TOOLS FOR EXPERIENTIAL LEARNING

Tim Sensing

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Field educators commonly use various tools such as verbatim reports, service-learning projects, journals, field notes, case studies, field reflection reports, portfolios, mentoring groups, and personal and psychological assessments and inventories. The workshop on *Tools for Experiential Learning* will explore models of (1) a faculty led mentoring program/curriculum; and (2) a student led mentoring program in a service-learning environment. These mentoring programs utilize several of the tools mentioned above.

"A student is not above his teacher, but everyone who is fully trained will be like his teacher" (Luke 6:40).

Wilson (2001), summarizes the history of mentoring: *When Odysseus departed for the Trojan War, he charged his trusted friend, Mentor, with the education and development of his son, Telemachus (Fairchild, 1982; O Neil, 1981). This education was comprehensive and included aspects of physical, intellectual, spiritual, social, and occupational development (Clawson, 1980). Master-apprentice relationships were institutionalized in the middle ages as trainees were occupationally mentored into life-long vocations (Little, 1990). Mentors have been characterized as models or exemplars of behavior (Anderson & Shannon, 1988), seasoned craftsmen (Little, 1990), facilitators (Shea, 1994) and quasi-parents (Levinson, Carrow, Klein, Levinson, & McKee, 1978). Historically, mentors have been expected to model admirable personal traits and professional skills.*

Faculty Mentoring Program at Abilene Christian University, Graduate School of Theology
- Mentoring Model
- 16-Trait Inventory & Faculty Assessment
- Case Scenario Curriculum
- Virtues for the Classroom

BIBM 651: Supervised Practice of Ministry
- Freshman being mentored as they engage in a service-learning project [see syllabus].
- Tools students use for self-reflection (e.g., verbatim).

For another model see, Jones, L. Gregory & Jennings, Willie James. "Formed for Ministry: A Program in Spiritual Formation"*, Christian Century*, 02/02/2000, Vol. 117 Issue 4, p. 124, 5p. Abstract: Stresses that the knowledge and the love of God should be central to theological education. Information about how the program of spiritual formation developed by Duke Divinity School works.

Wilson, Peter F. "Core Virtues for the Practice of Mentoring", *Journal of Psychology & Theology*, 00916471, Summer 2001, Vol. 29, Issue 2.

REVISED MENTORING MODEL
Graduate School of Theology
Fall, 2000; Spring 2004

General Guidelines for Faculty Mentors:
- Orient group members to mentoring objectives and process
- Provide group members with contact information (phone, email) for whole group
- Negotiate group expectations from mentoring group experience
- Distribute weekly session time according to weekly need
- Try to include some visits in your home with spouses
- Explore some meeting sites off campus (coffee shop, outdoors, etc.)
- Please meet for at least ten meetings during the semester (possibly weeks 3-13)
- Design some system for tracking student follow through on action toward goals
- Be prepared to make an assessment of each student at the end of the academic year

A Possible Agenda for Weekly Mentoring Groups:

1. Convening: (Arrange a comfortable circular seating format)
   - Welcome/Greet
   - Scripture Reading

2. Attending: (Invite participants to choose from among the following)
   - What spiritual challenges might you be experiencing?
   - What interpersonal or relational challenges might you be experiencing?
   - What physical or emotional challenges might you be experiencing?
   - What ministerial challenges might you be experiencing?
   - What academic or learning challenges might you be experiencing?
   - What growth areas identified in your Intentional Growth Plan are challenging you most?

3. Coaching: (Promote a relationship of partnership in learning)
   G=Goal setting/reviewing (short term and long term outcomes/follow through)
   R=Reality checking (exploring the present situation; do the goals fit the reality?)
   O=Options (alternative strategies or course of action)
   W=What is to be done (by whom, when; how willing is he/she)?

4. Responding: (facilitate reflection, discussion, mutual supporting)
   - Encourage peer reflection
   - Facilitate peer learning
   - Support peer caring

5. Praying: (pray for and with each person or collective group)
   - Invite peer intercession
   - Provide personal and/or group blessing

Scenarios as a Vehicle for Mentoring

Dr. Traylor watched the last of his seven students sit down. He began to read,

> *"Justin entered Carter's apartment anxiously waiting for him to finish his phone call. They were already late for the Friday evening praise night at Melrose Park. Justin sat on the edge of Carter's couch fidgeting with the TV remote. He leaned over to pick up Golf Digest from the coffee table when he noticed the Penthouse Forum underneath. Carter called, "Let's roll man; I'm sorry I've made you so late!"*
> *Justin's tenure as the Youth Minister at Brown's Chapel had just begun last June, a month after his graduation from Trevor Seminary. Carter became Justin's first summer intern from Trevor and was scheduled to begin his first official duties in two days. They vaguely knew each other prior to Carter's interview two months ago but Carter came highly recommended by Dr. Traylor, director of contextual education. As they crept along the parkway to Melrose Park, Justin's stomach began to turn."*

Dr. Traylor looked around his mentoring group after reading the scenario of Justin and Carter. He began, "Tell me what you know about the characters in this scenario."

Calling reflects a high degree of commitment to a specific position to which the person sees herself specially drawn. Those who choose ministry must possess this high degree of commitment. However, feeling called does not equal a readiness to fulfill that calling. Young ministers come to the academy eager, but unprepared for the professional practice of ministry.

Seminary faculty desire to educate students for Christian service and leadership throughout the world. The formal curriculum shapes a process that implements systematic and sustained learning activities in order for the students to attain new knowledge, to acquire desired attitudes and values, and to develop certain skills. Therefore, schools diligently plan, organize, and implement academic programs to accomplish curricular goals.

The curriculum contains a sequence of events that are intended to have educational consequences for students. Mentoring can be part of the curricular process by which the faculty helps students find in the educational encounter the meanings that will contribute to their learning and competence. A faculty-mentoring program is one option of education designed to effect personal changes so that students will fulfill their calling. Mentors want students to integrate into practice self-understanding, relevant theory, virtue formation, substantive knowledge, and functional skills. Integrating the communal life, academic study, and fieldwork that students experience demands that the faculty commit themselves to students in mentoring relationships.

Sternberg and Hovarth (1995) have proposed an expert prototype that distinguishes expert teachers from novices in three primary areas: knowledge, efficiency, and insight. Experts possess a broader knowledge base that they can negotiate more efficiently than can novices. This knowledge is of three types: 1) content knowledge or subject area knowledge; 2) pedagogical knowledge or knowledge of how to teach; and 3) pedagogical/content knowledge or knowledge of the best ways of explaining concepts, demonstrating and rationalizing procedures, and correcting student misinformation. Additionally, experts possess "tacit knowledge," which allows for successful adaptation. Experts also process metacognitive skills, allowing them to analyze their own thinking processes.

To facilitate growth, case scenarios begin with experience and can enhance theological reflection that leads to informed decisions and actions. Accordingly, case scenarios can function as a

formative avenue that mentors travel as they coach novice ministers. Subsequently, tacit knowledge emerges as explicit and intentional reflective practice.

Students and young ministers are novices in the practice of ministry. Four characteristics of novices found in the literature are:
1. They identify realistically with other students but unrealistically with their mentor. Many feel apprehensive toward these experts.
2. They concern themselves with control and authority issues, content mastery, and self-image.
3. They focus on performance and frustrating situations.
4. They focus on the social, academic, and emotional needs of others.

Therefore, it is imperative that novice ministers be guided as they mature into their calling. Using the option of real-life experiences that are described in case studies enables the formative process of mentoring novices in professional ministry to begin. Berliner has delineated a five-stage model that describes the growth of a novice to an expert.
1. Novice — engages in inflexible, rational approaches and with purposeful concentration on the matter at hand.
2. Advanced beginner — recognizes similarities across subject matters and develops strategic knowledge.
3. Competent — makes conscious choices about ministry decisions and actions, and can determine the effectiveness of decisions based on prior experience.
4. Proficient — ministers who can rely on instinct to guide their activities. They view ministry holistically in a way that allows ministry to become effortless because they can make predictions about needs, expectations, and outcomes.
5. Expert — this stage, which is not reached by many, is characterized by an intuitional understanding of ministry. Knowing, doing, and being are fully integrated in the minister's identity.

Although a mentoring group may seem an unconventional place for case studies, through a mentoring process that utilizes case scenarios, intentional growth and theological reflection can be fostered and students can be counted worthy of the high calling of the kingdom.

As Dr. Traylor walked down the hall to his office he thought to himself, "That's the first time this group has opened up about some of their own personal struggles. Confession has transformed us today. Tomorrow will not be the same."

Berliner, D. C. 1988. "The Development of Expertise in Pedagogy." Charles W. Hunt Memorial Lecture presented at the Annual Meeting of the American Association of Colleges for Teacher Education, New Orleans, La., ERIC Document Reproduction Service No. ED 298 122.

Farnham-Diggory, S. 1994. "Paradigms of Knowledge and Instruction." *Review of Educational Research* 64:463-77.

Sternberg, R. J., and J. A. Horvath. 1995. "A Prototype View of Expert Teaching." *Educational Researcher* 24, no. 6:9-17.

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ERBATIM: a specific type of field note. Field notes work because implications for theory only become visible as one observes and records, over time, particular practices of ministry. Themes, patterns, silences, and slippages emerge from analysis of field notes.

1. The verbatim permits you to discover the meanings of theological terms and categories in the lives of persons with whom you are working. The verbatim helps to anchor reflections in concrete experiences.
2. As a tool for the discovery of your ministerial style, strengths and weaknesses, the verbatim focuses on one specific, concrete example of your style. It indicates what you did, not what you would have like to have done. It is a powerful tool against wishful thinking. The verbatim allows you and your supervisor to reflect together on a sample of your actual work. Verbatims aid the following:
    - Clarification of the experience (Just what did happen?)
    - Identification of significant events and critical moments.
    - Presentation of alternatives: (What other ways of responding were available?)
    - Integration of reflection process: (How does this personal experience relate to theological and spiritual perspectives related to ministry?)
3. Verbatims contain information on backgrounds, actual experience, interpretations, and plans for further action and responses. It is a report on conversations and meta-communications of a particular ministry encounter. It is a transcript from memory. A short format of a verbatim is:
    - Introduction: set the context, background, and state of mind when you entered the situation.
    - Transcript: words, body language, emotions felt and perceived, and actions. The way the event is remembered is fertile ground for interpretation.
    - Reflection: what is happening? What rubs you wrong? Uncomfortable? Uncertain? Frustrated? Angry? What issues are unresolved?
    - Assessment: What was effective? What would you do different? What are you learning about self and style of ministry? Where was God present? Look for:
        1. Silence: What is left unsaid that needs to be examined?
        2. Slippage: What is not congruent and contradictory in nature?
4. Verbatim reports differ slightly from cases. A verbatim report is an exact recall of a conversation. It can be an excellent tool in analyzing motivations and behaviors, and can help in learning to be more sensitive and responsive to the needs of people. The following expansion of the short format of verbatim is:
    (1) Introduction: (a) time, (b) place, (c) brief description of the person (maintain confidentiality), (d) your relationship to the person (how you got to talk with the person; how long you have known him or her, and in what capacity), (e) the context of the conversation including the purpose for the meeting (what you thought of an felt about them and their situation before this conversation), (f) other details or circumstances that are relevant.
    (2) Transcript: As exact as possible (e.g., make notes as soon as possible after the encounter) record of the conversation including pauses, non-verbal communications, facial expressions, etc., insofar as they help to catch the "tone" of the experience. If the conversation is longer than can be conveniently reported—give highlights, being sure to indicate where breaks occur, and summarize missing parts. The effort in this section of the verbatim is to be purely descriptive—omitting explanation of why you did what you did. This effort calls for candor that will be, at times difficult to achieve.

(a) Number the responses. Disguise names. Don't try to "doctor" your report to make it look better. Rather, in the analysis section indicate changes you would make.

S1: How are you today, Mrs. Doe? (intern)
D1: Fine, how are you? (Mrs. Doe)
S2: We missed you in church Sunday.
D2: I missed being there (blushing) … etc.

(3) Reflection:

(a) What took place? Summarize your experience during this encounter, including a description of the feelings, turning points and/or tensions you had during the dialogue.

(b) Where do you and the person now stand in your relationship?

(c) What was your intention? Any discrepancies between intention and performance, shift in expectations, etc?

(d) Evaluate your responses, trying to identify your dominant feelings during the conversations. This is not an invitation to probe the depths of your unconscious, but a simple effort to catch the feelings on or near the surface (i.e., is this a person who makes you feel angry, happy, frustrated? etc.) What did you see as the person's needs and did your responses get at these needs? Are there any points that strike you as particularly significant now; any responses you would certainly want to omit or do differently (indicate by number – e.g., D2)?

(e) What does this interview reveal about the person and about you? What kind of person are you in this interview? Describe your functioning as a minister, noting whether you identified and followed the person's feelings and responded ministerially to her/his needs.

(f) What effect did this interview have on the person? How did they feel when it was over, and why?

(4) Assessment

(a) Goals, learning, and future involvement:

i. What goals and plans will you have for your next meeting?
ii. What did you learn by studying this relationship and reporting on it?

(b) Theological analysis and evaluation:

i. What theological doctrine, problem, question, principle, issue, etc. is demonstrated or suggested in this case?

ii. What are the theological dynamics of the actual situation (grace, redemption, forgiveness, salvation, hope, etc.)? Reflect theologically on the encounter, identifying implied or explicit theological themes which emerged.

iii. How has this report helped you integrate your experience and theological understanding? State the questions or learning issues which emerge for you from this ministry encounter, and your reflections upon it. How does this relate to your Learning Covenant?

Classroom Virtues

The GST invites students to participate in a process of theological and spiritual formation. Knowing how to think theologically comes by habit and by imitation, not simply by acquiring isolated facts. The assumption here is that books alone are insufficient for addressing difficulties of life and forming people into the image and likeness of God. Ultimately, we strive to form communities of inquiry, inviting you to inhabit a shared world of learning. Within such an environment, the goal is to cultivate critical skills of reflection, spiritual disciplines, interact authentically with one another, and learn to function as a community of inquiry. A large part of this involves connecting areas of life rather than pitting them against one another. Prayer, study, and other dimensions of life are all integral to the process of formation. Consequently, we invite you to participate in a set of practices; nurtured within this context, you pursue "intellectual, moral, spiritual excellence" the result of which is the formation of the whole person.

1. **Desire for truth in the context of love**—the aptitude to discern whether belief-forming processes, practices, and people yield true beliefs over false ones. People motivated by this desire will be more likely to conduct thorough inquiries, scrutinize evidence carefully, investigate numerous fields of study, consider alternative explanations, while respecting and caring for others.

2. **Humility**—the capacity to recognize reliable sources of informed judgment while recognizing the limits of our knowledge and the fallibility of our judgments. This is not created in isolation but takes into account feedback and correction from other sources of informed judgment.

3. **Honesty**—the capacity to tackle difficult questions without seeking simple answers. Ignoring complex and difficult questions only solidifies vices such as intellectual dishonesty, closed-mindedness, and rash judgments. These vices preclude the possibility of refining our thinking and of participating in conversations with others.

4. **Openness**—the desire to engage in an open-ended search for knowledge of God, including receptivity to different ideas, experiences, and people. Listening becomes a discipline that acknowledges the other and respects diversity. The art of being a student and a teacher is an ongoing process that necessitates hospitality, patience, and love.

5. **Courage**—the ability to articulate one's position while considering other perspectives. The aptitude to express convictions involves risk yet fosters opportunities for meaningful dialog. Responding to objections entails tenacity but should not be confused with close-mindedness.

6. **Wisdom**—the capacity to offer a synthetic discernment of knowledge on behalf of the community. The aim is not merely the dissemination of information but a pastoral implementation of faith for the building up of the community. It solidifies various pieces of data, practices, and experiences and aptly applies knowledge and faith to particular situations.

7. **Stewardship**—the commitment to one's accountability to the gifts and responsibilities that one brings to the classroom. Classroom engagement includes proactively participating in the course goals, seeking mastery of course competencies, and collaborating with faculty and fellow students in the developing of a learning environment. Committing oneself to spiritual and intellectual well-being and growth is a faithful response to the opportunities graduate education affords.

8. **Hopefulness**—the receptivity to the future possibilities of God. The cultivation of thankfulness for our heritages and expectation for our future ministries engenders a guard against cynicism and a spirit of perseverance during times of stress and disorientation.

9. **Prayerfulness**—the making of space to commune with God. The task of learning and teaching so that we are formed into the image of Christ through the Spirit involves our consistent reliance on God's sanctifying work.

Graduate School of Theology
Readiness for Ministry Assessment

Name: **Date:**

Faculty Mentor:

For each of the categories listed below, indicate where you assess the student's strengths and growth areas.
4= Excellent; 3= Very Good; 2= Acceptable/Minimal Standards; 1= Unacceptable (based on the scale from the MDIV competencies)

QUALITIES AND TRAITS	Growth Area Strength			
Character reflecting the character of Christ in such areas as:				
1) Ethics—integrity in obedience to the imperatives of Christian truth;	1	2	3	4
2) Virtues—priorities and behaviors shaped by the mind of Christ;	1	2	3	4
3) Emotional maturity—consistent, healthy self-awareness and self-acceptance;	1	2	3	4
4) Self-discipline—the capacity to work to potential as God leads.	1	2	3	4
Ability demonstrated by competence in core ministry areas of:				
5) The Word—capable interpreting, teaching and proclaiming of scripture;	1	2	3	4
6) Mission principles—understanding cultures, redemption, Kingdom expansion;	1	2	3	4
7) Interpersonal relationships—effective skills in relating to family and others;	1	2	3	4
8) Leadership—capacity to form and equip others for ministry.	1	2	3	4
Relationship with God as evidenced by consistent, meaningful communion with the Lord through various Christian disciplines including:				
9) Reflection—personal application of truth to self and life;	1	2	3	4
10) Prayer—personal encounter with God;	1	2	3	4
11) Vocation—doing of the call revealed in the Word, reflection and prayer;	1	2	3	4
12) Accountability—acceptance of spiritual care giving from trusted friends.	1	2	3	4
Experience as an active follower of Christ in the significant arenas of discipleship:				
13) Church Life—steady, meaningful involvement in a local congregation;	1	2	3	4
14) Evangelism—effective teaching of the gospel to unbelievers;	1	2	3	4
15) Nurturing—compassionate spiritual and physical care for others;	1	2	3	4
16) Cross Cultural Experiences—direct exposure to peoples of other cultures.	1	2	3	4

With everything considered, where do you assess yourself concerning:

Personal readiness for ministry (average score of items 1-4; 9-12)	1	2	3	4
Professional readiness for ministry (average score of items 5-8; 13-16)	1	2	3	4
Participation in the mentoring group	1	2	3	4
Mentors Overall Assessment		R	Y	G

Graduate School of Theology
Sixteen Trait Self-Inventory

Name:	Date:

"*Examine yourselves…"(*2 Corinthians 13:5). Honest examination of our own strengths and growth areas is an important and sometimes difficult component in the life of faith. The sixteen qualities on this inventory connect to effectiveness in ministry. Reflect carefully on each trait and circle the number you believe best describes your current level of strength or how great the need is for you to do some work in this area. Your answers are confidential but honest reflection on these traits is important because the information will be used to shape how we mentor and guide you in this time of spiritual formation.

QUALITIES AND TRAITS	Growth Area Strength			
Character reflecting the character of Christ in such areas as:				
1) Ethics—integrity in obedience to the imperatives of Christian truth;	1	2	3	4
2) Virtues—priorities and behaviors shaped by the mind of Christ;	1	2	3	4
3) Emotional maturity—consistent, healthy self-awareness and self-	1	2	3	4
4) Self-discipline—the capacity to work to potential as God leads.	1	2	3	4
Ability demonstrated by competence in core ministry areas of:				
5) The Word—capable interpreting, teaching and proclaiming of scripture;	1	2	3	4
6) Mission principles—understanding cultures, redemption, Kingdom	1	2	3	4
7) Interpersonal relationships—effective skills in relating to family and	1	2	3	4
8) Leadership—capacity to form and equip others for ministry.	1	2	3	4
Relationship with God as evidenced by consistent, meaningful communion with the Lord through various Christian disciplines including:				
9) Reflection—personal application of truth to self and life;	1	2	3	4
10) Prayer—personal encounter with God;	1	2	3	4
11) Vocation—doing of the call revealed in the Word, reflection and prayer;	1	2	3	4
12) Accountability—acceptance of spiritual care giving from trusted friends.	1	2	3	4
Experience as an active follower of Christ in the significant arenas of discipleship:				
13) Church Life—steady, meaningful involvement in a local congregation;	1	2	3	4
14) Evangelism—effective teaching of the gospel to unbelievers;	1	2	3	4
15) Nurturing—compassionate spiritual and physical care for others;	1	2	3	4
16) Cross Cultural Experiences—direct exposure to peoples of other	1	2	3	4

With everything considered, where do you assess yourself concerning:

Personal readiness for ministry	1	2	3	4
Professional readiness for ministry	1	2	3	4

Ministry Development Plan

As you become aware of areas you would like to work on, write a brief objective and plan statement in one of the boxes below. For example, you might write, "**To** improve my prayer life **by** setting aside 20 minutes each day for prayer." Then, draw a line in the month boxes to the right indicating when you want to start and complete the plan.

OBJECTIVE / PLAN "To. . . by . . ."	YEAR:						YEAR:					

NOTES: _____
_____
_____
_____

Sixteen Trait Description

The Sixteen Trait inventory is a self-evaluation tool used by ministry and mission students at Abilene Christian University. The following questions offer additional guidance for mentors and ministry supervisors who are attending to student readiness for ministry in the sixteen CARE areas.

Character reflecting the character of Christ in such areas as:

1. Ethics—obedience to the imperatives of Christian truth:
   - Is moral conduct in this person's life consistent with Christian teaching and virtues?
   - Does this person practice what he or she believes to be true?
2. Virtues—priorities and behaviors shaped by the mind of Christ:
   - Does this person's thinking reflect clear understanding of biblical values?
   - Does this person see things Christianly?
3. Emotional maturity—consistent, healthy self-awareness and self-acceptance:
   - Is this person emotionally stable over time and under differing circumstances?
   - Does this person have an accurate understanding of personal strengths and weaknesses?
   - Is this person at home in his or her own company?
   - From the MDIV competencies: Students will refer to themselves or their proposed performance as ministers in ways that exhibit a healthy awareness of their personality, behavior patterns, and level of interpersonal effectiveness, motivations, growth areas, and response to anxiety and conflict. Their responses will show prudent, appropriate judgment that will not discredit their ministerial leadership. Their personal conduct will serve to elevate rather than diminish their credibility as ministers.
4. Self-discipline—the capacity to work to potential as God leads.
   - Does this person complete an agreed-upon task without further coercion?
   - Will this person take initiative to attend to their responsibilities in a timely way?
   - Can this person set and keep healthy ministry boundaries—saying "yes" or "no" as appropriate?

Ability demonstrated by competence in core ministry areas of:

5. The Word—capable interpreting, teaching and proclaiming of scripture
   - Does this person have solid understanding of hermeneutics, exegesis, and homiletics?
   - Can this person preach and/or teach competently in the context of the expected ministry?
6. Mission principles—understanding cultures, redemption, Kingdom expansion
   - Does this person know how to interpret a culture for the purposes of ministry?
   - Does this person understand how people movements, foreign or domestic, are initiated?
   - Can this person apply principles that will promote sustained church growth?
7. Interpersonal relationships—effective skills in relating to family and others
   - Is this person competent in the give-and-take of good interpersonal communication?
   - Does this person know how to demonstrate and receive love and respect?
8. Leadership—capacity to form and equip others for ministry
   - Does this person have a working understanding of what their equipping roles will be?
   - Does this person have the skills and competencies to empower others for service?
   - From the MDIV competencies: Students will model not only the performance of individual ministry skills, such as teaching and preaching in the corporate setting, but also the responsibility for leading the way in shaping the church's corporate identity, equipping it for the work of ministry, and guiding it in its worship, programming, and congregational processes. Students will not only be able to do ministry but also to lead others to ministry.

Relationship with God as evidenced by consistent, meaningful communion with the Lord through various Christian disciplines including:

9. Reflection—personal application of truth to self and life
   - Does this person actively practice taking "time out" to consider how to align life with God's word?
   - Is there evidence that this person's knowledge of truth is moving beyond information gathering to personal application?
   - From the MDIV competencies: Students will demonstrate that their faith is not merely academic but is personal and confessional by making specific references to their own practice of spiritual disciplines, by referring to their experience as participants in the Christian community, and by the expression of their faith in word and in deeds. They will exhibit personal and ministerial piety as well as academic understandings of the faith.
10. Prayer—personal encounter with God
    - Is making space to commune with God a consistent feature in this person's life?
    - Is love for time with God evident in this person's life?
11. Vocation—doing of the call revealed in the Word, reflection and prayer
    - Does this person's attitude toward their work reflect a sense of obedience to the leading of God?
12. Accountability—acceptance of spiritual care giving from trusted friends; coachability, flexibility
    - Is this person willing and able to be close enough to form true community with others?
    - Does this person choose to have spiritually accountable relationships?

Experience as an active follower of Christ in the significant arenas of discipleship:

13. Church Life—steady, meaningful involvement in a local congregation
    - Is this person a consistent participant in a local church?
    - Does this person seek ministry/apprenticeship opportunities while in school?
14. Evangelism—effective teaching of the gospel to unbelievers
    - Has this person led lost people to entrust their lives to Christ?
    - Does this person know how to help various kinds of unbelievers move toward commitment to Christ?
15. Nurturing—compassionate spiritual and physical care for others
    - Is this person actively involved in spiritual care giving?
    - Does this person demonstrate competence in helping others?
    - From the MDIV competencies: Students will exhibit the ability to attend (give supportive attention) to persons, families, or congregations in crisis in ways, which blend a mastery of crisis theory, wise instruction concerning faithful Christian living, and spiritual encouragement in the midst of various struggles and challenges. Their concern for an appropriate crisis ministry will be reflected in their assessments and suggested interventions to the cases studied. Their responses will reflect the model of Christian care more than those of modern therapeutic approaches.
16. Cross Cultural Experiences—direct exposure to peoples of other cultures
    - Has this person served people in a context significantly different than the one he or she knows best?
    - Is this person able to adapt well to new ministry settings?