serve outside the state or region (increasingly necessary in order to find viable church planting sites), (3) engage in a wider range of ministries (thereby aiding gift identification), (4) use the

biblical languages and theology acquired in seminary in ministry settings, and (5) be a more integral part of a church planting team (Leyda 2009, 28).

However, at least two factors call for more flexibility with BBS students, allowing some to select other options. A growing number of older, working, adult students, some of whom are already involved in full-time ministry, are enrolling in seminary and often take longer to complete their education. Also, the number of off-campus, on-line students continues to increase rapidly. These students may need a modified concurrent approach during several school years combined with an intensive internship in the summer. This "hybrid model" (Leyda 2009, 31) allows them to count on-going ministry service, as long as it is properly mentored and documented, and to begin working on required major ministry projects in advance. Some of our on-campus seminarians who get fully involved in a nearby Project Jerusalem church plant, and thereby take longer to get through their class work, may also need permission to begin meeting some internship requirements much earlier. Leyda argues for schools to adopt a more flexible approach in consideration of individual student needs, giftedness, and previous experience (Leyda 2009, 30-31). Combination models like these will allow BBS to merge the strengths of several models while minimizing potential weaknesses. Also with the shortage of seasoned church planting mentors and internship host churches in our unaffiliated Baptist circles, utilizing several models will provide more placement options.

How long should a CPI typically last? Should the minimum expectation be a school year or calendar year? One, two, three, or four semesters? Both my review of church planting literature and interviews with church planting mentors and mentees seem to indicate

that rigorous, full-time, year-long internships are more effective in preparing planters; thus BBS should maintain this minimal expectation. Yet when host churches are identified which are able to offer a longer (say, two-year?) residency, then these type of more sustained *full immersion* internships should be encouraged as well. This would particularly be true if a more sustained internship could lead to the seminarian being sent out with a team from the host church to plant a daughter church. A two-year, full-time immersion in the practice of ministry is preferable and in line with the findings of the Alban Institute's Transition into Ministry (TiM) study which found: "A [more] sustained, reflective, undivided engagement with congregational life and ministry is critical to the formation of pastoral identity and skill" (Wind and Wood 2008, 21). Whereas the TiM initiative involved at least two years of ministry immersion, all after graduation, my hybrid proposal calls for the first year of the residency to begin after campus classes are concluded and the final year to be after seminary graduation.

Intern Qualifications and Assessment

What characteristics and experiences should a seminarian exhibit to be allowed to enter a CPI? This is a vital question because it largely determines the readiness of the student and the potential success of the internship. Based upon our research interviews and literature reviews, I have determined that BBS should look for men who sense a call to plant a church or have basic raw material to do so. They should show evidence of being self-starters, men of vision, hard workers, and have somewhat of an entrepreneurial spirit. Prospective candidates should be able to demonstrate they can connect with lost people and are actively sharing their faith. They should be men of character and spiritual vitality who

can meet the biblical requirements for pastoral-eldership. They must have spousal support, some past ministry experience (ideally in a nearby Project Jerusalem church plant), and are clearly team players. They should be teachable, eager to learn how to plant more effectively, and committed to work hard, to grow and change under the supervision of a seasoned mentor. Those hoping to lead a planting team ought to have some evident communication and leadership skills. Some exceptions might be made to this overall profile where a future intern is clearly not aiming to be a lead planter but intends to be part of a launch team.

To validate that these criteria are in place, the BBS internship director, working with the seminary's Project Jerusalem director, must become more proactive with inquiring interns by incorporating a church planter screening process followed by a solid church planter assessment. Others (for example, former or current pastors) should be enlisted to help confirm the candidate's call and basic qualifications as well. Until more refined and proven diagnostic assessment tools are available, at the time of writing I am recommending that BBS adopt the following three-step process: (1) a twenty-question quick-test: Am I a Church Planter?, (2) LifeWay's online Church Planter Candidate Assessment (CPCA), and (3) a final behavioral interview.

Combining initial online self-assessment with a concluding face-to-face interview has at least three benefits: (1) it allows us to use the test results as a springboard in the interview process; (2) enables BBS to identify areas of weakness and needed growth which the mentor can work on during the internship; and (3) makes the seminarian a vital partner in the decision-making and learning process. The goal is not so much to filter out

misfits or to expect perfection but to determine whether seminarians have the potential, basic wiring, and learning readiness to be a church planter intern.

Host Church Placement

For internships to be profitable for aspiring seminarian church planters, BBS will need to be actively and regularly identifying churches that will be the best training sites. The seminary's director of church planting will need to keep an updated list of available churches that are qualified, willing, and committed to partner with us in the equipping of planters. What criteria should be used to select the best church sites? My research interviews have convinced me that five basic expectations should be upheld. The host church must: (1) have a committed leader who has sufficient experience and education to qualify as a seminary TFE mentor (see the next section on mentors); (2) have a potential mentor with commitment and experience in leadership development; (3) be willing and able to commit to partnering with BBS to mentor young leaders; (4) share the core values and basic theological convictions of BBS; and (5) have a proven track record of either outreach and growth or church multiplication (or at least is led by a veteran planter with these qualifications).

In regards to this final criterion, two basic kinds of host churches should be considered and sought out. Ideally, BBS should place interns in a just starting or recently launched plant on a team with an experienced planter. A second option, if an actual church plant was unavailable, would be to place the intern in an established church (five to twenty-five years old) that is evangelistically effective (at least ten adult baptisms a year) and has a lead pastor (or at least a staff mentor) with a vision, passion, commitment, and some

experience in church starting. He has either: (1) previously been an effective church planter or founding pastor, or (2) has led his congregation to parent daughter churches. For churches with this multiplication mindset and track record, the best time to start an internship would be when they are once again *pregnant*. The best church settings allow interns to actually see and participate in the planning, launching, and developing of a daughter church.

Because these kinds of missional church training venues may be at times challenging to identify within our independent (unaffiliated) Baptist circles, BBS must be willing to look beyond its historic constituency and fellowship circles to build trust relationships with effective planters and pastors in other doctrinally compatible church planting networks and groups. Identifying gospel-centered churches with structured and proven church planting residencies should be a priority. This will help meet immediate placement needs. For the long term, BBS must also see the enduring benefit of actively encouraging, investing in, and resourcing several nearby regional churches, helping them to develop into church multiplication centers that are deeply committed to be regularly launching daughter churches and training planters.

To maintain quality-control, the long-standing BBS precedent of the seminary internship director taking the lead to recruit the majority of internship site churches should be preserved. He will need, however, to more actively work with the school's church planting director to identify other potential training sites and to recruit them to be partner equippers. The yearly objective should be to match outgoing interns with the right host churches and best equippers. The advance assessment of the intern should provide insights for favorable placement. The assessment should be made available to the prospective on-site mentor who

may desire to interview the potential intern for fitness as well. Ideally, interns should also be placed into churches or plants where they are exposed to the model of church they aspire to plant one day. Eventually, a web-based matching system may need to be developed which could utilize and match both church profiles and intern profiles.

To ensure more flexibility and options in BBS internship placement, I am recommending to the internship director that we also move toward encouraging some seminarians to become more involved in seeking their own mentors and host church sites. This option recognizes the fact that some seminarians may come having already been immersed in the life of a church plant or parenting church that meets the above criteria. It also may be preferable for internship placement of the growing number of online students. The seminary internship director, however, must retain the ability to make the final decision after determining the suitability of the proposed site and mentor.

Mentor Selection

Crucial to the success of the CPI is the selection of a qualified on-site TFE mentor. "A fantastic internship site with a poor on-site field education mentor is worse than an adequate site with a great on-site field education mentor" (Hillman et al. n.d., 1). What criteria should be used to select the best on-site mentors? In line with the consensus of TFE administrators from other institutions, I am recommending that BBS uphold four general requirements. Mentors must (1) have a minimum of five years of ministry experience, ideally in church planting, (2) have at least a Masters of Divinity degree (or its equivalent), (3) be supportive of the seminary's overall educational and internship objectives, and (4) be willing to take BBS training to become better acquainted with our specific internship

guidelines and policies. Occasional exceptions might be made for those without a Masters degree if they have academic equivalency with at least ten years of church planting or pastoral experience.

In addition to these general requirements, for those mentoring future planters, I am recommending that BBS be seeking veteran church planters who are currently leading a church planting project or are serving in an effective local church (see above). Experienced church planters have field-tested wisdom, ministry maturity, and better understand future planters and what it takes to adequately equip them. Younger interns will more readily respect their counsel because it is evident they are not just speaking theoretically. In addition, my research has confirmed that prospective CPI mentors should have the following specific qualities: (1) good listening skills, (2) good inter-personal relational skills, (3) patient flexibility, (4) a personal commitment to lifelong learning, (5) a life modeling fruitfulness and godliness, (6) evangelistic passion, and (7) an honest transparency (about personal struggles and failures). These seven qualities would be very desirable, if not required. Above all, recruited mentors must be committed to invest in the next generation of leaders and willing/able to work with seminary interns to customize their on-site training in line with the assessed needs, desires, and vocational goals of the future planters assigned to them.

How will BBS ascertain that these general requirements and specific qualities are evident in a potential CPI mentor's life? I am recommending that the internship director, in partnership with the school's church planting director, utilize a threefold assessment process. First, all prospective mentors would be asked to complete a Mentor Profile questionnaire with their initial application. Then references from at least three other leaders

who know the prospective on-site planting coach well would be sought. Finally, either the BBS internship or church-planting director would personally interview the probable mentor.

Mentor Training

To assume that recruited planters and pastors are ready to provide effective mentoring for seminarians-in-training without basic training is unwise (Smith 2008b, 339-41). To insure selected *field faculty* are well equipped for the challenge of training assigned future church planters, BBS needs to provide mentor orientation training on campus at least once a year. This one-day seminar will need to cover the following foundational issues: (1) the biblical basis and value of mentoring; (2) the spiritual formation process and principles; (3) basic adult learning principles and styles; and (4) the philosophy, expectations and policies of the BBS mentored ministry program.

More specifically, annual mentor ministry training would need to include our TFE overall goals and objectives; helping students put together a learning covenant and set internship goals; conducting a weekly mentor supervisory meeting; helping students do theological reflection on their ministry practice; providing constructive feedback and mentee evaluations; and providing practical skills and tips for being an effective supervisory coach-mentor. Mentors would need to be introduced to student-intern requirements and deadlines, to the student/mentor ministry manual, and to all evaluative report forms BBS expects from both interns and mentors. To expedite this kind of nuts and bolts instruction, a comprehensive mentor-training manual, with other mentoring resources included, will also need to be developed and used in the orientation sessions. It would contain samples of all forms, online tools, access instructions, etc. For those few unable to attend the seminar, an

optional self-study training DVD and workbook should be prepared and mailed. To insure that these more distant mentors-in-training are actually studying the training materials, they should be held accountable with response sheets and open-ended questionnaires to send back to BBS. A better option would be for the BBS Intern Director to travel to the partnering mentor and personally go through the training materials with him.

Since this seminar would be taken by mentors working with seminary interns going into a variety of vocational ministries, not just church planting, the BBS director of church planting may need to provide additional orientation for the church planting mentors. The focus would be on how to effectively coach and mentor future church planters and the specific internship forms developed for them. If this cannot be done in conjunction with the one-day seminar, some of this more specialized equipping of planter mentors can be done face-to-face at the ministry site or via Skype or Moodle for more distant mentors. To provide ongoing training, further resources, deadline reminders, and encouragement to the on-site mentors, the BBS director of internships should aim to also send out a periodic e-newsletter.

Training Covenant and Learning Objectives

For several decades, BBS has utilized learning agreements for student-interns to plan in advance each of their four on-site ministry projects. As a result of research for this project, I am recommending that BBS expand the use of these in-training tools so that every intern, including the church planting mentees, is now required to submit an overall *training covenant* at the beginning of his year-long internship experience. This practical exercise, guided by their mentors, will enable seminarians to "thoughtfully and prayerfully identify and develop personal goals" (Kyte 2008, 128) and measurable objectives for their entire

internship training time. It will help overcome initial inertia, teach interns the value and process of realistic goal-setting, encourage them to stretch their faith in God, and show them that goals are helpful tools and ministry friends--not annoying taskmasters. Between their first and second internship semesters, seminarians would be expected to update their training covenant, adjusting goals for the final homestretch, based upon what progress they have made on the goals thus far (Kyte 2008, 129-30).

A template for these two all-encompassing internship training covenants will be provided for outgoing interns. Covenants would include three primary sections: (1) a simple description of the student's role and responsibilities for the up-coming sixteen-week term (showing how these duties meet a ministry need in the host church as well as correlate with the intern's own learning needs as revealed in the advance church planting assessment); (2) a vital "supervision and resources" (Kyte 2008, 130) section (outlining the intern's desire and expectations for the ministry mentor, listing topics scheduled for discussion, and other resources he needs or intends to utilize to accomplish his objectives); and (3) a listing of term-specific learning objectives (in three key areas: ministry knowledge, church planting/ministry skills, and ministry character--knowing, doing, and being). Training covenants with agreed-upon timetables are quite beneficial because they keep both parties--mentor and mentee--accountable for seeing the customized objectives accomplished (Kyte 2008, 130-34).

Research for this final project has also helped me to see the importance of establishing clear learning objectives and outcomes to facilitate a more intentional competency-based learning design in our overall BBS church planting internship experience

(see figure 5). To insure that all parties--seminary administrators, on-site mentors, and student interns--are on the same page, we need to ask, What core competencies (knowledge, skills, attitudes) should an effective church planter possess? What would a competent church starter look like? "This question focuses on the selection of the *outcomes* that the program will help students reach" (Thompson 1996, 145, italics his). A finalized profile list of needed church planting competencies, both essential and desirable, based upon my review of current research, is found in appendix 6. This competency profile should now become the constant touchstone in the training of BBS field mentors, in the diagnosis of student-learners' needs, the writing of training covenants, selection of learning activities, and for final evaluations of the interns' growth/progress (Thompson 1996, 141-48).

Internship Training Tools

To enable BBS church planting interns to participate in "value-added experiences that contribute to the desired outcome" (Thompson 1996, 146), we need to carefully select profitable learning activities "most appropriate for producing competent or highly performing church planters" (Thompson 1996, 146). Based on my project research, I have determined that the following *six delivery systems* or training tools will best facilitate student learning and better harmonize with our overall BBS internship design, context, and timeframe. These are supplemental to the primary training vehicles--such as field-based mentor-coaches, actual church planting ministry sites, facilitative learning contracts--which we have previously highlighted.

To encourage community learning (with and from ministry peers-in-learning), BBS will set up *online learning cohorts* (Peer Reflection Group) where student-interns meet

weekly to share what they are learning, discuss book reviews of church planting resources they have been assigned to read, and periodically share a critical incident report of a ministry event God used to teach them valuable life and ministry lessons. These PRG gatherings can be expedited via GotoMeeting.com or a similar online meeting tool; reports to be shared with peers can be uploaded to a *closed* Facebook group made accessible to all interns. The BBS church planting director or his chosen representative will facilitate this planters-in-training peer reflection group. He will aim to post a weekly question or case study to which all planting interns would respond; interns would also be asked to post replies to several of their peers' posts. If in future years enough BBS interns are located in one or two areas of the country, regional clusters could also be organized for actual face-to-face peer meetings, possibly on a monthly basis.

To encourage the consistent practice of theological reflection, BBS will require the use of three reflection tools during the internship: (1) a *Daily Field Experience* Log (where interns briefly record their frustrations, victories, lessons learned, and ministry insights gleaned on that day--two per week); (2) a *Weekly Reflection on a Ministry Experience* (where interns do more in-depth analysis and theological reflection on a specific ministry event or series of events); and (3) *Weekly Compass* (where they set and review personal, ministry, marital, and family goals for the upcoming week). In addition, a few questions on the intern's monthly reports and final self-evaluation forms will call for critical reflection. Field mentors will also be given several other optional reflection exercises which they can use with interns at their discretion, such as a Call to Church Planting Ministry paper,

a Personal Assessment of Readiness for Church Planting Ministry paper, and Church Plant Visit Report.

To aid development of church planting skills, interns will be asked to do four *supervised ministry projects*. These would normally be in an area of agreed need in the host church and related to a church-planting competency in which the intern needs improvement. For each major project, the seminary intern will be required to invest a minimum one hundred hours in reading, ministry planning, preparation, implementation, and final evaluation under the guidance of his field mentor. Ideally, projects will help interns to learn how to utilize a variety of ministry resources, set project goals, organize, train volunteers, delegate, and then evaluate effectiveness. The internship manual will include a series of three forms for interns to use in these supervised ministry projects: a project proposal, a finalized learning agreement, and follow-up self-evaluation.

Because lead church planters need to be developing above-average public preaching and communication skills, BBS interns will be expected to *prepare and preach four messages*, designed for an audience of both believers and unbelievers, during the course of their internship. Called Applied Bible Analysis (ABA), each message will be video recorded and sent to an assigned seminary professor for evaluation and grading (of both preparation and presentation) using a prepared rubric. To further insure messages are comprehensible and well delivered, four on site co-workers or lay persons in the host church will be asked to evaluate the seminarian's sermon, using a provided sermon evaluation form.

A list of other recommended but optional training tools--beyond these six mandatory ones--which on-site mentors might utilize as they seek to shape and prepare their

mentee, will be given out in the yearly mentor training seminar. The list will include the possibility of visiting other church plants, interviewing other planters, attending training seminars or conferences, reading and reviewing specialized ministry books, writing reflection or positional papers, discussing case studies, and making vision trips to potential planting sites. Which might be utilized would largely depend upon the student's assessed needs.

Compensation and Fundraising

How the BBS intern will be compensated for his service will need to be clarified in advance with each hosting church. Because BBS does not have budgeted monies or affiliated denominational mission agencies to help fund these required internships, we will need to seek other options, as the seminary has done in the past. Research for this project and BBS's years of experience at setting up internships confirm that there are at least three viable options to encourage seminarians to prayerfully consider. Some more established churches and growing church plants may be able to provide housing expenses and/or a stipend to at least cover the intern's basic living costs; this option has the advantage of adding legitimacy to the position. Because many new plants will be unable to assist financially, other BBS interns will be expected to raise their own support (from family, friends, former churches); this option is actually beneficial because it demonstrates that the future planter has the ability to trust God, cast vision, and raise support. A few interns will prefer to be self-funded and might be permitted to hold a regular job (either full- or part-time) during their internship; this option may in fact enable the intern to better integrate into the community and meet the lost.

These three basic funding approaches are not exclusive and may be combined in some cases. Churches unable to provide a sufficient stipend should be encouraged to consider covering seminary tuition costs or providing some tuition assistance, textbooks, medical insurance, and/or training conference fees for their intern. As the nation's economy and church budgets tighten, BBS may also need to actively seek to set up future funding partnerships with state associations, planting networks, and denominational agencies.

Evaluative Team Feedback

To progress toward more 360-degree team feedback (see figure 8) that results in better student-intern evaluations, I am proposing that BBS move toward a multiple mentoring and reporting approach. Four levels of mentoring will be set up. At the administrative level, either or both the *BBS Internship Director* and *Church Planting Director* will meet with the planting intern prior to his placement, once or twice on the field during his nine-month internship, and then for a final exit interview upon completion of the internship. The on-site *Field Mentor* (coach) will meet with his assigned mentee at least once a week for mentor training and debriefing; he will be sending to BBS monthly and quarterly progress reports, ministry project evaluations, and a final comprehensive character and competency evaluation of the intern. To provide personalized help with spiritual formation, interns will be expected to recruit a *Spiritual Formation Mentor* with whom they would meet at least monthly for accountability. Our research revealed that on-site ministry mentors may not be the best choice for someone to work with the seminarian on his personal walk with God and for shaping crucial habits of the heart. For a final level of constructive feedback, a *BBS faculty member* will be assigned to each outgoing planting intern to provide

counsel regarding ministerial calling and other personal and familial issues, as needed. As noted above, a BBS professor and off-campus co-workers will also be providing sermon evaluations.

A number of planned evaluations and periodic reports, designed to objectively measure student progress, will be utilized. Seminary interns will be asked for: (1) a daily field experience journaling log, (2) a weekly goal setting/review compass, (3) a weekly ministry and personal report, (4) a weekly theological reflection on a ministry incident report, (5) a monthly composite progress report, (6) four ministry project evaluations, and (7) a final internship completion self-evaluation report. Samples of these are found in the student internship manual or available online. These written evaluative reports are in addition to the early self-assessment and placement forms interns do prior to their internship experience. Field mentors will be asked for: (1) a quarterly progress report on the intern (covering both character and competency), (2) evaluations of four ministry projects, and (3) an internship completion student readiness for ministry report. From these multiple perspectives, a balanced and more accurate view of the student-learner's progress should be secured.

In line with the recommendations of both Robert Clinton (Clinton 2006, 86-89) and Allen Thompson (Thompson 1996, 146-48) for balanced evaluation of change in adult learners during competency-based training, I have incorporated three types of evaluative feedback into my internship design: *feed-forward* (from pre-assessment), *formative* (from uncovered issues in order to provide ongoing counsel/direction), and *summative* (from gathered data/information in order to render final judgments). This deeper level of feedback, integral to the overall four-part training process (see figure 6), enables

BBS to better determine whether: (1) church planting interns have truly grown and changed, (2) our educational objectives and outcomes have been achieved, and (3) internship program adjustments need to be made.

Internship Expectations

A final component of our BBS planter internship is clear articulation of expectations for the three major participants--the intern, mentor, and host church. For the benefit of all concerned parties, it is imperative that each understands up front what will be expected of them during the apprenticeship. To whom will each be accountable? For the intern, what will be his basic ministry responsibilities? How many hours a week is he expected to invest in ministry (forty to fifty-five should be minimum in a full-time residency)? Is he to attend staff or other meetings? What type of remuneration can the intern expect from the host church, if any? Can he (or his wife) take on secular bi-vocational employment? What weekly and monthly reports is he to be submitting and to whom? Can he expect the host church to be sending him out with seed families and some support to launch a daughter church out after the internship?

Basic expectations for field mentors would include: (1) meeting with their intern weekly, (2) being available to answer questions and solve problems, (3) exposing the intern to as many areas of church planting and church life as possible, and (4) giving an honest evaluation of how the intern is doing and is wired (divinely designed). Mentors must be fully committed to help interns develop the knowledge, skills, character, motivation, and vision needed to become a successful twenty-first century church planter. A summary list of expectations for all those mentoring the interns is seen in appendix 7.

In addition to the intern's selected ministry projects and the mentor-assigned ministry activities, all BBS planting interns will be expected to be involved in two crucial ministries believed absolutely essential for equipping effective church planters. All planter interns will be expected to be: (1) cultivating relationships and sharing their faith with community lost people, and (2) either starting or leading a small group, ideally at least partially gathered from the community. The on-site mentor will be asked to hold the mentee accountable in these two crucial areas, checking on these during their weekly meetings. In addition, the intern's daily journal is expected to reflect this intentional pursuit of lost people. A final and capstone requirement for all BBS planting interns: normally their last ministry project is to create a prospectus for a future plant in a specific setting which details their vision, values, ministry model, strategy, budget, and timeline for how they plan to see it become a reality. A summary list of all expectations and reports to be filed by the seminary intern is also seen in appendix 7.

Research for this doctoral project revealed that spouses of planter interns are often overlooked and seldom equipped well for the challenges ahead. Though BBS cannot normally mandate requirements for non-enrolled seminary spouses, I am proposing that we work with host churches and on-site coaches to set up more intentional spousal mentoring opportunities. The wives of field mentors (or, if unavailable, other ministry leader's spouses) should be encouraged to meet with their counterparts at least several times a month to discuss issues common to ministry partners, to answer questions, pray together, and encourage one another. As family responsibilities allow, spouses will also be expected to serve in several capacities in the church plant according to their passions, gifts, and abilities. The goal would

be to expose wives to a number of new church ministries so that they might see their potential role in a church start-up setting, have realistic expectations, and be better prepared to be an adequate ministry partner. Wives interning in a larger established church could be asked to visit, observe, and report on six ministries, after interviewing their leaders.

Other options for equipping spouses will be recommended: (1) interviewing other church planter's wives; (2) visiting other church plants with their husband; and (3) reading and discussing recommended books authored by veteran planter's wives. The internship manual includes a monthly stay-in-touch reporting form for intern spouses as well as a final evaluation of the internship experience form designed for wives. The spousal mentor will also be expected to help with evaluations by completing an intern-wife progress report (on four occasions) as well as a ministry readiness report at the conclusion of their internship.

Toward Holistic Internship Designs

Research for this project has convinced me that educational institutions must strive for balanced and holistic training approaches for those aspiring to be servants of Christ. This can only be achieved in active and carefully planned partnerships with the local church, God's primary agency for mission and leadership development.

Over twenty years ago J. Allen Thompson's ground breaking educational research began calling for a competency-based learning design (Thompson 1996) model for the training of church planters. His adult learner-focused approach was based upon two primary assumptions, both biblically based: that (1) the purpose of education was not the mere transmission of knowledge but producing competent practitioners, and (2)

competencies to be developed in trainees encompassed "the whole person: affect [passions and motivations], understanding, character, and skill" (Thompson 1996, 145). Thompson's holistic approach, as seen earlier in figure 5, advocated that competency-based design models utilize four basic questions (Thompson 1996, 145-46). My internship design model is built on his superstructure but has highlighted two key training components: the partnering local church and the seasoned trainer-mentors.

Rather than a purely *learner-focused* approach, I am advocating a more *mentor-led training design*, where a skilled planter-practitioner who models planting roles and responsibilities, actively nurtures seminarians through on-job-training. For a church-based planter training setting, I prefer Robert Clinton's definition: "Mentoring is a relational experience in which one person empowers another by sharing God-given resources" (Clinton 1992, 33). Thompson has also pointed out that developing church planters ideally need key people around them who can fulfill six different roles in their lives--that of coach, trainer, supervisor, mentor, counselor, and encourager. In order to not cause confusion, he believes these functions are best met by at least "four people wearing different hats" (Thompson 2005, 41-45). It is my contention that seminary interns, often just embarking upon their planter-training journey, need someone to focus more on the mentoring and training roles.

The focus of a well-conceived church-based mentorship will be to develop the whole person. As we have seen, the Gospels repeatedly testify to the fact that Jesus mentored the Twelve in three different ways: through practical experiences, personal discussions, and public teaching. As a mentor, His method was multi-faceted and

comprehensive. So must our training of emerging leaders be if we are to follow His example. The mentor's ongoing challenge is thus to utilize an umbrella of related activities to develop the hands (doing), the heart (being), and the head (knowing) of the promising trainees as seen in figure 8 (Biblical Ministries Worldwide n.d., 2-3).

<i>Learning</i>	Practical	Private	Public
<i>Target</i>	The Hands	The Heart	The Head
<i>Focus</i>	Doing	Being	Knowing
<i>Role</i>	Trainer <ul style="list-style-type: none"> • Equipping in hands-on skills 	Tutor <ul style="list-style-type: none"> • Shepherding in spiritual issues 	Teacher <ul style="list-style-type: none"> • Passing on truth and content
<i>Outcome</i>	Interpersonal and Ministry Skills	Godly Character and Spiritual Disciplines	Biblical, Theological and Planting Knowledge

Figure 8. The mentoring umbrella

Well-designed holistic mentoring of emerging planting leaders will give some attention to both personhood and vocational professionalism. Effective mentor training will seek to balance out these two crucial arenas. First, leadership mentoring will have a highly personal focus, one that: (1) clarifies the interns' vocational and ministerial identity (*calling*); (2) deepens their walk with and passion for Christ (*commitment*); (3) shapes their Christ-likeness and integrity (*character*); and (4) develops their interpersonal relations and teamwork (*community*). Second, effective leadership mentoring will also have professional focus, one that prepares for future ministry fruitfulness and longevity, by: (1) facilitating the interns' biblical understanding (*content*); (2) enhancing their ability to integrate theological truth with life and practice (*convictions*); (3) developing their pastoral and church planting skills (*competencies*); and (4) advancing their leadership abilities (*capacities*). These two

poles of a well-designed and executed mentorship are seen in figure 9. The mentor's challenge is to balance these core leadership development issues. As one modeling lifelong learning, his objective is to empower the mentee to grow both personally and professionally.

Professional Focus

Biblical Formation
Theological Integration
Ministerial Formation
Planter Competencies
Leadership Capacities



Personhood Focus

Vocational Calling/Identity
Spiritual Formation
Character Formation
Relational Formation
Family Life Formation

Figure 9. Two poles of mentorship

In their pioneering book on ministry coaching, Ogne and Roehl have called for the equipping of "a new kind of [well-rounded] leader, *a leader who engages the surrounding culture for the sake of the gospel*" (Ogne and Roehl 2008, 16, italics theirs). These "transformissional leaders" (Ogne and Roehl 2008, 14) who are able to start and grow transformissional churches will need to be well trained as cross-cultural missionaries to their own constantly changing culture. They will be "different from the traditional preacher or the CEO pastor" (Ogne and Roehl 2008, 16). In their view, to properly equip these balanced leaders will take a new approach: "personal ministry coaching--coaching that will pull together training and experience with context and reality" (Ogne and Roehl 2008, 19). Their recommended coaching paradigm "focuses on a leader who is personally [being] transformed through what [they] call the '4Cs'" (Ogne and Roehl 2008, 29). The equipping coach must take the lead to help the emerging leader "*clarify calling, cultivate character, create*

community, and connect with culture" (Ogne and Roehl 2008, 29-30, italics theirs). Their "new paradigm" coaching model is particularly designed for "young and postmodern leaders who value relationships, authenticity, and community" (Ogne and Roehl 2008, 28-29).

This researcher would like to expand and modify their 4C model by proposing a more holistic *7C leadership model* for seminarians being prepared for the challenge of planting a new church. This more comprehensive training model incorporates *convictions, commitment, competencies, and chemistry* (this latter in place of the community and culture in 4C). These additional concepts (and diagram below) have been suggested by Baptist Bible College and Seminary president Jim Jeffery (Jeffery 2008, 1-3), but are here adapted to a church planting leadership training context. The importance and interwoven connectedness of these 7Cs for the development of well-balanced transformissional (transformed and missional) leaders is now explained.

Transformissional leadership mentoring that focuses on preparing the whole person will need to carefully distinguish the *roots of leadership* (being) and the *fruits in leadership* (doing), as illustrated in figure 10. At the base, emerging leaders must have a solid foundation in order to support and anchor all life and ministry. The *roots* of truly transformed leadership are threefold. First, leaders need scripturally based *convictions* that come from being instructed and intentionally mentored for biblical and theological formation. To be fruitful and faithful leaders, they must have core beliefs and values for life and leadership (2 Tim 3:14-4:4). For *scriptural* leadership, convictions provide the roots of nurture and stability. Second, emerging leaders need a passionate *commitment* to Christ that comes from mentors giving attention to their spiritual formation. They must first be

followers of Christ in order to be leaders with impact for Christ (2 Tim 3:10). Commitment has to do with the cause or person to which one surrenders one's life. For *spiritual* leadership, commitment provides the roots of focus and passion. Third, leaders need an authentic and Christlike *character* that comes from personal formation. They must be people of integrity in order to be respected (1 Tim 3:1-7; Titus 1:5-9). Character has to do with the development of maturity and authenticity as a person. For *servant* leadership, character provides the roots of trust and credibility. "For the emerging leader, authentic spiritual formation is one of the primary credentials for ministry, and the ability to live out spiritual disciplines is essential to ministry effectiveness" (Ogne and Roehl 2008, 31).



Figure 10. The 7C leadership model

Once this personal root system is in place, the professional *fruits* in leadership become more evident, particularly when a skilled coach-mentor comes alongside to aid in their full development. The fruits of a genuinely missional leadership are fourfold. First,

leaders begin to live out their *calling* as they are mentored in ministerial and vocational identity. They begin clarifying what God's personal and uniquely designed assignment is for them as a leader. Emerging leaders need to see how God has wired them. They may "need help to identify their gifts and passions, to understand their personality and leadership style" (Ogne and Roehl 2008, 32) and their ministry fit. For *steadfast* leadership, calling provides perseverance, "releases energy effectiveness and increased fruitfulness" (Ogne and Roehl, 2008, 33).

A second fruit blossoming in a well-rooted and growing leader's life and ministry will be career *competencies*, often either pastoral or planter specific. To be effective in one's God-assigned calling, one must develop specific vocational skills. Church planters need to develop the knowledge, skills, and expertise to launch and lead a new church in a contextualized setting. The required professional competencies are numerous and normally are enumerated in the church planting profile (appendix 6).

A third leadership fruit that also needs quality mentoring is *capacities*. Mentees must be continually developing their leadership abilities; they must be lifelong learners in order to be growing leaders. Capacity has to do with the ability to increase influence and contribution over time. It includes things like time management, goal orientation, stewardship, critical thinking, vision casting, problem solving, life balance, people gathering, leadership multiplying, and creativity. These last two mentoring matters are essential if growing transmissional leaders are to become *skilled* and *strategic* leaders whom God can use with community and perhaps global impact that is both wide and deep.

A final fruit for focused leadership mentoring is *chemistry*. This is the ability to relate constructively in a team environment. Here mentors need to come alongside to help leaders learn to "prioritize, create, and experience authentic community, both inside and outside the formal church fellowship" (Ogne and Roehl 2008, 38). Many of the problems and challenges emerging leaders have "are the result of broken relationships and lack of community" (Ogne and Roehl 2008, 39). Effective leaders must learn to model doing life together with other believers and building bridges into the lives of people far from God. They need interpersonal skills such as practicing the NT one another commands, team-building and teamwork, leading small groups, hospitality, communication, conflict management, collaborative networking, connecting with culture, accepting and celebrating diversity.

Field mentors who are able to grasp this big 7C picture of holistic leadership development should be more focused and effective as they shape young church planters. Though unable to address all of these life and ministry issues in depth during a yearlong internship, they should be alert to each of these core elements and willing to address them as a need or weakness becomes obvious. A longer two-year residency internship would give opportunity for a more full-orbed focus on all seven of these leadership dynamics. Above all, mentoring coaches must be confident in and committed to the sufficiency of the Savior and the Scriptures to disciple and develop healthy Great Commission leaders.

A Proposed Training Model

Building on the above biblical and theological determinants as well as the insights gleaned in this project from adult educational theory, mentoring research, and

common academic internship practice, an internship-training model can be proposed for partnering educational institutions and local churches. This model integrates our study findings and parallels the ten-component internship plan laid out above for BBS. It is a modification of an earlier local church-centered training approach postulated by Craig Ott (Ott 1991, 114-22), with an added step to Ott's original six-step training cycle. It is illustrated in figure 11.

This model proposes an active partnership between the educational academy and the local church. Yet the training cycle is properly centered out of, and linked to, the life and ministry of the congregation, because, as Ott suggests, "the purpose of the training is not primarily the development of individuals, but the building of the church to the glory of God" (Ott 1991, 114-15). The cycle consists of seven steps with a preparatory intern selection and orientation phase carried out by the seminary. This initial phase aims to screen out those who lack the basic qualifications to go into church planting and then to adequately prepare those selected for the mentored internship ahead.

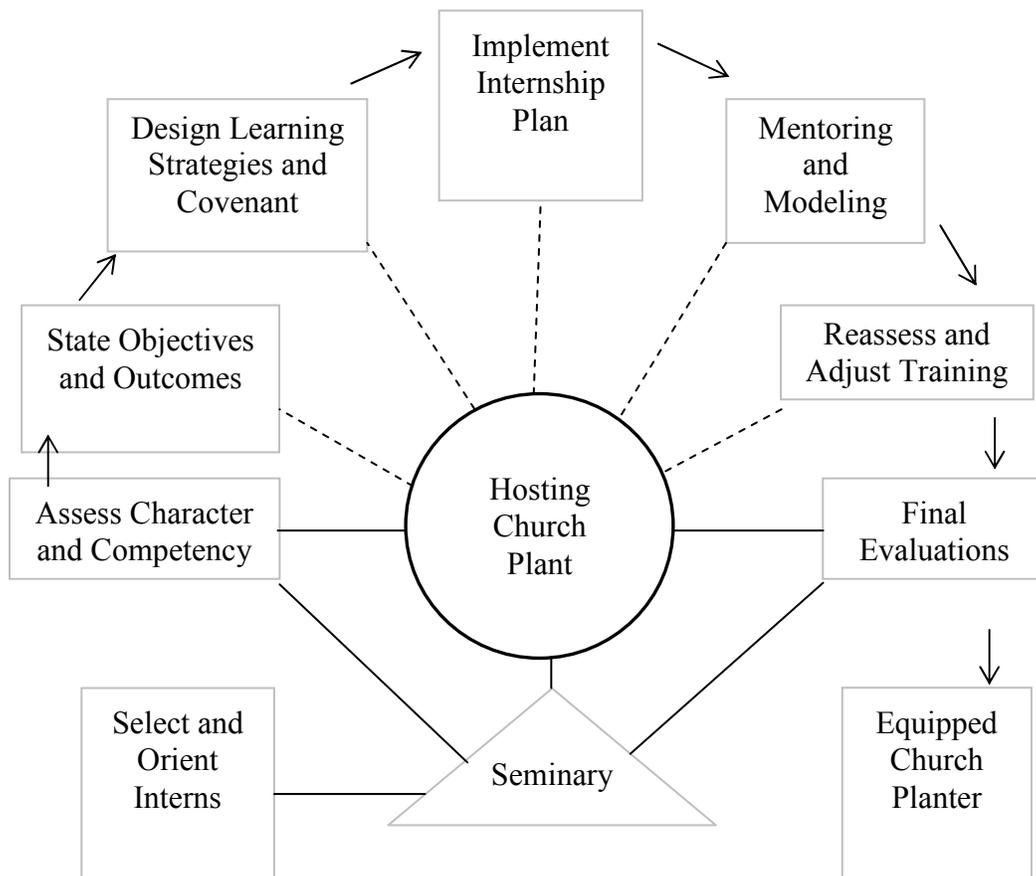


Figure 11. The internship training cycle

Step one calls for assessment of the intern's character and competencies to determine deficiencies and needs which should be addressed during the upcoming internship. This can be done with 360-degree online self-assessment tools generally accepted today in the church-planting world, if followed up with a careful behavioral (past performance appraisal) interview. Interns are measured against a profile list of planting competencies and character traits developed through constantly updated research which describes what a competent and qualified church planter looks like (what he is called to be and to do). This step has the benefit of enabling outgoing interns to self-identify their limitations and blind

spots, thus motivating them as adult learners to work hard with their assigned internship mentor. Assessment also allows us to recognize and celebrate what God has already done and only He can continue to do in the intern's life and planting ministry.

Step two calls for a clear statement of the training objectives and desired outcomes in the life and ministry of the intern. We begin with the end in mind. The seminary states in advance general educational objectives for its TFE program and church planting internships in particular. In addition to these, specific objectives (cognitive, behavioral, and affective) must now be formulated and prioritized based on the learning gaps identified. These should be articulated "in measurable and realistic terms" and discussed by the on-site mentor-trainer with the intern so that they become personal and written goals to pursue (Ott 1991, 116-17). For example, the mentee might agree to learn how to exegete culture and actually set out to do so in his target community.

Step three calls for the designing of learning strategies and the training plan. Here the agreed upon objectives are entered into a learning agreement (or covenant) which becomes a practical tool to help the student-intern to creatively structure his own learning plan. Facilitated and guided by the mentor, the mentee normally sets personal goals, selects appropriate ministry projects, settles on methodology, clarifies reading and research needed, identifies other available resources, schedules instructional times with his mentor and shared community learning times with peers, and sets realistic deadlines.

Step four calls for implementation of the designed internship plan. The intern immerses himself in the life of the new church plant, serving alongside of the mentor-trainer and developing his own gifts and abilities. He is encouraged to faithfully journal or to keep a

notebook recording his observations on what he is learning about himself and ministry. This reflective verbalization of personal and professional insights promotes theological integration with ministry practice. It also provides fuel for further learning with and from peers also in planting internships. Practice-centered pedagogies allow for maximized learning from ongoing reflection on ministerial role identity and planter practice. Competencies are enhanced with a blending of repetition and reflection. Practice does not make perfect; it makes permanent!

Step five calls for ongoing mentoring and modeling in the midst of real-life ministry. The seminary assigned mentor-trainer focuses on intentionally investing quality time, wisdom, and care in the life of the mentee in order to facilitate the learning process. Through a highly relational, show-how training process, patterned after Jesus, he wisely incorporates a timeless five-step model (adapted from Ferguson 2010, 64):

- I do, you watch, we talk (modeling)
- I do, you help, we talk (mentoring)
- You do, I help, we talk (monitoring)
- You do, I watch, we talk (motivating)
- You do, someone else watches, I move on (multiplying)

Implied in the final steps is the need for observation and feedback. Normally practice, discipline, debriefing, and corrective feedback are required and the seasoned mentor, a specialist in his field, makes this show-and-tell dynamic happen. The mentor guides his intern through this hands-on, experience-oriented way of training which recognizes a vital educational component: both reflection and processing are essential for maximized learning.

The coach-mentor listens attentively, cares deeply, asks questions, provides resources, encourages boldly, challenges specifically, and celebrates wins.

Step six calls for reassessing and adjusting the training plan, as needed. If the mentor observes that the original training strategy is failing to meet its objectives, interns are not fulfilling agreed upon assignments, or growing in core competencies as expected, then the overall plan, specific methodologies, or learning activities may need to be revised. Early feedback may indicate mid-course or more long-term corrections need to be made.

Step seven calls for evaluating change in the learner-interns. After the structured internship has been completed, both the seminary and mentors need to compare their final (formative and summative) evaluations. Have the planters-in-training "acquired new understandings, deepened their character, examined their attitudes, and sharpened their skills?" (Thompson 1996, 146). This can be determined through: (1) feedback (verbal and written reports) from on-site mentors, (2) self-appraisals by returning interns, (3) planter competency profile comparisons (before and after), (4) graded rubrics of ministry projects turned in, (5) listening to recorded sermons preached, (6) reading interns' theological reflection exercises, and (7) exit interviews with the seminary internship director.

Key Principles Summarized

The internship training design model for equipping church planters proposed in this project reflects a commitment to a mentor-led but learner-active, non-formal learning approach that is based upon both adult educational research and biblical principles of leadership mentoring. This approach can be summarized by the following pedagogical and life-coaching principles. Truly transformational training in a postmodern world must be:

1. *On the Job*: skill and spiritual formation best take place in the midst of ministry where these can be practice-centered, fully hands-on, and overseen by seasoned practitioners.
2. *In the Church*: the best equipping is based in the atmosphere of a dynamic growing or just-starting congregation, God's primary disciple-making agency. A multiplying missional community is the ideal environment for developing essential leadership skills.
3. *Just in Time*: intern-learners assimilate best when it is what they need, when they need it. Equipping must also "keep pace with the rapid changes in culture and ministry" (Ogne and Roehl 2008, 19).
4. *In the Trenches*: optimal training takes place within the culture to engage the culture (principles 1-4 adapted from Ogne and Roehl 2008, 19).
5. *Life Related*: to be significant and life transforming, learning must be directly related to the real life setting and recognized needs of the church planter leader.
6. *Personalized*: to be effective, learning must be individualized and incremental resulting in the intern selecting his next steps and thus becoming a more motivated learner.
7. *Competency Focused*: training is based on a well researched and constantly updated profile of what an effective church planting leader thinks, feels, believes, and does, which serves as a benchmark for building on strengths and improving weaknesses.
8. *Content-Experience-Reflection Oriented*: to engage learners, training must include a "dynamic interplay between instruction (information, understanding, and practice),

- actual church ministry (experience), and dynamic reflection (analysis, synthesis, evaluation)" (Thompson n.d., accessed May 2013).
9. *Spirit Guided*: since ultimately leadership training is a spiritual process, it must be "bathed in prayer, rooted in the Scriptures, and anchored in the Holy Spirit's direction" (Thompson n.d., accessed May 2013). Even the best training cannot put into a life what only God can do and gift to a mentee (principles 5-9 adapted from Thompson n.d., accessed May 2013).
 10. *Principal-Driven not Model-Specific*: to be useful for any planting context, training must be based on timeless scriptural principles and proven church growth best practices.
 11. *Missiologically Informed*: church-planting interns must be trained in how to apply missionary (cross cultural) principles to their own unique context, thus learning how to better multiply disciples, leaders, and churches.
 12. *Descriptive and Prescriptive*: on-site training provides both general principles and very practical detailed steps enabling creative interns to adapt and apply.
 13. *Holistic*: touching and transforming the whole personhood of the leader--convictions, commitment, character, calling, competencies, capacities, and chemistry.
 14. *Highly Relational*: training must flow out of a shared and authentic community of practice where mentoring partners and peers both build into and learn from one another.
 15. *Gospel Centered*: mentors must proactively and lovingly shepherd emerging leaders in a way that probes the heart for idols, unbelief, unworthy motivations, and

disobedience, leading them back to the transforming power of the gospel (see Thomas and Wood 2012).

It is this researcher's growing conviction that to produce effective transmissional leaders, church planting training systems in this increasingly post-modern and fast changing age will need to incorporate these key design principles.

Final Conclusions

This doctoral project began with the question, "How can a seminary internship experience be designed and implemented to better equip God-called men to become effective North American church planters?" To answer this question, I laid out five project goals that I believe have been largely achieved. To meet our first objective, I sought to discover which North American seminaries had church planting internship programs and what made them effective. After a careful online and catalog investigation, seven seminaries were selected, their internship directors interviewed, and their programs scrutinized. For the second objective, to identify key commitments, convictions, and competencies that internships can and should be developing, I interviewed seven on-site mentors who were seasoned planters or overseeing pastors, reviewed appropriate church planter profile research, as well as adult educational literature. To discover what convictions, qualities, and responsibilities are required of effective on-site planting mentors, my third goal, I carefully studied biblical, Christian, and secular educational mentoring literature, while also interviewing both mentors and mentees for their perspectives. To determine what commitments, convictions, and responsibilities are required of effective partnering churches, my fourth goal, I relied largely

on interviews with seminary directors, church mentors, their mentees, and a few church staff pastors overseeing interns-in-training.

My ultimate (fifth) objective for this research project was to produce a church planting internship manual for BBS. This manual is included in appendix 8. However, rather than being a how-to manual for our administration detailing implementation steps for setting up our church planting internship program as originally envisioned, the manual has been redesigned to meet the needs of seminarians preparing to go out as planting interns. This mid-course correction was deemed necessary because the project research convinced me that this was the greater and more immediate need at BBS. I also sensed that the final chapters of this project included sufficient information on the recommended design components and proposed changes for the BBS administration's consideration. I will need to have further dialogue with the seminary dean and incoming director of internships to gain their final understanding and approval for my church planting internship recommendations.

While my qualitative research accomplished my major goals and lesser objectives, thereby answering the primary question and fulfilling the central intent of this study, by no means is the overarching issue of how to better equip church planters settled. This study represents a pioneering effort to describe the design components for a seminary-sponsored training apprenticeship intended to adequately prepare soon-to-graduate prospective new church developers. More substantive research needs to be done to further validate or refine my conclusions. This could be done by: (1) increasing the sample size of seminary internship programs beyond the North American evangelical circles to which I limited my study; (2) recruiting a larger sample of veteran planting mentors and former

mentees beyond those partnered with seminary programs; and (3) broadening the sample to include other churches and pastors that are successfully multiplying planters and new churches. Then too, little is known about how to more fully equip planters to minister effectively in cross-cultural and international mission endeavors.

More research work also needs to be done to confirm the qualities and competencies essential to church planters. Most of the profiles being used as benchmarks for identification, assessment, and training purposes have been derived from self-reported responses from church planters themselves and the supervisors, trainers, and coaches within their networks or denominational circles. Newer and more objective instruments need to be developed for measuring both essential and desirable qualities. Another useful research project would be exploring the accuracy and validity of current tools used to predict potential church planting *success* and *fit* (as to best planting location, church design model, etc.). Also, little work has been done on how to best equip church planters' spouses and families for the challenges ahead. These further studies would no doubt strengthen the current findings and make them much more generalizable for other planter training contexts.

This research raises questions about the appropriateness of current church planter and leadership preparation approaches. I concur with Stanley Wood and the mainline denominational NCD study, that new educational and training paradigms may be needed for church planters (Wood 2006a, 159). While not questioning the crucial and continuing role of the seminary in the initial development of church planters, more church-based educational models need to be considered for better equipping truly transformissional leaders. Closer partnerships between the academy and the congregation need to be forged. Groups like

BILD International are calling for local churches to take ownership and move back toward the "very center of the [mission and training] enterprise" (Reed 1992a, 7). Churches need to "participate significantly at every part of the process"--not just at the beginning or end (Reed 1992a, 7). To expedite this shift from a traditional, academic, and residentially based for-service training model to a more "church-based, in-service model of ministry preparation" (Reed 1992b, 6-7), seminaries need to become resource centers for area churches desirous of recapturing their God-given role. They need to better utilize formal, non-formal, and informal approaches. Seminary professors also need to be farmed out to teach and serve in churches.

Winfield Bevins, himself the founding pastor of a new church, commenting on the missionary legacy of Saint Patrick, writes:

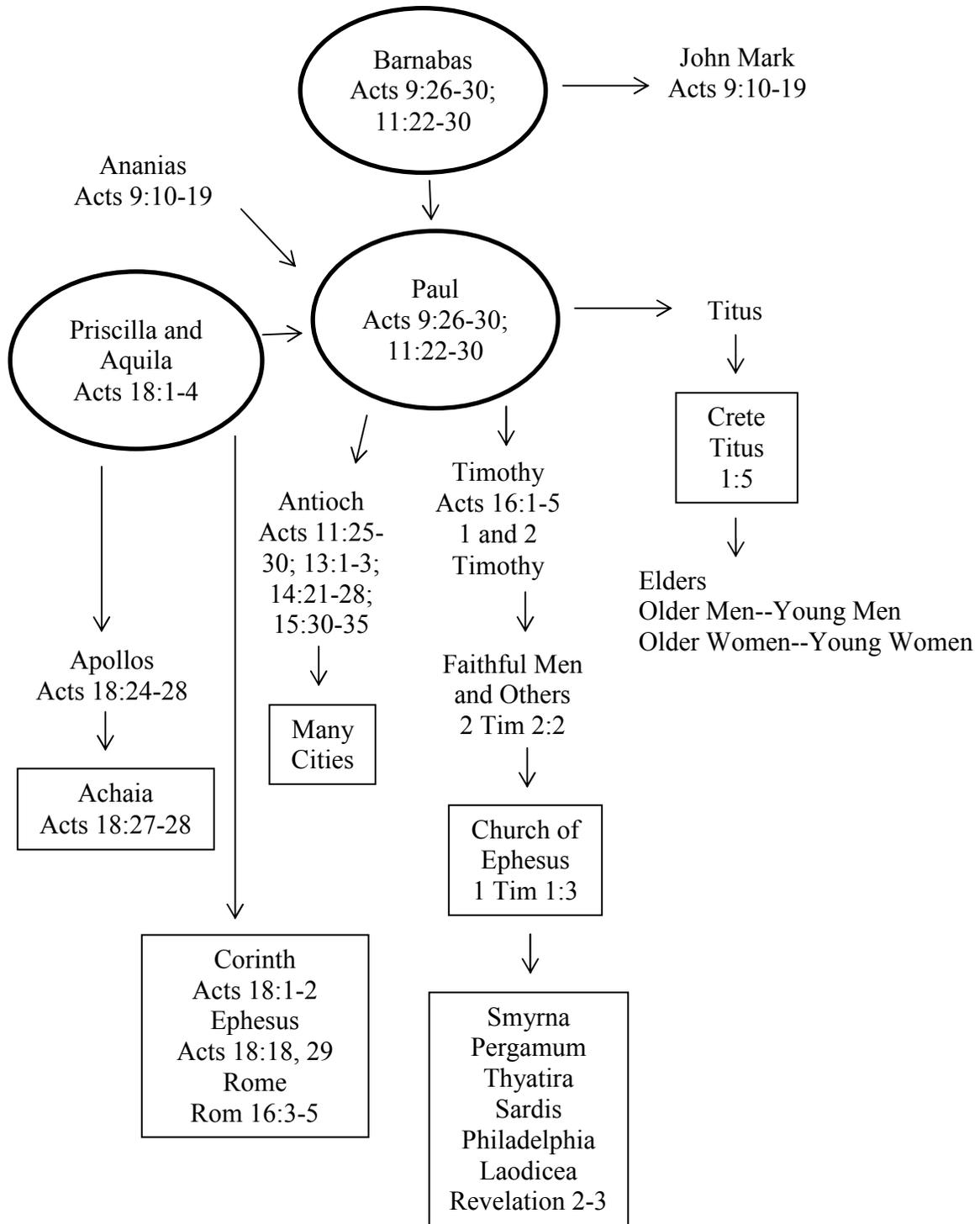
A future model for seminaries would include a balanced faculty, comprising theologians, biblical scholars, and resident church planters who are actively partnering with key churches and ministry networks. Students would take courses in theology and biblical languages from scholars as well as courses in church planting, in which they would be required to help plant a church. ... [S]tudents would be required to do their ministry internship at a new church plant, choosing from a variety of church plants in different cities around the nation. ... What if they were coached, mentored, and given vision to make disciples, reach lost people, and plant churches? (Bevins 2012, 65)

I envision this happening only when schools and churches, professors and pastors, planters and students are more proactively linking arms, seeking to partner together. The long-term impact of this kind Great Commission collaboration would be an ever-expanding pool of well-prepared church planters and church teams reaching the unchurched of our own nation as well as the unengaged people groups of our world for Christ. The *missio Dei* would be better advanced, returning to the center of seminary study and local church practice.

APPENDIX 1

PAULINE CO-WORKERS AND INTERNS

Barnabas: Mentoring for Multiplication



Adapted from Martin 1998, 34

Paul's Frequently Mentioned Church Planting
Co-Workers

<i>Worker</i>	<i>Place of Origin or Conversion</i>	<i>Missionary Work Locations</i>	<i>Key NT References</i>	<i>Designation</i>
Barnabas	Jerusalem (Judea)	Antioch, Cyprus and Galatia	Acts 11:19-26; 13-15 Gal 2:1, 9; 1 Cor 4:6; 9:6	Apostle--Acts 14:4,14 Co-worker--Col 4:10f
Timothy	Lystra (Lycaonia) (Acts 16:1-3)	Macedonia, Achaia, Thessalonica, Ephesus, Corinth	Acts 17-18; 19:22; 1 Cor 4:17; 16:10-11; 2 Cor 1:19; 1 Thess 3:1-6; 1 Tim 1:3; Phil 1:1	Brother--2 Cor 1:1; Col 1:1; Servant--1 Thess 3:2; Fellow Slave--2 Tim 2:24; Soldier--2 Tim 2:3; Co-worker--Rom 16:21
Luke	Antioch (Syria)	Antioch (?), Philippi, Macedonia, Caesarea?	Acts "we" passages Phlm 24; Col 4:14 cf. v. 9-11; 2 Tim 4:11	Coworker
Aquila and Priscilla (Prisca)	Rome cf. Acts 18:2	Corinth, Ephesus, Rome and Ephesus again	Acts 18:1-4,18-19, 26; 1 Cor 16:19; Rom 16:3-5; 2 Tim 4:19	Coworker--Rom 16:3-5
Silas/Silvanus	Jerusalem	Macedonia and Achaia	Acts 15:40; 16:19; 17:4, 10, 15; 18:1, 5; 2 Cor 1:19; 1 Thess 1:1ff 2 Thess 1:1; 1 Pet 5:12	Brother--Acts 15:22 Apostle--1 Thess 2:6 Coworker--1 Thess 3:2
Titus	Antioch (Syria)? cf. Gal 2:1-3	Antioch, Ephesus, Corinth, Crete, Dalmatia	2 Cor 7:6-7, 13-15; 8:6, 16-17; 12:17-18; Titus 1:4-5; 2 Tim 4:10	Brother--2 Cor 2:13 Partner and Coworker 2 Cor 8:23
Tychicus	Asia Minor?	Colossae, Ephesus and Crete	Col 4:7-9; Eph 6:21; 2 Tim 4:12; Titus 3:12	Brother Servant
Apollos	Alexandria (Egypt) Acts 18:24	Corinth (Achaia), Ephesus, Crete	Acts 18:24-27; 1 Cor 1:12; 3:4-6, 22; 4:6; 16:12; Titus 3:13	Brother Apostle--1 Cor 4:19 Servant--1 Cor 3:5 Coworker--1 Cor 3:9

<i>Worker</i>	<i>Place of Origin or Conversion</i>	<i>Missionary Work Locations</i>	<i>Key NT References</i>	<i>Designation</i>
Epaphras	Colossae Col 4:12 "one of you"	Colossae, Hierapolis, Laodicea, Ephesus	Col 1:7-8; 2:1; 4:12-13, 16; cf. Phil 2:25-29	Servant--Col 1:7 Fellow Prisoner--Phlm 23
John Mark	Jerusalem	Antioch (Syria) Cypress Rome	Acts 12:12, 25; 13:5, 13; 15:37-39; 2 Tim 4:11; cf. Col 4:10; 1 Pet 5:13	Servant Coworker--Phlm 24

Possible Interns of Paul at Ephesus

<i>Coworker</i>	<i>Hometown (Province)</i>	<i>N.T. Validation for Presence in Ephesus</i>
Timothy	Lystra (in Galatia)	With Paul since recruited in Acts 16:3; 18:5; 19:22; 1 Thess 3:6
Titus	Antioch (in Syria)? cf. Gal 2:3	Sent by Paul from Ephesus to Corinth to organize the collection to the Jerusalem poor--2 Cor 8:6, 10, 16-17, 23; 12:17-18
Priscilla and Aquila	Rome cf. Acts 18:2	Left by Paul to do gospel spade work in Ephesus and start house church--Acts 18:18-21; cf. 1 Cor 16-19
Philemon	Colossae	Apparently was saved during Paul's ministry at Ephesus; later returned to Colossae to open his home for believers to meet--Phlm 1-2 cf. 19, 23 "Fellow worker" suggests he helped Paul in Ephesus
Epaphras	Colossae cf. Col 4:12	"Missionary to Lykos Valley" Founded churches in Colossae, Laodicea and Hierapolis presumably after being trained in Ephesus and sent out by Paul "on his behalf"--Col 1:3-8; 4:12-13 cf. Phlm 23
Apollos	Alexandria (in Egypt) cf. Acts 18:24	Discipled by Aquila and Priscilla (and Paul?) at Ephesus before going to Corinth--Acts 18:24-27; cf. 1 Cor 1:12; 3:4-6, 22; 16:12
Erastus	Corinth (in Macedonia) cf. Rom 16:23 2 Tim 4:20	Sent with Timothy by Paul from Ephesus to Macedonia and to co-carry the letter to the Corinthians Acts 19:22; cf. 1 Cor 16:8-10; 2 Tim 4:20
Gaius	Derbe (in Galatia)	Escaped riot in Ephesus to travel with Paul to Macedonia, Corinth, etc.--Acts 19:29; 20:4

<i>Coworker</i>	<i>Hometown (Province)</i>	<i>N.T. Validation for Presence in Ephesus</i>
Aristarchus	Thessalonica (in Macedonia) Acts 27:2	Escaped riot in Ephesus to travel with Paul to Greece, Rome, etc. Acts 20:4; cf. 19:29; 27:2; Col 4:10; Phlm 24 "Paul's companion in travel" and "my fellow laborer" indicate he was involved in missionary activity beyond Ephesus
Tychicus	Asia (Ephesus?)	Native of Asia Minor who carried Colossian, Ephesian, and Philemon letters for Paul. Possibly saved under Paul's ministry in Ephesus. Acts 20:4; cf. Col 4:7-8; Eph 6:21-22; Titus 3:12; 2 Tim 4:12
Trophimus	Ephesus (Asia) Acts 21:29	From Ephesus accompanied Paul to Macedonia, Achaia, Asia and Jerusalem--Acts 20:4; 21:29; cf. 2 Tim 4:20
Secundus	Thessalonica (in Macedonia)	On Paul's team into Macedonia Acts 20:4
Sopater (Sospater? cf. Rom 16:21)	Berea (in Macedonia)	On Paul's team into Macedonia Acts 20:4
Archippus	Colossae	A "fellow soldier" with Philemon (his father?) in the Colossian ministry Phlm 1-2; Col 4:17

APPENDIX 2

CHURCH PLANTER QUALITIES AND TRAINING RESEARCH

Thompson's Church Leader
Inventory Characteristics

1. Dimension A: Integrity
 - a. Responsible: Tends to be answerable and accountable in work assignments
 - b. Ethical: Conforms to moral standards and values
 - c. Inspires trust: Demonstrates reliability in word and action

2. Dimension B: Personal Spiritual Dynamics
 - a. Prayer: Listens to and converses with God regarding ministry needs
 - b. Walk with God: Understands and depends on God's grace for joyful living
 - c. Call: Exhibits an inner urging and outward confirmation of gifting for church planting

3. Dimension C: Missional Engagement
 - a. Gospel communication: Joyfully shares the good news of Christ's redemptive work that brings salvation and growth
 - b. Gathers people: Connects positively with diverse people, drawing them to one another and to Christ
 - c. Missional culture: Cultivates a growing commitment to an outreach focus
 - d. Embraces diversity: Identifies with and serves diverse peoples in his community
 - e. Mercy ministry: Activates a caring ministry for the needs of people

4. Dimension D: Visioning
 - a. Motivates others: Awakens inner drive in followers to serve others meaningfully
 - b. Teams: Harnesses people in a coordinated effort toward a common purpose
 - c. Manages vision: Skillfully directs people and activities toward an anticipated future
 - d. Pro-active: Favorably disposed toward moving ahead in gospel communication

5. Dimension E: Gospel Communication
 - a. Redemptive preaching: Communicates God's truth from the biblical text focusing on Christ's work
 - b. Effective communication: Able to express gospel truth clearly and winsomely
 - c. Enables worship: Effectively draws others to focus on God in reverential praise and adoration

6. Dimension F: Learning Agility
 - a. Ambiguity: Able to take action in unclear situations
 - b. Personal learning: Adept at gaining new knowledge, attitudes, and skills quickly

- c. Adjusts strategies: Adapts actions to fit context and needs
 - d. Self-development: Pursues personal growth toward greater effectiveness
 - e. Self-knowledge: gains insights through evaluation by self and others
7. Dimension G: Emotional Stability
- a. Stress navigation: Able to respond positively to physical and mental strain
 - b. Opportunity-minded: Seizes adverse situations to advance Christ's cause
 - c. Confidence: Able to move through difficulties with humble boldness
8. Dimension H: Family Life
- a. Healthy family: Maintains supportive relationships through stages of life
 - b. Growing marriage: Exhibits sensitive interdependence in love's journey
 - c. Spouse partnership: Demonstrates joint interest and commitment to a common vision
9. Dimension I: Expectant of Results
- a. Action-oriented: Strongly inclined to advance the mission
 - b. Perseverance: Exhibits steadfastness in purpose in spite of difficulties
10. Dimension J: Managerial Courage
- a. Directing: Leads others toward a common goal in spite of problems
 - b. Conflict management: Understands and mitigates sharp disagreements
 - c. Staffing: Selects appropriate people to lead segments of ministry
 - d. Evaluating people: Estimates the character and ability of persons to meet requirements

(Thompson 2007, 38-39)

Church Planter Competencies: A Comparison of
Ridley, Thompson, and Wood Research

<i>Ridley's (1988) Planter Competencies</i>	<i>Thompson's (1995/2007) Planter Competencies</i>	<i>Wood's (2006a) Planter Competencies</i>
Visionizing Capacity	Leadership, Dynamism, <i>Motivates Others, Inspires Trust, Proactive</i>	Vision Caster, <i>Charismatic Leader</i>
Personally Motivated	Affirmation of God's Call	Catalytic Innovator, <i>Self Starter, Risk-Taker</i>
Creates Ownership of Ministry	Philosophy of Ministry	
Reaches the Unchurched and Lost	Evangelism, Preaching, <i>Gospel Communicator, Missional Culture</i>	Passion for Faith-Sharing
Spousal Cooperation	Family Commitment, <i>Growing Marriage</i>	
Effectively Builds Relationships	Discipleship Skills	Passion for People
Committed to Church Growth	Expectant of Results	
Responsive to the Community	Church Planting Skills	
Uses Giftedness of Others	Recognizes Limitations, <i>Evaluates People</i>	Empowering Leadership
Flexible and Adaptable	Conscientious, Flexible, <i>Learning Agility</i>	<i>Flexible Adaptor</i>
Builds Group Cohesiveness	Sensitivity, Likable, <i>Team Builder, Embraces Diversity, Conflict Manager</i>	Inspiring Preaching and Worship
Demonstrates Resilience	Resilient, Healthy Self-Image, <i>Emotional Stability</i>	Personal and Relational Health, <i>Tenacious Perseverer</i>
Exercises Faith	Spirituality, Integrity, Spiritual Disciplines, Godly Character	Vibrant Faith in God
	*Qualities in Italics from 2007 Research	*Qualities in Italics were identified aspects of "Catalytic Innovator"

Comparison of Church-Based Training Approaches
for Planters

	<i>Description</i>	<i>Best Practices</i>	<i>Strengths</i>	<i>Limitations</i>
<i>Boot Camp</i>	Intensive regional training gathering lasting two to five days led by veteran planters	<ul style="list-style-type: none"> • Often requires pre-camp preparation • Planter and team attend with coach • Focuses on planting basics • Time for team interaction and strategy planning 	<ul style="list-style-type: none"> • Heavy on content • Strong missional emphasis • Trainees learn insights which might take years to gain otherwise • Can be shortened further to "turbo" format 	<ul style="list-style-type: none"> • Weak on practice and mentoring • Follow-up coaching needed to have real impact • Like drinking from fire hydrant!
<i>Training Classes</i>	Modular training spread out over weeks, months, or years led by competent practitioners	<ul style="list-style-type: none"> • Often limited to on-site planters • Uses adult learning principles and actual case studies • Creates a learning community • Trainees report on their ministry 	<ul style="list-style-type: none"> • Modular and segmental learning • More time to assimilate and apply concepts • Sessions preceded by reading and field work • Balances instruction, facilitative coaching and peer interaction • Stresses post-class application 	<ul style="list-style-type: none"> • Trainees not always assessed or ready for instruction • Requires ongoing time investment • Training center must be accessible to planters
<i>Internships</i>	Full-time, on-the-job training at model church often linked with seminary	<ul style="list-style-type: none"> • Trainees observe <i>and</i> learn ministry by doing it • Supervised ministry projects done • Training topics discussed • Intensive theological reflection 	<ul style="list-style-type: none"> • Ongoing personalized mentoring • Interns experience ministry in a thriving model church • Planting skills are tested, acquired and honed • Trainees experience planter life and ministry 	<ul style="list-style-type: none"> • Host church must fund year-long internship • Intern may need to raise support • Trained committed mentor is needed

	<i>Description</i>	<i>Best Practices</i>	<i>Strengths</i>	<i>Limitations</i>
<i>Residency</i>	Trainee immersed full-time in life/culture of a parenting church	<ul style="list-style-type: none"> • Trainee on staff and salaried • Focuses on personal and professional development • Coaching in church ministry • Residents often sent out with a launch team 	<ul style="list-style-type: none"> • Incorporates the benefits of internships • Individualized learning plan developed • Lots of interaction with pastoral staff • Church's core values and strategy passed on 	<ul style="list-style-type: none"> • Only for those assessed with high potential • Few churches can afford it • Limited to one or two residents

Elements in the Learner-Centered Activist
Mentoring Paradigm

<i>Mentoring Element</i>	<i>Changing Paradigm</i>	<i>Adult Learning Principle</i>
Mentee role	From: Passive receiver To: Active partner	Adults learn best when they are involved in diagnosing, planning, implementing, and evaluating their own learning
Mentor role	From: Authority To: Trainer-Facilitator	The role of facilitator is to create and maintain a supportive climate that promotes the conditions necessary for learning to take place
Learning Process	From: Mentor directed and totally responsible for mentee's learning To: Mentor active in training, yet mentee shares responsibility for his/her own learning	Adult learners have a need to be self-directing
Length of Relationship	From: Calendar focus To: Goal determined but initially nine months for seminary interns	Readiness for learning increases when there is a specific need to know
Mentoring Relationship	From: One life/one mentor; One mentor/one mentee To: Multiple mentors over a lifetime and multiple models for mentoring: individual, group, peer models	Life's reservoir of experience is a primary learning resource; the life experiences of others add enrichment to the learning process
Setting	From: Face-to-face To: Multiple and varied venues and opportunities	Adult learners have an inherent need for immediacy of application
Focus	From: Product oriented; knowledge transfer/acquisition To: Process oriented: Critical reflection and application	Adults respond best to learning when they are internally motivated to learn

(Adapted from Zachary 2000, 6)

Comparison of Three Training Approaches

<i>Type</i>	<i>Formal</i>	<i>Non-Formal</i>	<i>Informal</i>
<i>Description</i>	Organized institutional education	Semi-organized training outside formal structures	Unstructured--in the context of real life
<i>Examples</i>	<ul style="list-style-type: none"> • Universities • Seminaries • Bible colleges 	<ul style="list-style-type: none"> • Workshops • Seminars • Conferences 	<ul style="list-style-type: none"> • Job apprenticeships • Observation/Imitation • Learning from life
<i>Intentionality</i>	Deliberate/Planned	Deliberate/Planned	Somewhat deliberate/ Unplanned
<i>Recognition</i>	Formally recognized by society, leading to degrees	Accepted by society for limited and specialized training	Often not thought of as <i>real</i> training
<i>Location</i>	<ul style="list-style-type: none"> • Centralized institution • At teacher's location 	<ul style="list-style-type: none"> • Decentralized • Regional • A temporary location 	<ul style="list-style-type: none"> • Usually at the learner's location • Daily experience
<i>Delivery System</i>	<ul style="list-style-type: none"> • Classroom setting • Highly teacher-focused • Formal communication 	<ul style="list-style-type: none"> • Anywhere • Focus on teacher <i>and</i> student • Variety of communication 	<ul style="list-style-type: none"> • Non-classroom • Learner focused • Informal communication means
<i>Professors' Role</i>	Teacher passes on content/ facts	<ul style="list-style-type: none"> • Facilitator of learning • Modeling and care for the learner 	Minimal or no contact
<i>Time</i>	<ul style="list-style-type: none"> • Over several years • Once or twice in a lifetime 	<ul style="list-style-type: none"> • Several days or weeks • Sometimes over a lifetime 	<ul style="list-style-type: none"> • Anytime • Often repeated many times over a lifetime
<i>Primary Focus</i>	<ul style="list-style-type: none"> • Future oriented • May or may not relate to any life activity • More theoretical 	<ul style="list-style-type: none"> • Present oriented-minor • May or may not relate to major life activity • Skill development 	<ul style="list-style-type: none"> • Present oriented • Usually relates to life activity
<i>Final Goal</i>	<ul style="list-style-type: none"> • <i>Preparation</i> • Knowledge acquired • Credentials 	<ul style="list-style-type: none"> • <i>Transformation</i> • Practical skill 	<ul style="list-style-type: none"> • <i>Acculturation</i> • Productive ministry • Ministerial formation

Adapted from Martin (1998, 101), Clinton (2006, 99), Thomson (1995, 369).

APPENDIX 3
RESEARCH INQUIRY CORRESPONDENCE

Informed Consent Form for Interviews with
Seminary Administrators

The research in which you are about to participate is designed to investigate what makes seminary church planting internships effective or ineffective. It is being conducted by Ken L. Davis, D.Min. student at Trinity Evangelical Divinity School in Deerfield, IL. In this research project interview you will be asked to respond to some questions about the formation and implementation of your seminary internship program. The purpose of this information will be to provide the interviewer, Ken L. Davis, with a greater understanding of the benefits, challenges, and operations of your internship program in your institutional setting. The interview information will be used by the researcher to design a contextualized internship training program for Master of Divinity students at Baptist Bible Seminary in Clarks Summit, PA. Please be assured that any sensitive information that you provide will be held in strict confidence. At no time will your name be reported along with your responses. With your permission, the interview will be audio taped and later destroyed once transcribed and validated by you as accurate. Please understand that your participation in this research project is totally voluntary and you are free to withdraw at any time during this study.

I acknowledge that I have been informed of, and understand, the nature and purpose of this study, and I freely consent to participate.

Name _____

Signed _____ Date _____

Thank you for taking time to help with this doctoral research project. Please return this consent form to me at kdavis@bbc.edu or mail it to: Ken Davis, 538 Venard Road, Clarks Summit, PA 18411.

Research results will be shared upon request with participating administrators and schools.

Informed Consent Form for Interviews with Church
Planting Mentors and Interns

The research in which you are about to participate is designed to investigate what makes seminary church planting internships effective or ineffective. It is being conducted by Ken L. Davis, D.Min. student at Trinity Evangelical Divinity School in Deerfield, IL. In this research project you will be asked to respond to some questions about the church planting internship program in which you participated. The purpose of this information will be to provide the interviewer, Ken L. Davis, with a greater understanding of the benefits, challenges, and operations of your internship program in your institutional setting. The interview information will be used by the researcher to design a contextualized internship training program for Master of Divinity students at Baptist Bible Seminary in Clarks Summit, PA. Please be assured that any sensitive information that you provide will be held in strict confidence. At no time will your name be reported along with your responses. With your permission, the interview will be audio taped and later destroyed once transcribed and validated by you as accurate. Please understand that your participation in this research project is totally voluntary and you are free to withdraw at any time during this study.

I acknowledge that I have been informed of, and understand, the nature and purpose of this study, and I freely consent to participate.

Name _____

Signed _____ Date _____

Thank you for taking time to help with this doctoral research project. Please return this consent form to me at kdavis@bbc.edu or mail it to: Ken Davis, 538 Venard Road, Clarks Summit, PA 18411.

Research results will be shared upon request with those participating in this project.

Initial WUFOO Inquiry to Supervisors of
Seminary Internships

This preliminary questionnaire is part of a D.Min. research project for Trinity Evangelical Divinity School in Deerfield, IL. The purpose of this project is to *determine how a seminary-sponsored, church-based internship experience can be designed and implemented to better equip North American church planters*. The research from this project will be used to help design such an internship at Baptist Bible Seminary in Pennsylvania and will be shared upon request with other participating administrators and schools. Your participation is voluntary. If you have any questions or concerns, please contact the researcher. Please return this questionnaire to me at kdavis@bbc.edu or mail it to: Ken Davis, 538 Venard Road, Clarks Summit, PA 18411.

1. Does your seminary have a supervised ministry internship (apprenticeship or field education) program for masters or doctoral students? Yes No
2. Does your seminary have an internship program particularly designed for training seminarians who desire to be church planters? Yes No
3. What is the normal length of time required for your seminary internship? _____ months
4. For how many years has your seminary been encouraging or setting up internships for prospective church planters? _____ months
5. Approximately how many seminarians have gone through your planter training internship?
_____ students
6. Which of the components below would best characterize your church planting internship?

<input type="checkbox"/> Church-based	<input type="checkbox"/> Mentor-led	<input type="checkbox"/> Peer-engaged
<input type="checkbox"/> Concurrent with academic studies	<input type="checkbox"/> Post-seminary residency	
<input type="checkbox"/> Academic credit given for internship	<input type="checkbox"/> Required for graduation	
<input type="checkbox"/> Seminary selects internship site/mentor	<input type="checkbox"/> Seminarian selects site and mentor	
7. Please give the name and contact information of the person at your seminary overseeing (or at least most knowledgeable of) your *church planting internship* (apprenticeship) program so that I might possibly send them a brief questionnaire and/or interview them.

Name: _____
 Title or Department: _____
 Mailing Address: _____
 City: _____ State: _____ Zip: _____
 Phone: _____ E-mail: _____

8. Please give your name and contact information as the person filling out this inquiry form:

Name: _____ Seminary: _____
Your Title or Position: _____ Email: _____

Thank you for taking time to help with this research project!

APPENDIX 4
RESEARCH INTERVIEW GUIDES

Interview Guide for Seminary Church Planting
Internship Supervisors

1. *How long* is your seminary church planters' internship? *When* does it occur in the student's overall academic program? Would you change this?
2. How is it *funded*? Do seminary interns raise all or part of their support or salary?
3. What are the *major goals* of your seminary internship program?
4. On a scale of 1 to 5, how successful do you believe your internship program is [has been] in accomplishing each of these goals?
[Go back through their stated goals and have the participant rate each one. 1 being Unsuccessful and 5 being Very successful, etc.]
5. What specific *competencies, character traits, attitudes, and/or convictions* does your internship training program seek to cultivate in your church planting interns?
6. How do you *evaluate* the progress of your seminary interns in these specific areas?
7. What *on-the-job training* do you hope your church *planter interns* will receive? What ministry experiences are they receiving (or do you want them to receive)?
8. What do you feel are the *key components* of an effective church planting internship for seminarians?
9. How much time should be devoted to helping church planting interns in their own *personal spiritual formation and spiritual disciplines*? Please respond on a scale of 1 to 5 with 1 being *Not much time*, 3 being *Some time* and 5 being *Lots of time*.
10. How much time should be devoted to helping church planting interns in their *marriage and family relationships*? Again, please respond on a scale of 1 to 5, with 1 being *Not much time*, 3 being *Some time* and 5 being *Lots of time*.
11. What *minimum qualities* (attitudes, character traits, convictions, basic skills) have you found seminarians need to have before they are *prepared* (qualified) to *enter* a planting internship?
12. What qualities/experience have you determined are necessary for a good church *planting mentor* (or on-site intern coordinator) to have?
13. How do you *identify local churches, pastors, or church planters* who are willing and able to host and/or mentor your seminary (church planting) interns?

14. What *basic expectations* do you have for churches or pastors/planters hosting a seminary intern?
15. Do you provide any *prior training* for the internship coordinator (church planting mentor)? If so, what does it include? How is it provided? (Online? Workshops at the seminary?)
16. What kind of other *added training* do you expect your church planter interns to receive?
 - Do they read any books?
 - Engage in online conversations?
 - Attend seminars?
 - Write papers?
 - Listen to teaching CDs?
 - Visit other church plants?
 - Meet with or observe other church planters?
 - What else? [other]
17. Based on your experience, what would you *change or adjust* in your church planting internship program to make it more effective in preparing students to be church planters?
18. Do you have a *printed internship manual* for seminarians and/or school administrators? Would you be willing to send me a copy of it?
19. Could you give/send me the *names and contact information* of those who have served as church planting internship on-site coordinators or mentors with any of your seminarians so that I could possibly interview them?

Interview Guide for Internship Mentors

1. What *qualities* do you believe make for a good church planting *mentor*?
2. What *qualities* do you believe make for a good church planting *intern*? What should we look for to qualify men entering an internship program?
3. *How much time* did you actually spend with your intern (or apprentice) weekly or monthly? How was that time typically spent?
4. What do you feel is the *best length* for a seminary internship? What factors help determine the best time length for an internship?
5. How was the internship *structured*?
 - Were there assignments?
 - Was there a learning contract?
 - How was this learning contract determined? [Was it based on the intern's self-evaluations of skills/qualities needed or on an outside assessment? Or both?]
 - Was it adjusted during the internship?
6. What kind of *on-the-job practical training* was involved? How was the intern actually involved in the ministry?
7. What do you think was most important or valuable in preparing the intern for a future church planting (or church) ministry?
8. How much time should be devoted to helping church planting interns in their own *personal spiritual formation and spiritual disciplines*? Please respond on a scale of 1 to 5 with 1 being *Not much time*, 3 being *Some time* and 5 being *Lots of time*.
9. How much time should be devoted to helping church planting interns in their *marriage and family relationships*? Again, please respond on a scale of 1 to 5, with 1 being *Not much time*, 3 being *Some time*, and 5 being *Lots of time*.
10. Are these--spiritual development and marriage/ family--as crucial as just focusing on ministry skills? What's the best focus of an internship experience?
11. How was your *congregation* (or church plant) involved in the church planting internship program? [that is, other leaders and members beyond yourself]
12. On a scale of 1 to 5, *how profitable* do you think your internship (or apprenticeship) program was: [with 1 being *Not very profitable* and 5 being *Very profitable*]

- For the seminary intern?
 - For your sponsor church [or church plant]?
13. Based on your experience, *what adjustments* would you suggest for the internship (apprenticeship) program? How would you do it differently? What particularly could the seminary do differently to maximize the internship experience?
14. Did your church have a goal to eventually use the seminary intern to lead in a daughter church plant?
- Was a target location determined beforehand?
 - Was a core group formed before he arrived?
 - How much freedom did the intern have in determining the location and forming the core group?
 - What are the pros and cons?
15. Could you give/send me the *names and contact information* of any seminarians or other church planters who have gone through your [or any] church planting internship (apprenticeship) so that I could possibly interview them?
16. Do you have any other observations or comments?

Closing Statement to Interviewee:

Thank you for your assistance. As you probably noted in the consent form you signed off on, I will be sending you a transcript of this interview and asking you to confirm its accuracy. Feel free to add anything else you may think of later which you realize you could or should have shared with me. Once I write up my report and final conclusions, I'd also like to send you a copy of the section related to what we have talked about today to be sure I've accurately interpreted your internship experience and observations. Would that be okay?

Interview Guide for Church Planting Interns

1. What did you find (or are you finding) *most valuable* about your internship (or apprenticeship) experience/training? What seems to have gone particularly well?
2. What did you find (or are you finding) *least valuable* about your internship experience/ training? What has not seemed to go particularly well?
3. Based on your experience, *what adjustments* would you suggest for the church planting internship program you were under?
4. As you entered the church planting internship, what *personal goals* did you have?
5. On a scale of 1 to 5, how well do you think you achieved each of these personal goals? [go down through his stated goals and let him rate them; with 1 being *Did not achieve* and 5 being *Very much achieved.*]
6. Were you aware of any *goals the seminary* [or church] had set for your internship experience? Do you recall what were they? On a scale of 1 to 5, how well do you think you achieved these? [again go down through each of these stated or perceived goals and let him rate them with 1 being *Did not achieve* and 5 being *Very much achieved.*]
7. What *practical training* did you receive through on-the-job experience? What ministry experiences did you receive? What did you find most helpful in preparing you to be an effective church planter?
8. What *other kinds of training* was included in your internship?
 - Did you have books to read?
 - Conferences or seminars to attend?
 - Papers to write?
 - Teaching CDs to listen to?
 - Did you visit other church plants?
 - Meet with veteran church planters?
 - Engage in any online training or dialogue?
 - Which of these did you find most valuable?
9. What makes a *good mentor* and a good mentoring experience? What qualities or characteristics make for a good church planting mentor (on-site coordinator)?
10. In your opinion, what if any *minimum requirements* should there be for a seminarian (planter or candidate) *to begin* a church planting internship? How could you have been better prepared to enter this internship?

11. On a scale of 1 to 5, how much time/ attention was given to your *personal spiritual development and spiritual disciplines*? To *marriage and family relationships*? [1 being *Not much time* and 5 being *Lots of time*]
12. Was there a *formal learning contract* worked out for your internship? Was it based on your self-evaluations of skills/qualities needed or on an outside assessment? Or both?
13. *How long* was your internship (or apprenticeship)? Do you feel more or less time would have been valuable?
14. Did you have to raise funds for your internship?
 - Where did most of the funds come from?
 - How much did your host church provide?
 - How did you go about raising needed funds?
 - If you went into a subsequent church plant, did you have to raise support again?
15. On a scale of 1 to 5, how well prepared was your host church (or church plant) for you to come for this internship? [1 being *Not well prepared*, 3 being *Somewhat prepared*, and 5 being *Was well prepared*]
16. How specifically could the host church (or church plant) been better prepared to maximize your internship experience?
17. Did your host church ask you to stay on to lead a daughter church planting project? [if so, then ask if I could pose a few additional questions about that experience--see below.]
18. Any final observations or comments?

Optional questions for interns who stayed on with their host church to lead a daughter church plant project for them:

1. Did your host church have a goal to parent a daughter church before you came? Did they hope to use you to eventually lead their planned daughter church planting project?
2. Was there already a target area or parenting plan in place before you came? Did this change or develop during the internship? How much freedom did you have to determine the final location and strategy?

3. Did you plant a daughter church nearby with a core group or far away without a core group? If there was a core group from the mother church, how was it recruited?
4. Did you feel the parenting church leadership and the church body understood your needs and supported your initial internship and subsequent church plant? What difficulties were encountered along these lines and how were they overcome?
5. Have you continued [or did you continue] to meet with your mentor after your initial internship concluded?
 - Was this continuing relationship helpful?
 - In what ways?
 - For how long have [did] you continued to meet with your mentor?

Closing Statement to Interviewee:

Thank you for your assistance. As you probably noted in the consent form you signed off on, I will be sending you a transcript of this interview and asking you to confirm its accuracy. Feel free to add anything else you may think of later which you realize you could or should have shared with me. Once I write up my report and final conclusions, I'd also like to send you a copy of the section related to what we have talked about today to be sure I've accurately interpreted your internship program and emphasis. Would that be okay?

APPENDIX 5
RESEARCH INTERVIEW SUMMARIES

Recommended Adjustments in Planting Internships
as Seen by Seminary Administrators

1. Plan 360 evaluations at end of the internship to get additional feedback.
2. Do upfront and final assessment of the interning spouses' spiritual growth and ministry preparedness.
3. Tighter integration of the internship with previous and concurrent on-campus course work.
4. Develop more and stronger partnerships with church planting churches to host/train interns.
5. Do better pre-assessment, especially for seminarians with little or no ministry experience.
6. Need internships of longer duration to adequately equip future church planters.
7. Set up internships in the field/location where seminarians will one day be actually doing long-term church planting.
8. Select better qualified on-site mentors and provide training for them.
9. Permit interning students to receive more academic credit (than just eight hours) for extensive field-based service, enabling some to complete their degrees on-the-field and earlier.
10. Give the internship supervising administrator more input and control over the field experience so that they have more freedom and flexibility to negotiate with the sponsor church and mentor.
11. Prepare future interns better by taking them on early mini-practicums to help them develop needed networking/gathering and culture-reading skills.
12. Screen every entering seminarian for church planting *wiring*.
13. Design a first semester required course focused on evangelism in the local church to use as an initial tool for church planter identification/recruitment.
14. Simplify the funding process for internships by creating a single pot.
15. Create a church planter's pipeline for people both inside and outside the seminary to enhance the number of future recruits to train.

16. Do better reporting and communicating with host churches and mentors.
17. Get the Field Education Department to be more flexible in policies and expectations thus allowing internship directors to better personalize and contextualize each internship experience.
18. Provide sufficient funding to help interns with incidental ministry and travel costs.

Qualities Deemed Essentials by Seminary
Administrators for Qualifying Church
Planting Interns*

1. Church Planting *Wiring* (6 of 6)
2. Teachableness/Humility (4)
3. Evangelistic Passion/Skill (3)
4. God-given Call to/or Passion for Church Planting (3)
5. Spiritual Vitality/Growth Disciplines (3)
6. Godly Character/Integrity (3)
7. Entrepreneurial Creativity/Spirit (2)
8. Passion to Explore Church Planting (2)
9. Family Oneness/Spousal Support (2)
10. Gospel Centeredness (1)
11. Ability to Preach/Communicate (1)
12. Missionary/Missional Heart (1)
13. Personal Finances in Order (1)
14. Emotional Intelligence/Stability (1)
15. A conviction that biblical church planting is evangelism resulting in new churches (1)
16. A conviction that leaders are raised up from the harvest (1)
17. Introductory church planting classes completed (1)

**Frequency of mention seen in parenthesis*

Entry Qualifications for Planting Interns as
Perceived by Mentors*

1. Being teachable, coachable, a good learner (5 of 7)
2. Entrepreneurial spirit and experience--loves challenges, self motivated (5)
3. Flexibility and patience (3)
4. Gift or passion for evangelism (2)
5. Leadership gifting or drive** (2)
6. Communication and public speaking abilities (2)
7. Relational and interpersonal people skills (High D on DISC profile) (2)
8. God-centered, risk-taking faith and dependence (2)
9. Optimistic, future-oriented, vision to see the possibilities (2)
10. God-given humility (2)
11. Spiritual discontentedness with status quo; thinking outside the box, asking questions
12. Commitment to invest/serve in the host church
13. Pastoral ministry abilities and proven biblical qualifications
14. Able to work with/on a team
15. Emotional stability (like anger management)
16. Marital stability, harmony and with spousal support
17. Good work ethic and track record
18. Proven integrity (three levels of references)
19. Call from God to plant
20. Not money-driven but God-dependent
21. Willingness to go anywhere God calls, especially spouse
22. Spiritually growing--knows his/her God
23. Solid assessment validating church planter *wiring*
24. Knows and loves God and others
25. For second man on teams: some administrative abilities

**Frequency of mention in parenthesis*

***Exception: those obviously capable of being a team player*

Needed Qualities for Mentors of Church Planters
as Proposed by Seasoned Mentor-Coaches*

1. Mature ministry experience as a church planter (3 of 7)
2. Practical wisdom from study of Scriptures and field-tested (3)
3. Good listener, empathetic and adept at asking questions (3)
4. Willingness and commitment to invest in the next generation of leaders (3)
5. People/relational skills (2)
6. Shepherd's heart (2)
7. Mature ministry experience as a faithful pastor-elder (2)
8. Passion for evangelism (2)
9. Honesty and transparency; openness over his own struggles (1)
10. Flexibility (1)
11. Willingness to frankly speak into the intern's life (1)
12. Mature enough not to be the answer man (1)
13. Desire to respect and learn from younger generation (1)
14. Experience in the same type of church plant (1)

**Frequency of mention seen in parenthesis*

Most Valuable Experiences on Planting
Internships as Seen by
Seminary Interns*

1. Being personally mentored by and learning from a seasoned church planter (4 of 7)
2. Receiving practical on-the-field training in planting methodology (3)
3. Immediate application of classroom academics (2)
4. Life-on-life interaction with real people (2)
5. Being later sent and supported by my host church to be a lead church planter (2)
6. Being a part of a biblical church greatly strengthened my ecclesiology
7. Gave me freedom to try new things
8. Understanding myself better, discovering my strengths and weaknesses
9. Matured me spiritually
10. The rigorous assessment process affirmed my calling to plant
11. Receiving ongoing feedback and constructive criticism about my ministry
12. Getting connected with a supportive church network in the city
13. Developing a basic philosophy of ministry for planting
14. Leading, growing, and multiplying small groups
15. Connecting with other church planters

* *Frequency of mention seen in parenthesis*

Interns' Recommendations for Needed Adjustments
in Internships

For Mentors:

1. Assess and train mentors to ensure they are a good *fit* with their assigned intern.
2. Recruit a second (off-site) mentor to provide personal counsel and spiritual accountability.
3. Expect mentors to communicate upfront clear boundaries and expectations.
4. Clearly define the role of both the mentor and the intern in the host church.
5. Ask mentors to clarify their church planting timetable and future planting plans.
6. Encourage mentors to be less hands-off, giving their interns more direction and practical help.
7. Do not allow interns to rush out to plant without proper preparation and a strong foundation first.

For Seminaries:

1. Consider sending a team of interns to one host church or to an area in order to form a learning cohort and encourage one another.
2. Better coordination of seminary coursework with internship content and objectives.
3. Make a church planting internship mandatory for all future planters.
4. Make church planting internships longer to enhance on-the-job learning/training.
5. Pre-internship coursework should include more preparatory classes that are practical and relevant for church planters.
6. Ensure reports to fill out are relevant to interns involved in various church planting models or at different lifecycle stages.

For Assessment:

1. Set up a stronger pre-internship assessment process
2. Customize each internship to better meet assessed needs and desires of outgoing interns.
3. Adapt assessment to better appreciate future planters from non-Caucasian backgrounds headed for urban, multicultural ministry.

For Host Churches:

1. Provide clear guidelines for churches hosting interns.
2. Place interns in actual church plants rather than established churches as much as possible.
3. Seek to place interns in new church plants during prenatal and launch stages.

Funding Issues:

1. Seek to provide all interns with sufficient remuneration so they need not be bi-vocational, if at all possible.
2. Seek to get the intern's home church to buy into the value of internship preparation and provide some support.

Training Focus:

1. Focus more on practical step-by-step church planting instruction rather than pastoral ministry.
2. Provide more help for interns with setting up a planting strategic plan (timeline, team, budget, etc.)

Minimum Requirements to Enter Internships as
Perceived by Interns Themselves*

1. Assessed for wiring or raw material to be church planter (4 of 7)
2. Actively sharing their faith or building relationships with lost (4)
3. Called to church planting (3)
4. Spousal support and a strong marriage (3)
5. Teachable, learner's spirit (2)
6. Financial stability and faithfulness (2)
7. Has funding potential or a base for support (2)
8. Local church ministry experience and faithfulness (2)
9. Interview shows properly motivated to be a planter
10. Basic leadership abilities
11. Good work ethic
12. Spiritual maturity
13. Emotional maturity, not high maintenance
14. Integrity, will follow through with commitments
15. Good with people
16. Has started things
17. Has dealt with marital and personal needs assessed
18. Clarified goals and expectations for both intern and mentor

**Frequency of mention seen in parenthesis*

Practical On-The-Job Ministries Engaged in by Interns

1. Preparing and preaching Bible messages for both believers and unbelievers (5 of 7)
2. Starting, leading or growing an adult small group (4)
3. Recruiting and training worship teams
4. Recruiting and training guest welcoming team
5. Gathering/recruiting local community core group
6. Communicating and casting vision
7. Designing a new church website
8. Networking with businesses for outreach events
9. Follow-up of outreach contacts and preparing database
10. Securing incorporation and 501(c)3 status for new church
11. Leading adult Bible studies
12. Administrating a food pantry ministry
13. Organizing pre-public home meetings
14. Locating and securing a public meeting facility
15. Marketing and branding a new church
16. Contextualizing the planting strategy to fit target community
17. Taking vision trips to potential planting sites
18. Setting up and tearing down for services in rental facility
19. Preparing for a large public grand opening of the new church
20. Designing seeker-sensitive Sunday services

Qualities of a Good Mentor as Perceived
by Interns*

1. Has sufficient church planting and/or pastoral experience (5 out of 7)
2. Honesty and transparency regarding self and ministry (4)
3. An empathetic listener (3)
4. A person of character and integrity (2)
5. Is a consistent evangelist and disciple
6. Serious in practice of spiritual disciplines
7. Models a balanced family life
8. Can give counsel regarding time management and structure in life
9. Willing/able to do corrective coaching and give honest feedback
10. Models front line ministry, working alongside intern
11. Has a vision for multiplication of leaders, groups, and churches
12. Great Commission--driven
13. Is a perpetual learner
14. Has good relational and people skills
15. Is willing/able to invest in the lives of interns
16. Willing to let intern learn from others as well
17. Committed to life-on-life modeling and mentoring
18. Can put himself in an intern's shoes and dream with him.

**Frequency of mention seen in parenthesis*

APPENDIX 6

FINAL CHURCH PLANTER PROFILE FOR INTERNS

<i>Understandings</i>	<i>Competencies</i>	<i>Attitudes</i>
Essential*		
Basic theology Bible case for planting Missional living Spiritual disciplines Ministry calling Gospel centeredness Biblical contextualization Mission, vision, values Ecclesiology and polity Healthy marriages Family dynamics	Scriptural exegesis Cultural exegesis Disciplemaking Relating to lost people Evangelism/outreach Vision casting Team building Core group developing Leading people Creating community Small group facilitating Preaching/teaching Developing strategy Enlist/equip/coach	Self-disciplined Servant spirited Divinely motivated Perseverance Flexibility Kingdom-minded Entrepreneurial Faith-driven God-dependent
Desirable		
Self-awareness Personal leadership style Evangelistic worship CP movements CP legal issues Character formation Basic hermeneutics Money management Church budgeting Church ordinances Church growth Cultural engagement	Fund raising Networking and partnering Church communication Marketing and social media Organization Administration Shepherding/pastoring Problem solving Working hard and smart Being a missionary Community demographics Multiplying disciples, leaders, and groups	High energy Constant learner

*Essential qualities for lead planters (i.e., top priority for mentoring); desirable qualities are optional qualities which can be developed later or supplemented by a teammate

APPENDIX 7

BBS INTERNSHIP OVERVIEWS

Overview of BBS Mentoring Expectations

For the On-Site Field Mentor

Complete basic mentor training orientation
Review mentee pre-internship assessment
Help mentee prepare internship learning covenant/plan
Assign ministry activities for competency development (ongoing)
Model ministry for intern (ongoing)
Lead weekly training/debriefing session with intern
Oversee/resource intern's four ministry projects
Complete evaluations of ministry projects
File and discuss quarterly intern progress reports
Do final character, competency, planting readiness evaluation

For the BBS Internship and Planting Directors

Conduct pre-internship assessment interview
Lead yearly on-campus mentor training sessions
Post/review weekly on-line question for learning cohort discussion
Do at least two on-site visits
Review weekly/monthly/quarterly reports/logs
Lead final exit interview with intern
Prepare occasional e-newsletter for TFE-mentors (optional)

For the Spiritual Formation Mentor

Meet with intern monthly for accountability

For the BBS Faculty Mentor

Provide personal, family and career counseling (as needed/requested)

Summary Overview of BBS Intern Expectations

Pre-Internship

Do online screening assessment
 Do planter wiring assessment interview with church planting director

Onsite Ongoing Ministry

Prepare overall internship learning covenant
 Carry out mentor-assigned ministries
 Cultivate relationships and share Gospel with lost people
 Start and/or lead community small groups
 Participate in online learning cohort with peers (weekly)
 Prepare and preach ABA messages (four)
 Plan and implement supervised ministry projects (four)
 (Final project: Create future church plant prospectus and strategy)
 Encourage/support spouse in ministry participation/preparation

Periodic Reports

Field experience journaling log (twice a week)
 Weekly ministry and personal report
 Weekly reflection on a ministry experience
 Weekly goal setting and review compass
 Monthly composite progress report
 Supervised ministry project self-evaluations (four)
 Internship completion ministry readiness self-evaluation
 Exit interview with BBS administrators

Optional Activities

Raise internship support
 Visit other church plants
 Interview seasoned church planters
 Read, review, discuss ministry related books
 Attend training conferences/seminars
 Write reflection and/or positional papers
 Personal leadership style assessment
 Discuss case studies
 Make vision trips to potential planting sites

APPENDIX 8

BBS CHURCH PLANTING INTERNSHIP MANUAL

*Welcome to BBS Church Planting
Mentored Internships!*

Winning and discipling North America for Christ requires that we develop quality church planting leaders. Both formal and practical training, as well as modeling and mentoring, are essential to prepare effective church planters. As a BBS intern, you are embarking upon an exciting nine to twelve month adventure that can transform your life and ministry.

The BBS Mentored Internship is designed to be a time to deepen your spiritual life, confirm your ministry calling, discover spiritual gifts, develop planting ministry competencies, build healthy ministry relationships, grow with a mentor, integrate your academic learning with practice, and share your life journey with a small group of peers--together building a strong foundation for future ministry and fruitful Christian life. In short, an internship is where your theology and spiritual formation hit the streets!

A unique aspect of the professional M.Div. degree at Baptist Bible Seminary is our emphasis on a *full-time residency* internship focused exclusively on mentored ministry practice. This one-year, paid internship integrates learning in the context of real-life, hands-on ministry. Practical field-based experience is gained under the guidance of a coach-mentor--a seasoned planter or pastor already engaged in effective ministry. Carefully selected coach-mentors are committed to share their expertise gained through advanced education and years of ministry experience.

The internship is a dynamic partnership between BBS and healthy engaged local churches or church plants where seminarians can benefit from experiential education and be further shaped into global Christian leaders. It provides a safe environment where God can work in your life as a seminarian and prepare you to be an effective church planter. The one-year internship is the capstone of BBS' well respected Master of Divinity program.

Purpose

Baptist Bible Seminary exists to assist students in pursuing excellence in biblical higher education for effectiveness in global Christian leadership. It is the goal of BBS to equip men to be able to plant, lead, and grow biblical churches. Effective ministry requires servant-leaders who not only demonstrate a comprehensive understanding of Scripture and theology, but who are also competent in ministry skills and who exhibit spiritual and personal maturity. The purpose of Mentored Ministry is to provide a structure and process for theological field education (TFE) that facilitates the shaping of Christian leaders through ministry internships that provide *360-degree team feedback*. BBS' overall objective is to have every seminarian develop the core competencies needed for vocational

ministry while growing in their self-understanding, Christ-like character, and spiritual vitality. Our aim is to develop the whole person: "head, hand and heart."

Structure

Mentored Ministry at BBS is designed for students to serve in supportive local church training centers where each can: (1) create *a personalized learning covenant* that specifies the objectives and goals that they desire to accomplish during their internship, and (2) select and carry out *supervised ministry projects*. This customized approach is guided and evaluated by a team of overseeing ministry mentors: (1) a Field Mentor who helps them develop personally and professionally, (2) a Spiritual Formation Mentor who helps them grow spiritually, and (3) a Faculty Mentor who provides supplemental counsel regarding ministerial calling and family issues. In addition to serving in a healthy ministry setting, interns participate in an online Peer Learning Cohort that is facilitated by either the BBS Internship Director or Church Planting Director. *The goal is for interns to receive an accurate 360-degree evaluation with many people speaking truth into the seminarian's life.*

Internship Goals for Future Church Planters

1. To place interns in a healthy planting environment where they can be exposed to and contribute to starting a new church
2. To help interns both evaluate and confirm their specific ministry calling, sphere of ministry, and/or personal vocational identity
3. To give interns personal experience in relational evangelism, small group discipleship, and leadership responsibilities
4. To move them to the next level of development of core ministerial and specialized church planting competencies
5. To identify, evaluate, affirm and develop their gifts, strengths, and abilities
6. To learn to practice the ongoing discipline of theological reflection
7. To help them become effective church planting servant-leaders through experiential learning

What is Mentoring?

In its simplest form, mentoring is doing whatever is needed to help other people grow. Robert Clinton defines it like this: "Mentoring is a relational experience in which one person empowers another by sharing God given resources" (Clinton 1992, 33). BBS views mentoring as assisting the student minister to reach his full potential in the ministry and in the Great Commission cause of Christ.

The concept of mentoring has long been understood as the way people grow in wisdom through the guidance of those who are more experienced. In centuries past, relational and vocational networks were set up to allow younger, less experienced people to be apprenticed. Mentoring was so deeply ingrained in the culture that it hardly needed to be named or programmed.

Biblical Models of Mentoring

Biblical models of mentoring abound: Moses with Joshua, Elijah with Elisha, Priscilla and Aquila with Apollos, Barnabas with Paul, Paul with Timothy, and of course, Jesus with the Twelve. In the early church, future church planters were normally discipled and equipped through intentional mentoring. During Paul's three year ministry at Ephesus, at least eight men were evidently mentored. Epaphras, for example, was mentored and later sent back to his hometown of Colossae to start a new church (Col 1:5-7; 4:12-15).

In the NT record, *mentoring* encompasses biblical functions such as discipling, nurturing, teaching, training, and equipping. Several of Paul's classic exhortations clearly place mentoring for leadership multiplication at the center of healthy church life.

"And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also" (2 Tim 2:2, ESV).

"Be imitators of me, as I am of Christ" (1 Cor 11:1, ESV).

"So, being affectionately desirous of you, we were ready to share with you not only the gospel of God, but also our own selves, because you had become very dear to us"
(1 Thess 2:8, ESV)

Mentoring in Community

Mentoring reminds us that we do not grow and mature in a vacuum. Passive mentoring by simply reading or hearing about the examples of others is rare. The most powerful forms of mentoring normally involve the ongoing give and take of face-to-face relationships. Furthermore, while mentoring relationships are often one-on-one, a

community context is vital. Mentoring is most fruitful when it involves multiple, interfacing relationships. The BBS Mentored Internship is specifically designed to encourage mentoring *in community for community*, as embodied in our mentor teams and peer groups.

Becoming and Learning as a Mentoree

For a fruitful mentoring relationship, both the mentor and mentoree must share responsibility for the outcome. As the mentoree, we encourage you to take initiative and manage the relationship. You are responsible to be a proactive learner while your mentor is responsible for overseeing, supporting and facilitating. As you consider your role, reflect prayerfully on the following traits to cultivate as a responsible mentoree (1-5 below adapted from Denver Seminary n.d., *The Training and Mentoring Manual*).

1. Clear Expectations
 - Seek to clearly identify what you need and desire from the mentoring relationship.
 - Seek godly counsel and God's wisdom in setting realistic expectations.
 - Be aware of and respect your mentor's requests, schedules and boundaries.
2. Teachability
 - Approach mentoring with openness to challenges, criticisms, and accountability.
 - Be eager to learn and demonstrate a humble spirit.
 - Prayerfully consider and utilize your mentor's feedback.
3. Reliability
 - Take the relationship seriously and invest in it diligently.
 - Be willing to follow-through on your commitments and assigned responsibilities.
 - Be well prepared for your weekly mentoring session.
4. Initiative
 - Take the initiative to prepare/ask good discussion questions that can lead to growth.
 - Take responsibility for finding, scheduling, and protecting time with your mentor.
 - Find creative ways to learn what you need to learn.
5. Self-Awareness
 - Be open and honest about yourself, your strengths and weaknesses, and what you do not know/understand.
 - Be willing to do ongoing self-assessment and address areas of concern.

- Be conscious of potential barriers that you bring to internship learning experiences.

6. Reflection

- Understand that optimal learning depends on blending practice, reflection, and modeling.
- Learn to reflect biblically on what you do in ministry in order to really learn from it.
- Cultivate the important habit of thinking theologically about everything in your life and ministry experiences.

Each week during your internship experience you will be expected to meet with your coach-mentor at a scheduled time--normally for about one hour per mentoring session. There are at least four options for your weekly session:

- Meet to discuss a ministry topic or issue of concern (recommended topics-Form 5).
- Meet to provide accountability and guidance toward your internship goals.
- Prepare for an upcoming ministry experience, then debrief afterwards.
- Do ministry together with your mentor as he models and debriefs.

Of course it is possible to combine several of these purposes in one mentoring session. BBS asks you to keep track of the topics you discuss together. A few of your mentoring sessions can be done with a secondary mentor or group of mentors. These could be with other church staff, church planting teammates, or with nearby lead planters with expertise or wisdom to share.

Academic Information and Registration

Normally, a student's internship is scheduled during the final year of his M.Div. program, following his academic course work. Eighteen (18) hours of required M.Div. credit will be earned during the Mentored Ministry Internship. Interns receive academic credit for six courses. Here's how a typical one-year residency training internship is scheduled:

Fall Semester	
PT701	Supervised Training Project 13 hours
PT702	Supervised Training Project 23 hours
PT709	Field Experience Log and Evaluations4 hours
	Total 10 hours

Spring Semester

PT703	Supervised Training Project 3.....	3 hours
PT704	Supervised Training Project 4.....	3 hours
PT707	Applied Bible Analysis	2 hours
		Total 8 hours

This proposed schedule assumes that the intern will not be employed while enrolled in the internship and that basic living needs are provided by the internship training center (or raised in advance by the intern). This allows the intern to focus on his ministry. Charges for tuition and fees for these eighteen hours are reduced by 50 percent, a significant savings.

BBS ensures that all academic work done at each intern training center meets the standards for quality of instruction and academic rigor. This is accomplished by training the on-site mentor and acquainting him with our academic excellence expectations. In addition, BBS faculty members are responsible for grading the various internship course requirements. Further information about the course requirements and expectations for the above three courses--Supervised Training Projects, Field Experience Log, and Applied Bible Analysis--will be found in this internship manual.

Internship Colloquy (PT714)--all M.Div. students are expected to take this two-day pre-internship seminar during their last spring semester at BBS. This no-credit colloquy is designed to prepare you to set learning and ministry goals, to develop a learning covenant, to write ministry project proposals, and to design goal achievement steps and behaviors. This colloquy will review the academic requirements, as well as other on-site ministry and reporting expectations in order to prepare you for your internship year.

*Ministry Placement: Training Site
and Mentor Selections*

In most seminaries, student interns select their own ministry settings and field mentors. At BBS, the seminary internship director normally assumes responsibility and takes the lead to identify internship training site churches and to recruit the on-site overseeing mentors. This long-standing precedent is for the purpose of carefully selecting the best training centers led by seasoned leaders who are experiencing the blessing of God upon their ministries. These churches or church plants must meet BBS' strict criteria in order to assure that each student intern receives the highest level of practical training available. The planters and pastors at all training centers are well qualified in their field and usually trained specifically to maximize intern learning. For future church planters, the BBS director of church planting actively assists in this search process.

Host Church Criteria

To train planters, we look for host churches and planting mentors with a proven track record of either outreach and growth or church multiplication. Two basic kinds of churches are sought out. Ideally BBS will seek to place interns in a just starting or recently launched church plant on a team led by an experienced planter. If these are unavailable, we will seek to place the intern in an established church (five to twenty-five years old) that is evangelistically effective (at least ten baptisms per year) and has a lead pastor (or at least a staff mentor) with a vision, commitment, and some experience in church starting. Perhaps he has previously been an effective church planter or founding pastor; or has led his congregation to parent daughter churches. In these cases, our aim is to allow BBS interns to actually see and participate in the planning, launching, and growing of a daughter church.

BBS has two secondary but optional placement goals. One is to place BBS planting interns into churches or plants where they can be exposed to the model of church they aspire to plant one day. The second is to provide interns with a contextualized experience in a particular ministry setting (e.g., a large city) or people group about which they are passionate or sense God's calling.

Mentor Criteria

To qualify to become an approved BBS on-site field mentor, potential candidates must meet four general requirements. All mentors must (1) have a minimum of five years of ministry experience, ideally in church planting; (2) have at least a Master of Divinity degree (or its equivalent); (3) be supportive of BBS' educational and internship objectives; and (4) successfully complete the BBS intern orientation training. In addition, mentors for our planters need specific skill sets and qualities and must be willing to invest deeply in the next generation. A proper mentor application must be completed and approved.

Seminarians preparing for a future internship who know of a host church site or seasoned planting mentor who they believe may meet these qualifying criteria, are encouraged to bring them to the internship director's attention for prayerful consideration. Seminarians already immersed in the life of a viable church plant or parenting church should also feel free to talk with BBS leaders. Every effort is made to consider both the need and desires of the student intern.

Pre-internship Placement Interview

Each intern or intern couple will meet with the BBS Internship Director for an extensive interview prior to placement for the purpose of overviewing internship requirements, answering your questions, and listening to your aspirations and concerns. The

interview assists the director in getting to know each intern (and his wife, if married) and helps him to decide where to place each intern.

Advance Student Assessments

Seminarians desirous of pursuing a church planting internship through BBS are expected to exhibit certain minimal qualities and experiences. Prospective interns must demonstrate their calling, readiness, and /or potential for church planting. This is determined by a prior screening and planter assessment process which involves three steps:

- A twenty-question quick test: "Am I a Church Planter?"
- Completing LifeWay's online Church Planter Candidate Assessment (CPCA)
- Scheduling a face-to-face behavioral interview with the BBS church planting director and his chosen assessment team.

What is BBS looking for?

Generally, prospective planting interns should show evidence of being self-starters, men of vision, hard workers, and have somewhat of an entrepreneurial spirit. They should be able to demonstrate an ability/desire to connect with lost people and actively share their faith. They should be men of character and spiritual vitality who can meet the biblical requirements for pastoral-eldership. Outgoing interns must have spousal support, some past ministry experience, and be team players. Those intending to be team leaders should normally have some minimal communication and leadership skills. What are we assessing?

- Planter's call--why?
- Planter's character--who?
- Planter's competencies--what?

Seminarians considering a church planting internship and vocation are encouraged to schedule a meeting with the BBS planting director early in their academic career to: (1) request a more comprehensive church planter profile list, (2) understand the basic *wiring* needed to be a planter, and (3) properly prepare for the assessment process. Realize the ultimate goal of assessment is not so much to filter out misfits or to expect perfection but to enable you to better identify your areas of weakness and needed growth so that your mentor(s) can work with you on these during the internship.

Self-Evaluations for All Interns

All outgoing seminary interns, including those in planting internships, are expected to take two additional self-evaluations prior to leaving on their internship:

- A *Character Audit*, based on traits from the NT epistles, and
- A *Ministry Skills Audit*, to determine your competencies and prior experience in various fields of Christian ministry.
-

These two required self-inventories are found in the end of this manual (see Forms 1 and 2).

You will utilize the results of these two general audits and the more specialized planter assessments to design a personalized internship learning strategy/plan, with the assistance of your ministry mentor. Based on these self-assessments, interns will develop personal goals for both ministry skills (doing) and character (being) to be pursued during the yearlong internship.

Learning Covenant and Goal Setting

An overall *Internship Learning Covenant* is to be mutually negotiated and accepted by the Student Intern and his Ministry Mentor early in the first week or two of the residency. Please use the template provided (see Form 3). Once completed it is to be signed by both parties and submitted to the BBS Internship Director.

Covenant Purpose

This vital document helps objectify the learning process and enables all involved to know the expectations. It sets the parameters of your ministry work in the field experience and helps you set growth goals. This is a *learning planning document*--not a formal contract--which assists the student intern to specify competencies to be sought, objectives to be pursued, the methods to be employed, and the time involved. It is a commitment on the part of the student and mentor to work together toward the achievement of the goals described. During your weekly mentoring session, this covenant will serve as a basic resource. A planning covenant gives you the intern ownership and responsibility for the learning process, connecting the process to your own personal growth needs and motivations, thus utilizing key principles of adult learning.

Setting Growth Goals

Another basic premise of Mentored Ministry is that student learning is more effective when approached in an intentional way. Thus BBS interns are asked to work with their ministry mentor to develop *six to eight customized goals* for their yearlong internship. Your growth goals should answer the question, "In what areas do I wish to grow during my internship?" We ask interns to formulate at least two goals in each of these three areas: (1) Personal Spiritual Formation, (2) Marital/ Family Relations, and (3) Ministry Skills. Because BBS is committed to training of the whole person, we ask you to particularly focus on two vital areas of development: your character (being) and your competencies (doing). We also recommend that you involve your wife in at least one Growth Goal in your learning plan.

Guidelines

1. Review your two previously taken BBS audits (Character and Ministry Skills) to clarify areas of weakness for possible internship focus.
2. Request a Church Planter Profile from the BBS church planting director and observe how you stack up against it as well as the Church Planter Candidate Assessment (CPCA) taken earlier.
3. Use the *Sample Growth Goals* for examples in each category (Form 4). Rather than simply copying these, seek to make your goals specific to you and your situation.
4. Prayerfully consider all areas of your life and ministry.
5. Consider the strengths, needs, and limitations of your mentor and host church. What can reasonably be achieved in this time frame?
6. To develop Personal Spiritual Formation (Character) Goals, consider:
 - Who do I need *to be* to become an effective church planter?
 - What pastoral eldership qualities do I need to grow in?
 - Which of the fruit of the Spirit do I lack?
 - What spiritual formation disciplines/habits do I need to work on?
 - What areas of need have my mentors, spouse, coworkers, or friends identified?
 - Remember these critical qualities for church planters: prayer, spiritual vitality, personal integrity, healthy family life.
7. To develop your Ministry Skills Goals, consider:
 - What do I need *to do* to be an effective planter-pastor, now and in the future?
 - What areas of professional and vocational development do I need?

- Ask your Ministry Mentor and other planters what competencies you need.
 - From the Planter Profile and online assessment reports, select no more than two or three competencies which show a definite need for further development.
 - BBS highly recommends you consider setting ministry goals in at least two of these crucial areas: evangelism, discipleship, small group ministry, or leadership.
8. Once you have laid out your goals, with your mentor's input, design specific action plans (methods, strategies) for pursuing each goal. *What will you do to accomplish each objective?*
 9. Once your goals and methods of accomplishment are clarified, again with your coach's help, determine how you will measure your progress with each goal, supplying dates, criteria for evaluation, etc. *How will you know when you have accomplished each objective?* (see sample)
 10. Be open to renegotiate and adjust these goals and plans at any time with the help of your mentor, but particularly at the mid-point of your internship, if need be. Submit changes to BBS.
 11. Regardless of your previous ministry experience, set your goals to stretch and move you from where you are now to where you sense the Lord wants you to be.
 12. Make three copies of your completed and signed Internship Learning Covenant: one for you, one for your Ministry Mentor, and another for the BBS Internship Director.

Supervised Training Projects for Church Planters

With the consultation of their coach, interns select four *Supervised Training Projects*, two to be completed each semester. These ministry projects are meant to immerse you in the life of the church or church plant to which you have been assigned, making a significant contribution to its public launch or growth. At the same time, your projects should be carefully chosen with the goal of enhancing your competencies in key ministry areas of church planting. Projects should stretch you and provide ministry experience in areas in which you currently have little or no experience or could use additional training and coached experience.

Project Requirements and Deadlines

For each three-credit hour ministry project, interns are expected to invest 120 hours of documented time and do the equivalent of 750 pages of reading research. Your time log will include the hours you spend in research, ministry planning and implementation, and final evaluations and reflections. Listening to relevant audio-taped messages, watching a helpful video presentation or attending a training seminar can also count for fifty pages of reading. A maximum of ten hours will be permitted for this type of research per training project. Interns are expected to document what books they have read, or instructional media viewed or listened to as part of their research.

Fall term project portfolios (see below) should be received at BBS by no later than January 1. Spring term portfolios must be received by the end of the second week of April. Should you be unable to complete two projects by January 1, your Ministry Mentor must contact the BBS Internship Director and explain the situation to be granted an extension.

Project Proposals, Covenants, and Evaluations

Before you actually begin each project, interns are expected to complete a *Training Project Proposal* (see Form 6). Please carefully read and follow the proposal instructions, completing all sections before emailing it to your coach-mentor and BBS Church Planting Director for their feedback. Interns are expected to write up all ministry objectives and proposed research tasks in a professional manner. Your document should reflect logical, carefully thought through planning that will enable you to successfully implement the ministry project. The proposal document is designed to help you begin to think and plan strategically.

Once you and your coach have agreed on your project goals and implementation strategy, he will work with you to finalize your *Supervised Training Project Learning Covenant*. Please use the template provided (Form 7), incorporating any changes from your original proposal as recommended by your coach and the BBS Church Planting Director. Note that the final learning covenant includes three additional planning sections asking you to list (1) materials you may need to develop, (2) methods to be deployed, and (3) personnel you may need to recruit, train and supervise to successfully implement the project. The learning covenant is designed to help you do careful planning and learn to build and lead ministry teams as a planter-in-training.

Upon completion of your training project both you and your coach will be submitting a *Training Project Evaluation* to BBS (Form 8). Your final self evaluation should demonstrate careful thought and critical reflection. Short, concise statements are permissible as long as they are readily understood. You may need to expand the length of certain sections to properly summarize your work and to show how your philosophy of ministry has

been enhanced as a result of working on this project. Seek to base your evaluation from a biblical perspective. Because your coach's final evaluation (Form 9) is worth 20 percent of each project's grade, you will want to make sure you discuss and review it with him before he emails it to BBS.

Project Portfolios and Artifacts

To expedite the grading of your project, we ask you to carefully document your time, effort, thought, research, and activities, providing BBS samples of materials you have developed. For each project, interns are required to create a project notebook--or portfolio. A portfolio is a reflective collection of your work presented for feedback. The compiled notebook is to demonstrate what you have learned during the project and show the fruits of your skills by including artifacts, or real life examples of your project work. The artifacts selected and presented should answer the question, *What evidence do I have to show how I have applied my knowledge in practical ministry settings?* Examples of artifacts that church planters might include are:

- Sample church constitutions, statements of faith, and covenants developed
- Statements of mission, vision, and core values developed for a new church
- Start-up budgets or financial policies developed
- A church planting prospectus (proposal) for potential partners
- Training manuals developed for your core group
- Job descriptions for ministry leaders
- Actual samples of media advertising, brochures, and designed fliers
- Copies of new ministry forms you have developed
- Links to websites or social media developed
- Teaching outlines and lesson plans
- Curriculum developed for a class or small group ministry
- Articles written for a church ministry or newsletter
- Photos or videos of you or your people engaged in the project ministry

We recommend that you save everything produced/written/designed/made for your project. Then carefully select representative examples of your best work to thoroughly document what you have done and learned (knowledge, skills, new understandings, etc.). Please identify your original work and what are merely copies from others. The best portfolios will also include reflective explanations to tell the reader why you made certain decisions/choices or how the artifact presented demonstrates a competency learned or enhanced.

Interns today have the option of using online tools for creating an electronic (rather than printed) portfolio. An example of a popular and user friendly web authoring tool BBS interns may use is Google Sites (usually listed under the "More" tab at the top of the

Google page). Google Sites is free and has a helpful "Help" page and overview training video. You may also create an online portfolio at/with WordPress. A final option: you may upload the portfolio as a PDF as one document to Dropbox. Whatever online options you chose, BBS recommends you set privacy settings on your created website to limit access only to your grader and other invited guests. The choice between an actual project notebook or a digital portfolio may come to the sample artifacts you have selected and the best way to display them (portfolio section adapted from Dallas Theological Seminary website, accessed February 2013).

Project Portfolio Format

Each portfolio--whether compiled in a three-ring notebook or digitally--should follow this template/order:

- Cover page (with your name, project name, and course number)
- Table of Contents
- Copy of your project proposal
- Your project training covenant
- Time documentation
- List of resources and books consulted (bibliography, etc.)
- Project documentation
- All final evaluations
- Appendices: Artifacts and samples, etc.

Superior printed notebooks will organize materials neatly by providing sectional divider indexes to provide easy access to the BBS grader and your other viewers.

Theological Reflection Expectations

Internships offer unique opportunities for seminarians to learn to integrate theology with the practice of ministry. Emerging ministers of the Gospel need to learn to cultivate the disciplined practice of theological reflection. Thus BBS has sought to design the internship experience to assist students to become reflective practitioners in Christian ministry.

During your internship, we encourage you to set a goal to nurture the lifelong habit of treating every experience in life and ministry as an opportunity to reflect upon God and His revelation to us. Be learning to reflect on and interpret all of life and Christian ministry from the perspective of the biblical and theological truths God has taught you. You must learn to process your actions and attitudes not only cognitively (head) but emotionally

(heart). Learning to filter everything through the Word, to discerningly listen to the Spirit as He speaks to us through life and ministry, is a crucial ministerial practice.

Experience alone is not the best teacher. Ultimately learning comes from paying attention to our experiences, to carefully and biblically reflect on them. Authentic learning occurs when we ask, *Where is Jesus in this situation and what would He have me to do as a Gospel minister?* God-honoring, critical reflection should lead to taking action steps, making follow-up plans to change and obey Christ. Thus the experience of ministry during your internship should allow you to both affirm and refine your theological convictions and commitments.

Theological Reflection Tools

There are several ways BBS has sought to structure your internship experience so you have many opportunities to develop the skills and discipline of theological reflection. All interns are expected to keep a *Field Experience Reflection Log* to summarize their daily or weekly ministry work and reflect back on it. Carefully recording your reflections clarifies your thinking. Writing slows us down, puts us in a reflective mood, and compels us to be more precise in thought. Your reflection log will have four kinds of entries:

- Personal Journal--a record of daily victories, frustrations and lessons learned
- Weekly Compass--to set/review weekly task goals in every role of your life
- Weekly Progress Report--to report on professional and personal growth
- Weekly Ministry Experience Reflection--theological reflection on a significant ministry incident observed or experienced each week

By keeping a weekly field experience log, interns are trained in the process of daily self-assessment, regular theological reflection, and careful ministry record-keeping. This enables you to develop professional accountability habits for future ministry. These exercises require you to look for integrative connections between your internship and the classroom-based courses you have taken.

The Process and Due Dates

Here is how these four reflection tools are to be utilized. During the first month of your internship, you are to do a *Daily Personal Journal* five days a week, using the template provided (Form 10). After the first month we hope you have the journaling habit down but you are only asked to submit one per week thereafter. If you decide to continue journaling several times a week, then please select/email your most meaningful journal entry that week. The *Weekly Compass* should be done at the beginning of the week, using the provided template (Form 11). We recommend you keep your weekly goals in a place where

you can see them every day. The *Weekly Progress Report* is to be filed out at the end of the week and a copy given to your ministry mentor (Form 12). You can decide when your week starts and ends. When using the *Weekly Ministry Experience Reflection* form (Form 13), please follow the five-step instructions carefully. There are a series of reflective questions from which you can select, depending on what would be most relevant. If you have no significant ministry experience to report and reflect on one week, you may do an extra daily journaling log. Thus you would be wise to do one of your daily logs early in the week to leave you the option of a second one, if needed.

We suggest you save these four template files on your computer so that you can readily keep your field log updated weekly. The entire confidential log (which includes all four reports) is to be uploaded as one document and submitted to BBS twice for each semester you are registered for PT709. Your entire field experience log is due four weeks after you officially begin your internship and then quarterly after that (see Internship Requirements and Due Dates). The uploaded field log is monitored and evaluated regularly for the purpose of resolving problems and failures while building upon and maximizing strengths and victories.

The entire journaling process is to encourage you to become a more reflective ministry practitioner. Further instructions on how to do theological reflection, and its benefits, will be given during the pre-internship colloquy. Your ministry mentor will be given other theological reflection tools he can share with you upon request. An instructional sheet on honing the practice of personal journaling in your life is also available from the Director of Internship's office.

Evaluative Reports

To measure and monitor intern growth and progress, BBS has developed a number of evaluation reports to be periodically submitted by both the intern and his ministry mentors. These carefully planned times of assessment give the Director of Internship and your on-site coaches a good glimpse of what God is doing in your life--and how they may need to come alongside to help or encourage. The promote accountability and give opportunity for constructive feedback.

In addition to the weekly reflection exercises/reports, interns are asked to submit a *Monthly Internship Progress Report* (Form 14). This report is designed to let you: (1) update BBS on progress toward your internship goals and projects, (2) give a statistical summary of your weekly ministry reports, (3) share your honest self-assessment of personal and professional growth, and (4) share current prayer requests and prominent lessons learned during the previous month. This monthly self-evaluation gives you opportunity to prayerfully and gratefully reflect on advances being made in both your character and competencies, using some of the pre-internship audit tools you previously utilized. If you are facing pressing problems or frustrations, the report provides a mechanism to let your needs

be confidentially known. This report is emailed monthly and included with your quarterly Field Experience Log.

Each quarter your ministry mentor will be sending in to BBS a *Coach's Quarterly Progress Report* (Form 15). This gives BBS an outside perspective on your personal (character) and professional (competencies) growth. Your coach will schedule a time to review this report with you prior to sending it to the Director of Internships. This kind of evaluative feedback--both written and verbal--should be valued, especially when it challenges and confronts you about needed change in your life. BBS coaches are committed and trained to provide clear, helpful, and honest evaluation meant to hone your church planting leadership and communication skills, preparing you for a life of fruitful ministry.

Upon completion of the church planting residency internship, both you and your wife are expected to complete *Summary Review and Evaluation of My Internship Experience* reports (Forms 16 and 26). These give you both an opportunity to critically reflect on specific areas of improvement which God has graciously brought during the internship. You will also have opportunity to make suggestions for improvements to your intern training center and to BBS. Your coach will also complete and review with you his final *Ministry Readiness* summary report (Form 17). Likewise, you will have the opportunity to evaluate the effectiveness of your on-site ministry coach (Form 18).

At the end of your internship, returning seminarians are also expected to schedule an on-campus evaluation or *Exit Interview*. Interns are responsible to schedule the date and time for this interview normally within the two weeks before graduation. Church planting interns will meet with the BBS Internship Director and Church Planting Director (and any of your other mentors who can come) for debriefing. Please come prepared to share God's blessings during your internship and your future ministry plans. The BBS directors will focus their interview questions (Form 19) to determine if you: (1) have moved forward in development of core competencies necessary to begin an effective church planting ministry, and (2) have made substantial progress toward the learning goals you established for your internship. You'll also have opportunity to suggest possible ways internships can be improved for future BBS student interns.

One final evaluation issue to remember: your final grades for your internship will never be based on our evaluation of your personal character or skill level. They will be based primarily on your engagement and participation in the mentored ministry internship learning process as a self-directed adult learner.

Internship Preaching: Applied Bible Analysis

Since the preaching and teaching of God's Word is such a crucial part of any growing church planting ministry, BBS is committed to helping interns develop their preaching skills. Your intern training center will seek to provide you with a minimum of

four opportunities to preach or teach a proclamation-type message. This may be in another venue besides a Sunday service. Each of these will be evaluated by your on-site mentor--or perhaps a designated member of the pastoral staff--and by four other selected staff or lay persons in the host church, using a BBS provided *Message Evaluation* template (Form 20). In addition, all preaching times will be critiqued and evaluated by an assigned seminary faculty member using the *Preaching Grading Rubric* (Form 21).

To expedite the evaluations of your preaching--both the preparation and actual delivery/communication of God's truth--BBS expects student interns to:

- Have someone video record (preferable not in high definition) your presentation
- Document their preparatory study of the Bible passage following the steps outlined in the *Applied Bible Analysis Guidelines* (Form 22)
- Utilize the attached Intern Lesson Planning Guide as you prepare to preach
- Prepare actual exegetical notes and your final message manuscript--even if you will be preaching from an outline or more abbreviated notes and not the full manuscript
- Send the BBS Internship Director or faculty grader copies of all the above

Note that the video of your message can be submitted in one of three ways: (1) uploaded to Drop Box, (2) placed on Vimeo (send us the online address), or (3) mailed in to BBS on a flash drive. The written documentation is to be uploaded as one document following the ABA guidelines.

ABA Evaluations

What will your BBS grader be looking for? His primary focus will be on your ability to properly apply hermeneutical and homiletical principles in real-life ministry settings. The final grading of each ABA sermon or Bible lesson will be based on:

- The quality of your research: exegesis should be thorough, accurate and well-documented
- The content and organization of the written material you submit
- Your manner of delivery: communication should be clear, accurate, appropriate, and understandable to your audience
- The responsiveness and feedback of your hearers (as ascertained from the Message Evaluation forms)

Our desire is for BBS preachers-in-training is that you: (1) preach what the text says, (2) communicate it well, and (3) be coached and critiqued in the process.

Recommendation

As you take classes at BBS and prepare for your internship, you will want to be mastering well how to do the required work of translation, diagramming, exegesis, sound interpretation, application, and illustration for a Bible passage. Take every opportunity now to develop your public preaching and teaching skills. Listen and learn from the best communicators of our day.

Your Online Peer Reflection Group

To further encourage interns to become reflective practitioners in ministry, BBS expects all church planting interns each year to participate in an *online learning cohort*. Learning and personal growth best take place in community, not in isolation. Thus student interns will meet weekly (in both real-time and virtual time) to share what they are learning about God, His Word, people, and ministry. To expedite these forum discussions, two online tools will be utilized:

- GotoMeeting.com for an hour-long weekly group discussion
- A closed Facebook group to allow planters-in-training to chat anytime, ask questions, and share resources and practical ministry ideas.

These two closed (for members only) forums will be facilitated by the BBS Church Planting Director or in his absence, a chosen representative. He will aim to post a weekly question or case study to which all planting interns will be encouraged to respond.

Purpose

It is hoped that this kind of interactive learning community (with ministry peers-in-learning) will allow intern groups to dialogue freely and debrief on experiences gleaned in their common journey. It may, as well, stimulate and provide topics for future weekly mentor sessions. This kind of *Peer Reflection Group* is intended to be a spiritual formation group where group members focus on helping one another grow and glean from the many issues and experiences that arise during the internship. The aim should be to encourage one another, pray together, reflect on readings, discuss hot topics, share practical ministry tools and church planting methodologies/insights. You might even share a recent ministry incident which you selected for your weekly significant Ministry Experience Reflection report. The mutual goal should be to focus on reflective insights gleaned from frontline church planting ministry experiences and help each other grow.

Online Etiquette

As you engage with your peers in discussion forums, please observe these guidelines:

- Protect confidential information: don't post or discuss any matter which can adversely affect the mentor or the ministry in which you are currently involved.
- Do show Christian love to your fellow students by discussions that edify them in their spiritual growth and glorify the Lord in your online conversation.
- Do give insightful comments that stimulate the thinking of those you are dialoging online.
- When critiquing the ideas of other students, attempt to provide positive and useful feedback or suggestions instead of merely shooting down their ideas (Trinity Evangelical Divinity School n.d., 4).

Lastly, please note that aside from the weekly *GotoMeeting* gathering, your participation in the ongoing Facebook discussions is voluntary. You may not have time every week to respond to every post. Some of your peers may be more active. The extent of your involvement in the online discussions will not affect any internship grades.

Spiritual Formation Mentors

Each church planting intern is expected to enlist a *Spiritual Formation Mentor* who can help him work toward spiritual and personal growth goals. This additional mentor's role during the internship is vital, often having a lifetime impact. On-site church planting ministry coaches will often be too busy or occupied to address spiritual formation issues. The Spiritual Formation Mentor (SFM) is to be a guide, listener, encourager, and a model to the student intern.

Where to Find a SFM

BBS encourages outgoing student interns to identify/recruit their SFM from the broader Christian community. We ask that you not enlist a relative, another BBS student, or your assigned Ministry Mentor. Feel free to use a BBC/S professor or staff member. A current or former pastor whom you respect may be ideal. Even a godly lay leader would do a fine job. The key is to enlist a person who is consistently growing in their own life, has a deep level of spiritual maturity, and knows and cares about you deeply.

General Qualifications for SFMs

In addition to the above, prayerfully consider someone who:

- Is transparent and open about their own spiritual life
- Sincerely demonstrates spiritual and personal integrity
- Can/will challenge you to move to a higher level on your spiritual journey
- Will be accessible and willing to invest time and energy in you
- Is a person of discretion who will keep confidences

SFM Responsibilities

- Meet with the student intern bi-monthly for a one-hour mentoring session.
- Assist you in developing spiritual growth goals for your Learning Covenant as the internship commences.
- Hold you accountable to your declared spiritual disciplines, encouraging you when you fail.
- Point you to helpful spiritual formation resources.
- Regularly pray with and for you and your family needs.
- Listen to your joys, hurts, frustrations, successes and failures.
- Meet with you and your other mentors for your exit interview if possible.

Please know that the Spiritual Formation Mentor does not fill out a final evaluation report on you, issue you a final grade, or need to share your secrets with BBS (above SFM sections adapted from Golden Gate Baptist Seminary 2008d, *Spiritual Formation Mentor Handbook*).

Outgoing church planting interns may also choose to enlist a BBS faculty member to be available to provide occasional counsel regarding their ministerial calling and other personal and family issues, if a need arises. This additional member of your personal mentor team is optional but recommended. As noted above, meaningful feedback from a variety of committed seasoned leaders around us often helps clarify, confirm and focus our vocational giftedness and calling. The ideal is to have *360-degree feedback team* in place as you go on your internship adventure.

Internship Expectations for Spouses

Successful church planters are those who have a supportive and involved spouse and family. It is imperative that wives of planters-in-training share the same call and commitment. Research has shown that planter's wives also need specialized training. They too need coaches to help them walk through the common challenges and stresses of

launching a new church. Thus BBS seeks to work with the intern training center to provide mentoring for seminary wives. We greatly desire to train you to function *as a ministry team*. Because wives are not enrolled in a seminary program, BBS cannot set mandated internship requirements. Your wife's participation in the ministry of the host church plant or established congregation is voluntary but strongly encouraged.

Normally the wife of your on-site ministry mentor is asked to provide coaching and counsel. If she is unable, another seasoned ministry partner, one experienced in church planting ideally, will be enlisted to coach your wife. We recommend that they meet at least several times a month, if possible, to discuss issues common to ministry partners, to answer questions, pray together, and encourage one another. If you have children, you may need to care for them to make this happen. Coach's wives are trained to interact with intern wives about six key areas--the Core Curriculum for Intern Wives.

As family responsibilities allow, your spouse is encouraged to serve with you in a ministry whenever possible. She should also volunteer to serve in several capacities in the church plant according to her interests and training needs. The goal should be to expose her to a number of new church ministries so that she might see her potential role in a church start-up. Her eager involvement will enable her to enter church planting with realistic expectations and be better equipped to be an adequate and long-term ministry partner.

Couples interning in a larger, more established church may have more opportunities for ministry exposure. We would recommend that your spouse determine to visit, observe, and evaluate three or more church ministries. Interviewing each ministry or department leader would be beneficial. For example, your wife may want to visit and learn all about the nursery, children's church, women's discipling, or community outreach ministries. Her passions, gifts, and abilities may lead her to other ministry options. Since she often will have more flexibility than you, encourage her to design her own internship experience. She should begin assuming the role of a church planting leader's wife now. She should be asking "What would I like to learn during the internship?"

Here are some other recommended internship options for wives of future church planters to consider:

- Interview other church planter's wives.
- Visit other nearby church plants as a couple (see Church Plant Visit--Form 23)
- Read and discuss with mentor books by veteran planter's wives.
- Participate in a small group, ABF, or Sunday school class together.
- Complete BBS Preaching Evaluations on her husband and give him feedback.
- Attend together a specialized training seminar or planters conference, such as the yearly Exponential Conference in Orlando.

Please encourage and support your wife to seek to maximize the internship opportunities to grow, to be stretched, and be equipped for ministry! Inform her that during the pre-internship colloquy, she will be given an *Internship Spouse's Preparation and Training Notebook*.

To keep the seminary family informed of victories, challenges, and prayer needs in your wife's life while on internship, BBS provides a monthly *Keeping in Touch* form for her (Form 24). Please email this back with your monthly report. Her coach will also fill out a *Quarterly Progress Report* (Form 25) on your wife and review it with her before you send it to BBS. At the conclusion of the yearlong internship your spouse is also asked to complete a *Summary and Review of My Internship Experience* report (Form 26). Her ministry coach will complete and review with her a *Ministry Readiness Evaluation* (Form 27). These four forms are designed to help BBS assess how your spouse is progressing in her preparation for a supportive church planting ministry.

*Internship Requirements Checklist: Critical
Commitments and Due Dates Overview*

A equals Activity R equals Report

Pre-Internship	
Do BBS audits and online screening assessments	A/R
Do planter wiring interview	A
Beginning Internship	
Complete internship learning covenant	A/R
Recruit spiritual formation (and faculty) mentor	A
Weekly	
Meet for coaching session	A
Participate in online peer reflection group	A
Pursue relationships with lost community people	A
Start/lead a community small group	A
Carry out coach-assigned ministries	A
Work on training projects and messages	A
Do goal-setting compass	R
Do personal journaling log	R
Do ministry experience reflection	R
Do weekly internship report	R

Monthly

Do monthly internship progress report	R
[Wife's keeping in touch report]	R

Quarterly/Bi-Monthly

Review coach's progress report	A
Meet with spiritual formation mentor	A
Send in field experience logs	A
Complete training project and evaluation	A/R
Preach/ABA evaluations	A/R
[Wife: Review coach's progress report]	A

End of Internship

Do internship completion self-evaluation	R
Review coach's final ministry readiness evaluation	A
[Wife: Review coach's ministry readiness report]	A
Do final evaluation on ministry coach	R
Exit interview with BBS directors/mentors	A

BBS Internship Due Dates: 2013--2014

Monthly Reports	Logs	ABA	Projects	Coach's Review
July 1				
August 5	1st four weeks of August?			1st four weeks of August?
September 2				
October 7		October 15		October 4
November 4	November 26	November 19		

Monthly Reports	Logs	ABA	Projects	Coach's Review
December 2			December 20	
January 6	January 21	January 14		January 31
February 3		February 18		
March 3				
April 7	April 22	April 8	April 24	April 18

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