Mentoring and Reflective Practice for Newly Ordained Priests

by

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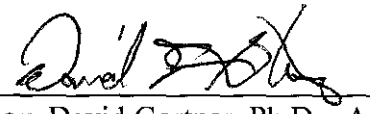

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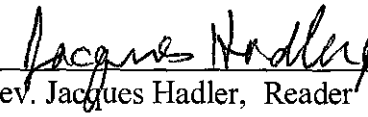

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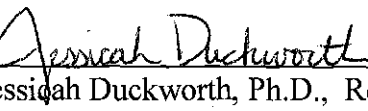

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by The Rev. Rachel Anne Nyback

Abstract

Newly ordained priests are not given consistent support upon entering the ministry. As the practical, dynamic theology of the priesthood becomes more prevalent in western culture, newly ordained priests need help navigating their role and function post-ordination. Mentors have been shown to be an effective source of support for newly ordained priests. Training and continued support of the mentors is crucial in setting expectations for reflective practice and for attaining best practices in the mentor relationship. This thesis explores the training of mentors over a nine-month period and the benefit of reflective relationships with their assigned mentees.

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Acknowledgements

I am deeply grateful to my parish for being generous in giving me time to complete this project and thesis. Additionally I would like to thank the many family and friends who supported me through this process and listened *ad infinitum* about my work, especially the one and only FOUR and my most wonderful food angels who got me through the toughest days. Thank you to my readers and advisor for their time.

Post-seminary formation for newly ordained priests and pastors in mainline Protestant denominations is widely varied at best and non-existent at worst. Once a priest or pastor leaves the seminary grounds, is ordained, and begins working in a parish or institution, there is little to no structure in place to facilitate a smooth transition from life in the pew to life in the pulpit. Newly ordained come into their role with a vast amount of seminary knowledge, but "Most adult learning takes place on the job, not in the classroom."[1] So how do newly ordained clergy learn to put their classroom learning into practice? Who is there to help them when they are challenged or to celebrate with them when they are successful? Who is there to hold up a mirror, suggest alternatives, or navigate the politics of local and regional church relationships? Where brand-new teachers, nurses, doctors, or therapists have training programs and professional standards available to shape and guide them, clergy are thrown into the metaphorical "deep end of the pool" and told to swim.

This shortcoming has not gone completely unaddressed, but there are few regional and national programs for newly ordained clergy to receive ongoing formation focused on learning *how* to do ministry once out of seminary. The Episcopal Church had a national program for the past twelve years called Fresh Start,[2] but it is now defunct. Fresh Start focused on transition and, as we will see, did not necessarily provide the opportunity for deeper learning and habit formation beyond simple reflection in a group setting. Otherwise, the Episcopal Church has neither standards, nor benchmarks, nor best

[1] Robert J. Sternberg, and Joseph A. Horvath. *Tacit Knowledge: in professional practice researcher and practitioner perspectives* (Mahwah, NJ: L. Erlbaum, 1999) 65.

[2] Fresh Start fundamentals will be explained further in this chapter.

practices to help newly ordained priests become proficient, let alone successful in their vocation.

Lilly Endowment, Inc. has identified this lack of support and standards for newly ordained clergy as an issue worth addressing. It has granted millions of dollars in research and programming; surveying to discover what habits and capacities a priest needs to thrive in ministry and in turn instilling these habits in newly ordained priests through their carefully structured *Transition in Ministry* (TiM) programs. The Lilly Endowment researchers have studied extensively the transition from seminary into ministry. This research concludes that as a newly ordained person transitions from student to priest, and from secular to ordained, there is a great need for support and reflection throughout the transition.[3] Forming priestly identity, learning of reflection, engaging in ongoing learning, and acquiring the ability to balance church and personal life in a priest's first years of ministry are crucial.

Yet not everyone can participate in these programs, and effective support in the first years of ministry can be hard to find. The possibility of participating in formal formation, teaching, reflection, and learning is hit and miss depending on placement, local collegiality, and the intentions of a newly ordained priest's supervisor (if he or she has one). Time and again, those active in the church and ministry hear stories of clergy who during their first years of priesthood are overworked, underpaid, given inconsistent messages, and under-mentored. Worst-case scenarios can lead to clergy acting out or leaving the ministry.

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[3] Wind, James P., and David J. Wood. "Becoming a Pastor: Reflections on the Transitions into Ministry." *Alban Institute Special Report* 1 (2008). *TiMReport.pdf.* Web. 24 May 2013. http://www.alban.org/pdf/TiMReport.pdf.

It is difficult for newly ordained clergy to know where to turn for help when they are struggling to learn *who* they are as priests and, more importantly, *how* to be priests in parishes or institutions. From the first stirrings of a call to ordination, there is much focus on *who* should be a priest. Theologies of priesthood are often focused on the person, the identity, and the role—not the capacity to engage in the vocation with a hunger to continue to learn.[4] Discernment committees in the Episcopal Church are often asked, "Can you see this person as your priest?" Because of this constant focus on *who* the priest should be, it is easy to fail to focus on the *how*, much less reflect on whether that *how* is an effective model for ministry. If newly ordained priests asked or reflected on *how* they were being priests, they could be intentional about understanding what aspects of their seminary schooling are applicable in their parish and where they have gaps in their own learning. Once those gaps are identified, how does a priest develop the capacities he does not have?[5] And without someone with whom to reflect, how does a priest even know she has gaps? By focusing on the *who* early in their priesthood, priests set themselves up for the *who,* not the *how*, to be the measure of their vocation and their capacity to live it out.

As previously stated, many other professional fields have programs to help the novice figure out what she knows and doesn't know, as well as how to get the tools she needs to fill in that gap. Yet, the church has yet to catch up with its secular counterparts. Perhaps the church still believes that senior clergy will take curates[6] and train them. In most cases, these senior clergy were never trained to train priests, so a newly ordained

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[4] Karl Rahner and Michael Ramsey are the two theologians who engage the *who* theology of the priesthood, as will be discussed in the theology chapter of this thesis.

[5] I will alternate using gendered pronouns to emphasize the interchangeable ministry of men and women in the Episcopal Church.

[6] Newly ordained priests who serve at a parish for two years.

curate will be at the mercy of what his supervisor does or does not want to teach or reflect upon with him. Actually, as the church shrinks in the post-Christian society, curacies are no longer the norm in the Episcopal Church. So where is a newly ordained priest to turn in order to figure out the *how* of her job?

Dioceses and their bishops, who raise up and ordain new clergy, need to be involved with supporting newly ordained priests and participate in their continued formation—but how? What would happen if a diocese chose its most effective senior priests, trained them in the mentoring and reflective process, and then used these senior clergy to support the newly ordained priests for a year in their post-seminary formation? Mentors could provide a place of support outside of the newly ordained priest's working system. Mentors could be trained to ask questions, not always giving answers; to be a place of support, not a place of judgment, and to be a source for building up, not breaking down. Additionally, the process of training these mentors would create a model to help fulfill the need for continual formation and life-long reflection within any given diocese.

The purpose of mentoring in this situation would be to provide a place for newly ordained clergy to reflect on how their seminary learning can be put into practice in their current parish or institution. To begin with, effective mentors will need training, support, and reflection. Then, benchmarks for mentoring practice will need to be taught and supported throughout the mentoring relationship, along with an awareness of best practices. Continual support and training for mentors on best practices in mentoring, leadership, and reflective practice for the newly ordained is imperative.[7] A well-trained

[7] Mentors also could be crucial in working with priests who are new to being a rector or vicar, but that is another topic for another thesis.

mentor can become a model of how to reflect on priestly identity, habits of formation, and life-balance, giving a stable role model and a support system to the newly ordained.

One might wonder: why can't a priest's supervisor in the work setting be a mentor? Should the mentor be from outside of a newly ordained priest's work system? Conflicts stemming from power and authority can cloud a supervisory relationship, impairing the effectiveness of a mentoring relationship. As the supervisor, the senior priest is not free from power and authority challenges within the workplace system. Also—like those who think they can teach because they went through school—senior clergy who were once newly ordained often think they know how to train and mentor new clergy…even though they never have been coached in this field. A newly ordained priest's supervisor might be a fabulous teacher or, conversely, a curmudgeon looking for cheap labor, but there is no system in place to gauge that before a new priest enters a work system. In most dioceses, rectors and vicars who hire newly ordained clergy are given little to no training in how to shape the priesthood of new priests. Supervising priests may or may not encourage the newly ordained to engage in the practice of reflection that can teach clergy to seek many possible solutions and take personal responsibility for their actions. Should the newly ordained priest experience a difficult or confusing situation, supervising priests may or may not be advocates. A mentor outside of the workplace can provide a neutral setting, in which a newly ordained priest can have an advocate, a questioner, a person to reflect with, and a wise guide to hold her accountable as she continues in her formation.

Why a mentor? Why not group process? More than half of the Episcopal dioceses in the United States have tried to implement a type of group formation for the newly

ordained with the use of a program called Fresh Start.[8] Fresh Start has been the go-to program in the Episcopal Church for assisting newly ordained clergy in learning and reflecting upon their new vocation in a small group setting, generally during the first two years following ordination. Fresh Start is a module-based program that provides time for peer-to-peer discussion in a whole group format. While it is supportive and encouraging for the newly ordained to have a peer group, it doesn't necessarily provide the focused listening or role modeling that can come from one-on-one conversation and exploration of challenges in the transition. In a group setting there may be an opportunity to think deeply, but the processing time is shared with the whole group or smaller groups, rather than focused solely on the individual. Additionally, the Episcopal Church Foundation has defunded this program, so there will be no updates on curriculum or future trainings for Fresh Start leaders.

In addition, Fresh Start has been implemented differently in every diocese.[9] In the Diocese of Eureka,[10] one Fresh Start group has been exclusively dedicated to newly ordained clergy. Whether this group has been effective as a place to shape a priest's priestly identity has depended upon many variables, such as these: Who are the facilitators of the group? How closely do they follow the curriculum? Do they have skills working with groups? Can they keep conversation germane and on topic? Do they make the space a safe one in which to share? Do they allow time for reflection or just run through the slides and handouts? Who are the other members of the group? Is one of the

[5] http://www.episcopalfoundation.org/tools-and-programs/leadership-tools/ecf-fresh-start, Web. June 29, 2013.

[9] This conclusion comes from my personal experience when being trained as a mentor for the program. No two dioceses were running the program in the same way. There were variations in who made up the groups, how often they met, how long an individual stayed in the program, etc.

[10] This is a pseudonym for the actual diocese studied.

leaders a supervisor of one of the participants in the group or closely connected to a participant's supervisor? This has sometimes been the case in the Diocese of Eureka.

These are the presenting issues that have led me to the thesis statement that informed my project: *Because the opportunities that new clergy have to learn from their supervisors and Fresh Start facilitators are unpredictable, irregular, and unequal across the church—and because research has shown that mentoring newly ordained clergy is one of the most effective components in nurturing creative and healthy clergy—newly ordained clergy need a formal program of one-to-one mentorship. Mentors can help newly ordained clergy navigate their first jobs, work through diocesan politics, and balance their lives by providing a safe, non-supervisorial place for reflection.*

To test this thesis, I worked with the Diocese of Eureka during the 2013–2014 program year to pilot a mentoring program that would focus on the issues of individual formation for newly ordained priests. As will be explained in this thesis, the Bishop and Transition Officer handpicked mentors; then, as the pilot project coordinator, I in turn gave the mentors two trainings on the mentoring process, and then supported them throughout the duration of the project. The goal was to train mentors in the one-on-one mentoring process that directs reflection in action. Mentors were trained to encourage the newly ordained to think deeply about their new identity—including issues of leadership, power, and conflict—and to examine topics that ranged from life balance to church finances. This reflection on the part of the newly ordained took place within a focused relationship with an experienced and trained clergy person.

Mentees were assigned to their mentors in this project to avoid many of the issues that would arise if mentees had to hunt down their own mentors. It might be

difficult to independently find a trained mentor, much less to find dedicated time to meet, without participating in a formal mentoring program. If newly ordained clergy return to their home dioceses for their first job, it is possible that they would have pre-established relationships to turn to when in need and that some of those relationships might fulfill a mentoring role. However, if newly ordained clergy are in new dioceses, then they are left not only to figure out their vocational identity, but also to forge new relationships and learn how to swim in the new culture of a different diocese. It is unlikely they would know to whom to turn for help. Finding a mentor in either situation can become "one more thing I have to do" when newly ordained.

In the Diocese of Eureka, when a mentor was assigned to each newly ordained priest, the mentor was always from outside of the workplace of that newly ordained priest. Furthermore, very few of the mentor-mentee pairs had pre-existing relationships. In a perfect diocese there would be a pool of mentors that mentees could choose from, but this opportunity was not available in the Diocese of Eureka at the time of this pilot project.

A secondary goal of this project was to help benefit experienced priests by teaching and encouraging the mentors to partake in their own reflection on their priesthood. Thus, mentors would not only encourage best practices with their mentees but also would engage in these best practices within their own vocations. Mentors truly have to practice what they preach to their mentees, and that in turn allows them to participate in a trusting, honest relationship with those mentees. In that relationship, the mentor would encourage the mentee to reflect on his challenges in the transition into priesthood.

It was my belief that this kind of project would have a multiplicity of benefits. I hoped that the absence of authority issues would allow a greater trust to develop, so that the mentee could reflect on her sense of what it means to be a priest, what behaviors shape her ministry, and what challenges have surprised her. I hoped that an active practice of reflection would help new priests examine met and unmet expectations and hone the skills necessary to be a healthy priest. Teaching the mentors how to reflect and ask open-ended questions would in turn teach the mentees to do the same. Such reflective practice would encourage clergy to be proactive in their choices, rather than reactive to their challenges.

The remainder of this thesis describes the project and its outcomes, exploring all of these assumptions and testing the thesis statement. Chapter One addresses the theological challenges in constructing a theology of priesthood and leadership. In the twentieth century, theologies of priesthood used in priestly formation were strongly systematic. A systematic theology of the priesthood focuses on the *who* of being a priest and assumes that most priests will function in the same role, cookie-cutter fashion, regardless of where one serves. Yet, as the church continues to meet the needs of the community, and the community is no longer church-centered as it often was in the twentieth century, the cookie cutter can no longer be the model for priesthood; thus, a practical theology of priesthood has been introduced. Practical theology understands that being a priest is not just about the *who,* but perhaps more importantly about the *how* a priest functions. This chapter begins with Karl Rahner and Michael Ramsey the cornerstones of systematic theology of the priesthood in their respective denominations and moves to examine a more dynamic, less rigidly-structured theology of the priesthood,

including the voices of George Wilson, Gary Wills, Justin Anthony-Lewis, Lillian Daniel and Martin Coperhaven, and Maggie Ross.

Chapter Two examines adult learning practices and leadership literature as they apply to training mentors, and to how mentors are in relationship with their mentees. This chapter engages theories from many sources, including Howard Gardner, Mihaly Csikszentmihalyi, and William Damon, as they examine what is "good work." Robert Sternberg and Joseph Horvath are engaged to explain and explore tacit knowledge, and how said knowledge is passed on to a novice, or not. Alexander Grashow, Martin Linsky, and Ronald Heifetz are leaders in delineating industry standards in leadership development and outline the traits for effective adaptive leadership. Sharon Daloz-Parks takes the adaptive leadership model and applies it in practical settings based on her experiences in Heifetz's class. Anita Farber-Robinson considers concepts from Chris Argyris, looks at how leadership is modeled in the church, and also explores a new approach to how it might be modeled more effectively. After a brief overview of learning styles, this chapter explores different leadership methodologies. The theory of reflective practice, as introduced by Donald Schön, is foundational in the project with its emphasis on mentor training and setting benchmarks for effective mentorship.

Chapter Three outlines the project itself, including sketches of the mentors and the mentees. It will describe how the mentors were chosen and paired with their mentees. This chapter also examines Fresh Start as used in the Diocese of Eureka and how the mentoring program addresses challenges that cannot be met or examined deeply in the Fresh Start setting. Data collection choices and procedures are described in this chapter,

including surveys, interviews, emails, training evaluations, and casual conversations at diocesan events.

Chapter Four examines and evaluates the data from the project, focusing on the survey data from the mentors and the mentees. It assesses the effectiveness of the mentoring trainings in the mentoring relationship. Shifts in mentor habits are examined in the first half of the chapter. What mentees learned and incorporated into their practice of vocation and priesthood as result of the mentoring relationship is explored in the second half. Data collected from the mentors and mentees in this project are compared with both the TiM data as well as data collected from the priests in the Diocese of Eureka who have been ordained for two to five years.

Chapter Five provides a deep analysis of interviews that were conducted with five of the eleven mentor/mentee pairs. Each pair's interviews are examined for how the benchmarks of good mentoring were engaged, how reflective practice took place, and if capacity to negotiate challenges in the workplace or in vocational identity shifted.

The conclusion addresses the strengths and weaknesses of this mentoring project. It proposes guidelines for a mentoring program and suggestions for mentoring trainings. It also includes some thoughts for what shape a comprehensive diocesan program for newly ordained clergy might take.

Theology of the Priesthood

Chapter 1

Jesus is supposed to have founded the priesthood when he chose his disciples (as defined by Catechism of the Catholic Church 1575), but they were expressly and repeatedly forbidden to rank themselves above others (Mt 18.4-5, 23.8-10, Mk 9.35, Lk 14.11). Thus there are no priests in the New Testament, and no Christian sacrifices, outside the Letter to Hebrews. Paul, in the earliest Christian writings, does not call himself a priest or rank himself above his "co-workers" and "brothers" and "sisters." The various ministries he names are charismatic, given by the Spirit, not appointed by any authority or hierarchy."[11]

Is it the *Who* or the *How*?

Priests are set apart through being chosen, and by their vocation.[12] Theologians down through the centuries have tried to define who should be a priest.[13] We now live in a post-modern, post-Christian society where the question is less about *who* and more about *how* to be a priest. *Who* addresses the questions of identity. Title and position focus on the *who*. When focusing on the *who,* priests are set apart as they fulfill a role, and there is little mutuality between the priest and community she serves. This theology is inadequate in a post-Christian society where status is present, but not guaranteed. *How* addresses the questions of function, capacity, and efficacy. Priests' position in society is no longer specified as they have moved from privilege to suspect. This raises the question: what function does a priest play in the day-to-day reality of his vocation? If the emphasis shifts from the *who* is a priest to the *how* is a person a priest, the focus becomes the deeper relationship between the priest and those whom the priest serves. By focusing

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[11] Garry Wills, *Why priests?: a failed tradition* (New York: Penguin, 2013) 233.

[12] This brings to mind how, in the early church, many of the bishops were men of faith who were literally dragged through their ordinations to be a bishop to lead the church.

[13] For a quick walk through early church fathers on priesthood and ordination see http://practicalapologetics.blogspot.com/2013/07/early-church-fathers-on-ordination-and.html Web. Nov. 11, 2014.

on the function and capacity of a priest, a priest can be empowered to do God's work, rather than simply being enabled through a title and position.

The *who* focuses on the identity of the priest, as we will see outlined in *The Priesthood,* by Karl Rahner[14] and *The Christian Priest Today* by Michael Ramsey,[15] but it is the *how* that defines the priest in today's world. The title and position lock a priest into a specific static expectation. While there always have been expectations around the vocation of a priest, there is no longer a one-size-fits-all understanding of "priest." The old definition of priesthood as defined by role cannot be applied in a day and age when fewer people attend church and more people define themselves as "spiritual and not religious." In today's culture, priesthood becomes defined by how the priest interacts with her community both inside and outside of the church walls, where the function of priesthood is dynamic.

Priest in New Testament Scripture: *Who* and *How*

Many New Testament scholars are quick to point out that as we define the word "priest" today there is no parallel New Testament example outlined in the Gospels. However, priests and pastors are fundamental to the organization and leadership of church today, specifically in the Episcopal tradition. There is no boilerplate example set out in scripture that defines the role of the priest in the church.[16] Yet, theologians from the early church fathers to present-day writers have tried to delineate the role and

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[14] Karl Rahner, *The Priesthood* (New York: Herder and Herder) 1973.

[15] Michael Ramsey, *The Christian Priest Today* (London: S.P.C.K.) 1985.

[16] "Church," in most instances in this chapter, refers to the early church to the modern church, including the Roman Catholic and Episcopal denominations. I am sure that "church" may apply to other denominations, as at least two of the authors cited here are from the United Church of Christ. For the purposes of scholarship, however, I am referring to the Roman Catholic and Episcopal traditions.

obligation of the priest through the centuries. The earliest Christian writers often referred to Jesus as the ultimate example of priesthood, even though Jesus never used the title "priest" to describe his authority. In the letters to Titus and Timothy, there is discussion of *how* bishops and deacons should act in their leadership roles, but priests are not mentioned. This idea of *how* is important but leans toward defining the role rather than describing how executing said authority might look.

Additionally, priesthood *per se* is not listed as a role or charism in the earliest of churches. In 1 Corinthians 12, Paul discusses the body of the church: "Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues."[17] Apostles are clearly the leaders, but according to Paul there was no special or sacramental group set apart from the rest of the body. The term *presbyteros,* found in the Gospels, Acts, 1 Timothy, Titus, Hebrews, James, 1 Peter, 2 John, 3 John, and Revelation, refers to "elders," but not priests. This biblical definition refers to elders as un-ordained leaders of the church, not leaders set aside such as ordained deacons or bishops. The term e*piskopos,* found in Acts, Philemon, 1Timothy, Titus, and 1 Peter, refers to bishops or overseers, not priests.[18] Biblical scholars, however, have often put elders and bishops in the same category of

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[17] 1 Corinthians 12:27-28, NRSV.

[18] "In the Christian churches, those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term "bishops," *episkopoi*, or "overseers," is applied (see Acts 20, ver. 17 with ver. 28, and Tts 1:5, 7), the latter term indicating the nature of their work, *presbuteroi* their maturity of spirtual experience. The Divine arrangement seen throughout the NT was for a plurality of these to be appointed in each church, Act 14:23; 20:17; Phl 1:1; 1Ti 5:17; Tts 1:5. The duty of "elders" is described by the verb *episkopeo*. They were appointed according as they had given evidence of fulfilling the Divine qualifications, Tts 1:6-9; cp. 1Ti 3:1-7; 1Pe 5:2; from Vine's Expository Dictionary of New Testament Words: Web. December 3, 2014. http://www.blueletterbible.org/search/Dictionary/viewTopic.cfm?topic=VT0000866

leadership. Despite this omission from scripture, however, priests, as a distinct order for ordination, along with deacons and bishops, did evolve in the life and organization of the church, and are set apart for leadership in the church. Perhaps the World Council of Churches' document *Baptism, Eucharist and Ministry* describes this best:

> "The New Testament does not describe a single pattern of ministry which might serve as a blueprint or continuing norm for all future ministry in the Church. In the New Testament there appears rather a variety of forms which existed at different places and times. As the Holy Spirit continued to lead the Church in life, worship and mission, certain elements from this early variety were further developed and became settled into a more universal pattern of ministry. During the second and third centuries, a threefold pattern of bishop, presbyter and deacon became established as the pattern of ordained ministry throughout the Church."[19]

From the *Who* to the *How*: Conceptualizing the Priest

Many pages have been devoted to *who* a priest should be, and what qualities he should embody. In the middle of the twentieth century, two of the most respected theologians—Roman Catholic Karl Rahner in *The Priesthood*[20] and Anglican Archbishop of Canterbury Michael Ramsey in *The Christian Priest Today*[21]—both define their theology of priesthood based on *who* the priest should be. These two texts, from similar traditions, evolved out of lectures given to ordinands in preparation for ordination, and are still used as suggested reading for the soon-to-be ordained forty years later. Ramsey and Rahner both note that they are writing in a time when the cultural definition and, hence, expectations of a "priest" is changing. In their writing, however, they remain focused on the *who,* and when they do get to the *how*, their discussion becomes vague.

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[19] *Faith and Order Paper* No. 111, World Council of Churches, Geneva, 1982, 21.

[20] Rahner.

[21] Ramsey.

The focus on *who* is strong in the Episcopal Church today, as we go through lengthy, thorough ordination processes specific to each diocese. Discernment often focuses on *who*, asking such questions as "Could you see this person as your priest?" Such questions perpetuate the importance of role, without necessarily taking into account *how* that person might adjust to the dynamic life of a priest or *how* that person will be able to reflect and respond in the midst of challenges in a parish or institution. Regardless, the old model of *who* continues to be maintained in many discernment programs.

Recent authors have begun to explore, however, not just *who* should be a priest but also, and perhaps more importantly, *how* to be a priest. These authors include Roman Catholic priest and brother George B. Wilson, S.J. in *Clericalism: The Death of Priesthood*, Roman Catholic layperson Garry Wills in *Why Priesthood? A Failed Tradition*, UCC ministers Lillian Daniel and Martin B. Copenhaver in *This Odd and Wondrous Calling*, Anglican layperson Maggie Ross in *Pillars of Flame,* and Anglican priest Justin Lewis-Anthony in *If You Meet George Herbert on the Road, Kill Him*. Some go so far as to challenge the need for priests at all, given the failings of the church at large to be as faithful as they believe it should be.[22]

Ramsey and Rahner, in talking about the challenges of priesthood, both focus on priesthood as a role, to the point that priesthood almost becomes a formulaic "plug and play." Be prayerful. Be sober. Be chaste. Be pastoral. Be a shepherd. Respect the sacraments. Listen to your people. All of these characteristics focus on *what* makes a priest, not *how* a priest engages her priesthood once ordained. For them, priesthood is something obtained and defined not through actions, but through ordination, and a

[22] Wills and Ross also take up this argument.

successful priest follows the given guidelines. Wilson, Daniel and Copenhaver, and Lewis-Anthony work to bring the concepts of Rahner and Ramsey into the twenty-first century by exploring *how* the priest fulfills the roles placed upon her by church and society in her actual day-to-day practice. Wills and Ross, by contrast, challenge the need for "priest" as defined by any of the authors, truly questioning the need for priests in their current roles and functions.

Rahner: a High Definition of Priest

Karl Rahner relies heavily on Ignatius of Loyola for his understanding of the priesthood. He references Ignatius throughout his work and concludes with a study of Ignatius's "two standards"[23] and "three classes of humility"[24] as important food for thought as a person approaches ordination. Rahner's theology relies heavily upon living into the resurrection, as God's self-communication to God's creation is most present in the resurrection moment.[25] It seems Rahner's theology presents a hierarchical relationship as opposed to a mutual relationship between God and creation, as God is communicating to creation, but creation cannot reciprocate. If Rahner's model of priesthood is based upon God's relationship to creation being the analogy for the priest's relationship to man, a non-mutual relationship is formed, with a top-down theology that sets priests on a pedestal above the laity.[26]

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[23] The two standards are Christ and Satan. A person can focus on God or the world.

[24] The three classes of humility are obeying God, embracing poverty and seeking honor, and imitating Christ in all things.

[25] Rahner, 98.

[26] Jeff Hensley, email conversation September 30, 2014.

Rahner's treatise on priesthood is heavy on theory, but light on how it looks to put this theory into practice—what it looks like to actually function as a priest with people in a priest's parish and community. As will be explored in the following chapter, often a person cannot fully comprehend what being a priest will entail until he is actually ordained and functioning as a priest. The following chapter looks at Quist, an architecture professor, who points out to his students that they can talk about the theory of architecture but, until they try to actually construct something, it is only theory. Practice applies the theory, and rarely is practice straightforward or textbook in nature. Priests must test the theory through practice and additionally through reflective practice, as there is no "perfect score" in priesthood; there is only reflecting on what happened, examining choices, and deciding next steps.

In Rahner's chapter, the "Experience of God and Image of God," he describes humanity as being creatures in creation and thus ever-changing as we live into understanding God more fully.[27] It is as if God is something elusive to be sought after. God reaches out to be in relationship with creation, and yet the relationship is one that is hierarchical not necessarily mutual. Creation seeks to continue to experience God, to find God's self-communicating revelation to creation through the sacraments, prayer, and Word. Rahner defines the theology of priesthood as "mystagogy." This mystery a priest experiences is different from that experienced by the "man" whom the priest serves, reinforcing a hierarchical relationship over a mutual one. Following hierarchy between God and creation, the priest is set above the "other."

[27] Rahner, 31.

Rahner says, "Acceptance of what God plans is our work."[28] The work of the priest is not the work of the person in the pew. Though he challenges readers to accept what God plans, Rahner makes few suggestions as to what this might look like. *How* can a priest know that he is actually accepting what God has planned for him? Is his role just communicating God's grace through the sacraments? This theology of priesthood focuses on the priest's role as God's communicator.

Rahner defines the Catholic priest as being a "mediating functionary of a total—but not totalitarian—religious system."[29] Rahner continues by writing that "the priest is a dependent official by contrast to someone who practices a profession. Through the priesthood we enter into a hierarchical body with clearly defined ranks and a definite structure of its own."[30] Having the priest set apart reinforces the theology of mystagogy. To humanity, the priest becomes this other being above him who performs the sacraments, gives instruction, leads a spiritual life, and remains very separate from those whom he serves. Rahner attempts to make humanity and priest separate by stating that once a person is a priest he is always at the *disposal* of those whom he serves. This is not the same as the priest putting herself in the *place* of those whom she serves.

While the priest is set apart through ordination in most Christian traditions, "set apart" does not have to be equated with Rahner's hierarchical theology of "other than." Perhaps "set apart" could mean set apart to function as a leader, but not necessarily to be above any other Christian. Yet this does not seem to be Rahner's position: "The priest

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[28] Rahner, 91.

[29] Rahner, 99.

[30] Rahner, 100.

necessarily no longer has any private life…in a sense he is always on duty."[31] Throughout his book on priesthood, Rahner stresses that the life of priesthood has an identity, "distinguishing it from the life of the normal Christian."[32]

In discussing the relationship between priest and man, Rahner states that the priest has an authority in which the priest "acts in the name of God. He is present as God's envoy. He proclaims God's word, not his own; it is God's grace he administers, not man's."[33] Rahner's theology of priesthood is one of hierarchy, immutable due to the tradition from which it comes, and difficult to challenge due to the mystery in which it is shrouded. The priest is the shepherd and head of the community he serves. When Rahner's theology is held up to the leadership models explained in Chapter Two, his definition of priesthood is a Model 1: a risk averse, top-down leadership model. The priest becomes the sole, unquestioned conduit of knowledge and grace, and the mystery of it all makes the matter incontestable.

The challenge with Rahner's way of thinking is that it seems to be static and unchanging, regardless of time or context. This is what "priest" *is*, in static identity. This is what a priest *does*, in unchanging fashion. No lay-person can do or understand what the priest does, but must simply, blindly respect the priest and his position. While this attitude still holds true to some extent in the Roman Catholic Church and the Episcopal Church, blind unquestioning respect for a transcendent, top-down father-knows-best theology has faded through the decades. The challenge in post-Christian society is in balancing the call to a role in the church with the function of that role. Ordination is a

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[31] Rahner, 101.

[32] Rahner, 105.

[33] Rahner, 140.

setting apart in function and identity, but it is not a setting above the people through that function and identity. Churches need leaders, but to lead, those leaders have to be in relationship with their people. They cannot be in a healthy relationship if they hold all of the knowledge and power.

Wilson: A 21st Century Roman Catholic Perspective on the Need to Change Priestly Identity

In his book *Clericalism: The Death of Priesthood,* George Wilson is one of many writers who have challenged Rahner's top-down, "priest-knows-best" point of view. Wilson points out that priests are set apart by their ordination, their title, their dress, and their status in relationship to the sacraments. Yet, Wilson explores the role of "priesthood" in light of the sexual abuse cases that have been unearthed over the past two decades and how the immutable definition of priest led to the cover-ups and perpetuation of that abuse long after it should have been stopped.

Wilson begins his exploration of priesthood by going back to detailing the terms used to define priesthood. Whereas Rahner's theology keeps priests separate by the nature of their call, Wilson explores the deeper significance of the terms of "priest," "clergy," and "cleric" to expose the danger in being too separate. Priest is a term associated with the transcendent, the numinous, the other, whereas clergy is a sociological term that is used to define a group.[34] Unlike Rahner, Wilson understands the priest to be one among many "clergy" in society who are set apart by their dress, education, examinations, common experiences, and similar defining factors. Clergy is a group defined by profession, such as "lawyers, physicians, academics, generals—and,

[34] George B. Wilson, *Clericalism: The Death of Priesthood (*Collegeville, MN: Liturgical, 2008) xv.

yes, priests, minsters, and rabbis."[35] Wilson posits that ordination is the sacramental rite in the church that makes an ordained person both priest and clergy. Yet the sacrament of ordination has limits on its role and power. Ordination does not grant *carte blanche* access to power and authority.

Wilson explains that clergy are a part of organizational development and raises the possibility of clergy having a role among, not above, the laity. The issue for Wilson is not *who* the priest is in his identity, but *how* priests engage their identity through their function as priests with specific roles in a community. Wilson argues that there is danger when clergy do not examine the given expectations, perks and privileges that come with being a clergy person—with being one of the sociologically identified elites in a specific role. While expectations, perks and privileges are especially present in the sacramental churches such as the Episcopal, Orthodox, Roman Catholic, and even Lutheran traditions, any pastor in a non-denominational or non-sacramental church can easily enjoy the privilege of getting served first, being given free tickets to events or the best seat, etc. Conversely, even in a post-Christian society the priest is expected to behave with a decorum fitting the role. The challenge of Wilson's theology is how to maintain the dignity of the role but not use the role for personal power or privilege. How does a priest build capacity to negotiate her role in society?

Wilson, like Rahner and Ramsey, points out that the only person called a priest in the New Testament is Christ himself, in the letter to the Hebrews. Rather than saying that priesthood belongs to the ordained, Wilson goes to 1 Peter 2:9-10 to show that priesthood belongs to all baptized, all believers. Priesthood is a role for all Christians. Priesthood is

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[35] Wilson, 10.

not to be set apart from the whole, but rather to be a part of a larger whole. He writes that in Paul's letters, nowhere in all of the charisms does it list "priest" as a charism of the church. To push his point further, "[n]o present-day parish bulletin I know of would list the community's evangelists or healers for example."[36] Wilson does not go as far as Wills' charge to question the necessity of a priest, but he does strongly challenge the wisdom and theology of the hierarchical relationship of "priest" that keeps the priest set apart, rather than a leader in a mutual relationship with the whole. Priests, though set apart by their ordination and their role in the church, are not holier or higher-ranking Christians than any other baptized believer. Their ordination does not make them omnipotent, holier-than-thou, or set apart over the rest of humanity. Ordination confers upon clergy the call to celebrate the sacraments for the people to be a leader while also being an accessible human being in relationship with those being served.

Wilson does explain, though, why priests are needed and even helpful to the church if they are held accountable as one among many. The priest, explains Wilson, "should expect nothing different once ordained and at the same time understand that everything will be different."[37] The challenge for the priest is to understand the difference and yet not to use it to his personal advantage. "[Risk] is present wherever members of any clergy in society unwittingly avoid shouldering the demanding responsibility for their own personal growth and integrity by over identifying with a group that promises pre-packaged glory."[38] While Rahner would say that priests are accountable to those above them in the hierarchy that ends with God, Wilson would say that they are accountable to

[36] Wilson, 38.

[37] Wilson, 50.

[38] Wilson, 53.

God, the Church, *and* to the laity. The priest may communicate God's grace through the sacraments, but God's power and wisdom are communicated through the relationship with and among God's people. Wilson warns against being isolated in the role as priest and stresses the deep need for mutual accountability within the community. Priesthood is lived as being a communicator of the sacraments but is judged on a capacity to be in mutual relationship with parishioners and the wider community.

In light of the child sexual abuse scandals challenging the Roman Catholic Church, Wilson proposes a cultural shift in the identity and theology of ordination: a shift toward a mutuality and a shared responsibility for the church to protect not only the congregations but also the priests.[39] Wilson leans toward a dynamic theology of priest and priesthood: "identity is not a single, stable reality we possess and control."[40]

In redefining expectations, Wilson outlines the boundaries for both the ordained and laity in this cultural shift, acknowledging that such a shift is large, slow, and likely to meet much resistance. The expectations for ordained people are to proclaim the Word, preside over a common worship, guide in matters of the Spirit, and lead the faith community. The expectations for the laity are to study the Word, participate in common worship, grow in spiritual maturity, and actively participate in the faith community. Priests remain in leadership roles in Wilson's model, yet there is a shift toward mutuality and relationship with, not above, the laity. With the priest being one among a priesthood of believers where all are called to participate, the theology of priest shifts from "set apart" to "leader among equals." For Wilson, a priest is in and of the community that he

[39] This theology of mutuality is antithetical to Rahner's theology of priesthood.

[40] Wilson, 108.

serves. Wilson moves the focus of priesthood off the *who* but doesn't quite define the *how* beyond breaking down some of the existing power structure.

Wills and Ross: Do We Even Need Priests as they Exist Today?

Garry Wills and Maggie Ross push the boundary far beyond Wilson. In *Why Priests*? Wills' understanding of the priesthood does not rely on tradition as Rahner's does or organizational necessity as Wilson's does, but rather a strict, solely scriptural interpretation—a remarkable Reformation-oriented approach for a contemporary Roman Catholic. He examines none of the theological or doctrinal writing of the early church fathers on ordination or priesthood. Not until the very conclusion does Wills say that he isn't against priests, but that in an era where there are fewer and fewer entering the priesthood, congregations do not need to worry. In re-examining the concept of "priest" from a scriptural and early church point of view, Wills concludes that the priest did not exist then and does not need to exist now.

Wills points out that Christianity began as a priest-less movement. There were leaders, but not priests, who were set apart to do a job that was holier and more important that anyone else's in a congregation. Relying on several of the epistles,[41] Wills demonstrates that early Christian leaders were actually part of worshiping communities who held a variety of charisms, none of which involved the title of "priest."

In the current church structure, it is the priest's ability to celebrate the Eucharist (and other sacraments) that makes the priest powerful. While Rahner would endorse this point of view, incorporating Wilson's understanding that a priest should function within a congregation as separate among equals, the power issues are less visible. Wills

[41] Gal 6.10, Eph 2.9, 1Cor 12.4-11, 27-31, Rom 12.6-8, Eph 4.11

undermines much of what Rahner says is important. Rahner believes the priest is set apart, through elaborate liturgy for ordination, the vestments a priest wears on Sunday, the collar every day of the week. Wilson would say some of that might be necessary, not to exalt the priest but simply to identify "religious clergy" among many other forms of "clergy." Wills says all of the trappings lead unambiguously to "holiness being a form of power."[42]

Wills argues that there is no scriptural reference for Jesus being a priest, but rather that he was a prophet.

> "So, to summarize, though there were many charisms of service in the early Jesus movement—many functions, some inchoate offices—there were no priests and no priestly services; no male presider at the agape meal, no re-enactment of Jesus' Last Supper, no 'sacrifice of the Mass,' no consecrations of bread n wine; nothing that resembled what priests now claim to do. In fact, pagan critics of the Jesus movement said that it could not be a religion at all, since it had no priests, no altars, no designated places of worship."[43]

Wills deconstructs "priesthood in the order of Melchizedek," making the point again that Jesus was not a priest but a layman. He argues against a narrow reading of Genesis 14:18-20 and Psalm 110:4 (both of which he uses as sources for the Letter to the Hebrews with the Melchizedek reference), pointing out where scripture contradicts itself and using source criticism of the Genesis passage to further his point. He deconstructs the epistle to the Hebrews by a thorough exegesis of the chapter on author, genre, date, audience, etc., demonstrating that "priesthood" in Hebrews has nothing to do with the modern day understanding of priesthood. He points out that Hebrews is the only book in the New Testament that talks of the idea of priesthood, concluding that priests were not at

[42] Wills, 20.

[43] Wills, 17.

the birth of the Christian community. If priests were not at the birth of Christianity, then they are not necessary for having a full life in any given Christian community. While Wilson argues for a major cultural shift in understanding the priesthood, Wills goes even further, saying priesthood is unnecessary for the church.

Like Wills, Maggie Ross, an ordained solitary in the Anglican Communion, questions the need for priests as they currently function in the church setting in her book, *Pillars of Flame*. She posits that the administrative role and the quest for power through that role, has corrupted the idea of priesthood. "Moreover, some of us still perpetuate the illusion that there are two levels of obedience in Christianity, that only those who wear collars or religious habits (even invisible ones) have privileged access to the higher wisdom of God."[44] Ross argues for a high theology of Baptism that should come only after an exhausted catechesis, and only if the person is willing to take on the deep, profound responsibility of being a Christian in the rigorous life of the priesthood of all believers.[45] In addition to a high theology of Baptism, Ross argues for a split theology of ordained priesthood. She states that priesthood has been corrupted by power, and that society as a whole is corrupt in how it views religion and God's gift to us in revealing God's self.

> "Religious people mistake mystique for mystery, self-image for self-respect, individualism for authenticity, dialectic for dialogue, grandiosity for grandeur, self-reflection for experience of God, gee-whiz for wonder, narrow-mindedness for the narrow way, lust (the desire to control) for sexuality, the 'world' for creation, magic for miracle, pornography for eroticism, and religion for faith."[46]

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[44] Maggie Ross, *Pillars of Flame: Power, Priesthood, and Spiritual Maturity* (New York: Church, 2007) xxvii.

[45] Ross, 175-180.

[46] Ross, xxix.

Thus to regain what God has to offer—and to right the corrupt, misled understanding of religion—the church not only needs to change the way it "does church," but also needs to make the entrance rite to ordination clearer and change how clergy are used and ordained.

Ross explains that "because there are always those who wish to twist the humility of Christ into a religion of power,"[47] power for church-related issues should be removed from the priest who communicates the sacraments. This is most important with regard to Eucharist and Baptism, as that is where Christians are called to come face to face with God: where Christians may experience *kenosis,* an emptying of the self, and be filled with God's grace. Ross explains that priesthood is a commitment to a way of being, an identity; it is not a ministry that is merely practical and functional..."[48] In understanding that there will be leaders, however, Ross searches for how to have a priesthood that can lead people into a deeper, more faithful relationship with God, and also have a priest who is called to be a sacramentalist. Ross's theology lies somewhere between Wilson's priesthood of all believers with the priest holding a shared power and Wills' theology of not needing priests at all. This theology also incorporates the mystagogy reserved for the priest, yet with Ross the mystagogy is accessible by all believers. Ross argues for the "only when necessary" lay leader presiding at the Eucharist. Her more radical idea calls for a dual priesthood. A person is ordained to either "stipendiary administrator" or "non-stipendiary discerners and liturgical specialists."[49] Ross struggles with the issues of power being a corrupting force in church that distracts the worshipers from full

[47] Ross, 5.

[48] Ross, 21.

[49] Ross 181. Sacramental priests would be responsible for communicating the sacraments, while discerning priests would work on catechesis: teaching and living the faith.

engagement with God. Her solution is to make sure that those who hold administrative power—who have been fully educated in the ways of the church, but don't hold the sacrament power—are clear about their role. As needed, the "administrator clergy" would call upon the sacramentalists and discerning clergy, and there would be multiple clergy fulfilling the sacramental and discerning roles. This theology does disperse the power as described in Rahner's model and puts the role of the clergy in a new position of shared power while still upholding the idea of ordination. The Roman Catholic Church already struggles to attract men to enter into the ordination process,[50] and the Episcopal Church less so, but it still leaves open the question: who will fulfill all of the roles that Ross suggests?

Ramsey: the 20th Century Voice of Anglican Priesthood

Michael Ramsey is the Anglican equivalent to Roman Catholic Rahner; they write in the same time period, for the same purpose, acknowledging the shifting culture, and both were widely respected for their theological writings. Ramsey does not uphold the principle of a hierarchical theology of priesthood to the same extent as Rahner; rather Ramsey's theology is similar to Wilson's in that he sees the need for the priest to be present among the people—not to hold power over the people, but rather to equalize the power between priest and people. In his introduction, Ramsey declares that the theme of priesthood and ordination is a "living one," whereas Rahner believed that the priesthood was based more on tradition: "it can help to separate what is truly modern from what is merely fashionable."[51]

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[50] Wills, 2.

[51] Rahner, 3.

Ramsey examines the role of priest as a "(m)an of theology, a minister of reconciliation, a man of prayer, a man of the Eucharist; displaying, enabling and involving the life of the Church—such is the ordained priest."[52] Ramsey goes beyond identity and habits of an effective priest and moves toward action. Ramsey does not engage the *how.* While exploring these different roles, like Rahner and even Wilson and Wills, Ramsey has a difficult time saying what being a man of theology or a minister of reconciliation might actually look like in practice, rather than in theory. Again, this theology of priesthood addresses the *who* of what a priest should look like, but does not thoroughly address the *how* of theology, reconciliation, prayer, Eucharist, and involving the many facets of the Church for revealing God's grace.

In his chapter on being a "Man of Prayer," Ramsey uses Jesus as the role model for prayer: never ceasing, interceding on our behalf, one who bears us all upon his heart. In following Jesus' model, the priest is to be a man of prayer, "promising to be daily with God with the people on your heart."[53] Ramsey talks about traditional forms of prayer and secular spirituality, concluding that prayer will be good for you, and sustain you through ups and downs. But although Ramsey gives ideas of how to pray, he leaves open the what, where, and with whom. It seems to be the priest's private prayer life that will sustain him,[54] but he says nothing about prayer with others: parishioners, community members, or colleagues. Ramsey does not address here how prayer may change given life

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[52] Ramsey, 10.

[53] Ramsey, 14. Also note that Ramsey is similar to Rahner here in holding that the priest is the one who is to be God-like on behalf of the people.

[54] Ross would actually agree with Ramsey that we need much, much more private prayer than we as a society experience, to say nothing of the faithful or of priest. She is a strong proponent of solitude as the main avenue to relationship with God.

circumstances, or who a priest is praying for, or the challenges of a parish. Ramsey's description lacks the necessary dynamism and contextual consideration to explicate how prayer is applied. Granted, all aspects of being a priest cannot be communicated in one set of lectures. Yet, without talking about the practical day-to-day questions of *how* to be present to and with a parish community, *how* to be the person of God within your community, and *how* to be accessible in your community, it almost sets up the ordained for failure. Theology needs to be practical as well as theoretical, contextual rather than simply universal and abstract.

Ramsey's conception of the priesthood comes from his understanding of God. In discussing the role of preaching God and Jesus, Ramsey stresses the importance of having a dynamic image of God, and the importance of preaching the presence of God.[55] Ramsey says it is important to preach the gospel in a way that others may be converted, with attention to whom a priest is preaching to. Here Ramsey begins to discuss, just slightly, *how* to function as a priest. The priest is to pay attention to the people in the parish as individuals, not as "the other." At the end of his chapter on preaching, he encourages the priest to be aware, yet wary, of trends and to instruct the people on their own need to study and to care for and be involved in their surrounding communities.[56]

Again and again Ramsey turns to an accessible God and an accessible priest. In his discussion of the questions asked at ordination, Ramsey attempts to put them into the context of the role and function of the priest. Thus, following the doctrine of Christ, he calls to make the doctrine accessible to the people and be sure to preach on it regularly; in administering the sacraments, be sure to teach what they are and the importance of the

[55] Ramsey, 20ff.

[56] Ramsey, 40-42.

presence of Christ; in ministering the discipline of Christ, draw on and show the love of Christ. Ramsey strives to give a theology of priesthood that includes not just the priest but also Jesus and the people whom the priest serves. "So the God who calls is the author of our vocation, is the God whose theology we study and teach, and the God who never ceases to be with us as we make him known."[57]

Lewis-Anthony: 21st Century Anglican Voice via Michael Ramsey and Rowan Williams

Ramsey strives to connect priesthood not just to God, but also to humanity in equal parts: God first and foremost, and God in relationship. In *If You Meet George Herbert on the Road, Kill Him*, Justin Lewis-Anthony expands upon Ramsey's theology, trying to connect Ramsey's concepts to the actual practice of *how* to be a priest. Lewis-Anthony builds his theology of the priest by blowing apart the paradigm of priest as defined by George Herbert: the "country parson," the man set apart from the world. Lewis-Anthony uses Ramsey's *The Christian Priest Today,* along with a lecture by Rowan Williams based on Ramsey's classic work challenging the theologies of priesthood that are remote and attached to an antiquated and obsolete idea of priesthood. He asserts that priests not only have lost their position in society but also in that void have been asked to pick up all the tasks that no one will do anymore.[58] "The problem fundamentally comes down to two aspects of the clergyman's work: first, what the work represents; and second, how the work is expressed."[59] Tangentially, this relates back to

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[57] Ramsey, 105.

[58] Perhaps this is due to the "ever changing culture" where the priest no longer has the authority to command people to volunteer and/or the people no longer have an interest in church as it has been historically run?

[59] Justin Lewis-Anthony, *If You Meet George Herbert on the Road—Kill Him Radically Rethinking Priestly*

Ross and how the role of "priest" has been corrupted by the other more administrative tasks that the clergy now are expected to do in their vocational life; no longer can they just be sacramentalists and people of prayer. While there are varied roles as a priest—rector, vicar, associate, chaplain, diocesan staff—and not all roles require administrative skill sets, with current shifts in church life more and more rectors and vicars are being asked to run the business and administrative aspects of their parishes.

Lewis-Anthony outlines Williams' response to Ramsey's writing in three words: Witness, Watchman, and Weaver. Each of these roles takes Ramsey's theology of role and moves toward a practical theology of functioning efficacy in the day-to-day. "Priest's ministry as Witness is, at first, 'to be simply witnesses of that community's character...[The priest's words] connect the hearers with Christ.'"[60] The priest's ministry as Watchman "has to tell the Church what and where it is, must be free to see what and where it is."[61] And the priest's ministry as Weaver is to be "someone who has 'the gift of helping people make sense to and of each other.'"[62] The interaction of the priest with the people deepens and finally begins to explore the *how* of priesthood. The priest is no longer telling the people how to live their lives according to God's commandments, but rather he tells how God is already present and working in their lives. While Rahner would also argue that God is present and working and that creation just needs to pay attention, Lewis-Anthony presents a *how* through the rule. Where Rahner has the priest commuting the grace of God in one direction, Lewis-Anthony understands and theologizes about the

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Ministry (London: Mowbray, 2009) 42.

[60] Lewis-Anthony, 82.

[61] Lewis-Anthony, 84.

[62] Lewis-Anthony, 85.

two-way direction of God's grace working in the lives of the priests and those within the community. Grace can come from the people as well as through the priest. Deepening our relationship and understanding of God with one another can only enrich our relationship with God.

Lewis-Anthony moves through debunking George Herbert's traditional priest paradigm before introducing Williams' three W's. He then introduces a practical theology through looking at five pillars of priesthood:

- Rule: know who you are and what rule you will live under (identity)
- Role: know what you are (function)
- Responsibility: know whom you are set over (function)
- Reckoning: know how to make decisions (capacity/efficacy)
- Reconciling: know how to manage conflict (capacity/efficacy)

With each pillar, Lewis-Anthony gives a practical theology to the priesthood. Nowhere do Rahner or Ramsey truly deal with conflict in any practical way, but conflict is a regular part of priesthood, regardless of whether the priest holds absolute authority or not. In discussing "responsibility," Lewis-Anthony demonstrates how there is no longer a one-size-fits-all approach to ministering. Not every priest can follow the same rules and have an appropriate result. Not every priest can fill the same role in the same way. Theology of the priesthood begins to shift from a systematic theology towards a practical and cultural one. Priesthood in the 21st century must be grounded in Christ, Word, and Sacrament, but it also must be practical in order to live out the priest's call in the real world. Perhaps Lewis-Anthony sets the buoys for a more dynamic theology of priesthood.

It is possible that the shortcomings of Rahner and Ramsey arise because they were writing instructions before the priest had actually engaged in the vocation of the priesthood. The question remains: what does a theology of priesthood look like from the office, the pulpit, the hospital room, the street corner, or anywhere else where a priest is actively engaged with the ever shifting culture? How can a priest construct a theology of priesthood that is defined not by abstracted ideas about role alone but by practice? Lewis-Anthony demonstrates a shift in priestly formation from "do this, then do this" to "if this happens, what are your possibilities? How is God present?"

Daniel and Copenhaver: a Practical Theology of Priesthood

In *This Odd and Wondrous Calling*, Lillian Daniel and Martin Copenhaver explore the practical theology of priesthood. As ordained UCC ministers in different settings, their book follows "a day in the life of a priest" through pastoral care, sermonizing, leaving church, being ill, and personal and family decisions. Their goal in writing was to "write about how our churches have grown us, and continue to do so."[63] From the outset, they understand priesthood as a two-way street: one where the priest is changed not only by God, but also by the community of God that they have been called to follow. Although in a vastly different view from Rahner, and less extreme than Ross and Wills, Daniel and Copenhaver don't delve into a systematic theology of priesthood, but rather bring to light the practical theology, the *how* a priest might engage in what she have been called to through ordination and discernment.

Copenhaver brings up the question of why priests shake hands at the door: "Through the years I have learned the historical and theological foundations of practically

[63] Daniel, Lillian, and Martin B. Copenhaver. *This Odd and Wondrous Calling: The Public and Private Lives of Two Ministers* (Grand Rapids, Mich.: William B. Eerdmans Pub. 2009) preface.

every word and gesture in the liturgy, but no one has ever explained to me why pastors stand in the doorways and shake hands with worshipers following worship." [64] He muses that the shaking of hands is a leveling of the playing field between the pastor and the congregation. Priests often will make many connections and learn of pastoral needs in the parish at the door on the way out of church, but more importantly shaking hands "is a reminder that the clergy are not performers and the congregation an audience. Rather, in worship we are all performers before the true audience of worship – that is, God."[65] He goes on to discuss that in the shaking of hands and conversation, there is the opportunity to dispel the illusion that the priest is anything more than the rest of the congregation. He does not need to keep separate from the *hoi polloi*, but rather shows himself as a leader among equals, a fellow player.

Daniel speaks of her learning in her ministry that she is not there alone to shape the church but that the church is shaping her at the same time. She took over a failing urban congregation that needed to grow to survive. After reading all of the books, knowing all of the theology around church growth, checking out all of the programs, it would be easy for her to be the expert on "do this, do that." But what Daniel asserts is that the church is not hers alone to shape. She needs to let the church shape her at the same time. By realizing her parish's deep theology of hospitality, she was able to use and lead with that, embodying hospitality as an act of faith.[66]

Daniel and Copenhaver explore priesthood or being a pastor through a practical theology lens. They do not argue over *who* should be priest or what roles they should

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[64] Daniel and Copenhaver, 11.

[65] Daniel and Copenhaver, 13.

[66] Daniel and Copenhaver, 18-28.

fulfill. Rather they look at *how* a person can be a priest—the challenges of being called, of having public expectations, of living a life, whether by a rule like Lewis-Anthony suggests or through some other way of integrating his priesthood into his daily life. Daniel and Copenhaver don't explore the one-size-fits-all role but how a person can be a priest to the best of her ability given the parish, culture, and challenges where she serves. Perhaps a full theology of priesthood needs to examine the traditional systematic theology, as a student might study church history, to learn "where have we come from" because the systematic theology of the priesthood, while static, maintains some value in understanding and exploring the role a person enters into upon ordination. And, more importantly, a theology of the priesthood must also include a practical theology of priesthood. Practical theology, in its dynamic form, prepares and engages postulants to the priesthood to understand that their priesthood in and of itself will be vibrant, improvisational, unpredictable, and situational.

Conclusion

A practical, dynamic theology is not present in Rahner and Ramsey's writings. Rahner and Ramsey have clear directives of what a priest should do. Without denying that there should be markers within which a priest should stay, there perhaps needs to be a greater fluidity in understanding not only a person's role as a priest as Wilson explores but *how* a priest develops priestly habits, capacities, and efficacy. Rahner and Ramsey wrote at a time when Western culture was beginning to shift away from being Christian-centered and toward being spiritual. While this cultural shift doesn't diminish the need or role for priests, it does force the priest and the wider church to continue to attend to God and humanity, yet perhaps in a different fashion than was expected fifty or a hundred

years ago. Gone are the days of there being "one way" of being a priest, where everyone in a priestly role adhered to the same norms of culture and society. The cookie-cutter model has been shattered.

Much effort, prayer, writing, and discernment goes into a person's call to become a priest. Because it is mostly focused on the *who* of who gets ordained, there is little in the call process focused on *how* that person might be a priest once ordained. Despite various theologies, denominations do little to engage the dynamic, practical theology of priesthood in discernment, in seminary, and especially after ordination. The discernment process is often framed for a one-size-fits-all understanding of priesthood, and the seminary learning provides theory of this priesthood. Thus, people are ordained without a deep understanding of how dynamic the reality of priesthood is going to be.

Discernment processes perpetuate a "one-size-fits-all" model not based in diversity of age, gender, race, cultural background, etc. Because discernment processes focus on the role that a person will fulfill once ordained, these processes typically ask questions such as these: "Is this woman a person of prayer?" "Can I see this person as my priest?" "Will she respect the sacraments?" Less often are there questions or engagement about what prayer looks like when there is no time in your day to pray or how your understanding of the priesthood would shift in serving in an inner-city parish as opposed to an upper-class suburban parish. I think that discernment committees believe they have to focus on the capacity for a person once he is ordained. But this capacity is often in the sense to fill a role, not capacity to reflect on what works and doesn't work, capacity to change directions when challenges arise, or capacity to seek help when needed. Discernment is part of the process of developing such capacity, but is such a capacity

truly explored in discernment or able to be taught in seminary? How can denominations break the one-size-fits-all roles of priest and pastor?

As a church we need to embrace a practical, dynamic theology of priesthood. We need to lay the foundation for a dynamic understanding of the vocation a person is being called into. We need to role model reflective practice and examination of capacity for change into the discernment process. Churches must find ways to engage the dynamic model of priesthood, which is now necessary, and not continue the attempt to fit people into a static model that is no longer applicable. A static model does not prepare postulants for the real world priesthood they will be called to live once ordained.

Dynamic models of priesthood include engaging in reflection on *how* a person is a priest of prayer, *how* a priest relates the doctrine of Christ to those who wonder if Jesus is "relevant," and *how* a priest ministers differently on the streets or in a coffeehouse or in the church. A dynamic theology of priesthood allows the newly ordained to focus on *how* to do what they need to do, alongside understanding *who* they are as a priestly figure. Dynamic theology encourages a life of reflection in action, a capacity to engage multiple points of view, and leadership through action rather than role. If a dynamic theology were taught in seminaries, postulants would have the opportunity to learn such reflective practice as a spiritual discipline, a core value of the priesthood, before ordination. Engaging a dynamic theology would provide postulants with the tools they need to be priests.

It is clear that the church, as it was imagined in the twentieth century, is changing. How and where we do church is no longer with a "cookie cutter, same dough, different shapes" mentality. Rather, church is taking place in different buildings, with different

music, different prayers, and different people. The congregations aren't always in the pews and coming to hear the Word. Congregations may be centered around tending a community garden or doing laundry for the homeless. The definition of "parish" is in flux, too. With blurrier boundaries around what defines "church," theology of the priesthood must continue to be developed as the priest is living out her vocation and not defined by who she is when wearing her collar. No longer is it enough for the priest to be defined by her community as "a person of prayer." Instead, the priest is defined by the wider community based on listening to where the priest is praying, who the priest is praying for, and how he prays for various challenges that people will bring; understanding that there is no one right answer. In our post-modern, post-Christian society we must not limit ourselves to *one* way of being a priest. The priests' testaments to their faith will be demonstrated in how they engage the society around them, not just how they comport themselves in church.

A dynamic theology allows priests to engage the specific culture in which they work, pray, and worship, and this engagement comes through reflective practice. Mentors assist in engaging the dynamic theology by providing a place for reflection and allowing the newly ordained to shape their priesthood based on their community and their personal gifts in ministry. Mentors should be trained in and able to embrace a dynamic theology of priesthood for themselves and for their mentee, so that together they can reflect on how they are priests each in their own context, working and praying together to build up the Kingdom of God.[67]

[67] This understanding of a dynamic theology of priesthood was not part of the original trainings, but would be incorporated into a two to three year training program.

Leadership and Learning Theory for the Mentor

Chapter 2

Introduction

> *"The experience of the transition from seminary to parish, from classroom to congregation, can be abrupt, untutored, and haphazard. As a result, beginning pastors tend to feel isolated and unprepared, lacking crucial support and guidance when they most need it."*[68]

The previous chapter examined the necessity for a dynamic theology of priesthood. To engage such a dynamic theology—which allows a priest to focus on her capacity and efficacy as a priest—a priest needs to learn how to engage in reflective practice. This is not, however, generally the kind of formation that newly ordained priests engage in once they embark on their ministry. I observed this in my research: the main concerns of those who were newly ordained in the Diocese of Eureka followed the standard concerns of diocesan discernment time and seminary training. These typically focused their priestly identity more on role and little on function: wearing a collar, being a figurehead, leading services, developing leadership skills, meeting pastoral challenges, and coping with people loving them as well as with people hating them.[69]

As the church setting continues to shift, however, and the given of a priest's role and function is no longer a societal norm, a priest will need to engage a more dynamic theology in order to examine her capacity and efficacy. To live into a dynamic theology, she will need to engage other models of learning. As the child of a priest, I can say that

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[68] Wind, James P., and David J. Wood. "Becoming a Pastor: Reflections on the Transitions into Ministry." *Alban Institute Special Report* 1 (2008). *TiMReport.pdf.* Web. 24 May 2013. <http://www.alban.org/pdf/TiMReport.pdf>, 13.

[69] Suspected challenges as listed in the Mentee Initial Survey from questions 20 and 21: "Which of the previously listed issues do you expect to be your biggest challenge your first year of ordination and why?" and "Are there other major challenges that you can think of that were not previously listed?"

the priesthood my father was ordained into fifty years ago was very different in role and function from my own priesthood ten years ago. The old model does not work in our current culture as our definitions of church and priesthood continue to evolve. For almost twenty years, the current model many dioceses have used as a formation program for the newly ordained is some form of Fresh Start; yet Fresh Start does not address many of the skills or models for engaging this dynamic theology. It is my contention that through an intentional relationship with mentors, newly ordained priests can build their capacity to examine and engage tacit knowledge, reflective practice, and adaptive thinking, as will be examined in this chapter.

Drawing upon the organizational management theories from Gardner, Csikszentmihalyi, and Damon in *Good Work*; Schön in *The Reflective Practitioner* and *Educating the Reflective Practitioner*; editors Sternberg and Horvath in *Tacit Knowledge in Professional Practice: Researcher and Practitioner Perspectives*; Argyris in *Organizational Traps*; Farber-Robinson in *Learning While Leading: Increasing your Effectiveness in Ministry*; Grashow, Linsky, and Heifetz in *Adaptive Leadership*; and Parks in *Leadership Can Be Taught,* I have outlined benchmarks for effective mentoring. These mentor benchmarks focus on the challenges to the formation of an individual, rather than the challenges of formation of an entire group.[70] This is because while each newly ordained priest tries to apply all she learned in seminary, she also must make her

[70] This could be the case with Fresh Start modules, but that is only if there are enough priests to have a cohort to explore the models.

own unique attempt to discern her identity as an ordained person and explore how this new identity shifts her place within the system. Reflective practice can help her do this.[71]

Mentors and Supervisors

But with whom should the newly ordained priest reflect? The first priest who hires her? What if he is working in an institution or is a solo practitioner? If the newly ordained priest does have a supervising priest over her, then power and authority issues come into play, because the supervising priest has legitimate power over the newly ordained.[72] When, due to the hierarchy of the church, one person holds the ability to hire and fire another, that person holds legitimate authority over the other. The supervising priest also has reward power and coercion power in how she can reward or punish a newly ordained priest—with more or less preaching time, or greater or lesser responsibility in pastoral care and leadership opportunities.[73] Power can be used both positively and negatively, but the use of power is rarely discussed with priests. This power differential means that the supervisor may or may not be the appropriate person for a new priest to turn to in order to reflect on the nature of priesthood, especially if the relationship with the supervisor already has challenges for the newly ordained priest. This is why my project used outside mentors for the newly ordained participants: I wanted to prevent the distortions this power differential might create.

To reflect on major life changes is no easy feat in isolation, nor is understanding the ins and outs of daily ministry. To work with someone who will not, or cannot, reflect

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[71] Reflective practice will be further explained in this chapter, but in short it is the ability to understand where you are in a challenging situation, look for multiple solutions, hold yourself accountable, and reflect again to judge the choices you have made.

[72] The Rev. Sam Faeth, Ph.D., "French and Raven's power models" (lecture in Context of Ministry I, Virginia Theological Seminary, Doctorate of Ministry program, January 2011).

[73] Ibid.

with you can be harmful, frustrating, and demoralizing if no other outlets for reflection are available. It should be noted that the Transition into Ministry (TiM) Impact Study shows that 77% of newly ordained pastors and priests who were in a parish-based residency program had their supervisors as their mentors. But in peer-based programs,[74] where some had supervisors and others did not, only 39% of the new priests' supervisors became mentors. Perhaps the difference is that supervisors of the 77% had received some training, or became mentors through default in the program. Those in parish-based residency programs were not necessarily encouraged to seek out other mentors. The 39% figure in the peer-based programs is perhaps a more realistic number for supervisors becoming mentors outside of a formal program, as participants were given the opportunity to choose if this supervisor would be a mentor or not, and also the supervisors received no training.

Some supervisors may function very well as mentors for the newly ordained, but such mentorship is not a given, especially if the supervisors have not been trained. Reflection must take place in a safe environment, where legitimate power and reward power are not part of the equation. Trained mentors outside of a newly ordained priest's work system are one potential answer to the challenge. Mentors may have expert power[75] due to their experience and expertise with the newly ordained, and with appropriate training mentors can use that power in a positive manner. Because mentors would have neither legitimate nor reward power over the newly ordained, there is the opportunity for greater trust, reflection, and risk-taking in exploring the challenges of ministry.

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[74] This is particular to the TiM peer based programs such as the First Three Years or Second Three Years programs at Virginia Theological Seminary, not the diocesan sponsored programs such as Fresh Start.

[75] Ibid.

Admittedly, some supervisors could be excellent mentors if trained in reflective practice and adaptive leadership skills, along with awareness training on power and authority. The supervisor's awareness, however, of the power and authority issues that exist between her and the newly ordained priest doesn't mean that the newly ordained priest is necessarily empowered, should the power and authority bounds be overstepped.

Thus, it seems important for newly ordained clergy to have a mentor outside of the ministry setting. This allows the opportunity for engaging the struggles of newly ordained clergy in a setting that is neutral and focused solely on the newly ordained priest's issues—whether these issues be ministry life, personal struggles, a specific pastoral situation, work and life balance, or whatever this person may bring to the table. In addition, when a mentor's main job is to engage in reflection with the newly ordained priest, not only does the mentor become more reflective in his or her own ministerial setting, but also the newly ordained priest can learn good reflective practice from the start. The ability to reflect on a challenging situation allows newly ordained clergy to learn that there are a variety of possible solutions to any problem, and that as they think about choosing the best way to move forward, they are not alone in their challenges or their choices.[76]

Learning Styles

Seminaries often engage in a "banking method" of learning. This banking idea of learning, as defined by educational theorist Paulo Freire, depends on the professor instilling all of the important information into the students. The professor makes a deposit, and the student withdraws the information for papers and exams. The student is

[76] Additionally, some supervisors were mentors for newly ordained priests whom they were not supervising.

told "You need to learn *this* information to be a seminary-trained priest," and once the student has learned the information, then he is qualified. Freire argues that the banking method should never be used in a classroom, but it is even less effective in the daily ministry of a parish.[77] When a senior priest says "do it this way," the newly ordained priest is not allowed to assess, grow, or question the senior priest's decisions. On the other hand, many priests are placed in solo situations where there is no senior priest to supervise their work, or priests are placed into institutional or non-traditional settings where traditional parish philosophies, metaphors, and advice do not apply. The banking method replicates the "cookie cutter" mentality that engages a one-size-fits-all theology of the priesthood.

To avoid yet another "banking method" relationship after seminary, a newly ordained priest needs to be able to practice self-reflection, looking at where he or she stands in any part of the parish, exploring different methods of negotiating parish life, taking responsibility for her work... in essence, reflecting on his or her role and practice as a priest in that particular parish or institution. Those in ordained ministry have heard the tales of supervising priests telling newly ordained priests exactly what height their collar should be, or what they may or may not wear when wearing that collar, or the precise way that manual acts[78] must happen during the Eucharist. Imposing one's own opinions without reflection does not help the newly ordained priest understand the *whys* or *wherefores* of ministry. Imagine instead if that same priest asked the new cleric why

[77] There were several priests involved this study who were at institutions, but I will write largely from the parish perspective at this time.

[78] Any gestures made by the presider or other ministers during a religious service. The term is used specifically to refer to the manual acts required by the rubrics of the Book of Common Prayer (BCP) during the words of institution in the Eucharistic Prayer (e.g., p. 362-363), Web. December 1, 2014. http://library.episcopalchurch.org/glossary/manual-acts

she chose a certain collar height or wore a collar with a black blouse or held her hands a certain way? If the senior priest does not show the need to reflect, how will the newly ordained priest learn to reflect? And these examples are small compared to the larger issues of pastoral care, being a leader, interacting with volunteers, or dealing with difficult parishioners.

A one-on-one mentoring program provides individual support to the newly ordained priest. Unlike Fresh Start, this type of program is not dependent on having a critical mass for a reflection group. In a diocese where ordination cohorts are small and erratic, and Fresh Start is not a viable program, a trained mentor could instead be a source and guide to the newly ordained. If there is critical mass for a newly ordained group, such as in a larger diocese with a larger ordination class, a mentor could still provide individualized support that a group cannot achieve. A mentor training program that focuses on best practices not only for the individual but also for the mentor is applicable for a diocese of any size and may even set the stage for improved professional development in the diocese.[79] Best practices will be necessary in order to have a consistency in mentors, in common goals, and in addressing the challenges in mentoring that can come from wanting to avoid certain issues. Over the course of this research, I developed a set of best practices that arose from a variety of learning theories explored in this chapter, which I will synthesize in the conclusion.

[79] One of the outcomes from the mentor training in the Diocese of Eureka was that many of the mentors knew of one another but had not developed relationships. Through our trainings, relationships were strengthened, support was given, and information that was helpful to the group was shared.

Theories and Their Applications

Reflective Practice

In defining benchmarks for mentorship, Donald Schön in *The Reflective Practitioner* and *Educating the Reflective Practitioner* looks at how a professional can use questions as a crucial step in sharing, exploring, and developing professional expertise. Schön feels that the "expert" in the field is one who is able to use his skills to ask the right questions, rather than to give a singular right answer. As Schön demonstrates in his case studies, reflective practitioner questions go deeper into *why* a certain choice is made and what the results of these choices are. These questions test assumptions, make connections for the learner, and help the learner become skilled in reflective decision-making. The role of the expert is not to be a friend or companion on the journey but rather to offer honest reflection of how the learner's decisions impact his work. Schön's five traits of reflective practice are these:

- Attaining sufficient emotional distance to think about one's reaction to a challenging situation[80]
- Being able to name one's own responsibility in/for a challenging situation
- The ability to look from multiple angles at a challenging situation
- Capacity to think of more than one possible solution to a situation and choose one solution and the ability to self-critique
- The ability to take what one has learned from previous experience and apply it to similar challenges as they arise in the future

In *The Reflective Practitioner*, Schön uses the examples of an architect's studio and a supervisorial relationship with a therapist-in-training to illustrate the application of reflective practice. The goal is to "reframe and rework the problem" in order to lead to a

[80] Schön does not address the necessity to read the system, which Friedman sees as vital in understanding and responding within any given system.

"re-appreciation of the situation."[81] As a contrast to this approach, Schön repeatedly gives counter-examples of the expert asking leading question after leading question: a practice that limits the field of exploration and pushes for "discovery" of one correct answer. For this practice to be fruitful, the expert cannot hold too tightly to any expected answer. A good mentor must ask the question, listen to the answer, and then decide on the next step to reengage the questions. The range of acceptable answers must be loose enough, yet within the framework of the expectations of the field.[82] Interpretation is not looking for a "right" answer, but rather the ability to reflect on choices and head in a correct direction. Schön likens this method to being a chess master "who develops a feeling for the constraints and potentials of certain configurations of pieces on the board."[83] The mentor does not engage in point/counterpoint but rather tries to uncover all of the possible points of action and connect them together. The mentor helps give clarity of situation and choice to the mentee.

Schön gives the following as important questions for the supervising expert to ask:[84]

- Can I solve the problem I have set?
- Do I like what I get when I solve this problem?
- Have I made the situation coherent?
- Have I made it congruent with my fundamental values and theories?
- Have I kept the inquiry moving?

These questions reframed for the mentors in a clergy setting might be:

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[81] Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic, 1983) 91.

[82] Schön, *The Reflective Practitioner*, 123.

[83] Schön, *The Reflective Practitioner,* 104.

[84] Schön, *The Reflective Practitioner,* 133.

- Does the challenge the mentee has posed have an answer? (solving)
- What options are there for the mentee to engage possible solutions or answers to her challenges? (possible solutions)
- Has my mentee explored all possible consequences of her chosen course of action? (coherence)
- Is the mentee giving the "expected" answer or is she digging deeper through reflection? (values)
- Have both the mentee and I kept the inquiry moving? Has the mentee begun to ask questions back, not just give answers? (asking questions, not giving answers)

The challenge is not only for the mentor to help the mentee ask these questions of himself but also to engage in and model similar self-reflection both in the moment and after the conversation. While a mentor may have a "repertoire of examples, images, understandings, and actions,"[85] the mentor also should be evaluating that repertoire to see if there are changes, adaptions, or re-examinations that she should make within her own ministerial context. A mentor should be able to reflect upon her ministry, applying what is revealed in conversation with the mentee. As they push their mentees to explore a variety of solutions and consequences, mentors also need to push themselves to reflect more deeply in their own ministry. For this reason, I asked the mentors in the mentor mid-point training, "What questions are you not asking or are you reluctant to ask and why?"

In contrast to the "banking method" of learning, the role of the mentee is not that of a passive receptacle; rather she is an equal participant in the mentoring relationship. Precisely because the mentor is not the supervisor, and holds no legitimate nor reward power over the mentee, there is a greater possibility for mutuality in the relationship. The

[85] Schön, *The Reflective Practitioner,* 139.

mentee brings his challenges to the mentor. By the mentor exploring and asking questions rather than giving answers and judging,[86] the mentee is able to find his own possible solutions, and examine his own choices and the consequences of those choices. The mentee can explore without fear of reprimand, and with the trust that the mentor is there to listen, to push, to question, and to explore, but not to judge pejoratively. The mentees also have the right to ask for what they need from the mentors. While it is not the mentor's job to give advice, he may (when asked) say what he would do in a given situation or what the most reasonable option seems to him. While the mentee may ask for what he thinks he needs most, the mentor's role is to ask the questions that will help the mentee learn how to reflect on his choices.

One example of the relationships to be negotiated as a newly ordained priest is that with supervising clergy. As previously stated, the Episcopal Church puts little thought into training rectors, vicars, or other supervisors to be "good supervisors." If dioceses do such training, it is an individual practice of a diocese and is not a function of the wider church.[87] Of the eleven mentors in the Diocese of Eureka study, only four reported that they had formal mentors when they were newly ordained. When the other seven were asked who initiated the challenges during their first year of ordination, six said their rector who was their supervisor, while one who worked in an institutional setting said he could have used a mentor. In these situations, the supervisor becomes the de facto teacher with power, authority, and great influence over the newly ordained.

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[86] Not judging another's parish style or choices is a significant challenge with mentors, but they also admitted that they worked hard to suppress the judgment in order to explore the issue with their mentees.

[87] Apparently the Diocese of Texas has a program where the supervising clergy and the new associate do a diocesan program as an overnight. The Diocese of Chicago also has a program for supervising priests. These are the only dioceses that I know of that do said training.

Priests receive very little seminary training on administrative and organizational management. In the initial survey to both the newly ordained and the mentors, "finances and administration" consistently scored the highest among the most draining areas in the workplace. This point of view is corroborated by the TiM survey, in which the newly ordained were asked to evaluate how their seminary experience prepared them for different aspects of ministry.[88] On a 1-5 scale, preaching and proclamation was ranked the top area of preparation with a score of just over 4, followed by sacramental ministries and pastoral care, both scoring just under 4. Finance and administration had the lowest score of the 18 different areas assessed in the TiM survey, scoring just under 2. Several new priests mentioned specifically in their initial survey that they were hoping to learn about administration and management. "I hope to develop management skills both for myself and others,"[89] said one. Another wrote, "[I hope to learn] many things: administration-wise I want to be competent in everything it takes to run a parish/mission..." [90]

If there is no place to reflect on what a new priest wants to learn versus what she is actually learning, and if there is no accountability for learning between the supervising priest and the newly ordained priest, how will the newly ordained know what they know, what they want to know, what they have learned, and what they still think they need to learn? Additionally, if supervisors are not held accountable for their teaching successes and failures with this newly ordained person, and if there is no self-reflection on the part

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[88] David Gortner, Alvin Johnson, Anne Burruss "Looking back on what shaped us" *Transition Impact Study*, Virginia Theological Seminary June 2011.

[89] Data from Mentee Initial Survey question 7: "What are you hoping to learn your first (or second) year of ordination?"

[90] Data from Mentee Initial Survey question 7: "What are you hoping to learn your first (or second) year of ordination?"

of the supervisor, where will the newly ordained priests learn to engage in reflective practice—in addition to learning the functions of their role?

It is common wisdom in teaching that if the teacher teaches what he loves, the students also will love that subject. The converse is also true: it is difficult to get students excited about an area that isn't energizing to the teacher. The same applies to the priesthood. How can supervisors conscientiously teach and train newly ordained priests if they are teaching in the same unreflective, unsystematic manner in which they were taught? For example, knowing that finance and administration is an area that most priests do not enjoy and in which they feel inadequate, how can a supervisor address his own challenges in this area and seek help? At the same time, how can a supervisor help a newly ordained person take on a challenge which he himself neither enjoys nor feels competent in? While this is yet one more reason to train supervisors—as teachers as well as bosses—trained mentors also can address these questions with the mentee, especially when the mentor has heightened awareness of areas of challenge for most people in the priesthood.

Understanding and Using Tacit Knowledge

Tacit Knowledge in Professional Practice, edited by Robert Sternberg and Joseph Horvath, addresses the issues of what the experts actually know, and how they are aware of what they know, what they don't know, and what they are passing down to those who are newer to the field. Tacit knowledge is "personal knowledge [that] is so thoroughly grounded in experience that it cannot be expressed in its fullness...knowledge that is bound up in the activity and effort that produced it."[91] Although the authors do not

[91] Robert J. Sternberg and Joseph A. Horvath, editors, *Tacit Knowledge in Professional Practice Researcher and Practitioner Perspectives* (Mahwah, N.J.: L. Erlbaum, 1999), ix.

address tacit knowledge in the field of ministry, they do address how it is passed on in the fields of law, military command, medicine, management, sales, and teaching. Tacit knowledge also is defined as

> "intimately related to action, relevant to the attainment of goals that people value, and acquired with a little help from others. Furthermore, tacit knowledge is often not available to conscious introspection: it is knowledge that people may know they have or may find difficult to articulate...it is inferred from actions and statements."[92]

Throughout their study, the authors return again and again to on-the-job experience as being essential to gaining tacit knowledge in a field. "Probably nowhere is the study of implicit knowledge more important than in the profession, where a large part of learning occurs in practice, after formal training has been completed."[93] But to throw a person into the field without a guide isn't helpful training. In all of the fields studied in this book, there are mentoring programs in place so that a novice can learn on the job in order to gain the experience necessary for competent leadership.

Horvath and Sternberg's book provides an example of using tacit knowledge in training lawyers, as described by Garry Marchant and John Robinson, the authors of this chapter. Their case study describes a more experienced lawyer who was often more pragmatic in building a case than a novice lawyer. The experienced lawyer used a "justification strategy" to help build a case toward the client's desired outcome, whereas the novice lawyer used a "validation strategy" that tried to build the strongest argument

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[92] Sternberg and Horvath ed., 45. Chapter Three "Experience, Knowledge, and Military Leadership" by Joseph A. Horvath, George B. Forsythe, Richard C. Bullis, Patrick J. Sweeney, Wendy M. William, Jeffrey A. McNally, John M. Wattendorf and Robert J. Sternberg.

[93] Sternberg and Horvath ed., 77. Chapter five. "Expertise and Tacit Knowledge in Medicine" by Vimla l. Patel, José F. Arocha and David R. Kaufman.

for the case but not necessarily supporting the client's desired outcome.[94] In short, when building the case, it wasn't so much about the legal rules, but rather how to meld the many aspects of the case to achieve the result desired by the client. It's about the efficacy of the lawyer. Tacit knowledge takes what a novice learns while doing her job and helps her apply learning to the next challenge, case, or obstacle in her workplace.

Additionally, in the book's chapter on military training, another author explores what matters most in leadership, concluding that "receptivity to new ideas" and "mode of decision making" (ability to include others appropriately in the process) are key to sustained leadership.[95] Military work isn't about just knowing and following the rules—it's also about how to assess and reassess what is going on in any given situation to make the *best* decision, not necessarily the *right* decision. This author reminds the reader that most adult learning takes place on the job, not in the classroom.[96] Understanding what tacit knowledge a person has gained in the field—along with the capacity to transmit the knowledge to novices—is crucial to the on-the-job learning that moves novices toward becoming experts in their own right. When tacit knowledge theory is allied with the reflective practice of Schön, mentors can use their tacit knowledge to help engage mentees on what they know, and to help them assess what they don't know.

"Experts" who aren't aware of their own tacit knowledge, or their own ability to reflect, tend to use a validation strategy in their ministry. Their professional stance is about being right. Seminaries graduate people with the expectation that they are "experts"

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[94] Sternberg and Horvath ed., 16. Chapter One "Is knowing the Tax code all it takes to be a tax expert? On the development of legal expertise" by Garry Marchant and John Robinson

[95] Sternberg and Horvath ed., 64. Chapter Four "Military Learnings: a practitioner's perspective" by Walter F. Ulmer, Jr.

[96] Sternberg and Horvath ed., 65. Chapter Four "Military Learnings: a practitioner's perspective" by Walter F. Ulmer, Jr.

in their field, so it is easy to use a validation strategy; in the same way, many newly ordained priests know they have the "right" answer. But the newly ordained priests haven't yet had the experience to know all the pieces that may be in play when solving any given challenge. As novices, they rely instead upon the textbook "skills" that they learned in seminary or CPE.[97] I can recall times in my own career, when I could prove why my position was "right," while not understanding that I had failed to take into account the people, ministry, and system involved. I was more concerned about validating my own point of view.

A mentor, especially when trained in using reflective practice and tacit knowledge, is more likely to employ a "justification strategy" because they are able to see and consider multiple points of view. The mentor understands that there may be no one right way but also that there might be better, easier, or clearer paths when all of the factors in any specific ministry setting are considered. The mentors in this study were able to articulate, even many years after their own ordinations, what they did and did not want to copy from the first rector they worked for, including many of those validation strategies such as the "father-knows-best" style of leading.[98]

By using reflective practice, a mentor can guide a mentee away from seeking the "the right answer" and toward looking at the whole system.[99] The mentor can gently—or if necessary, not so gently—help a mentee see multiple points of view through the questions he or she poses. To receive this kind of tacit knowledge, the newly ordained

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[97] Clinical Pastoral Education, most often a 10-week intensive pastoral care education program in a hospital or other institutional setting.

[98] Data taken from Initial Mentor Survey question 17: "What did you try not to emulate?"

[99] Edwin Freidman's work in family systems theory would be helpful in understanding how to read the system.

mentees will need to step away from their security blanket of being "the expert" and "right," based on classroom learning, and instead become open to new ideas and new modes of decision-making based on workplace learning. Newly ordained priests would be well served if seminaries prepared them for the reality of on-the-job learning and the need to be open to new modes and methods of being the church, apart from what one might think is the "right answer."

Good Work in Ministry

To examine how a newly ordained priest can continue to gain expert knowledge and leadership skills, I turn to Howard Gardner, Mihaly Csikszentmihalyi, and William Damon in *Good Work,* who define "good work" as "work of expert quality that benefits the broader society."[100] The authors explore what "good work" looks like and the ethical challenges a person encounters when doing "good work." They define three issues that are of utmost importance when engaging in good work: *mission*, which defines the features of the profession; *standards*, which are the best practices of a profession; and *identity*, where personal values and integrity are examined.[101] Mission, standards, and identity help to define the province of "good work." The mission of a person's profession should be clear not only to him or her but also to the larger society. An individual does not set the standards; rather, the profession as a whole determines how the professionals within that field are to conduct themselves.[102] The individual practitioners are then left to

[100] Howard Gardner, Mihaly Csikszentmihalyi, and William Damon, *Good Work: When Excellence and Ethics Meet* (New York: Basic, 2001) ix.

[101] Gardner, Csikszentmihalyi, and Damon, 10.

[102] Examples include the Hippocratic Oath for physicians, an oath taken at a bar swearing in, or ordination vows.

define what their role, ethics, and values are within the mission and standards of the profession.

The theory of good work supports a practical and dynamic theory of the priesthood. Mission, identity, and standards are not created by textbook learning but by being on the job in the workplace. Therefore, mission, identity, and standards are neither static nor formulaic; rather, they are fluid and are adjusted as the understanding of priesthood shifts to meet the needs of the context where the church serves.[103]

Gardner, Csikszentmihalyi, and Damon outline four components found in all professions: individual practitioners (deacons and priests), domain (the ideas and ethics of the priesthood/church), fields (broken up into three roles: gatekeepers, expert practitioners, and apprentices), and other stakeholders (the people in the pews and the general public).[104] As individual practitioners, priests understanding the role that the priest is expected to play in the specific professional realm helps in assessing what a priest needs to know and reflect upon. For the most part, priests are individual practitioners in the domain of church work. They are individually held accountable to the mission of the larger church and the local parish, along with taking a vow to uphold the standards of the church.

The bishops are the *gatekeepers*, along with key lay leaders who hold parish or diocesan roles such as Vestry or Commission on Ministry.[105] Bishops have certain control over those graduating from seminary on an ordination track: bishops can say

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[103] This brings to mind the church in which I serve. The 40-year "rector of blessed memory" went to every football game, knocked on every door, and attended every city council and school board meeting as the local priest. If I did all of that now in the context of my parish, it would be considered strange. The definition and expectation of priesthood continues to shift.

[104] Gardner, Csikszentmihalyi, and Damon, 21-26.

[105] This is the board in the Episcopal Church that approves people for ordination.

whether these people are required to return to their diocese for their first jobs, whether they can even be ordained, or whether they may or may not be released to another diocese. While bishops have less control over rectors,[106] bishops are ultimately responsible for holding all priests accountable to their ordination vows and for filling clergy positions in churches and institutions within the church purview. In the Diocese of Eureka, for example, the bishop holds the annual service of ordination vow renewal, which all clergy are required to attend to renew their ordination vows; thus, this service functions as a reminder to all the clergy of the standards to which they are being held.

Rectors of larger successful parishes are often viewed as *expert practitioners*, largely because of the inevitable truth: rectors of larger parishes are the most likely to have clergy staff and thus most likely to be supervisors to newly ordained priests. This situation results in the rector often taking responsibility for "training" the new priest. If a diocese has a Fresh Start program, the newly ordained clergy will be exposed to different points of view, based on how their peers are functioning in their own parishes and institutions. The dominant voice, however, is the one that they will hear daily from their supervisor. This was evidenced in the initial mentor survey, where all mentors could recall teachings, both positive and negative, from their initial supervisor.

The newly ordained clergy are the *apprentices* who need to learn their trade. Whether newly ordained priests and their supervisors recognize that they are apprentices is another matter. If there were actual clarity of role and expectation in the system as to who is fulfilling which role, it might help the newly ordained clergy and their supervisors realize they have a lot to learn in their first few years of ordination. A mentor can assist in

[106] In the Episcopal Church, rectors of parishes are largely autonomous in their positions, whereas the bishop directly controls vicars of missions.

bringing this clarity. As a designated *expert practitioner*—but not one with authority over the newly ordained clergy—a mentor can walk with new priests on their journey and reflect with them on their capacity to function in any given setting.

The *stakeholders* are the laity who are active on both the diocesan and local levels. Their role in "good work" is defined by their relationship with their priest. The priest needs to work within the *local* parish with the standards set by the local stakeholders. If the stakeholders are unhappy, it is difficult for any work, much less "good work" to come out of the field. A church with unhappy stakeholders will not attract new members, will lose its focus of its mission and standards, and will not contribute to society at large—which is the definition of "good work." Communicating with, working alongside, and building relationship with the stakeholders is crucial for good work. Relationship doesn't happen because the priest shows up wearing a collar and is a seminary graduate. Relationship takes place in the midst of the hard work of bringing about the Kingdom of God together in any given church. Relationship is formed through listening, prayer, fellowship, study, and time together. Relationship is not formed because one person is an expert and the others need to learn the "right" way of doing church—again returning to validation versus justification strategies of gaining and using tacit knowledge. In short, this relationship between priest and parishioner is a mutual one, one similar to an understanding of God who creates for the love of creation, and creation who responds with love toward God and love toward one another.

In the ethics of good work as a supervisor or mentor, there is a need to examine how one engages a novice in the field. Good work folds into reflective practice and tacit knowledge. In *Tacit Knowledge*, Marchant and Robinson explore how some senior

lawyers might hold back information from a novice out of fear that the novice might learn and become competent (and, therefore, competition).[107] Supervisors and mentors benefit from engaging self-reflection around what they are teaching their mentees, what information they are holding back, and *why* are they holding it back. There is a great sense of vulnerability in sharing all your tricks of the trade. Having a mentor outside of the parish system where a newly ordained priest works can eliminate some of this threat, and thus the need to hold back professional information and knowledge on the part of the expert. In mentoring situations, examining what knowledge a mentor transmits through questioning and self-awareness of his or her own vulnerability can only help the novice to define his own role in moving into good work. In short, the mentor models what "good work" looks like through using reflective practice and grasping what tacit knowledge he has and can communicate.[108]

The framework of "good work" synthesizes with reflective practice and gaining tacit knowledge to assist the novice, the newly ordained mentee. The concepts presented in good work—"mission, standards and identity" and the components of the professional realm—give the newly ordained a variety of lenses through which to view her priesthood and the community that she serves, as well as a clearer vision of how to build relationship in that community. Again, the mentor guides the mentee on this journey, presenting options and different perspectives, as well as asking questions about different components to assist the mentee in taking in a more robust understanding of her priesthood and assessing that understanding continuously.

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[107] Sternberg and Horvath ed., 18. Chapter One "Is knowing the Tax code all it takes to be a tax expert? On the development of legal expertise" by Garry Marchant and John Robinson.

[108] Or for that matter not communicating due to the mentor's own sense of skilled incompetence.

Additionally, the mentor or supervisor can never "know it all." Mentors are not the holders of all knowledge in the field. In fact, the novice will likely have knowledge that is new, challenging, or helpful to the mentor or the supervisor. The skilled mentor will be able to accept the knowledge the novice has to offer and be able to use it for his or her own benefit. Moreover, when the mentor shows such openness and vulnerability, it sets an example for the novice of the importance of lifelong learning and appropriate vulnerability in the field.

Organizational Management and New Models of Leadership

In *Learning While Leading: Increasing Your Effectiveness in Ministry,* Anita Farber-Robertson discusses the need for vulnerability in order to create a system in which learning isn't done through the "banking method" but, rather, is a more collaborative endeavor. This only works, however, when the top level of management is willing to risk showing vulnerability to the system. Farber-Robertson borrows the organizational two-model management theory of Chris Argyris[109] and applies it to a church setting.

Model I Social Virtues[110]

1. Helpfully support people.
   - Offer approval and praise.
   - Tell them what they want to hear.
   - Minimize disapproval and blame.
2. Respect people.
   - Do not challenge other people's reasoning processes.
   - People's reasoning processes are un-discussable.
3. Be strong.
   - Show capacity to hold your position in the face of another's advocacy.

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[109] Chris Argyris was a leader in the field of organizational learning and management and taught at Harvard Business School.

[110] Anita Robertson, M. B. Handspicker, and David A. Whiman, *Learning While Leading: Increasing Your Effectiveness in Ministry* (Bethesda, Md.: Alban Institute, 2000) 19.

4. Maintain integrity.
    - Stick to your values and principles.
    - Don't cave in.

Model I is more of a "father-knows-best" leadership model, which does not actually deal with the problems at hand within the organization. Without realizing it, clergy often default to being Model I leaders, exhibiting the corresponding social virtues in their encounters with others. Compare the understanding of these same four social virtues through the lens of Model II, which describes a way of being that does not fear engaging the unknown, where the leader does not have to know everything.

Model II Social Virtues[111]

1. Helpfully support people.
    - Help individuals to become aware of the reasoning processes.
    - Help them become aware of the gaps and inconsistencies.
2. Respect people
    - Human beings are capable of and interested in learning.
3. Be strong.
    - Behavior reflects a high capacity for advocacy coupled with a high capacity for inquiry and vulnerability without feeling threatened.
4. Maintain integrity.
    - Advocate and act on your point of view in such a way as to encourage confrontation and inquiry into it.

Model II organizational management requires training, deep self-reflection, vulnerability, and vigilance. One way to move into Model II learning is to engage in "'double loop learning,' the kind of learning in which you ask questions not only about the way you are doing something but about why you are doing it."[112]

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[111] Robertson, Handspicker and Whiman, 27.

[112] Robertson, Handspicker and Whiman, 63

An example of "double loop learning" can be seen in differences within preaching styles. Say, for example, that the supervisor always preaches from a manuscript and in the pulpit. The novice, by contrast, was trained in writing an outline and preaching in the nave. Rather than the supervisor saying, "This is the way preaching happens in this parish," she could say, "Why is your style more comfortable for you?" or "What does the parish gain from this different style of preaching?" An ethos of the parish as a system should be explored by both the supervisor and the novice when it comes to preaching styles, reaching back to the components of the work system as explained in *Good Work.* The supervisor could even go so far as to say that the two of them should use the other's preaching style for a month or two and then compare notes. Double loop learning means taking the risk of learning from those above you and those below you indeed, learning from anyone with pertinent information in the system.

In a mentoring relationship, double loop learning is not just about the mentee taking a risk but also about the mentor's risk-taking ability. One of the comments in the mentor follow-up training was that the mentor didn't want to say too much and be seen as judging a fellow rector. In double loop learning, however, rather than acting on any judgment, a person instead asks questions. So in the face of negative feedback on a mentee's style of preaching, rather than responding with, "That is horrible! I can't believe that! How unjust!" the mentor could ask a number of questions: "What did you learn about being told you couldn't preach from the nave?" "What does this tell you about the parish system?" "What have you learned about leadership from this interaction?" "Why is this style of preaching the only style in which you feel comfortable?" Using the lenses

from the components of the system in *Good Work,* the mentor can formulate questions to help the mentee reflect on her own experience, rather than deciding who is "right."

A mentor trained in Model II and reflective practice can take this opportunity to think about his own preaching practices or perhaps his own leadership style with his colleagues.[113] The mentor need not shy away from the topic because he doesn't want to judge another clergy person; rather, the mentor can reframe the topic so that the mentee can look through different lenses while the mentor is engaging his own learning. The challenge of this model lies in training senior clergy to believe they still need to learn and/or are willing to engage in the risk of mutual learning, both with each other and with newly ordained priests.

To describe double loop learning in practice, Farber-Robinson breaks down the cycle of double loop learning into a spiral of "discovery/diagnosis, invention, production and evaluation,"[114] which essentially writes an interactive script to address a situation gone awry.

Discovery begins the vulnerability challenge. Discovery might involve a priest taking a conversation or situation that didn't go well and asking what questions were asked and which ones did she not want to ask because she may not have wanted to hear the answers. A double loop learner uses discovery to explore what is at the heart of the matter: what are the questions she wants to ask and doesn't want to ask? Discovery also requires being aware of how she is perceived by others in her pastoral and administrative relationships in the parish. Is she engaging in Model I management behavior, focused on

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[113] In the interview with mentors, several mentioned moments of sharing by their mentee that made them reflect on their own practice, their own supervisorial style, and their own willingness to be vulnerable.

[114] Robertson, Handspicker and Whiman, 97.

either driving her point home without room for questions or avoiding possible embarrassment by not saying anything? Or is she engaging in Model II management behavior by inviting people into the process of inquiry?

Intervention means looking at a situation with the Model II chart in hand and finding one place where, as a leader, she could have shifted the conversation from Model I to Model II.

Production means rewriting the conversation using the Model II format, paying attention to emotions and thoughts of the results for the leader if she had engaged in Model II behavior in the conversation, as well as what the response from the other parties might have been.

Evaluation is using the new conversation format to revisit the conversation: inviting the other participants into the leader's thought process, being vulnerably honest, and asking the participants to share their thought process as to how they came to different conclusions. In using this process, double loop learning moves from the leader to the others on the team, whether other clergy or laity in the parish.

For the newly ordained priest, if a supervisor is unable or unwilling to engage in double loop learning and reflective practice, the mentor can provide the necessary support and reflection. The mentors hold no judgment about success or failure because they are a part of the workplace system of the mentee. Rather, mentors exist to offer support and an opportunity to be vulnerable in reflecting on a newly ordained person's priesthood, role in a parish, family/work life balance, choices made in the workplace, and whatever other concerns the newly ordained mentee may bring to them.

Through training mentors in the Model II method of engaging the mentee, Model II could slowly make its way into the diocesan and local parish system as a new model for leadership. The more mentors that are trained, the more they will engage with the newly ordained clergy in the Model II practice, and the greater the possibility for a systemic shift from Model I to Model II behavior.

Model II behavior is not a skill set that can be facilely comprehended and swiftly implemented by newly ordained clergy. Model II takes ongoing discipline and awareness of a priest's role, function, capacity, and efficacy as she engages her priesthood. Mentors can be role models here, but the mentees need to be taught the methodology and skill set as well. If diocesan groups for clergy who are new to a ministry were to continue—in either a Fresh Start model or some other model—a module on Model I and Model II behavior would be foundational to the newly ordained priests' learning as they navigate the parish system. Having both mentors and mentees trained and practicing this method of communication and organizational management would be a step toward healthier parish systems.

Adaptive Leadership

Because every priest is thrust into a leadership role by virtue of his or her ordination, gaining skill and perspective on how to be an *effective* leader is invaluable. One last framework that a mentor could use to learn leadership in reflective practice would be Heifetz, Grashow, and Linsky's model from *Adaptive Leadership.* Heifetz and his colleagues name four essential skills for good leadership: ability to *diagnose* the system, ability to *mobilize* the system, *seeing oneself* as a system, and *deploying oneself* in the system. In this way, leadership begins with understanding the system in which a

person works. Next, the leader is able to effectively use that system to move in the direction desired; third comes an understanding of one's place and role in the system, and finally the leaders uses herself within the system to stay connected, be courageous, and thrive.

The authors explain that it is difficult to maintain perspective when in the middle of a difficult situation. "[W]hen you are caught up in the action, it is hard to do the diagnostic work of seeing the large patterns in the organization or community."[115] To gain perspective, a leader has to be able to remove himself from the action, which is something a newly ordained priest can do in a mentoring session. Using reflective practice questioning, along with the various lenses previously explored, the mentor can work with the mentee to sharpen her leadership skills in the midst of a challenge. Mentors can help mentees to diagnose, mobilize, see, and deploy their leadership skills to build up the system in which they work, even if they are not the head of the system.

The authors compare moving out of the system for perspective to a move from a dance floor to a balcony.[116] When a newly ordained priest is at work, in the midst of the action, she is on the dance floor. When a newly ordained priest is working with a mentor, she can remove herself from the dance floor and get a broader "balcony" perspective on what is taking place "below" within the work setting. The balcony is a place where she can pull back to assess. Together, the mentor and mentee may assess the tacit knowledge that is being learned, used, and shared; they may assess what questions they need to ask

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[115] Ronald A. Heifetz, Alexander Grashow, and Martin Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, Boston, Mass.: Harvard Business, 2009, 7.

[116] Ibid. 7-8.

themselves in this particular challenge; they may assess if they are engaging in Model I or Model II behavior; and they may assess their skill and ability to be leaders within the system. A mentor assists a new priest in sorting and sifting through the challenges of priestly identity, self-development, self-management, conflict mediation,[117] and other relevant issues.

Heifetz, Grashow, and Linsky are additionally helpful because they differentiate between "technical challenges" and "adaptive challenges." Finding childcare so that a priest can make his pastoral calls is a technical challenge. How he negotiates the challenges of making time for all of the pastoral calls would be an adaptive challenge. Mentors can help newly ordained priests assess which are technical and which are adaptive challenges, which in turn helps the newly ordained priest identify where to spend his time and energy as a leader. But to help the mentee understand his leadership role in the parish, the mentor must be able to analyze what issues the mentee is presenting so that their reflective questions address the issues at hand, uncovering the mentee's role and choices in a way that helps the mentee to learn from them.

In *Leadership Can Be Taught,* Sharon Daloz Parks follows the leadership development of students in Heifetz's leadership class at Harvard. She observed how Heifetz and his staff worked with these leaders in training to help them assess

> "what needs to be learned and who needs to learn it, thinking politically, focusing attention on the issue, ripening the issue, pacing the work, regulating the heat, taking the heat, walking the razor's edge, holding steady, remaining curious, staying alive, giving work back to the group,

[117] These examples were taken from Initial Mentee Survey question 20: "Which of the previously listed issues do you expect to be your biggest challenge your first year of ordination and why?"

> disappointing people at a rate they can bear---thus helping the class to begin to see what they most need to see."[118]

These are the skills that a mentor needs to be thinking about in order to help the mentee to reflect on his work system and priestly identity. Daloz Parks describes leadership as needing to engage all of the systems at play, like a chess match, much as Schön described one of his reflective practitioners as a good teacher and leader to the fact that he "thinks like a chess master." A mentor helps the mentee uncover as many different possible moves as might be available to him as he explores his particular adaptive challenges. Daloz Parks makes a point particularly poignant to those in the priesthood: "The capacity to distinguish role from self is one of the gifts of developing a critical, systemic perspective... [i]t is often vitally important to be able to recognize that what is happening to you is *not* about *you.*"[119] As a newly ordained priest, it is crucial to discover what is and is not about: the priest as a person, the priest as a sacramental presider, the priest as an administrative church leader—what is *role,* what is the priest as a private and individual *person*, and what is surrounding the *system.*[120]

A priest coming to understand priestly identity, and how that identity plays into his competency when functioning in a church system, presents a multiplicity of challenges. While the focus has clearly been on *how* a person functions as a priest, the *who,* which examines role, is not a focal point but presents one more lens for a priest to use as she navigates a new system. There are many assumptions of *how* a priest should function in her role. There is the role an ordinand thinks she will play, once ordained.

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[118] Sharon Daloz Parks, *Leadership Can Be Taught: A Bold Approach for a Complex World* (Boston, Mass.: Harvard Business School, 2005) 61.

[119] Parks, 87.

[120] The Rev. Jacques Hadler, "Family Systems and Congregational Models" (lecture in Context of Ministry I, Virginia Theological Seminary, Doctorate of Ministry program, January 2011).

There is the role that society and parishes think the priest should play. There is the role the bishop and supervisor think the newly ordained priest should fill. There is the actual role that the person settles into in her first years of ordination. And there is the space between all of those roles that becomes a grey area.

Given such grey areas, a mentor serves to help the mentee understand, as Daloz Parks explains, if an attack from a parishioner is about the *role* the person plays in a system, such as the role of priest, or if it is an attack on the *person* in the role. Knowing how to identify the variety of challenges in a system, knowing what to explore, what to let go, what to use to challenge oneself, while understanding an identity within a system—this is an ongoing reflective process that can help develop priests into strong leaders.

Choosing Mentors with "Flow"

One important criterion in choosing mentors, along with demonstrated competence and the respect of their peers, is choosing mentors who experience "flow" in their work. Flow is a concept developed by Csikszentmihalyi describing those who are happy in their workplace. They are often autotelic, that is "able to *change constraints into opportunities* for expressing their freedom and creativity"[121] in the workplace. An example would be the one mentor in my project who was a retired priest. He was thrilled to mentor a newly ordained priest because he wanted to know what was going on in the world of the newly ordained clergy and he wanted to hear his mentee's perspective on work, life, and the church. He expressed a love for his vocation that didn't stop when he retired; rather, he maintained joy in mentoring others and finding new ways to engage his

[121] Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience* (New York: Harper & Row, 1990) 152.

own sense of priestly identity outside of parish ministry. Priests with "flow" in their jobs will be abler in guiding and modeling how to find "flow" in their relationships with their mentees.

By choosing and training mentors who already experience "flow," there is a strong probability that they are already open to the concepts of reflective practice. It is difficult for an expert priest to adapt to the challenges in the workplace if the priest isn't already practicing some of what they need to know about reflection and adaptation. The challenge in training is to help mentors identify their own areas of flow, of reflection, of adaptation—and to turn to those skills to help the mentee navigate her own system. A major part of the training is to make the mentors aware of the tacit knowledge and skills they already possess.

Business books are written by the thousands on how to be a better manager, business leader, or administrator. Most of these books boil down to how a person reflects, learns, and leads, based on what is taking place within the business, non-profit, or church. All of the authors explored in this chapter agree that learning does not happen in a vacuum, is not instantaneous, and tends to transpire not in the classroom, but on the job. Effective leaders constantly engage in reflective practice: What does the leader know and not know? What has he learned, and does he need to learn? What role is he called to play? Mentors must continually practice the art of asking questions, not giving answers.

Through formal training, mentors gain a clear understanding of their role and task. Many people have an idea of what mentoring is, but all of the ideas are not the same. Take, for example, a pastor from another denomination who said, "I used to think that mentoring meant telling the other person how to do everything. My job was to tell them

everything that I know. But now I realize there is much more to the art of mentoring."[122] A mentor is not a supervisor whose role is to get a job done well, nor a spiritual director whose job is to focus explicitly God in the midst of work and life, nor a therapist whose job is to explore the internal and emotional reactions to life, nor a coach whose role is to inspire the mentee to do better. The mentor's role may touch on some of these other roles, especially the presence of God and the movement of the Spirit in the priestly vocation, but primarily the role and function of the mentor is to engage in deep listening and reflective practice with the mentee. Each newly ordained priest will have individual situations that he or she brings to a mentor; thus, each relationship will be unique—based on the challenges faced and the mentor's ability to listen and reflect. Hopefully, newly ordained priests will come to embrace this self-reflection as they learn from and with their mentors.

Benchmarks and Best Practices

Based on the theories outlined in this chapter, it is essential to train mentors to meet specific benchmarks by engaging in best practices. Benchmarks provide a standard that gives clarity to what "mentoring" involves. Best practices are how the mentor achieves the benchmarks. I have taken the benchmarks as outlined in Gortner and Dreibelbis's "Mentoring clergy for effective leadership," rearranged them, and assigned questions to each benchmark.[123] This chart will enable mentors to reflect on whether they

[122] Parking lot conversation, April 2014.

[123] While these benchmarks do not address the Kingdom of God per se, I believe that given the topic of church work, God and the working out of God's Kingdom, while not a topic will emerge in these conversations.

attained the benchmarks, and to reflect on their own effectiveness as a mentor with the mentee at the end of a session:[124]

Benchmarks for Mentors

1) reflecting on events and experiences in a way that invited new insights
    a. Was I a good listener?
    b. How much did I listen and how much did I talk?
    c. How did I invite my mentee to view his/her challenges in a different light?

2) providing some interpretation that allowed for new perspectives to emerge
    a. Did I ask questions or give answers?
    b. What new perspectives did my mentee see by the end of our time together?
    c. Did I insist on my perspective as the "right" one?
    d. What tacit knowledge did I use as I worked with my mentee?

3) inviting the mentee to attempt new patterns of thought and behavior
    a. Did my mentee shift her way of thinking as we were discussing her challenges?
    b. Where was I able to take a risk/be vulnerable in challenging my mentee to think in new ways?
    c. Where do I need to attempt new patterns of thought and behavior in my own ministry?

4) empowering the mentee to attempt new things
    a. How did I empower my mentee to attempt new things?
    b. What are my mentee's fears and hopes in what he wants to try?
    c. When did I last attempt something new? What are the areas I avoid because I don't feel confident or competent?

5) pushing the mentee to perform in new areas he or she had not yet tried
    a. Where have I nudged my mentee to explore new areas of leadership or ministry?
    b. How have I empowered my mentee to take risks in ministry?
    c. Where did I last take a risk in ministry?

6) allowing the mentee exposure to people's criticism but not letting him dangle in the wind
    a. How did I help my mentee hear criticism and help her work through the challenges presented in that criticism?

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[124] David T. Gortner and John Dreibelbis,, "Mentoring clergy for effective leadership," *Reflective Practice: Formation and Supervision in Ministry* v. 27, 2007 pg. 74

b. What questions did I ask that allowed my mentee to seek support when criticized?

These benchmarks mirror the reflective practice, use of tacit knowledge, engaging in good work, adaptive leadership and "flow" that have been discussed in this chapter. While the first three benchmarks may seem oriented toward workplace functions over which the mentor has no control, this doesn't excuse the mentor from encouraging the newly ordained priest to think about these first three. A mentor definitely *should* empower the mentee to try new things and perform in areas that he has not encountered yet, even though the mentor is not the mentee's supervisor.

Conclusion

Mentoring is rarely an innate gift; it is more of a learned skill. While not everyone will be an effective mentor, those who are inclined can hone their mentoring skills when they train toward clearly defined benchmarks, relying on best practices. A mentor's job is to help a mentee engage in adaptive leadership and reflective skills, so that the mentee can not only reflect on the transition into ordination, but also acquire these skills through the work with his mentor. Then he can apply these skills throughout his vocational call as a priest. At the same time, the mentors themselves should be employing these identical skills in their own ministry settings. In the five mentor/mentee interviews, all of the mentors were able to identify places where they had applied their mentor training in their own ministry—even the mentor who is retired. They all agreed that they had become more reflective due to conversations with mentees.[125] Clearly, training and supporting mentors proves to be as important as training and supporting the newly ordained priests. Through the mentoring program, systemic shifts in leadership training and practice can

[125] Mentor Interviews.

take place as more priests are trained in the theories and practice of adaptive leadership and reflective practice. While this study only spans one year, imagine the possibilities of having a diocese where at least half of the priests are engaging in reflective and adaptive practice.

Project Description

Chapter 3

Introduction

The Newly Ordained Mentoring Project was a pilot program in the Diocese of Eureka structured to introduce formal one-on-one mentoring for the newly ordained clergy. Mentoring served to provide a foundation for support to newly ordained clergy, separate from workplace relationships.

For approximately sixteen years, the Diocese of Eureka had engaged the Fresh Start program as a method to explore topics that might be helpful to the newly ordained. Fresh Start had been used in up to fifty dioceses as a program to facilitate transitions for those new to diocese, new to ordination, new to cure. The curriculum had been updated at least five times since it was picked up nationally in 1998. "Fresh Start's content is based on three key principles: the theory of transition, the importance of relationship-building, and the need for self-care."[126] Fresh Start 3.1 had twenty-two modules[127] that aimed to support clergy in their transitions. Of the twenty-two modules, four core modules were to be used with every group, and the other eighteen modules were to be used as needed, when deemed pertinent to the group as a whole.

Fresh Start has been sponsored by several national groups throughout its history and was retired shortly before this mentor project began. The last sponsoring group was Episcopal Church Foundation (ECF) which reviewed Fresh Start as follows:

> "Last year, ECF resumed day-to-day responsibility for the Fresh Start program. Over the course of the past year, we have taken an in-depth look at whether this program fits with ECF's mission to strengthen the

[126] *Fresh Start training manual* 3.1, 3/04/2011 vol. 1, introduction.

[127] Modules include church size, conflict, decision making, entering a new system, exit and entrance to a system, family and friends, family systems theory, finances, habits, norms and expectations, history sharing and understanding, leadership, leading planned changed, organizational systems theory, planning for effective ministry, polarities, power authority and influence, renegotiating roles and experience, role clarity, transition, wellness.

> leadership and financial capabilities of Episcopal congregations, and whether it is aligned with our identity as a lay-led organization. We have also reviewed Fresh Start's program structure, its evaluation methods, its curriculum, and whether or not the annual facilitator trainings are financially sustainable."[128]

ECF dropped their sponsorship of Fresh Start in June 2013, as they did not believe the Fresh Start program aligned with ECF's goals; no other organization had picked up the sponsorship at this time. In spite of this, the Diocese of Eureka brings the Fresh Start trainers to the diocese to continue the program locally.

Fresh Start was strongly embraced in this diocese. Newly ordained participants met with their two Fresh Start leaders once a month between September and May. Generally, there was a check-in at the beginning of the gathering, a Fresh Start module prepared for the day, a meal, and prayer. Some years there was a Fresh Start retreat for those who were beginning the program. There was time to explore the topics, but not always time to dive deep. One of the great assets of the Fresh Start program in this diocese was that it gave a colleague group to the newly ordained so they knew their cohorts in the diocese. It helped to alleviate the "lone wolf" mentality. One of the challenges for Fresh Start was that it only offered group process with a general rule of "no problem solving." There was not enough time in the group to unpack the weighty challenges that could face a newly ordained person as she came to understand her priestly identity, the *who*, or the programmatic challenges she faced in the workplace, the *how*. In contrast, the mentoring program served to facilitate deeper thought, exploration and learning about the *who* but most importantly the *how* of ordination.

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[128] Escobar, Miguel (on behalf of ECF). "Important announcement about Fresh Start." Email to Rachel Nyback (and all registered Fresh Start trainers). 10 June 2013.

Mentors for this pilot were senior clergy in the diocese chosen by the Bishop and the Transition Officer for the diocese. The pilot program was structured to build on the Transition into Ministry (TiM) learnings about new clergy support and training. The TiM program surveyed priests five years after ordination to investigate what their strengths, challenges, and support systems (among many other topics) were during these first years. This information was used to help structure this support program for the newly ordained, especially training mentors for newly ordained priests. The mentors were trained in reflective practice in an effort to expose and engage them in their role to be question-askers for their mentees, the newly ordained clergy in the diocese. An additional goal for the mentors was to begin to engage in deeper reflective practice in their own ministries.

The mentoring project in the Diocese of Eureka is composed of eleven pairs of mentees and mentors. All of the mentees were required by the Bishop to attend monthly Fresh Start meetings and also to meet once a month with their mentors as the mentoring program was piloted during the 2013-2014 program year.

Setting and Standard Pattern for New Clergy Development in the Diocese of Eureka

The Diocese of Eureka described itself as one of the most diverse and multicultural dioceses in the Episcopal Church. It spanned several contiguous counties in the western United States with significant racial, ethnic, political, and economic diversity. This diocese had a high population percentage of first and second generation Latinos, Africans and Asians, along with an established Black community. It covers approximately 12,600 square miles, spanning urban, suburban, and rural settings with a total population of approximately 16.2 million people. It was a place where distance was

given in the time it took to drive somewhere, not the miles. It was a three-hour drive from the north end to the south end of the diocese and a five-hour drive from east to west.

There were about 140 missions, parishes and preaching stations,[129] 40 schools, and about 15 other institutions and 49 organizations related to the diocese.[130] The population of the diocese was around 65,000 with an average Sunday attendance of 118. There were many ethnic and bilingual congregations in the diocese. Some stood alone, others were embedded in English-speaking parishes, and still others were separate but sharing space with English-speaking congregations. There were 28 Spanish-speaking services, one Japanese-speaking, six traditionally African American parishes, and nine that were under the Asian American ministry umbrella. Languages spoken liturgically and in the community were Spanish, Mandarin, Cantonese, Tagalog, Vietnamese, Korean, and Taiwanese. Additionally, an Urdu-speaking congregation was being planted. Although without a Sunday service, there was an active Native American presence in the diocese. The challenge with diversity in the Diocese of Eureka wasn't language or the color of one's skin, but the diverse cultural backgrounds stemming from the parishioners' numerous countries of origin. Take, for example, the black population in this diocese: some had been here for generations while others were first-generation African immigrants, or from Central America—yet these separate groups often got placed into the same category. The same could be said of the Spanish-speaking population who had abundant diversity based on country of origin.

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[129] Preaching stations are neither mission nor parish, but they meet weekly for worship or service to those in need.

[130] Social justice programs, outreach programs, food banks, etc.

The diocese had 510 ordained priests, of whom 456 were canonically resident, and 39% of both of those categories were retired. The age span of the canonically resident clergy was 29-96 years old, and the age span for clergy licensed to officiate in the diocese was 32-93 years old. The median age of active clergy was 61.9 years old, and for canonically resident clergy, 62.5.[131] In the past ten years, the Diocese of Eureka has ordained an average of 9.5 new priests per year with an average age of 54.6 years.[132]

Program Basics and Tracking Change and Growth

Focus of Project

Eleven mentors were given mentor training and then matched with the eleven newly ordained clergy in the Diocese of Eureka. They were trained and matched in September of 2013. The pilot program ran from September 2013 to June 2014. The newly ordained clergy and their mentors were required to meet monthly at a place of their choosing. Newly ordained clergy also were required to attend the monthly meeting of Fresh Start. This pilot mentor program was a supplement to the existing Fresh Start program in the diocese for newly ordained clergy. A supplemental "check-in" training for mentors occurred in January 2014.

Mentor Selection and Recruitment

The Bishop and the Transition Officer chose potential mentors in consultation with me. Among active priests, they looked for priests who they believed had the qualities to be strong mentors based on a track record of successfully leading a parish,

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[131] The millennial and Gen X clergy met together for the first time to begin to form bonds of relationship with one another as they realized that most priests would retire in the next ten years. They met because they knew that they needed to know each other well to navigate such changes within the diocese.

[132] Active ordained priests for the Diocese of Eureka from 1953 to 2015 is 3.6 ordained each year with an average age for all clergy of 61.5 years.

navigating conflict, public visibility, maintaining camaraderie with other clergy (including a no "lone-wolf" mentality), and generally many years of experience.[133] Another way to phrase this was that the mentors expressed a sense of "flow" in their work, where constraints were turned into opportunities. One priest had been ordained for only four years. Prior to her ordination, however, she worked most of her life in the church and religious high schools, first in holy orders in the Roman Catholic tradition and later in the Episcopal Church.

I was given a list of 22 names. I called 13 of the clergy on that list, going in order down the list of names I was given.[134] Two clergy declined the offer to participate in the mentoring program due to personal circumstances, yet they said they were honored to be chosen, and both asked to be on the list should the program be continued. The eleven who agreed were Margaret, Laura, Matthew, Ian, Paul, Luke, Bart, Cynthia, Anne, Charles, and Jenny. This 85% response rate was extremely high, especially given that the two who said no still wanted to participate in the future. The list given by the Bishop and the Transition Officer was of such a caliber that the priests who were asked very clearly understood the need for such a program. They were willing to participate in the pilot program without additional compensation for this time commitment in their busy and often over-booked work lives. They all said that they were honored to participate and readily joined the program when asked. Several commented that they wished such a program had existed when they were newly ordained.

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[133] Meeting and conversation with Bishop of Diocese of Eureka and Canon for Transitional Ministry, August, 2013.

[134] Phone script can be found in Appendix A.

The Mentoring Process

The matching process will be discussed after the description of the individual mentors and mentees. Mentors and mentees were expected to meet monthly between September and May for a one-to-two hour meeting. Topics were selected at the discretion of the mentor and mentee, arising from challenges or experiences that the mentee was having as a newly ordained person.

Mentor Training and Check-in

Mentors received a three-hour training in September before they met with their mentees and an additional three-hour training mid-program in January. The September training was led by me and was based on "reflective practice theory" from Donald Schön's *Reflective Practitioner* and *Educating the Reflective Practitioner.*[135] The second training was due in part to the mentors' requests to gather to hear of each other's progress and to gain support from one another in this new endeavor. While I led the training in January, it was structured to be mentor directed. Rather than teaching through a PowerPoint, I asked the mentors to reflect with one another through a series of questions in an effort to identify the challenges and opportunities provided by the mentoring process and to provide an outlet for the mentors to reflect on their own growth as well as that of their mentees.

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[135] Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action*, New York: Basic, 1983 and *Educating the Reflective Practitioner: Toward a New Design for Teaching and Learning in the Professions*, San Francisco, California: Jossey-Bass, 1987.

Outcome Assessment of Mentors and Mentees

Mentors and mentees both took three online surveys: at the beginning, middle, and end of the program.[136] After the program was completed, five pairs of mentors and mentees were interviewed. These interviews were structured to be more in-depth than the surveys, looking for the stories to supplement and enrich the basic survey information. In the end, the interviews provided the most information about the potential of the program and the growth experienced by both mentor and mentee. An additional survey was given to all priests in the Diocese of Eureka who were two to five years post-ordination. Of the 24 priests who were sent surveys, 15 responded.

Mentors

The following paragraphs introduce the mentors in this project. Included are brief descriptions of them, their backgrounds, and their ministry settings. Additionally, some of their responses from the survey they completed in August 2013 prior to the first mentor training and the subsequent mentoring period are included. These responses indicate their perceptions of their own strengths and weaknesses in ministry.

The mentor group comprised five women and six men, all white European-Americans. Nine were native to the diocese in ordination. Three mentors worked with another clergy on staff, and eight were solo practitioners. Their ages ranged from 40 to 68, with a median age of 55. They had been ordained between 4 and 42 years, with a median time of 19 years. Four had mentors when they were newly ordained; seven had no mentor. Only one was fully fluent in Spanish, and he had retired from a bilingual parish. All of the mentors were active in diocesan ministries. Eight mentors were either in

[136] See Appendix E.

elected positions in the diocese or had been in elected positions throughout their ministry. The following table and subsequent paragraphs introduce each mentor more thoroughly.

Name	Approximate Age	Years Ordained	Had a mentor	Has a Clergy group	Current Parish setting	Parish Size
Margaret	50s	9	No	Yes	Suburban/ Mission	Pastoral
Laura	30s	8	Yes	Yes	Suburban/ mission	Transitional
Matthew	50s	24	Yes	Yes	Urban/ suburban parish	Transitional
Ian	60s	31	Yes	No	Suburban/ parish	Pastoral
Paul	50s	22	No	Yes	Suburban with school	Pastoral
Luke	60s	31	No	Yes	Suburban/ parish	Family
Bart	40s	7	Yes	Yes	Urban/ parish	Transitional
Cynthia	60s	23	No	Yes	Suburban/ parish	Pastoral? Transitional?
Anne	60s	4	No	No	Suburban/ parish	Transitional
Charles	70s	43	No	No	Retired	(when working) Transitional
Jenny	50s	18	No	No	Suburban/ Parish&school	Transitional

Margaret worked in a pastoral parish in a middle class suburb. Her parish was active as a resource for local food banks and shelters. They had recently started Laundry Love[137] with neighboring Episcopal parishes. She was a solo practitioner but had retired clergy in her parish who assisted on occasion. In her mid-50s, she had been ordained for nine years, though she had an active life in parish ministry before ordination. She did not have a mentor when newly ordained but did think that one would have been helpful. Margaret spoke of the challenges of not wanting to be a "lone wolf" and trying to make community where it was not easily forged with other clergy in her area.[138] However, she was already part of an active clergy group. Areas of ministry that she found draining were conflict resolution and the "treadmill reality of ordained life."[139] Areas that energized her in her vocation included congregational development, networking both in the congregation and on the internet, and developing lay ministry and lay leadership. She currently has several leadership roles in the diocese.

Laura, in her early 40s, had been ordained for eight years. She was raised out of a family size parish and led a transitional-sized mission in a growing middle- and upper-income area. It was not a racially diverse congregation. Her parish was in the midst of planning and planting an orchard project on their land, and the parish also supported their well-known music ministry for the church and the wider community. When she was newly ordained, she had a mentor who was not her supervisor: "We met five to ten hours per month, focusing on practical as well as theoretical."[140] Frequent topics discussed with

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[137] Washing clothes once a month for the homeless.

[138] Mentor training at diocese in September 2013 and repeated again at mentor support training in January 2014.

[139] Margaret Initial Mentor Survey, September 2, 2013.

[140] Laura Initial Mentor Survey, September 5, 2013.

her mentor included congregational networks, spiritual guidance, sacramental ministries, preaching and proclamation, congregational development, developing lay ministries, pastoral care, and Christian education. Laura's challenges came mostly from programs that she was running in her parish. She continued to follow her mentor's teachings of "attentiveness and generosity as key to spiritual growth."[141] She found social networking, finance, community outreach, and setting objectives to be the most draining aspects in her ministry. Congregational development and the administrative side of running a parish energized her, as well as preaching. She was part of an active clergy group and held several leadership roles in the diocese.

Matthew was in his early 50s and had been ordained for 26 years. He was raised and first worked in a parish very similar to the one where he became the rector: a transitional parish in an urban setting. His community encompassed the upper class, homeless, middle class, and gang territory. There were Asian, Latino, and Armenian members of his congregation. The parish was known for its arts programs, excellent worship, and a pre-school that was investigating possible expansion. Matthew had a mentor when he was newly ordained, whom he chose for himself, and they met 3 to 5 hours per month. Discussion centered on parochial ministry and being a sacramentalist, rather than the details of supervision of others, family systems, or conflict mediation.[142] Matthew continued to have a high regard for the sacraments, and "believes that worship, not adult education, is what forms our life in Christ."[143] Matthew did note, however, his mentor's ability to navigate conflict, and how he used that as a model in his own

[141] Laura Initial Mentor Survey, September 5, 2013.

[142] Matthew Initial Mentor Survey, August 23, 2013.

[143] Phone conversation, November 18, 2014. 10:15 am.

ministry. His mentor challenged him by holding up a mirror to parts of his ministry and engaging in honest conversation. He found communication, web-based social networking, finance, and administration to be the most draining elements of ministry. Forming and shaping liturgy, reaching out to the local community, and self-development and self-management energized him.

Ian was in his 60s and was talking about retirement thirty years after ordination, twelve of those years as full-time paid clergy in the church system. He was an extrovert who worked first as a bi-vocational priest at a program size parish. For the past fifteen years, he worked as the rector at a pastoral size parish in a middle- and upper-class suburban neighborhood. He often served at parishes in his community, sometimes with a small stipend but often without. Ian believed that when he came to the parish he was currently serving, it was an underdog: "buildings run down, people lethargic in giving time, talent and treasure."[144] Now, as he nears retirement, the buildings are sound and look good, and technology has been upgraded.[145] He had a mentor when he was first ordained and they met 3 to 5 hours per month to discuss a wide range of topics. He noted that there were some matters he didn't discuss with his mentor that he did discuss with his therapist.[146] He learned and still invokes the deep importance of offering a welcome to any and everyone who comes by the parish, whether on a week day or on a Sunday after a long absence. He remembered his mentor saying, "If you are going to get crucified, pick a high hill;"[147] he found this advice useful in navigating church conflict

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[144] Ian and I are neighbors and had this conversation multiple times in 2013.

[145] Ian has a small church nave, so the parish hall can now function as a remote location with both visuals on the big screen and full sound.

[146] Ian Initial Mentor Survey, August 22, 2013.

[147] Ian Initial Mentor Survey, August 22, 2013.

and anxiety. He loves reading the latest books on church development, thought, and theory. Education for any and all ages, congregational development, and developing lay ministry and leaders energized him. Finances and administration, organizational management, and setting objectives and plans drained him. He was not part of a clergy group but had friends and support among many of his clergy peers; he in turn supported them.

Paul was in his late 50s and had been ordained for 21 years. He was clear that he was not a scholar and just wanted to be a good parish priest working with people, supporting them, and helping them to grow in their spiritual lives. He was the rector of a pastoral size parish in a suburban setting with a local pre-school attached to the parish. While Paul did not have a formally assigned mentor when he was ordained, he sought out priests who could be of support to him and formed mentoring relationships with them. They discussed a wide variety of topics including role modeling, pastoral ministries, youth work, Christian education, and conflict mediation. His rector, not his mentor, was the one to raise challenges with him and taught him the importance of keeping the liturgy "tight."[148] Web-based social networking, Christian formation programming, and supervision of others drained him. Engaging in pastoral care, as well as organizational ministries and sacramental ministries, energized him. He was part of a clergy group who reminded him that he was not alone.[149]

Luke was in his late 60s and has been ordained for more than thirty years. For the past fifteen years he had served a family sized suburban bordering on rural parish. He did not have a mentor when he was ordained and wasn't sure that one would have been

[148] Paul Initial Mentor Survey, September 9, 2013.

[149] Paul Initial Mentor Survey, September 9, 2013.

helpful. While he held a curacy upon graduation from seminary and had several priests in his family to whom he looked as role models, his understanding of ministry and priestly identity came mostly through self-reflection: "(I) pretty much learned by doing, with a pretty good self-awareness of knowing my strengths and limitations." Luke was rather introverted and preferred to engage with others in small groups and one-on-one. He found conflict mediation, congregational development, and Christian education to be draining, but he also noted that, "nearing retirement, I feel a freedom and tend to avoid areas that are most draining while doing anything that needs to be done or comes up."[150] He was part of two of the longer standing clergy groups in the diocese, one pastoral and the other focusing on theological reflection. He appreciated these groups because, "while we may have different gifts, personalities and leadership styles, we have similar stories and challenges and there is no one or right skill set to meet them."[151] He found himself energized by pastoral care, by arranging liturgy and sermons that go together for each Sunday, and by being a role model in his community.

Bart was in his 40s and had been ordained for just over ten years. His first job was in a corporate sized parish in a different diocese. Later he became the rector of a transitional size urban parish. There was a wide variety of gender, sexuality, and racial diversity at this parish. While his parish didn't run its own day school, it rented the space to another school organization in the area. The parish was in a city that was known for helping the homeless and addressing social justice issues through city laws. The supervising rector of his curacy also was his mentor. This rector took a "Father knows best" approach to train Bart on the "right way" of doing things, without much room for

[150] Luke Initial Mentor Survey, August 29, 2013.

[151] Luke Initial Mentor Survey, August 29, 2013.

open exploration.[152] They focused on liturgy and preaching, with little focus on congregational development, Christian formation, or spiritual formation. Bart could still recall certain thoughts, comments, and teachings from his mentor, who was prone to clichés and metaphors that have stuck with Bart throughout his ministry. Bart found conflict resolution, finance and administration, and web-based social networking the most draining aspects of his ministry. Sacramental ministry, building up lay ministry and leaders, and congregational development energized him. He was part of a colleague group that met on a regular basis and reminded him of the importance of patience and humor.[153]

Cynthia was in her early 60s. While priesthood was a second career for her, she had been ordained for 26 years. She had worked in a variety of settings and at the time of this project was serving a middle-class suburban parish, pastoral to transitional size, in a city that was accessible via several different freeways. The city itself had a lot of economic and racial diversity. While Cynthia didn't consider her first supervising rector a *mentor*, she did admit that she learned from him. Challenges that caused reflection about her priesthood came from both the rector and the parish, and she noted that one personal challenge was "being a beginner all over again."[154] She was part of a clergy group that reminded her "to be gentle with herself."[155] Finance and administration, youth work, and web-based social networking drained her. She was energized when she was working on understanding congregational networks, spiritual guidance, and sacramental ministries.

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[152] Bart Initial Mentor Survey, August 29, 2013.

[153] Bart Initial Mentor Survey, August 29, 2013.

[154] Cynthia Initial Mentor Survey, August 27, 2013.

[155] Cynthia Initial Mentor Survey, August 27, 2013.

Anne was in her late 50s and had been ordained for 4 years, the shortest tenure of all the mentors. She had been employed by the church as a layperson in religious school settings for the majority of her career, prior to ordination. She had worked in both institutional, school, and parish settings. At the time of this project she was the head of a pastoral-to-transitional size parish in an upper-class suburban neighborhood that is primarily white, except for a large upper-class Asian population. Her parish was the most liturgically formal parish in the area. Anne did not have a mentor in her first years of ordination and was essentially a solo practitioner in her first priestly vocational call, working at a parish institution. She sought out the wisdom of her spiritual director and her "new to ordination" Fresh Start group as a place to ask questions and seek perspective. In the first years she primarily sought guidance about pastoral care and spirituality but focused very little on other aspects, including parish life or administrative and financial skills. While she got energy from her work in many areas of parish management, including congregational and spiritual development, she continued to be drained by finances and administration, youth work, networking both on the web and in person, and community outreach. She was not part of a clergy group.

Charles was the only retired priest in the mentoring group. He was native to the Diocese of Eureka and had worked his entire priestly vocational life in this diocese. He worked in a variety of church sizes throughout his ministry but retired from a transitional sized Spanish bilingual parish in an urban setting with extensive connections to community projects for the underserved, especially programs that benefit children. Charles did not have a mentor when he was newly ordained. His supervisor, however, was one of the legendary priests of the diocese, known for a thriving parish and a heart

for social justice ministry. They discussed almost every aspect of ministry during his first years of ordination. Charles said that he was informally mentored by many seasoned priests in the diocese and considered it an honor to be asked to participate in this program.[156] At the time of his retirement, almost all areas of ministry still energized Charles. When he worked full time, he found youth work, supervising others, and conflict mediation to be draining. He was not part of a clergy group at the time of this project.

Jenny was a rector at an active middle- and upper-class suburban parish that was transitional in size. She had an associate. She was in her mid-50s and had been ordained for twenty years. Her first vocational call was not an easy one, and there was little room for reflection on any area of ministry. She had a long time ordained priest as a friend who was and has remained a mentor for her. One of the most important lessons she learned during her first year of ministry was from her therapist: "in times of conflict, remain curious."[157] Sacramental ministry, preaching, Christian education, pastoral care, and developing lay ministry and leadership energized her. She disliked congregational development and finance administration. She was part of a clergy group.

The mentors as a group were split between being introverts and extroverts. Seven did not have formal mentors. The four who did have formal mentors all continued to invoke lessons they were taught by their mentors. Of the seven who had no formal mentors, six thought that a mentor would have been helpful. The primary trait that the mentors thought would be most useful in a mentor was listening skills, followed by transparency/honesty. Spiritual guidance, sacramental ministries, preaching and proclamation, and pastoral care were the top four categories that the mentors found "most

[156] Notes from mentor training on September 13, 2013.

[157] Jenny Initial Mentor Survey, September 3, 2013.

energizing" in their current ministry settings. Finance and administration was the top category for "most draining," followed by web-based social networking, and conflict mediation and resolution. The mentors' areas of being energized and drained fit the overall pattern for clergy both newly ordained in the TiM program, newly ordained in the Diocese of Eureka, and ordained two to five years in the Diocese of Eureka. Eight of the mentors were in a formal clergy group. The three who were not part of a clergy group had extensive collegial networks that they relied upon in times of need. None of the mentors worked in an isolated location.

Mentees

Just as the mentors were a diverse group that shared some common patterns of strength and weakness, so were the eleven mentees. The following paragraphs introduce the newly ordained priests who were mentored in this project. Included are brief descriptions of them, their backgrounds, their ministry settings, and some of their responses to the survey they completed prior to the mentoring period, which indicate their perceptions of their own strengths and weaknesses in ministry. Of the 11 mentees, one had been ordained for a year, nine were ordained to the deaconate in June 2013, and one was ordained to the deaconate in the fall of 2013.

There were seven female mentees and four male mentees, ranging in age from 29 to 56 years old with the median age being 41. Nine were native to the diocese. Two mentees were Hispanic and bilingual in Spanish. The remaining mentees were all white European-American, with one being bilingual in Spanish. All three of the bilingual clergy were working with bilingual congregations. Eight mentees were in traditional parish settings where there was a weekly Sunday service that used some form of the Book of

Common Prayer services. Of those eight, two were non-stipendiary at the start of this project, as they had not been hired into a congregation. One of those two had been promised that he would eventually be paid. A year later, both had paying positions in the parishes where they were serving as non-stipendiary clergy. Another mentee had employment outside of the parish but worked with a parish on Sundays and a few days during the week as able. Two mentees were working in school settings.

Name	Approximate Age	Years Ordained Deacon/Priest (June)/(Jan)	Work Setting	Parish/Institutional size
Jeff	50s	2013/2014	Suburban/ parish	Pastoral (English) & Family (Spanish)
Lulu	30s	2013/2014	Urban/ mission working class	Family and Pastoral
Ingrid	50s	2013/2014	Not hired Urban/parish Mixed	Transitional
Sally	50s	2013/2014	Non-stipe in urban/parish Middle and upper class	Corporate
Timothy	30s	Oct 2013/ April 2014	Institutional campus and emergent	University/emergent
Phoebe	40s	2013/2014	Suburban/ parish	Transitional
Jose	30s	2013/2014	Urban/parish Middle and upper class	Corporate
Shelia	50s	2012/2013	Urban/parish Middle and upper class	Corporate
Michelle	20s	2013/2014	School and suburban/ parish upper class	Large School
Phil	40s	2013/2014	Suburban upper class Parish/ School	Transitional
Greta	30s	2013/2014	Suburban/ parish upper class	Transitional

Jeff was in his 50s and worked in the business world before his call to ordination. He worked under a vicar in a suburban family/pastoral sized parish. He was bilingual and was trying to provide for a Spanish-speaking service at his parish. He felt fairly competent in most areas of ministry but needed additional direction in the areas of congregational networks, developing lay ministries, and finance and administration.[158] He thought that finance and administration and conflict mediation would challenge him in his first year of ordination. He had worked with a mentor before and was looking forward to doing so in this program.[159] His supervisor was a senior priest in the diocese who has a distinctive way of leading liturgy, and Jeff was expected to follow her direction, even if it was not how Jeff felt he was called to lead liturgy.

Lulu was in her mid-20s. She was bilingual and was working at a "small scrappy parish" with another priest.[160] She said that having a mentor would be helpful, in particular one who "would be interested to discuss obstacles and rough patches in ministry but also...able to celebrate all the good things that are happening in my ministry."[161] She felt competent in most areas of ministry but acknowledged that she had little experience in the area of social networks and how they function within a parish. Also, given her parish, she was looking for resources for dealing with conflict management.

Ingrid was in her 50s, and priesthood was a mid-life vocational shift for her. Though competent and accomplished on her resume, with a prior career in the

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[158] Jeff Initial Mentee Survey, September 12, 2013.

[159] Jeff Initial Mentee Survey, September 12, 2013.

[160] Lulu Initial Mentee Survey, September 19, 2013.

[161] Lulu Initial Mentee Survey, September 19, 2013.

entertainment industry, she had yet to be hired for a full-time job in the parish. She had a non-stipendiary position with a parish to learn how to be a priest while she continued to look for a permanent parish position. In her first year of ordination, she wanted to begin to understand how to run a healthy parish. She reported moderately-high to high confidence in most areas of ministry, with some support needed in community outreach, youth work, and congregational development.[162] She had not worked with a mentor previously in her life. She noted in September 2013 that finding work was a ministry in and of itself.[163]

Sarah was in her late 40s and was a bi-vocational priest assigned to a corporate sized parish in the diocese with several other priests on staff. She had a full-time health practice as well as part-time work in the parish. She had had many mentors in her lifetime and thought that a mentor could be helpful in her first year of ordination.[164] She viewed herself as someone who was competent in the organizational and administrative areas of ministry but less so in the areas of preaching, sacramental ministries, and developing lay leadership. She specifically hoped to work on her preaching and priestly identity during her first year, especially as she was continuing in a secular job.[165]

Timothy was from a diocese in the Midwest and was hired to work with campus ministry at a university and its joint emergent congregation. He was in his mid-30s and was working in a far less structured environment than a traditional parish would provide. He believed he was competent in many ministry areas such as pastoral care,

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[162] Ingrid Initial Mentee Survey, September 11, 2013.

[163] Ingrid Initial Mentee Survey, September 11, 2013.

[164] Sarah Initial Mentee Survey, September 11, 2013.

[165] Sarah Initial Mentee Survey, September 11, 2013.

communication, spiritual guidance, and Christian education. He was less confident in the areas of sacramental ministries and some administrative areas such as organizational leadership, supervising others, and finance and administration. He hoped to work with a mentor who could help with "strategies for building a new community and managing the stress of repeat experiences of failure along the way."[166]

Phoebe was in her mid-50s and was the only associate working at a suburban transitional sized parish under the supervision of the rector. Before being ordained, she volunteered at her church many hours a week in several different capacities, including in youth ministry programs. Also, she worked in the entertainment industry before going to seminary, with jobs in both script writing and theater. She felt confident in the areas of preaching, spiritual guidance, pastoral care, and some organizational management areas. She was less confident in the areas of finance and administration, congregational development, sacramental ministries, and community outreach.[167]

Jose was in his early 30s, worked at a larger corporate sized urban church with many lay and ordained staff. He was in charge of the Spanish-speaking congregation in this parish but also worked with the English-speaking congregation. His survey said that he was highly confident with his competence in almost all areas of ministry but with much less competence in the area of finance and administration. He wanted to focus on his priestly identity during his first year of ordination.[168] He understood his largest

[166] Timothy Initial Mentee Survey, September 13, 2013.

[167] Phoebe Initial Mentee Survey, September 11, 2103.

[168] Jose Initial Mentee Survey, September 25, 2013.

challenge to be "balancing work/church and home/family life, as a spouse and father of three small children."[169]

Shelia was in her late 40s and worked at a corporate sized urban parish with a multi-clergy staff. She had been ordained for one year more than the rest of the mentees and spent that first year working in another diocese. She was new to the Diocese of Eureka, so she was navigating a new parish setting and also a new city and state. Having had two previous vocations as a teacher and in management, she felt fairly competent in most areas of ministry, but needed additional support in the areas of sacramental ministry, congregational networks, conflict resolution, and spiritual guidance. She was aware of the challenges facing her on a multiple-clergy staff. She also was challenged by the higher socio-economic status lives her parishioners led, while she was having to pay off seminary debt: "There's a major disconnect between how my parishioners live and how I live, and it is a strain that I cannot share with them."[170]

Michelle was in her early 30s, was working in a school setting, and was affiliated with a parish on Sundays. She was paid full-time as a school chaplain and received some additional compensation for her hours at the parish. Her school job had the specific challenge that the school had not had a full-time chaplain in the past. She tried to understand her priestly identity in both settings, laying groundwork for her school position and working with a parish on the weekends. She had worked with mentors in the past and was looking forward to working with one again as she navigated her first year. On competencies in ministry areas she marked "somewhat confident" in most areas. She wanted to focus on improving her preaching skills, especially as would be needed in a

[169] Jose Initial Mentee Survey, September 25, 2013.

[170] Shelia Initial Mentee Survey, September 11, 2013.

school chapel setting. She hoped to learn in the area of conflict mediation, as she knew this would be a frequent experience in both the administration world and within the classroom.[171]

Phil was in his late 40s, working in a corporate size parish on a multi-clergy staff. He viewed himself as being fairly competent in some areas of ministry, including preaching, spiritual guidance, and pastoral care, but also acknowledged that he had areas with "growing edges" including communication, parish networks, congregational development, and finance and administration. While in his early days of ordination he had become aware of the change that happens in a parish once one is ordained, he knew that the largest challenges in his first year of ordination would be supervising others and practicing self care.[172]

Greta worked in a pastoral sized parish in an affluent suburb with a rector as her supervisor. She was in her early 30s. In examining her competence for ministry in different skill sets, she saw strength in some areas such as preaching and sacramental ministries and needed growth in other areas including finance and administration, developing lay leadership, and congregational networks. While she never had worked with a mentor before, she said that she believed a mentor would be helpful during her first year of ordination. She was hoping for "someone I can speak freely to about difficulties of the job and who does not pelt me with schmaltzy aphorisms; someone who is more straightforward and someone I can trust."[173]

The newly ordained clergy were split between being introverted and extroverted.

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[171] Michelle Initial Mentee Survey, September 11, 2013.

[172] Phil Initial Mentee Survey, September 13, 2013.

[173] Greta Initial Mentee Survey, September 23, 2013.

Speaking broadly, I found that the men generally stated they were more competent in more areas of ministry, and as national statistics show, they ask for and make more money. The women were more likely to say that they had more to learn. Finance and administration, followed by understanding and using congregational networks, were named as the areas of least competence. Pastoral care and preaching and proclamation were most often named areas of competence.

Mentor/Mentee Matches

The mentor/mentee partnerships were arranged using several different criteria, including similar experiences of being a non-stipendiary priest, experience on a multi-parish staff, gender, socio-economic challenges in a parish, pre-established relationships, non-stipendiary assignment, potentially challenging supervisors, and location. Both the mentors and the mentees had the opportunity to request a partner who they believed would be a good fit. A few mentors and mentees had prior or current conflicts of interest; none of these mentors and mentees were paired together.

Gender was noted but was not a major factor when pairing the mentors and the mentees. Seven pairs were the same gender. Factors that played a larger role were parish settings, age, and family systems, including being married with children, a vocational priest, an empty nester in a large parish, and entering a challenging parish.

Given the diocese's size, physical distance between mentors and mentee presented a substantial problem. In a few cases, there was a mentor near a mentee, but the pair did not fit well in other ways. Vocational characteristics took precedence over

geographical location in the mentor matching process, sometimes to the detriment of the program[174] as distance between partners surfaced as an ongoing challenge.

Mentor	Mentee
Margaret—50's, pastoral size parish, suburban	Jeff—50's, family/bilingual, suburban
Laura—30's, transitional, suburban	Lulu—30's, family/pastoral, bilingual, urban
Matthew—50's, transitional with pre-school, urban	Ingrid—50's, transitional, urban
Ian—60's, pastoral, suburban	Sarah—50's, corporate, suburban
Paul—50's, pastoral, suburban	Timothy—30's, university/emergent, suburban
Luke—60's, pastoral, suburban/rural	Phoebe—40's, transitional, suburban
Bart—40's, transitional, urban	Jose—30's, corporate, urban/suburban,
Cynthia—60's, transitional, suburban	Shelia—50's, corporate, suburban
Anne—60's, transitional, suburban	Michelle—20's, school/parish, suburban
Charles—70's, retired from transitional, suburban	Phil—40's, corporate, suburban
Jenny—50's, transitional with school, suburban	Greta—30's, transitional, suburban

Training of Mentors

My initial plan was to train all of the mentors together in one or two three-hour trainings so that the mentors would receive the same formation at the same time and to encourage them to form a support and resource group with one another. Because of the mentors' availability, driving times, and life circumstances, a total of four separate trainings were needed to ensure that all mentors were trained. Four mentors attended their first training at the diocese, on a date that coincided with meeting their mentees in the

[174] As the program entered its second year, greater emphasis was given to geographic location more than many other criteria such as gender or parochial setting.

afternoon. One mentor was trained one-on-one, two trained together, and four others attended a fourth training. Essentially, all four of the trainings used the same PowerPoint presentation to guide the training. In training the individual mentor and the pair of mentors, instead of doing role-plays, we brainstormed different ways a priest might respond to the role-play scenarios.

The four initial mentor trainings in September 2013 had identical content and almost identical formats guided by a PowerPoint presentation. First, the training set the expectations for mentoring in the Diocese of Eureka. Second, the training differentiated between "mentoring" and "coaching" to focus the mentors on a certain standard of mentoring.[175] Third, the mentors were introduced to reflective practice, asking questions rather than giving answers. Finally, the mentors formed a support group with one another and began to build new relationships with their colleagues.

Trainings opened with prayer and introductions as necessary. A brainstorming session around what makes a good mentor followed. I introduced the best mentor skills, followed by the specific skills that made a mentor an effective reflective practitioner. Mentors were asked what other skill sets they would bring to the mentoring relationship, such as past trainings or use of organizational theory and management.[176] Next, mentors role-played a variety of difficult scenarios that a mentee might bring to a mentoring session. As a group we looked for specific times when we could engage questions, keep boundaries, and not problem solve. We reviewed material from the mentors' initial survey about who they were as a group. We reviewed logistics, goal setting, and confidentiality

[175] These standards will be discussed in the Outcomes Chapter.

[176] Such as work with enneagram, Myers-Briggs, systems theory, etc.

when working with a mentee, and listed resources we might need during the year. We finished with answering questions and prayer.

The first training coincided with the diocesan meeting to introduce Fresh Start to all priests and deacons who were required to attend Fresh Start for the program year, including the eleven mentees. This schedule allowed the four mentors present to be trained in the morning. Then the mentees and mentors had a meet-and-greet, a short presentation on mentoring, and a question-and-answer session in the afternoon. After introductions, there was another overview of the program so that the mentors and mentees would have a common understanding of the goals and parameters of the mentoring program in the Diocese of Eureka.

In the mentor training, I used material from the mentor survey and a little from the mentee survey, to facilitate a discussion about what a mentor is and is not, best practices for mentoring, and role-playing to address the pastoral challenges that might arise in the mentoring relationship. The PowerPoint used for the training of the mentors and the afternoon time with the mentors and mentees can be found in Appendix C.

Mentor Training Follow-Up

At the end of the initial training sessions, the mentors unanimously agreed that they would like a follow-up session in January.[177] In January, half of the mentors were able to gather. The goals for the follow-up training included discussing how to keep the mentors (and mentees) motivated, engaging a refresher course/review of reflective

[177] In my nine years of being a priest, I never have heard priests ask for more training, actually wanting to take time out of their day to discuss issues of being a priest—and yet unanimously the mentors all wanted more.

practice, and conducting a preliminary assessment of the strengths and challenges of a diocesan mentor/mentee program.

The day began with a check-in on the fundamentals, including how often the mentors had met with their mentees, what was or was not working, development of trust relationships, and addressing any questions that had arisen since September. This was followed by a more focused discussion of the mentors' challenges in trying to meet up with their mentees and the challenges presented when they met. They also discussed what information or knowledge they each wished they could impart to their mentees.

Next, they broke into groups and discussed the following questions:

1) How do you think you have developed or grown as a mentor? Can you give specifics? The list of mentor qualities is here for you to remember what you said made a good mentor.
2) Have you ever thought about what questions you are not asking your mentee (or yourself as you mentor), and can you say what holds you back?
3) Can you identify if/or in what ways a mentee has grown in clarity or strength causes you to re-examine your own vocation? In other words, would you say that you are mentoring as a reflective practitioner?

One of the groups was very focused on the given questions, while the other group tended to veer off into discussing their general experiences. For example, a mentor in the group that was focused said, "I grew in the context of our lunch meeting, and have moved from building the rapport (with my mentee) to looking at myself."[178] Meanwhile, a mentor in the group that wanted to talk generalities noted, "The challenge of mentoring people is going to be mentoring people who don't have a place to go, don't have a place to hang their stole, and don't know how to act in the church."[179] After the group discussions,

[178] Bart, transcript from January Mentor Training.

[179] Ian, transcript from January Mentor Training.

the mentors came back to the large group and shared their comments and insights with the whole group. So that the mentors could support one another by sharing stories through casual conversation, the morning concluded with a lunch where conversations were continued, best practices were shared, and people who had never interacted with one another initiated and strengthened their relationships.

Measures

Training Evaluation

The trainings were evaluated in two distinct ways. At the first training there was an evaluation form with seven questions that ranged from assessing from what the mentors learned to asking if they wanted a follow up training. The second training was measured by the conversations that were recorded and transcribed. I looked for points of reflective practice and lessons learned. Using Kirkpatrick's taxonomy of learning,[180] I noted where the mentors responded, learned, changed their behavior, and demonstrated where they had possibly changed the system in which they work.

Surveys for Mentors and Mentees

The three surveys sent separately to mentors and mentees were based on the national TiM survey to newly ordained clergy, so that the data gathered in this study could be compared to other current studies. The surveys for mentors and mentees collected basic information and asked targeted questions about each participants' vocation and workplace.[181] Examples of the basic information include age, gender, Myers-Briggs type, and ordination dates.

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[180] Donald Kirkpatrick, *Donald Kirkpatrick's Learning Evaluation Theory*, Web. 3 Sept. 2014. <http://www.businessballs.com/kirkpatricklearningevaluationmodel.htm>.

[181] All surveys are listed in Appendix E.

After several general questions, the initial mentor survey was split with different questions for those who did and did not have mentors during their first years of ordination. Those who did have mentors were asked about what they remembered, what worked, and what they have tried to emulate throughout their own ministry. Those who did not have mentors were asked from whom they learned during their first years of ordination, whether a mentor would have been helpful, and what areas of ministry they reflected upon when they were first ordained. Targeted questions about vocation included which areas the mentor/mentee found energizing or draining in his or her ministry, their support systems, and challenges.

After the general questions, the initial mentee survey asked targeted questions such as if the respondent ever had worked with a mentor before, what was good about that relationship, and what qualities make a good mentor. Also, mentees were asked about how competent they felt in different areas of ministry. This data would be compared to answers at the end of the project. Additionally, they were asked about what they expected their challenges to be during their first year of ordination.

The mid-point surveys for mentors and mentees were very similar. These surveys asked how many times the mentor/mentee pairs met, what topics were discussed, and what was/not working in the mentoring relationship. Because of feedback about the challenge to meet, they also were asked, "What have been the major challenges in trying to arrange a time to meet?" in an effort to look for solutions to share with other pairs faced with the same challenge for the second half of the program. Mentors were specifically asked what questions they were not asking their mentees and what was

holding them back from asking these questions. Mentees were asked if there were any questions or issues they wished they had explored with their mentors but had not.

The final surveys again asked basic logistical questions, such as how many times the mentor/mentee pairs met, but also asked about the level of trust in the relationship. The mentor surveys asked the mentors what they saw as strengths and challenges for their mentees. The mentees had a similar question about what they saw as their own strengths and challenges. Both mentors and mentees had questions repeated from the initial survey to track a shift in self-awareness or capacity for reflection. Specific mentor questions explored the mentoring relationship, asking for examples of questions, topics, and support. The mentors also were asked about areas in which they had grown as a mentor, using the five touch points of reflective practice.[182] The mentees were specifically asked about where they faced challenges in their first year and what resources helped them to overcome their challenges.

These three surveys were spaced to track change, development, support, and reflection in action by both the mentors and mentees. They were emailed in the summer of 2013, March 2014 and May 2014. While some surveys were finished after the due dates, all surveys were completed; one mentee completed only the initial survey. Additionally, there was a survey sent to clergy in the Diocese of Eureka who had been ordained for two to five years. Just as the TiM serves as a national baseline for newly ordained clergy data, the two to five years group served as a second and local baseline of those who are in ministry and attended the Fresh Start program in the diocese but did not have a formally assigned mentor in the diocese.

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[182] See Appendix G.

Interviews

Five mentor/mentee pairs were interviewed at the end of the project: Margaret and Jeff, Cynthia and Shelia, Anne and Michelle, Laura and Lulu, and Charles and Phil. I interviewed the five mentees first. After asking about their ministry context, I asked mentees about their mentoring relationship, including how many times they had met, the level of trust in the relationship, and if they thought the mentoring relationship was working or not. I asked them about a specific challenging event that they brought to their mentor to discuss. I asked mentees what questions or comments their mentor gave them that helped them look at their challenging event differently or gave them perspectives that they had not explored.

Mentors, in turn were asked about the same event and to what extent they saw their mentees explore different possible solutions. I also asked mentors if the mentee demonstrated learning when facing the same situation again or a similar situation in which they had to choose from a variety of possible outcomes. I asked mentors about their own growth from their conversations with mentees, and if they had changed any of their own behavior as they reflected upon their own ministry context.

I reviewed the interviews, looking for places where reflective practice took place. For example, with mentees I looked for where they were able to see their own capacity to look for multiple solutions and choose one. With mentors, I looked for where a mentor was able to reflect not solely on the mentee but also on his or her own ministry in light of the issues discussed with the mentee. With both mentors and mentees, I looked for signs where Kirkpatrick's taxonomy of learning, behavior change, and systemic change were taking place.

Email/Phone Notes/Casual Conversation Notes

Throughout the project, I saw mentors and mentees at various diocesan events. We often had casual conversations about their mentoring relationships and/or the project. For future reference, I made notes on these conversations as soon as possible after the conversation. Additionally, emails throughout the project from both mentors and mentees gave candid feedback about the program. There also were numerous telephone calls throughout the year from me, mentors and mentees. Sometimes these calls were to check in, or to nudge a mentor/mentee pair to meet. I took notes on these phone calls, again to track feedback and data.

Drawing on these sources of response from mentors and mentees, the synthesis of the data from study will be discussed in the next chapters.

Project Outcomes

Chapter 4

If you were to give a title to your first year of ordination what would it be?[183]

Celebration turned to frustration
A year of surprises
Equally exciting and frustrating (second year of ordination)
Growing in humble confidence
The roller coaster
Challenge and reaffirmation
Expect the unexpected and enjoy the ride
Living into the call
Sliding into home
When reality and dreams collide

Introduction

Donald Kirkpatrick, a professor and researcher in training evaluation, outlines four levels of evaluating an experience: reaction, learning, behavior, and results.[184] Each level leads to a deeper understanding of the experience that in turn leads toward systemic change. When applied to the mentoring training, *reaction* means one's basic emotional response about the mentoring. *Learning* demonstrates that the mentor/mentee gained knowledge during the experience. *Behavior changes* demonstrate that the mentor/mentee's reaction led to being able to adjust behavior out of a set response and into a new pattern. *Results* indicate that actual change took place within the system where the mentor/mentee works as a result of the mentoring program. I used these four levels of evaluation to determine if the mentoring program provided training and support to help the mentors and mentees reflect on their ministry settings and move toward consistently addressing challenges. I also applied the theories of Schön, Argyris, and Gardner et al. to examine the capacity of the mentoring process. Additionally, I examined the topics

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[183] Final Mentee Survey, question 2: "If you were to give a title to your first year of ordination what would it be?

[184] *Donald Kirkpatrick's Learning Evaluation Theory.* Web. 3 Sept. 2014. http://www.businessballs.com/kirkpatricklearningevaluationmodel.htm.

discussed by the mentors and mentees to examine of these areas of growth fall into the categories of *who* (role) or *how* (capacity).

The following questions align Kirkpatrick's taxonomy with the mentoring program:

- Did mentors and mentees respond emotionally/motivationally to the project?
- What evidence demonstrates change in thought in how the mentors and mentees engage their vocation?
- What evidence demonstrates change in behavior?
- Were there any ripple effects from the project in other areas such as in mentees' ministry and supervisor-relationships, in mentees participation in Fresh Start, or in diocesan policy?

The data collected before and during the program, along with the one-on-one interviews, can track whether and how mentoring resulted in movement in all four levels of Kirkpatrick's process for learning and change for mentors and mentees alike. The surveys did not drill down to look for changes in a parish or in the diocese per se, yet there was evidence of change, particularly in the one-on-one interviews that took place at the end of the program. The results from the interviews will be discussed in the next chapter. In this chapter I will examine development in the experiences of the mentors and the mentees as described in the data collected from the surveys and the two mentor trainings. I will conclude by bringing the experiences of the mentors and the mentees together and by examining the depth of change achieved using Kirkpatrick's process and other theories as applicable. I will determine if those changes were technical or adaptive, focused on role or capacity, and engaged vulnerable or protective reflection.

The Mentor Experience
Before the Project Began: Survey Data

The Initial Mentor Survey was sent to mentors before the first mentor training. Mentors were asked what challenges they remember facing as newly ordained priests.[185] They named the following challenges; most fit into two categories, but some responses belonged to both categories, as shown in the two lists:

Relationship Challenges

- Being solo and alone in ministry
- Rector was in the midst of a huge conflict in the parish
- Life away from my seminary community
- Navigating the transition from lay to ordained ministry within the same parish
- Being secure in my role as curate, even though there was no commitment or funding for my position and I was working with a rector who didn't want to be a senior clergy with a curate to mentor

Learning Challenges

- Being a beginner all over again, new at everything
- Preaching
- The learning curve and visibility of a very public role as an introvert
- Navigating the transition from lay to ordained ministry within the same parish
- Being secure in my role as curate, even though there was no commitment or funding for my position and I was working with a rector who didn't want to be a senior clergy with a curate to mentor

Only one mentor did not recall any challenges during her first year. Relationship challenges took place both in the workplace with rectors, lay people and in the priests' personal lives.[186] The learning challenges were both specific, such as needing to improve

[185] Initial Mentor Survey question 34: "What was your biggest challenge your first year of ordination?"

[186] These issues centered around having no community, loneliness or work/family balance

preaching, and general, such as learning the job and the identity that goes with the job. Most mentees focused on their role as newly ordained priests.

When newly ordained, four of the mentors had mentors while seven did not. When all of the mentors were asked what they reflected upon in their first year of ministry, they responded that they reflected more in the categories of sacramental ministry and pastoral care, whether they had a mentor or not. They reflected less in the areas of web-based networks, conflict mediation, and finances and administration.[187] This overall pattern of responses mirrors the TiM study where the newly ordained had similar answers.[188] Perhaps the mentors were already beginning to think differently about what is important, especially pertaining to role model vs. conflict.

Mentors were asked how often they currently think about the path, purpose, and best practices of their vocation.[189] This question was intended to gauge their reflective practice before the training and to plant the idea that a priest *should* be reflective. Of the nine who answered, eight said that they reflected weekly and one, monthly; two of the eight noted that it is daily reflection for them.[190] After finishing the initial survey, Anne emailed to say, "It was a great tool, I thought, to think about what has been and what might be and how I might help someone newly ordained."[191] In a follow-up conversation Anne said, "What I liked about the survey is that it made me think about how I think

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[187] Initial Mentor Survey questions 8 and 25: "How much did you and your mentor discuss the following areas of ministry? and "Were you able to work, discuss or reflect on any of the following areas your first year of ordination with anyone?"

[188] David Gortner, Alvin Johnson, and Anne Burruss *Looking Back on What Has Shaped Us* Transition into Ministry Study, (Alexandria, Virginia: Virginia Theological Seminary, June 2011), p 6.

[189] Initial Mentor Survey question 31: "How often do you think about your path, purpose, and best practices of your vocation?"

[190] Unfortunately I did not have this question in the final survey to gauge if reflective practice had changed for the mentors throughout this program.

[191] Email from Anne, August 23, 2013 2:01:32 PM PDT.

about my own vocation."[192] When applying Kirkpatrick's taxonomy to Anne's experience, she responded emotionally to the survey, learned from the survey itself as well as from the training, and was poised to change and/or adjust her own behavior as she interacted with her mentee.

The survey was structured to gather information to use in the training but also to set a foundation of how to think about being a mentor. It gave the mentors time to think about their own ministry, their own beginnings, and what topics they discussed when they were newly ordained. Additionally, the survey gave frames of reference to the mentors on the variety of areas of ministry so that they could reflect on what caused them enjoyment or frustration.

Since the current model for support for newly ordained clergy in the Diocese of Eureka is a group-learning model, I was curious to know if the mentors were engaged in group learning or support as a part of their professional support network.[193] Eight of the mentors participated in a clergy group; three did not. The mentors said that they received enormous support from their clergy group, "I am not alone," "My group routinely saves my life," "receiving patience, humor, understanding."[194] One mentor articulated, "While we may have different gifts, personalities and leadership styles, we have similar stories and challenges and there is no one or right skill set to meet them."[195] Another mentor said that he had been part of a group that had not continued and that he missed being in a clergy group. Clearly, the mentors were familiar with the idea of not being a lone wolf.

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[192] Conversation with Anne at mentor training September 7, 2014.

[193] Initial Mentor Survey question 35: "Are you part of a clergy group?"

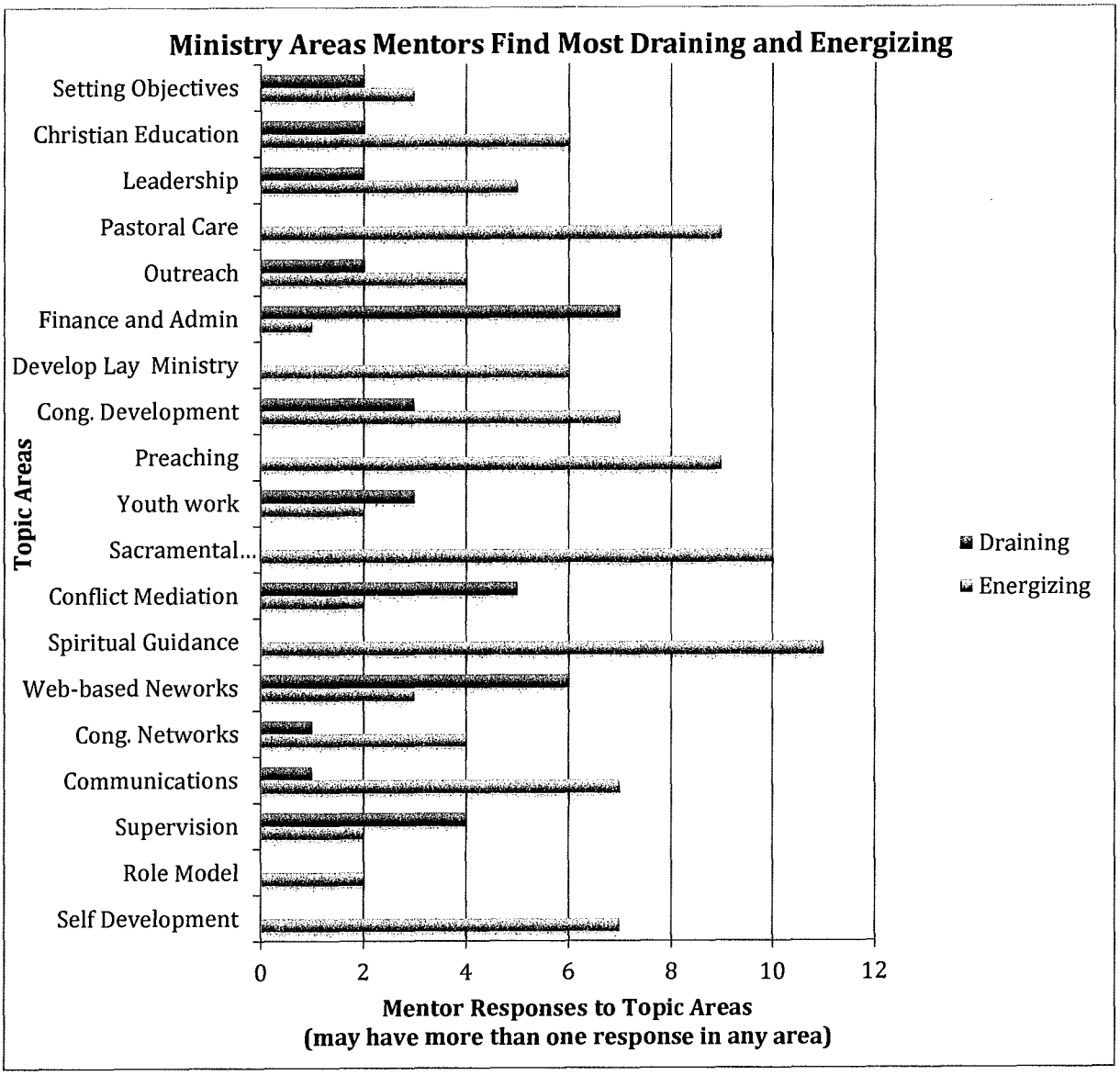
[194] Initial Mentor Survey question 36: "If you are part of a clergy peer group, what have you learned from them?"

[195] Ibid.

They value the idea of working alongside colleagues to reflect upon their ministry. What was not documented, however, was how deeply they reflected or if they changed their behavior or work systems as a result of reflection in their clergy groups.

Mentors were asked about the ministry skill sets that they find most energizing and most draining.[196] They were asked to check as many (or as few) categories as fit their response to the question. These questions were asked to see how the mentor's experience compared to other data that engaged these same questions, as seen in Gortner and Dreibelbis's articles and also in the TiM projects. Responses became a baseline for later evaluation of mentor conversation themes with mentees (as reported by both mentors and mentees): did mentors focus more on topics that they found energizing and avoid the areas that they found draining?

[196] Initial Mentor Survey questions 32 and 33: "What areas of ministry do you find most energizing? Select that all apply." and "What areas of ministry do you find most draining? Select all that apply."



Skill sets that energized most mentors were engaging in spiritual guidance (all 11), sacramental ministries, preaching and proclamation, and pastoral care.[197] Skill sets that drained most mentors were finances and administration, web-based social networks, and conflict mediation and resolution.[198]

[197] Mentors added in the following areas: planning and leading worship, retreat work, workshops.

[198] Mentors added in the following areas: treadmill reality of ordained ministry, freedom to avoid draining areas as approaching retirement, and answering emails when they are piled up.

When comparing the mentors' answers after years in ministry to those from the TiM website *Clergy into Action,* where many of the TiM findings are explored, the mentors reflected areas of interest similar to those exiting seminary. Recent seminary graduates felt most prepared in the areas of preaching and proclamation, sacramental ministries, and pastoral care, and less prepared in the areas of finances and administration, supervising others, and youth work.[199]

The mentors devoted energy in areas where they felt most confident and where they had spent time with their own mentors exploring and deepening their understanding and skills (and likely where they were also heavily educated in seminary). But the mentors did little to bolster their confidence the areas that they found draining. If seminary training was geared toward teaching in preaching, sacramental ministry, and pastoral care, how was a priest supposed to gain confidence and experience areas that were not taught as thoroughly, such as finance, administration, and management skills? This frames the problem of seminary preparing priests for success in ministry areas in the "priestly" part of their vocation and leaving them to struggle in the financial and administrative areas. This contrast between what a priest exits seminary feeling prepared to do and what that priest actually does on the job returns to the previously mentioned theory in education that: "students will learn best what the teacher most loves to teach." If new priests feel most prepared from seminary in the fields of preaching and proclamation, sacramental ministry, and pastoral care, where are they to pick up the skills

[199] "Which Pastoral Leadership Skills Are Strengthened by TiM Programs?" *Into Action From Seminary into Ministry*. Web. 2 Sept. 2014. http://into-action.net/research/which-pastoral-leadership-skills-strengthened-by-transition-into-ministry-programs/.

sets for the areas in which they are not so well prepared?[200] If the mentors find these same areas draining, are these areas in which they will engage with their mentees? The *Clergy into Action* declares:

> "There can be a general sense among clergy, like in any field, that the best learning is by 'just getting out there and doing it.' But there is a pitfall with this approach: Sometimes 'just doing it,' without additional training and consultation, contributes to learning bad habits in ministry and leadership."[201]

Mentors enjoyed the areas of ministry that they had discussed frequently during the early stages of in their own ministries, and they were consistently drained by areas that were discussed little or not at all when they were newly ordained. This fact was pointed out to the mentors in the training, but even with this information they didn't necessarily address the areas of challenge with their own mentees.

Mentor Experience
Before the Project Began: Initial Training

Mentors were required to attend an initial training to teach them how to be intentional in their mentoring practice—particularly teaching reflective practice, introducing the concept of personal reflection working with their mentee, and being aware of areas of challenge they might be avoiding with their mentees.

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[200] "Clergy Formation - Preparing for Ministry in Today's World?" *Into Action From Seminary into Ministry*. Web. 2 Sept. 2014. <http://into-action.net/research/clergy-formation-preparing-ministry-todays-world-yesterdays/>. This study documents where recent graduated believe seminary did/not prepare them. Preaching and proclamation, sacramental ministries, and pastoral care were the top three areas where recent graduates thought seminary prepared them most completely.

[201] "Post-Seminary Training Rated Higher for Clergy Formation." *Into Action From Seminary into Ministry*. Web. 2 Sept. 2014. <http://into-action.net/research/post-seminary-training-rated-higher-for-clergy-formation/>.

After opening with prayer and introductions, mentors discussed the different roles that a newly ordained priest might encounter: supervisor, spiritual director, therapist, friend, coach, and mentor.

- Supervisor: may mentor, but has authority over the mentee
- Spiritual Director: helping to find God in the joys and challenges
- Therapist: address the specific emotional fields at play when entering a new system and new identity
- Friend: those people who support you no matter what
- Coach: listener, but more directive than a mentor
- Mentor: listener, question asker, opportunity enlightener, challenger

The discussion of each role allowed the mentors to dig into what skills were most helpful when working with a newly ordained person, including being a good listener, showing willingness to be vulnerable, holding back on judgment, asking open-ended questions, and building trust. We explored as a group what each of these skills would look like in practice.

Mentors also explored the gifts that each mentor might individually bring to the table. Among the mentors were trained spiritual directors, followers of the Meyer-Briggs inventory, family systems theory adherents, enneagram users, and those who study emotional intelligence. As the trainer, I asked if any had heard of the idea of a reflective practitioner. Since none of them had, it was introduced as a main component of this mentoring program.

The concept of a "reflective practitioner"[202] was introduced as a balance between mentor and coach. A reflective practitioner helps the novice by asking leading questions

[202]Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic, 1983).

but allows for personal learning to take place. The mentors were asked how they embodied their priestly identity. In introducing the concept of reflective practitioners, the mentors were encouraged to think about how they could approach the challenges of the newly ordained in an open-ended fashion by suggesting possible outcomes; how they might outline the challenges faced by the newly ordained, and how they could help interpret the events taking place in the parish or life of the newly ordained. I emphasized that while the mentor has experience, her job isn't to instruct the newly ordained as a coach might but rather to act as an interpreter or guide on their journey into priesthood.

At the two trainings with larger groups, the mentors role-played several scenarios a newly ordained priest might face in the first year of ordination: being new to the diocese, having a difficult supervisor, dealing with a Vestry member who wants to be buddies, coping with sexual harassment, taking time off for a friend's wedding on a major feast day, etc. In the two smaller groups, we brainstormed about what questions a mentor might ask in these situations to guide the newly ordained into reflective thinking about the choices before them. The goal was for mentors to realize how easy it is to become emotionally invested in the problems of the newly ordained but how, as reflective practitioner mentors, they should not get caught up in the specific outcomes of any challenge. An understanding of Friedman's triangles in family systems theory would help mentors navigate the triangles they are in with the mentee and the mentee's supervisor. And so we explored how we could maintain a thoughtful integrity of distance between the questions and the outcomes.

After the mentors and mentees completed the first surveys, we examined the results in the initial training. The mentors and I looked at the areas where, as a group,

they felt most competent and where they felt less so. This examination led to a discussion of how it would be easy as the mentor to avoid discussion about the areas in which the mentor feels less competent.[203] It also led to further discussion on challenging ourselves in our areas of weakness so that we can model how to be continuous learners. While it is more comfortable, and less vulnerable, to avoid the areas in which we are less competent, as reflective practitioners we are all called to be lifelong, continuous learners, learning from each other as mentors and from the mentees and their challenges. Reflective practitioners wade into the vulnerable and uncomfortable, not afraid to ask hard questions.

Mentors discussed what the first few meetings with their mentees might look like, including basic getting-to-know-you issues and setting a common understanding of the boundaries of confidentiality. Mentors were encouraged to meet face-to-face for the first meeting, but, Skype and phone calls were encouraged when time and distance made it difficult to meet. However, few mentors used this option. When asked at the end of the project why they did not, they said they forgot or didn't think about it.

Mentors were asked to share the resources that had helped them in their early years of ministry, but many of them were unable to provide concrete answers. Mentors also were asked what they were reading now that was helpful to their ministry, and those resources were compiled and shared with the mentor group via email at a later date.

On the afternoon of the first mentor training, the four mentors present and all eleven mentees met together for a brief overview of the mentor/mentee program, as well

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[203] John Dreibelbis and David Gortner, "Mentoring Clergy for Effective Leadership." *Reflective Practice* 27, 2007, 62-82.

as to get to know one another. Mentees were encouraged to consider being a reflective practitioner with their mentors. They were asked to be honest with their mentors and to expect honesty in return. I emphasized that the mentors do not have all the answers but, rather, provide a safe place to explore the joys and challenges of ordained ministry. To this end, the group was able to differentiate between a mentor, spiritual director, therapist, and coach, so that they are entered into the mutual relationship with the same expectations.

Applying Kirkpatrick's process, the mentors were definitely engaged in the mentoring and reflective process at the end of the initial training. Of the nine mentors who turned in evaluations of the training on a scale of 1-10,[204] seven mentors ranked it a full 10, one a 9-10, and one a 8-9. These results provided evidence of emotional engagement. Mentors also were able to articulate what they learned about themselves and about mentoring: "I really like vocational development;" "(mentoring) is a distinct role, intentional but room for the Spirit;" and "I'm both more and less experienced than I realized...I felt more and less comfortable and competent in the role play discussions."[205] The second level of Kirkpatrick's taxonomy, learning, was reached. While the evaluations illustrated some evidence of new thinking and change of mental habits, the extent of that learning (the third and fourth levels) could not be gauged until the mentors met with their mentees.

[204] 1 being low and 10 being high

[205] Evaluations from mentor trainings September and October 2013.

Mentor Experience
Mid-point in the Project: January Training

At the mid-point training in January, the five mentors who were able to attend articulated self-reflection in the mentoring process more concretely than they did in the survey that followed. The meeting opened with a discussion of basic logistics, including how often the pairs were meeting, what the topics of discussion were, what questions they had about the process, and whether or not they had developed trust with their mentees. All agreed that even if they had not met many times, trust had been established in the mentor/mentee relationship.[206] A deeper and lively conversation of additional topics followed:

- Authority: who has it and how is it used within parish/diocesan system
- The systems in the diocese and how to navigate them
- Why we don't have established and funded curacies
- Listening without meddling in colleague's parish
- Can we be advocates if we are mentors
- Separation from the home parish
- How a priest lives into wearing the collar

We then broke into two small groups in which the mentors went deeper into the questions, though occasionally straying off topic. The mentors were asked the following three questions:

1) How have you grown or developed as a mentor? Give specifics…
2) Have you ever thought about what questions you are not asking your mentee or yourself as a mentor? What are the reasons for that? Boundaries? I don't want to go there? Are there hard questions you are not asking?
3) Can you identify where your mentee has grown in clarity or strength, and has that growth caused you to reflect back on your own vocation?

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[206] Rachel Nyback. "Mid-Point Follow Up Mentor Training" January 21, 2014 Diocese of Eureka. Transcript.

These questions were structured to assess the level of mentoring and to be reflective in nature, challenging the mentors to think differently about their own practice of mentoring and being a priest. Additionally, by using Kirkpatrick's taxonomy, the training, mentor experience, and possible change of individual habits were assessed.

Ian's early priesthood experience was similar to that of his mentee, Sarah. Ian talked about being hired at his home parish and eventually leaving that parish over distress with the rector. He said, "I don't know if my mentee is going to end up in that situation."[207] But when it came to the second question of "What you are not asking?" Ian didn't refer to the fact that he had not brought up this concern with his mentee. Rather, he talked about avoiding the topic of his mentee's rector because he didn't want to cross boundaries or give the rector any reason not to trust him as a mentor. Ian didn't acknowledge that he had avoided sharing his own experience or asking questions to his mentee out of his own experience, because to do so might make him vulnerable because those are difficult issues to discuss. Instead, he focused on the mentee's rector, using "not wanting to meddle" as a reason for not asking harder questions.

The other two mentors in Ian's group, Cynthia and Matthew, readily agreed with him about not wanting to appear to be meddling in a colleague's parish due to mentoring an associate at that parish.[208] This can be seen in the following exchange in their small group discussion:

> Ian: I don't ask her about her rector or his style. We can have a conversation about it, but I don't really care about it.

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[207] All mentor quotes are from the recorded transcript of the January training.

[208] Again, an understanding or review of Friedman's triangles in family systems theory would help the mentors understand and perhaps better navigate the triangle that is innately formed between the mentor, the mentee, and the mentee's supervisor.

> Matthew: you don't want to, as you don't want to worry about those clergy who "don't want their person to have a mentor" because they are going to talk about the clergy person...I don't want to ask those questions.
>
> Cynthia: the prime directive is to "leave it as we found it..."
>
> Ian: Boundary issues, any feelings I may have about another parish I have to leave outside of the parish, my mentee may bring them up, but I am guessing that inside that culture, where you are on every Sunday, it (is) intense.[209]

This led to a deeper conversation about boundaries and authority. Ian opined, "Part of a [an effective] mentoring program is that if [the program] ever gets the authority to come in and work with the rectors [and vicars] these folks are working with..." pointing out that there are limits on what the mentor can accomplish and bring up, given their role. This group's comments reflect an example of Argyris's Model I behavior that enforces the status quo, i.e.: respect people, do not challenge their reasoning processes, stick to your values and principles.[210] This mentor group didn't get to the point of using Model II modes of behavior: reflect a high capacity for advocacy, coupled with a high capacity for inquiry and vulnerability without feeling threatened, and advocate and act on your point of view in such as way as to encourage confrontation and inquiry.[211] To engage in Model II behaviors, mentors need to achieve the third and fourth levels of integrating their learning as set out by Kirkpatrick's taxonomy. These mentors energetically avoided asking questions about the systems in which their mentees were employed. Cynthia, however, was part of the final interviews, and we will see there that

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[209] Transcript from January Mentor Training, January 2014.

[210] Anita Robertson, M. B. Handspicker, and David A. Whiman, *Learning While Leading: Increasing Your Effectiveness in Ministry* (Bethesda, Maryland: Alban Institute, 2000) 27.

[211] Ibid.

she did begin to challenge the system and work with her mentee on the issues her mentee brought to the table.

Ian's statement that rectors and vicars who hire newly ordained clergy need their own training had merit. Cynthia stated, "I feel so sorry for my mentee; at my first call I learned so much from my person and there is so much she is not getting." I am aware of two dioceses: the Diocese of Texas, which requires a one-day training for rectors and vicars who are hiring curates, who by definition are newly ordained priests; and the Diocese of Chicago. Such a project in the Diocese of Eureka has not been implemented, however.

As this group of three mentors dove into the third question, they didn't talk about reflective practice other than in reference to their interaction with the diocese and the challenges it can hold. Rather than engaging adaptive challenges, this group instead employed what Heifetz, Grashow, and Linsky would call "work avoidance," which means diverting their attention and responsibility from what is not working onto the diocese, rather than addressing how they as mentors can address this challenge within the system.[212] In discussing the large geography and population of the diocese, two of the mentors said that it was the first time they had met each other. Ian asked if there was a vested interest in keeping priests in the diocese regionalized. As much as Ian was joking, it was an oblique reference to how easy it is to get lost in a diocese or to become isolated in an area or with a small group. Again, this group was avoiding talking about the fact that they don't like to discuss, or do not discuss, areas of ministry they find draining or uncomfortable to talk about. They have not yet mastered how to pinpoint what makes

[212] In Friedman's theory, this would be a triangle of displacement, where the anxiety about their reflective practice is displaced onto the diocese to talk about the lack of reflection in that system.

them uncomfortable and to use that discomfort to stimulate conversation and/or growth with their mentee or themselves.

Bart and Margaret, from the second mentor group, took their discussion in a different direction. Bart had only met once with his mentee. Margaret had met three times. As for growing as a mentor, Bart said that even in his one meeting with his mentee, he realized he had to catch himself from over-identifying with his mentee, who is in a position similar to his own when he started: "I catch myself, watching myself do it (projecting) and recognizing I need to be aware of that." Thus, Bart provides an example of a mentor directly referencing the original training and how it has helped him mentor. Bart experienced a behavioral change (according to Kirkpatrick's taxonomy) as he tried not to interfere, but regrettably he didn't use his memory of his own discomfort to lead his mentee to reflect on his specific challenges. This also points to where the mentor may have some tacit knowledge on how to negotiate such situations. The challenge as Bart demonstrates, is knowing when to share knowledge and when to ask questions to help the mentee identify with what is happening in their vocation at the same time, rather than projecting the mentor's own experience onto the mentee. Margaret, who had met three times with her mentee, stated,

> "What I want to get out and am getting out of this process is naming that this vocation we have been called to gives you long hard hours and wonky relationships, and you are pulled into intimate time for intense periods...but that doesn't mean there is clergy burn out...I find great joy in what I do."

Margaret said she had become aware that she may come across as overly confident through her conversations with her mentee, who faces the same challenge. She, too, has experienced a behavioral change due to her mentoring, and as the head of a

parish that also had systemic changes, she reflected on how she interacts with her parishioners as a result of conversations with her mentee.[213]

As Bart and Margaret approached the second question, they veered off their original focus and turned to other safer topics, more about defining their role as a mentor: discussing the tension between wanting to know more about a difficult (or juicy) situation and remembering their role as a listener. They struggled with the issue of role: whether to give a reality check in the moment or wait for the reality to catch up with the mentee in a few months or years. Their conversation on the second question ended with a discussion of being in forced gatherings such as clericus[214] or Fresh Start, versus finding a clergy group and how to go about that.[215]

In short, all of the mentors avoided directly stating to the group what they are avoiding talking about with their mentees. The fact that the mentors all avoided the question about avoidance makes me wonder if it would be more effective having a group leader who uses reflective practice to challenge the mentors to a place of greater vulnerability. Not only would the mentors be led into deeper reflection, but also a group leader could model the reflective practice. Additionally, perhaps future trainings should introduce the leadership practices of Argyris and Heifetz, Grashow, and Linsky in an effort to help mentors be aware of when they are engaging in avoidance behaviors.

The third question, "Can you identify where your mentee has grown in clarity or strength and has that caused you to reflect back on your own vocation?" brought up the issue of life balance for Bart and Margaret. They didn't discuss balance in their own lives

[213] Margaret will explore this theme of change again in her interview.

[214] Regional meetings of clergy.

[215] The Diocese of Eureka has no requirement to be in a clergy group outside of clericus, nor do they have any means of helping those who are looking for a clergy group to find one.

as much as helping their mentees to find balance. They avoided the topic we saw previously with the other mentor group. Bart said, "The important thing about pastoral ministry is that there is an even keel-ness that you have to develop ...ride the highs and wallow through the lows ...gotta find that groove where you are not letting it get to you." These two mentors reflected back on themselves as priests, acknowledging the fact that their years of experience granted them a stability and perspective that their mentees lacked but would likely gain in time. They didn't discuss how they had learned to balance, or exactly how their mentees would learn to balance over time. Within Kirkpatrick's taxonomy, these two mentors had an emotional response to working with their mentees. They took a step toward taking their experience deeper, to a place of vulnerability with their own priesthood and where they had learned to successfully balance and still struggled to balance, but they didn't deeply explore how this might work into their mentor relationships.

Both groups addressed the specific challenge of being a second career priest. Both groups contained a second career priest and most of the mentees are second career priests. The mentors' opinion was that coming into the priesthood after another career gave their mentees confidence but at the same time presented the challenge of being a beginner all over again. They discussed the challenge of figuring out a whole new system. In the first mentoring group, Ian, Cynthia, and Matthew (all mentoring second career priests) discussed the topic:

> Ian: One of the issues that came up was "not feeling a part of." In my mentee's dynamic where she has a successful career, and then she is walking into the church and has to take off the hat of that career and be a part of staff.
>
> Cynthia: That whole thing of being a beginner, when you are proficient in your [previous] field and then you are a beginner.

> Ian: Sometimes you need permission to be a newbie. One [might] assume she knows about being a priest. She doesn't.

Although some of the mentors had had similar experiences coming from a previous career, they did not necessarily reflect back on their own vocational development.

The challenge of this training was to keep the mentors on-track, to hold them to the topic, and to press them into deeper answers. The point of the training was to assist them in their own discovery of how they functioned as mentors and to invite them to have deep conversations about *how* they were priests. From those conversations, hopefully, there would be reflective practice to look at what they were or were not discussing with their mentors. Again in retrospect, perhaps these conversations would have contained less avoidance or would have probed deeper into the questions had there been a trained facilitator who pushed for more uncomfortable answers. A facilitator in each small group would be able to press the mentors into places of discomfort and perhaps help them explore, role modeling how to do this for their mentees.

Mid-point in the Project: March Survey

Ten of the eleven mentors answered the March mid-point survey. This survey showed that, between October and March, mentors had met with their mentees one to four times, with two times being the mean and three being the mode. They met for an average of one and a half hours each time. Six mentors highlighted travel distance as a real hindrance to meeting with their mentees.[216] The mentor/mentee pair that had met four times had the shortest distance separating them. Regardless of the number of times

[216] Mid-point Mentor Survey, questions 5 and 7: "What is your general sense of what is NOT working with your mentee in your meetings?" and "What have been the major challenges in trying to arrange a time to meet?"

they had met, however, all of the mentors said they had developed a trusting relationship with their mentees. Ian said, "I am pretty sure she would trust me enough to call if she needed to speak with me."[217] And Charles noted, "Mentees, especially new priests, often feel overwhelmed with increasing tasks; thus, this project is not a high priority."[218]

The topics discussed in the mentor/mentee meetings, as reported by mentors are below. They are broken into two categories: the *who,* which discussed the mentee's role in the system, and the *how* to engage ministry in the mentee's setting. The *who* topics focused on the mentee's identity as priest within her system. The *how* topics focused on specific incidences that arose out of the workplace and were brought to the mentor. These topics explored strategy in the workplace and mission work in the field. Topics included:

Who

- Transition from being an active layperson to being on staff at the same parish
- Working in a situation where most faculty don't understand her ministry role
- Adjustment to a new congregation
- Finding the parameters of her position
- Distance, busy schedule

How

- Navigating the murkiness of being a part-time non-stipendiary assistant, all while returning to family after having been away at seminary and dealing with a parent's ill health
- Time demands and expectations of the congregation, along with local and national politics
- Interpersonal relationship and pastoral care situation that the mentee wanted confirmed as having handled well
- How to create a new ministry while not receiving much support and the unknown of having enough finances (to support the mentee's position)

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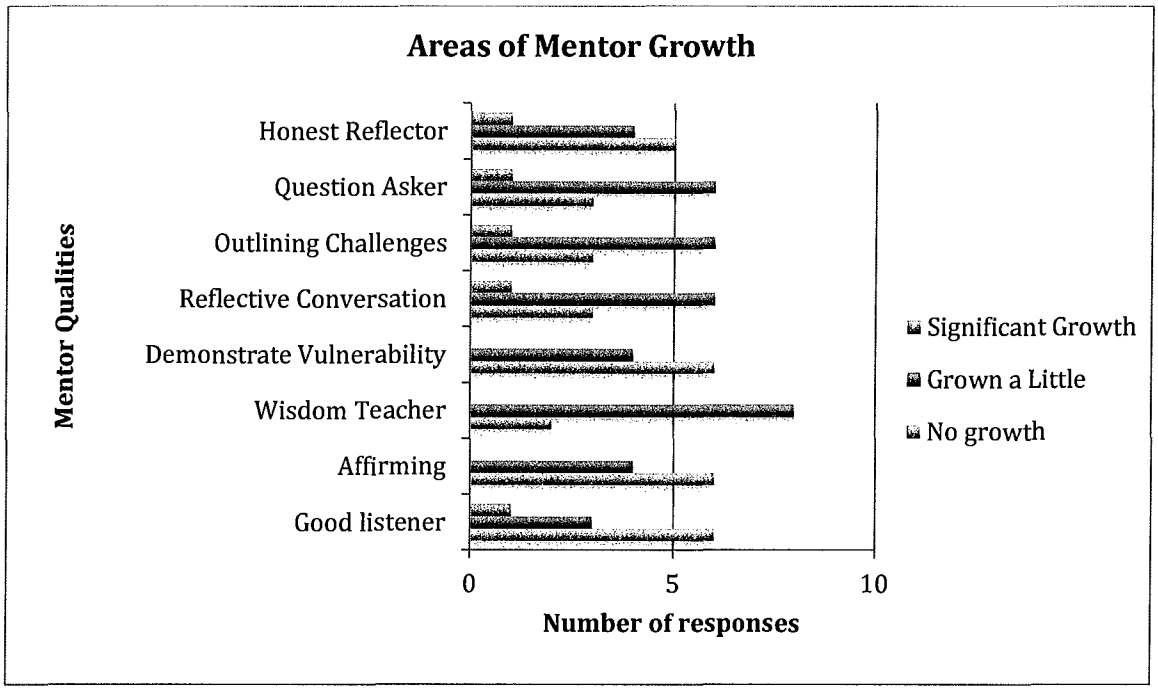
[217] Mid-point Mentor Survey question 6: "Do you think you have developed a trusting relationship with your mentee?" with additional thoughts comments from Ian.

[218] Mid-point Mentor Survey question 6: "Do you think you have developed a trusting relationship with your mentee?" with additional thoughts comments from Charles.

- Difficulty with inherited approaches and curriculum for youth ministry

When the mentors were asked in the mid-point survey if they had information they wished they could impart, most mentors responded with "relational" answers such as "Don't take yourself too seriously." and "We are all on a journey with constant growth." When asked if their mentees' growth had caused them to re-examine their own vocation, most responded with answers about their mentees as individuals: "her wonder," "the joy of being back at the beginning," "encouraging her to trust her own instincts." Only two mentors were able to be specific: "The need for a steady prayer life." and "Coming across as too confident." No mentor talked about challenging the mentee in the areas where he or she had felt most drained, which also were the same areas where the mentees felt most drained. Again this is evidence of work avoidance. Clearly the mentors have learned something, but their answers do not demonstrate deeper behavioral and systemic changes as they stayed on topics where they had expertise and comfort.

In looking at where they had grown as mentors, based on the qualities of a "good mentor" reviewed in the initial mentor trainings, mentors did not believe they had significantly grown in many areas; however, many believed they had grown a little as a "wisdom teacher," followed by "question asker," in "outlining challenges," and in "reflective conversation." It is unclear whether the mentors thought they were already proficient in these areas or were not challenged by mentoring. None of the mentors felt that his or her highest growth was in demonstrating vulnerability, affirming, or listening. The unanswered question is this: "Was there no growth in these areas because the mentors thought they already were proficient in these areas and didn't need to grow, or did they not have the opportunity to grow while interacting with their mentees?"



Additionally, the mentors were asked if they could "identify a place where the mentee has grown in clarity or strength and at the same time has caused the mentor to re-examine her own vocation?" Nine mentors responded. Five mentors said they had not felt a need for re-examination. Four mentors said they had, including in the areas of enthusiasm, being overly confident, prayer life, honoring, and leading with strengths. In summary, the mentors need to be continually supported in how they reflect with their mentees and how that reflection integrates with their own ministry. The mid-point survey may have encouraged the mentors in thinking about this concern, as the final survey suggests.

Mentor Experience

End-of-Project Survey and Interviews

In mid-May, when the mentors and mentees had either concluded their time together or may have had one more meeting scheduled, they received the final survey. All eleven mentors answered the final survey, though not everyone answered every question.

Ten said they had developed a trusting relationship with their mentees, but one said he did not. According to their emails and conversations with me, scheduling, miscommunication, and distance were challenges for the pair that met only once. I suspect that an additional challenge was that the mentee was working in a setting very different from his mentor and saw little value in the mentoring relationship. Again, in conversations with me the mentee said he wanted someone to give him answers and bounce around ideas—he was not looking for exploring *why* and *how* he was doing what he was doing as a priest. Mentors and mentees met between one and six times throughout the nine-month project period, with three times being the average. They met for an average of one and a half hours each time.

In the final survey, mentors demonstrated they were able to think more deeply about how they examine their own ministry in the three categories of role, balance, and sacramental/priest work. Mentors were asked to name the topics raised in mentoring conversations that caused them to reflect on their own ministry. While one response was general "excitement of ordination and priesthood," six talked of their own roles in their respective parishes (e.g., "reminder to share nicely with my own associate priest" and "pay closer attention to how I lead and am perceived [sic] in the role of rector.") Two spoke of a greater awareness of the challenge of trying to find balance between work, family, and spiritual growth. Two more spoke of reflecting upon their own sacramental life and spiritual growth. While these answers went deeper than those given in the mid-point survey, again no mentor reported increased growth or reflection in the areas that they found most draining. They challenged themselves in their areas of confidence and competence, rather than addressing or facing their own areas of incompetence or

weakness. Perhaps this pattern is due to the issues that the mentees brought to the mentors. Responsibility falls on the mentors however, based on the questions they were trained to ask and the topics that were discussed during training.

Mentors listed the following areas as challenges for their mentees during their first year of ordination: transition as a new priest, job hunt, no supervisor, balance, systemic issues, and not having a voice. Some of these issues don't necessarily apply to the mentor priests who are no longer transitioning to being a new priest, likely aren't looking for a job, know how to be their own supervisor, and already have control over where and how to use their voice. The question still remains, however, as to how to use the issues that the mentees bring to their mentors as places of reflection for them both.

The Mentee Experience

Topics of Discussion with Mentors

The mentee data again comes from three surveys taken before, at the mid-point, and at the end of the project, sent around the same time as the mentor surveys. The question sets for mentees paralleled several of the categories and questions asked in the TiM project. The following are the topics the TiM project used in its survey to ask about seminary and parish experience. While I used these specific categories in my surveys, I have grouped the subjects into topic areas to streamline the data for this project.

TiM Subjects Divided into Topic Areas

Conflict/relationship challenges
- Conflict mediation and resolution

Evangelism/Church Planting/Community Development
- Community Outreach and Connection

Role/Job/Associate/Leadership
- Self-Development and self-management

- Being a role model

Finances
- Finances and Administration

Lay/Collective Ministry
- Congregational and group development
- Developing lay ministry and leadership
- Understanding and using congregational networks
- Web-based social networks
- Christian Education and formation
- Youth ministry

Management/Rector/Diocese
- Supervising others and work
- Setting objectives and program plans
- Communication
- Organizational leadership

Spiritual Guidance/Pastoral Care
- Spiritual Guidance
- Pastoral Care

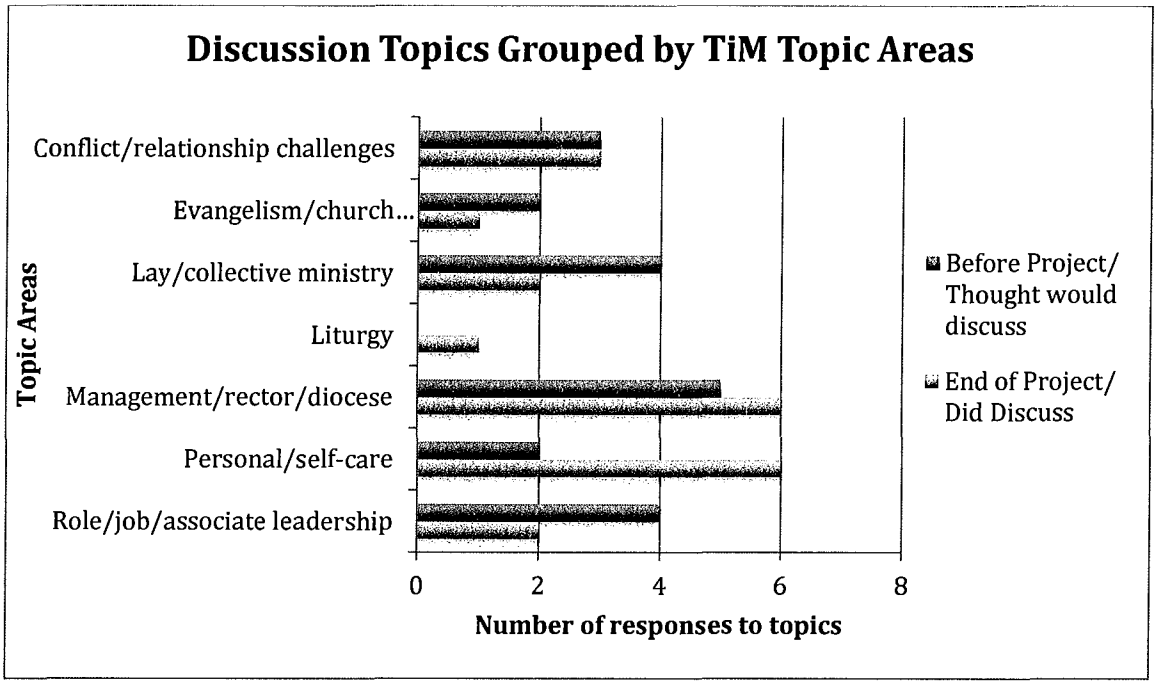
Liturgy
- Sacramental Acts
- Preaching and Proclamation

Self-Care/Personal
- Self-Care
- Personal

Mirroring the TiM questions provided an opportunity to assess the mentees' strengths and challenges against some of the national statistics for newly ordained clergy across denominations. TiM used these categories to measure seminary training vs. time spent on the job for each category.

For this project, however, I looked at what energized and drained the mentees in these same categories. I focused on this issue in order to gauge whether mentees would engage with their mentors in the areas they most enjoyed or the ones they found most draining. The mentee questions were designed to measure growth, areas of challenge, ability to find and use resources to support them in their first year of ministry, and to generally track their conversations and relationships with their mentors. While the pool in the Diocese of Eureka had only eleven newly ordained priests, they matched the TiM national statistics in a number of categories of strength and weakness. Strengths were sacramental ministries, pastoral care, and preaching. A noted weakness was finance and administration. Statistics aside and regardless of topics discussed, the larger question was, "Were the mentors able to help the mentees use reflective practice while they were faced with challenges they had previously discussed in sessions with their mentors?" Returning to Kirkpatrick, did the mentees react, learn, adapt their behavior, or change their system?

Mentees were asked before the project and again at the end of the project what topics they thought they would/did discuss with their mentor, in order to assess whether the challenges they had believed they would face and might bring to a mentor actually played out in reality. The following graph provides a summary of the mentees' answers about discussion topics.



As the bar graph demonstrates, mentees' anticipated conversation topics did not entirely match the conversations they had with their mentors over the course of the year. As they entered their first positions, most mentees expected that the primary topics would be possible conflict, stress, tensions, and difficulties with parishioners and with co-workers. The topics they listed included "resolving conflict," "aspects of new role," "keeping my own sense of beliefs and practices in an environment where other's beliefs and practices differ," and "difficult parishioners."

By the end of the first year, however, the mentees were more concerned about self-care and issues with management, rector and the diocese. While these latter concerns do cross over into the topic area of conflict management, they were given their own category because they also include understanding, or difference of opinion, around role, authority, and management. The challenges around balance and time for self and family became a pronounced topic by the end of the first year. Examples of discussed topics

listed by the mentees include "vocation/life balance," "feeling under-utilized," "decision making," and the ever popular "whatever issue I was facing at the moment." Three people still mentioned conflict, yet these were low-level and day-to-day conflicts, not higher-level, "lose your job" destructive conflicts.

Two mentees listed liturgy as an expected topic and a likely challenge by the end of the first year, but neither of them listed liturgy as a topic he discussed with his mentor. Management appeared consistently in the survey results both before and at the end of the project. Two mentees listed evangelism and church planting as a topic for discussion before the project, but neither continued to name it as a topic or challenge discussed with the mentors. Finally, one mentee, who was unable to celebrate some sacramental rites in her parish because they were reserved for the rector, mentioned that she had discussed her need for sacramental training with her mentor.

There was little to no consistency with individual mentees in regards to the topics that they expected to discuss before the project and the topics they did discuss by the end of the project. All of the mentees discussed issues with their mentors that they had not thought about before working in their ministry settings.

Mentee Challenges

As the following table and chart demonstrate, most mentees did discuss their areas of challenge with their mentors throughout the year. The table includes the mentees' answers about topics they discussed with their mentors, challenges they faced at all three survey points, and resources they used in their first year of ordination.

In all three surveys, the mentees were specifically asked about the challenges they were facing in their ministerial settings and personal lives, in order to track changes in

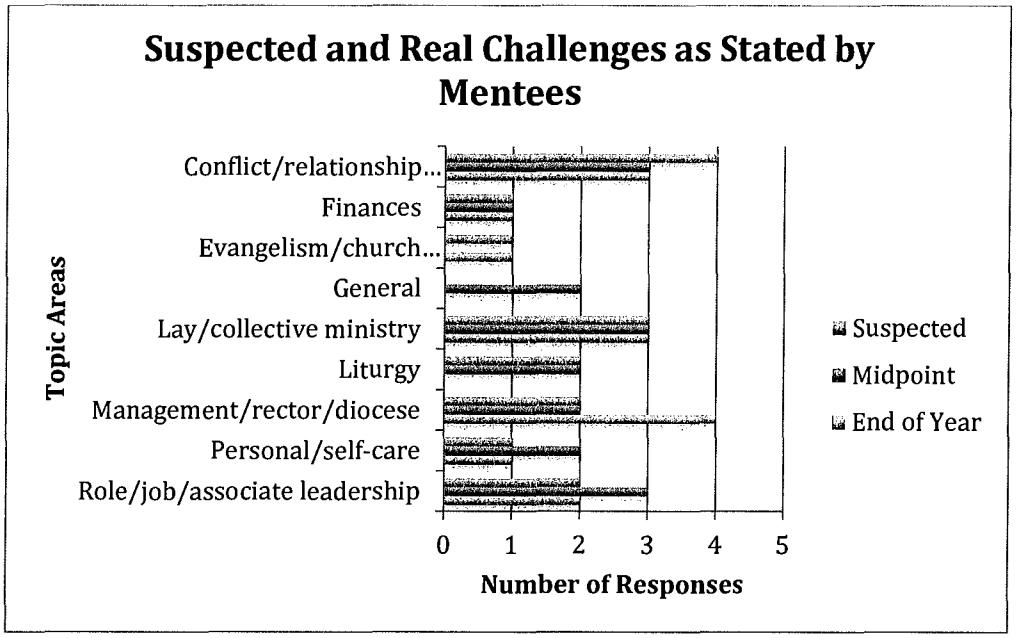
their areas of challenge and to see if their challenges aligned with topics discussed with their mentors. This data can help track if the mentees used their mentors as sources of support and reflection when the mentees were challenged in their ministries. The table has the mentees' specific answers, and the graph shows their answers as grouped by the TiM topic areas.

Topics for mentor discussions and challenges

Name	Topics think they will discuss with mentor (before project)	Topics discussed with mentor (end of project)	Suspected challenges	Challenges at midpoint	Challenges at end of year	Resources used
Jeff	Leadership. Resolving conflict, delegation, lay ministry, evangelism	Skipped question	Having position funded and finding funding to maintain the position in future years	Getting started as a priest, building trust, listening, asking good questions	Finances, creating unity between two congregations	Priest-in-charge, Vestry, working with transition team, collegial support through Fresh Start, seasoned priests in similar circumstances
Lulu	Discussing obstacles and rough patches, but also to be able to celebrate all the good things	Trust issues, conflict resolution, self-care, time management	Working in a parish that is "conflict-central", it is draining to think about all of the problems that people have with one another	Time management, dealing with difficult parishioners, trusting colleagues	"Scrappy Church Ministry" ... I knew it was going to be difficult and it challenged me to deal with the conflict that comes with different personalities and requirements for my attention	Different mentors, two specific senior priests
Ingrid	How to handle specific situations that may come up in the job	Job prospects, personal life issues, joy in what I was able to do in ministry despite my lack of being situated anywhere	Youth work, learning how to do sacramental acts	Finding permanent employment	Having faith I would get a paying job, feeling confident in pastoral visits	Priest-in-charge where working non-stipendiary, fellow clergy friends, and family
Sarah	Aspects of new role, gaining confidence as a priest	No response	Preaching, understanding culture of the diocese	No response	No response	No response

Name	Topics think they will discuss with mentor (before project)	Topics discussed with mentor (end of project)	Suspected challenges	Challenges at midpoint	Challenges at end of year	Resources used
Timothy	Strategies for building a new community and managing the stress of repeat experiences of failure along the way	Navigating the Diocese of Eureka	Building community connections (feels like I am on a deadline and is a lot of pressure) Didn't think it would be quite as hard as it feels	Only met once and gave an overview of unique ministry setting	The multiplicity of complex, interconnected systems and structures and organizations into which I've been inducted and expected to navigate seamlessly	Faith, therapist, spiritual director, local colleagues, friends, multiple clergy groups based on ordination, age, and church planting
Phoebe	Difficult parishioners, tensions with coworkers, how to do sacramental acts have not done before	The ability to make mistakes and learn from them. Day-to-day challenges and fulfillment of parish ministry	Finances and administration (finds it boring)	Did not recall	Lack of leadership from boss, and lack of authority given to me	Friends, colleagues, spouse
Jose	Real scenarios and situations that happen in the context of church work: pastoral, interpersonal, spiritual, administrative	Vocation/life balance, family, working in a different setting as a priest	Self-development and self-management. They seem the hardest thing for me to do but also the most important. Finding time for my own spiritual reflection and self-care	Ongoing vocational discernment as a priest, the nuts and bolts of ministry, the blessings and challenges of working in different parish types/sizes	Time management between priestly and programmatic duties	Mentors, colleagues, family close friends, trusted elders
Shelia	Keeping my own sense of beliefs and practices in an environment where others' beliefs and practices differ; handling working relationships with laypeople; developing into a rector	My feeling underutilized, my need for sacramental training, dating and friendships, self-care, urban vs. suburban ministry	Conflict mediation and resolution (gave three examples)	Working on a large, political staff, lack of opportunities for sacramental experience or training, how to confront my rector on a delicate issue, How to go about dating	Feeling underutilized in a variety of ways and wondering what to do about that	Mentor, spiritual director, friends, and in one instance the rector

Name	Topics think they will discuss with mentor (before project)	Topics discussed with mentor (end of project)	Suspected challenges	Challenges at midpoint	Challenges at end of year	Resources used
Michelle	Chaplaincy and pastoral relationships, managing relationships with supervisors, creating creative liturgies in non-church spaces, managing job expectations	Whatever issue I was facing at the moment.	Conflict Mediation (because working with students)	Not sure how mentor/mentee relationship should evolve. Purpose of time together?	Understanding the workplace culture (which included conflict mediation, only with adults not the students	Co-workers, allies, mentor, rector of parish
Phil	Management, boundaries in ministry, conflict resolution between colleagues, understand and dealing with historical hierarchical structure of church a, how to navigate	Decision making, interactions between rector and vestry, managing a large parish community with different moving parts, how to bring my gifts to my ministry	Supervising others and self-care	Challenges in preparing to take over a specific ministry area in the parish, and upcoming priestly ordination, finding balance and self-care	Finding balance in my schedule, developing a priority strategy, finding peace with what I couldn't get done	Fresh Start colleagues, several mentors, clergy colleagues, clergy support group, 12-step meetings
Greta	Assistant/rector relationships and ideas for making the year productive	Fresh Start, getting settled in a new place, dealing with people who anger you	Planning programs, carrying them out in a successful way	Starting a new job, challenges with the Fresh Start process	Learning to work with the particular strengths and weaknesses of this congregation	Rector, parish staff, friends, priest friends



Overall, there was no major shift between anticipated challenges and those actually experienced. Conflict mediation was the largest anticipated challenge and was, in fact, the second greatest challenge named by mentees at the end of the project. Supervising others and work, setting objectives, communication, and organizational leadership (all in the category of "management/rector/diocese") became a greater challenge to mentees throughout the year. The large topic area of "lay/collective ministry" was a consistent concern throughout the year. Some of the challenges listed correlated to discussions held with the mentors, such as management, or dealing with the rector or diocese, whereas self-care wasn't listed as a challenge but frequently came up later as a topic of discussion with the mentors. As was the case with their mentors' challenges, the mentees' can be divided into the categories of relationship challenges and learning challenges. These challenges can be categorized not only as administrative challenges but also as human relating skills, another topic not often a focus in seminary education.

In looking at a few individual responses patterns emerge as to what challenges the mentees discussed with their mentors. Lulu had particular clarity about challenges facing her in her ministry setting. Before the project, the topics she thought she would discuss with a mentor included "obstacles and rough patches, but also [wanting to] be able to celebrate all the good things." At the end of the project, she said they had discussed "trust issues, conflict resolution, self-care, time management." She listed her anticipated challenges as "working in a parish that is 'conflict central,'" and her mid-point challenges as "time management, dealing with difficult parishioners, trusting colleagues." By the end, Lulu said her ministry "challenged (her) to deal with the conflict that comes with different personalities and requirements for my attention," and she used her mentor to discuss the challenges in ministry. In short, her mentor was a resource, among others who helped her gain perspective while working in a conflicted parish. This is an example of behavioral and systemic changes taking place as a result of reflective practice with a mentor and will be examined further in the interview chapter.

Timothy wrote that he expected to discuss "strategies for building a new community and managing the stress of failures along the way." Timothy and his mentor met only once and discussed navigating the Diocese of Eureka. His suspected challenge was "building community connections," which remained his challenge—albeit more multifaceted—at the end of the year, as well as "the multiplicity of complex, interconnected systems and structures and organizations into which I've been inducted and [am] expected to navigate seamlessly." Timothy's relationship with his mentor was not strong, but Timothy reported a large number of other resources in his ministry, including his faith, therapist, spiritual director, local colleagues, friends, and multiple

clergy groups. Timothy's variety of resources was clearly a source of support for him in his first year of ordination, even if his mentor was not. The extent to which any of those resources helped Timothy to *reflect* on his part in his ministry is unknown.

Ingrid lacked a paid position for the duration of the project, although she was hired the summer after the project concluded. She anticipated talking to her mentor about "specific situations that may come up on the job," and she suspected her challenges would be in the areas of "youth work and learning how to do sacramental acts." Because Ingrid had a non-stipendiary position in a parish, her challenges at mid-point and the end of the project involved finding permanent employment. The topics she discussed with her mentor throughout the year were "job prospects and personal life issues." Her mentor was one source among many with whom Ingrid could discuss the challenges in her ministry. Ingrid had a pre-existing relationship with her mentor, whom she now considers a friend and trusted colleague. Whether her mentor engaged her in reflective practice is unknown. Although Ingrid had an emotional connection to learning with her mentor, it is difficult to identify from the survey data areas of deeper learning that might include behavioral or systemic change.

Michelle was perhaps the most honest and basic in her description of topics discussed with her mentor. Before the project she began, she anticipated that she would talk about chaplaincy, pastoral relationships, managing relationships with supervisors, creating creative liturgies, and negotiating job expectations. At the end of the project when asked what topics they had discussed, Michelle said, "Whatever issue I was facing at the moment." This perhaps is the best summary of what the mentor relationship can give. It isn't the mentor's expertise on a specific topic that helps the mentee, but rather

the listening skills and ability to reflect back to the mentee on their current struggles and joys.

Mentees' Other Resources

All mentees were able to name a multiplicity of other resources that helped them reflect on their priesthood and challenges during their first year of ordination. Whether or not they used these other resources as venues for discussion and reflection on their greatest challenges was unknown from the responses provided. Seven mentees listed colleagues as a resource, and two additionally specified Fresh Start as a colleague support group. Six mentees listed friends. Five mentees listed the rector or priest-in-charge of their parish. Four listed mentors, three named senior priests, and two mentioned family as sources of support. Whether some of the challenges the mentees faced were not discussed with their mentors because they were discussed in other formats with colleagues and friends is not known. Fresh Start was described as a place where they enjoyed collegiality but didn't necessarily learn, reflect deeply, or change their behavior. The priests, who had been ordained for two to five years in the Diocese of Eureka, made similar comments. When asked about their Fresh Start experience, ten said it was helpful to develop collegiality and relationships with peers. Only two in this group said Fresh Start gave them direct support in a given situation.[219] In the group of ordained two to five years, eleven of the fifteen respondents had mentors whom they chose either through other Lilly Foundation programs or from individuals who were their supervisors or senior colleagues

[219] Two to Five Years Ordained Survey, question 35: "How was Fresh Start helpful to you in your first year of ordination?"

whom they trusted along with one of the Fresh Start leaders who was named as a mentor for a priest.[220]

While mentees engaged a variety of support systems during their first year, the question remains whether or not they actually engaged in challenging areas of weakness or difficulty. Were they able to be vulnerable with anyone about *how* they were doing their job? If they were engaging in such vulnerability elsewhere, would not this vulnerability and ability to address the difficult topics show up in their discussions with their mentors? Or is the mentor relationship, as assigned, a challenge to engaging such vulnerability and honesty?

Can, or perhaps more importantly *will,* colleagues and friends challenge the mentees with reflective practice in the same fashion that trained mentors would challenge mentees? If the mentees did not engage in reflective practice with their mentors, did they engage in reflective practice when talking with colleagues and friends? Or perhaps does talking with friends, colleagues, supervisors, and seasoned priests represent work avoidance or learned incompetence in the same way that the mentors were reluctant to engage their mentees in some of the more challenging and vulnerable topics?[221] It is easier to talk with someone who you know is going to validate you, not necessarily challenge you to examine other pathways and options.

If you compare the mentees in this diocese with the peer-program participants in the TiM program, the TiM participants turned to their peers, congregation members, and

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[220] I know the mentoring relationship with the Fresh Start leader was not a formal mentorship, but rather mentoring taking place through casual conversation.

[221] This raises the question: does Fresh Start address the displacement on dealing with anxiety and relationships that may take place in this group? In exploring challenges in the priesthood is there a connection back to the newly ordained person's place within the system?

personal study for support more than they turned to their supervisors or rectors.[222] When asked who or what had influenced them most as ordained ministers, the TiM participants named their mentors as the number one response. Influences were mentors at 25.1%, seminary training at 17.3%, and post-ordination training at 13.9%.[223] Mentors, if trained and prepared,[224] are a valuable resource to the mentees.

Energizing and Draining Areas of Ministry and How They Relate to the Mentor Relationship

In the surveys taken at the beginning and end of the program, the mentees were asked which areas of ministry they found most energizing and most draining. Did mentees talk more about areas that were energizing and less about areas that were draining? Did the areas change over the course of the year? For comparison purposes, mentors also were asked what they saw as the most energizing and most draining areas for their mentees. The following two bar graphs show the results by topic area in both categories; while the table integrates both areas.

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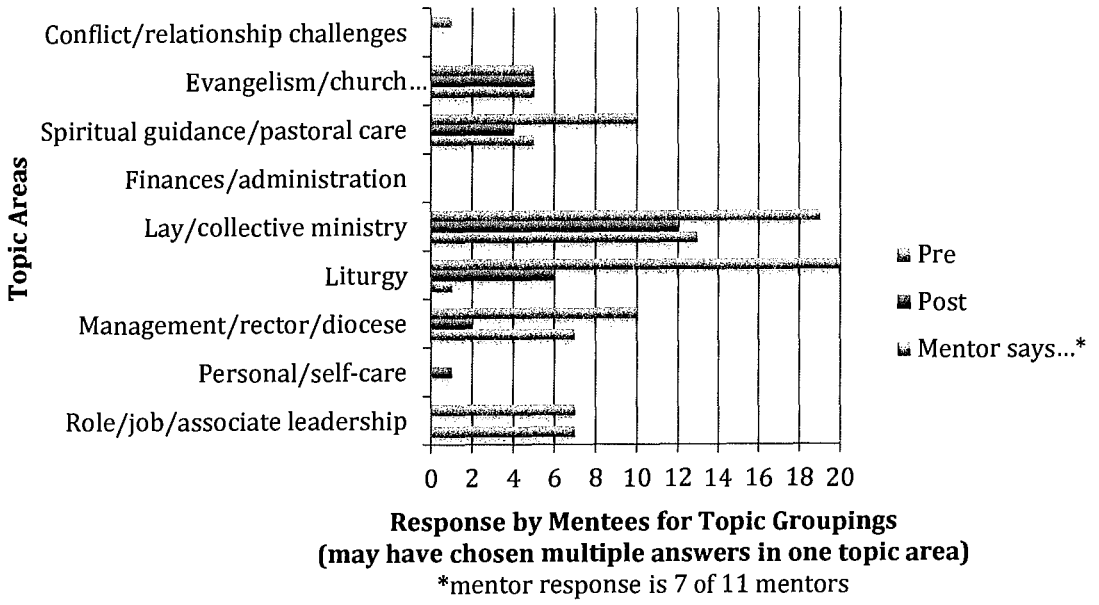
[222] David Gortner, Alvin Johnson, and Anne Burruss *Looking Back on What Has Shaped Us* Transition into Ministry Study, (Alexandria, Virginia: Virginia Theological Seminary, June 2011) 27.

[223] Ibid., 9.

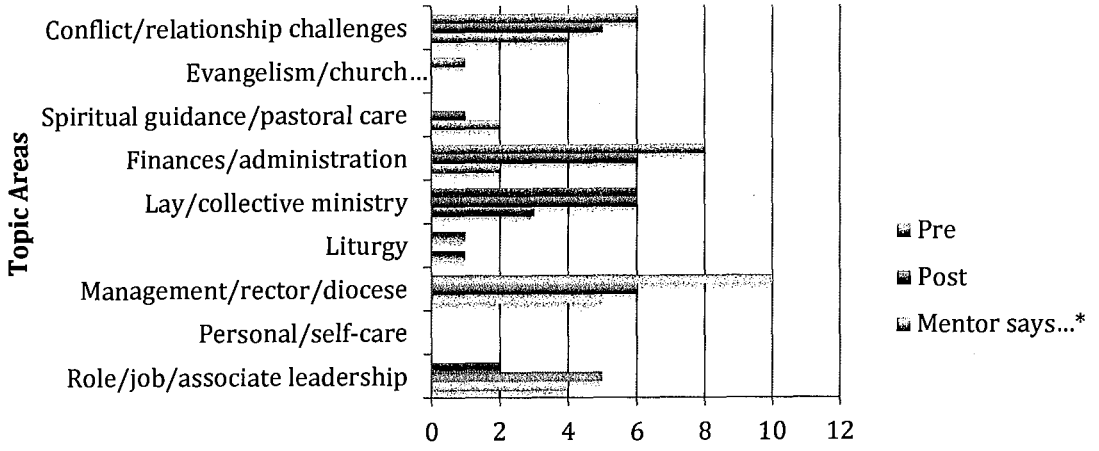
[224] Such as what happens at Virginia Theological Seminary with their TiM program, which has a required two-day training and check-in follow-up for the program mentors.

Mentee Most Energizing Ministry Areas



Response by Mentees for Topic Groupings
(may have chosen multiple answers in one topic area)
*mentor response is 7 of 11 mentors

Mentee Most Draining Ministry Areas



Response by Mentees for Topic Groupings
(may have chosen multiple answers in one topic area)
*mentor response is 7 of 11 members

Areas that Energize (+) and Drain (-) Entering/After one year + = energizing - = draining m=Mentor says

Other energizing: interfaith relations Other draining: time management, workplace politics

	Conflict Mediation	Evangel/Church planting	Community outreach	Self development/manageme	Role Model	Finances and Admin	Cong and Grp Development	Develop Lay ministry/leadership	Congregational Networks	Web-based Social Networks	Christian Education and Formation	Youth Ministry	Supervising others and work	Setting object. and program plans	Communication	Organizational leadership	Pastoral Care	Spiritual Guidance	Sacramental Ministries	Preaching and proclamation	Self-Care Personal
Jeff	-/-		/+	+/ m+		-/- m-	+/+ m+	+/ m-					-/-	+/+ m+	+/		/-	+/	+/ m+	+/	
Lulu	-/ m+-		+/+	-/ m+	+/ m+	-/-	+/	+/	-/- m+				-/-	+/+		+/ m-	+/ m+	+/+ m+-	+/	+/	
Ingrid	-/-			/- m-	/-		m+	m+			+/+ m+						+/ m+		+/+	+/+ m+	
Sarah			+/	m+	m+	m-	+/		+/ m+	m-	+/	m-				+/	+/ m+	m+	+/	-/	
Timothy	-/-		-/ m+			-/-	+/+	/+			/+		-/-	-/ m+	m+			+/		+/	
Phoebe			m+	+/	+/	-/-	-/	+/	/-		/+	m+	+/ m+	/-		/+		+/+	/+ m+	+/ m+	/+
José	+/		+/+ m+	/-	-/	-/-	+/	+/+ m+			+/ m+				-/-	m+	+/+ m-	+/	+/	+/ m+	
Shelia	-/- m-		+/	m+	/-		+/	/+ m+	+/+	+/	+/		+/			+/ m+	+/		+/ m+	+/+ m+/-	
Michelle	-/- m-		m+	m+	+/	-/				-/- m+	+/+	+/+ m+		-/- m-	m-		+/+		m+	+/	
Phil	/+ m-			m-		-/		+/+ m+		-/- m+		/-	-/-	m-	-/ m+	+/	+/ m+	+/	+/ m+	+/+	
Greta	m-			+/ m-	+/-	-/-	-/- m-		-/	/+	+/ m+	/+					+/ m+	m+	+/ m+	+/+ m+	
Totals	+3 - 16	+0 -0	+10 -1	+8 -6	+6 -4	+0 -16	+10 -4	+13 -0	+5 -4	+4 -5	+13 -0	+5 -2	+2 -8	+6 -6	+3 -4	+7 -1	+15 -1	+11 -1	+16 -0	+19 -2	

In the before and after surveys, mentees said they were most energized in the topic areas of liturgy (preaching and sacramental ministry), lay ministry, and pastoral care. While the general topic area of management was deemed as energizing, most mentees responded positively to sub-categories such as setting objectives and program plans (like Christian Education), communication, and organizational leadership. Topic areas considered most draining were aspects of management such as supervision of others, finances and administration, and lay ministry.[225] These answers were from the survey taken before the project and remained the top three most draining areas in the final survey.

When referring back to the topics discussed (see chart on page 142), mentees identified the areas that were both energizing and draining to them. The exception was the area of finance and administration, which both mentors and mentees found to be draining and was not discussed at all. Additionally, the areas of liturgy and sacramental ministries deemed energizing in both surveys were not named as discussion topics with the mentors.

The Two to Five Years Ordained in the Diocese of Eureka group was surveyed with similar questions to the mentees, asking about their experience of the priesthood. Their areas of strength were sacramental ministries, preaching and proclamation, spiritual guidance, and pastoral care. Three of these—preaching and proclamation, sacramental ministries, and pastoral care—were named as the top areas by the mentees as well, but the mentees also named Christian education and congregational development before spiritual guidance. The areas that were most draining for the two to five years of

[225] This came up equally in both categories.

experience group were finance and administration, conflict mediation, community outreach, youth work, and web-based social networks. The mentees also named finances and conflict mediation as the top two areas of challenge. In their initial survey the mentees then listed supervising others and work and setting objectives and program plans as the most draining. In their final survey, however, the top two answers remained the same: being a role model and supervision were listed as higher than the other categories.

Using the TiM data as a baseline, the mentees were energized in areas of ministry where they felt best prepared, and most drained in areas in which they felt less well-prepared.

> "TiM alumni felt best prepared by their seminary experience for ministry and leadership in the areas of preaching, sacramental ministries, pastoral care, and Christian education/formation. They noted their weakest seminary preparation for ministry and leadership in areas of finance and administration, supervision, youth work, social networks, objectives and planning and conflict resolution."[226]

The TiM participants were asked about their most and least productive areas of learning from their mentors. Strongest learning was in the areas of calling, authentic living, preaching, reflecting on God's work in situations, and gaining perspective on situations.[227] Weakest learning was in the areas of church finance, coordinating sacramental services, Christian education, function on a church staff, and building networks.[228] The mentee topic areas discussed with mentors include some of the same strongest and weakest areas of learning as the TiM participants' interactions with their mentors. TiM newly ordained participants worked in a variety of settings, but most were

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[226] Gortner, David, Alvin Johnson, and Anne Burruss. *Looking Back on What Has Shaped Us*. Transition into Ministry Study, (Alexandria, Virginia: Virginia Theological Seminary, June 2011) 6.

[227] Ibid.,11.

[228] Ibid.

embedded in a parish. When embedded in a parish, it might be appropriate to discuss preaching with the rector, but it might be more challenging to discuss the newly ordained person's role on a church staff. Having a mentor outside the parish might mean that preaching is discussed less, but as there is no conflict of authority it might be much easier to explore the challenges of working on a staff. Relational issues (including relating to rectors or the diocese) are at the top of the list of the mentees' concerns, whereas the practical issue of finance is not even mentioned and other practical issues are at the bottom.

The mentee survey data mimics the data from the TiM program, demonstrating that there are patterns of strength and weakness with newly ordained clergy, somewhat dependent upon their seminary education. Mentors may not teach or fill in the skill set areas that the newly ordained are missing, but through their own experience they may be able to tell to the mentees where to look for help. They also can be an emotional support in the process of taking on a new role and entering a new system. This becomes evident in the next chapter where five mentor/mentee pairs are interviewed about their yearlong experience.

The question remains as to whether the mentors make a difference in helping and supporting a newly ordained priest navigate and reflect upon their first year of ministry, in general or in terms of specific capacity-related reflection on the *how* of ministry. Of the mentees who responded to the final survey (10 of 11), four said that they would not continue with their mentor. Two of those cited distance[229] as an issue, one felt that they

[229] Skype was repeatedly suggested as a means of meeting, yet no mentor/mentee pair chose to exercise this option. This includes Bart, who at the mid-point training had an "a-ha!" moment about how Skype could be used, but did not pursue this as an option with his mentee later in the project.

had nothing in common but expected to have a collegial relationship, and the fourth mentee commented that she had not discussed continuing with her mentor but that she would be happy to have continued feedback and advice from him. The other six mentees would like to continue their mentor relationship, even if more informally. Several identified their mentors as a friends and colleagues, and one specifically stated that she found her mentor very helpful. The deep sense of collegiality may suggest that mentors did not maintain a strict mentor-mentee relationship and, therefore, failed to press discussions that may have been uncomfortable for both sides.

Conclusion

The ongoing challenge of working within a new system and new priestly identity, as presented by the newly ordained mentees, points to the fact that seminaries prepare their students in the scriptural, liturgical, and pastoral fields but do not equip students with the knowledge and management skills they need to eventually be CEOs of non-profits. Perhaps mentoring is not the place to learn these skills, but a mentoring program with trained mentors might assist the newly ordained to assess what they do and don't know, what they have learned, and what they still need to learn in order to be successful in their vocation.

In *Educating the Reflective Practitioner*, Schön discussed the reflective practitioner (mentor) drawing on past experiences in light of current challenges. "The familiar situation functions as a precedent, or a metaphor, or—in Thomas Kuhn's phrase—an exemplar for the unfamiliar one."[230] In this project, the mentors were able to reflect back on their past experiences and see their mentees' struggle in similar situations.

[230] Schön, *Educating the Reflective Practitioner* 67.

Yet the mentors struggled to take the process deeper with the further step of reflecting with their mentees on vulnerable topics. "Clearly, it is one thing to be able to reflect-in-action and quite another to be able to reflect *on* our reflection-in-action so as to produce a good verbal description of it; and it is still another thing to be able to reflect on the resulting description."[231] Most mentors were able to take the first two steps in Kirkpatrick's taxonomy in reflecting emotionally and learning from the experience including in trainings, surveys, and most importantly, in conversations with their mentees. Most mentors struggled to take the further steps of engaging in deep, vulnerable reflective practice. One exception among the mentors and their reflective practice was Margaret, who noticed the over-confidence of her mentee and wondered if this was a trait that she herself exhibited and, if so, how to be aware of and even change this. Laura was another exception, who in her interview stated that through her conversation with her mentee, she realized her own prayer life wasn't where she wanted it to be. She covenanted with her mentee to work on that together. I continue to wonder how much further mentors might be able to engage their own reflective practice if they were practicing reflection and training regularly with other mentors throughout the year for a period of two to three years.

While mentors discussed being reflective practitioners as part of their mentoring role, they did not delve into self-reflection, preferring to reflect with the mentee in the mentee's specific area of concern or challenge. The mentors and mentees were risk-averse, except when the mentors were together as a group and were able to self-reflect with each other. Ongoing training and supervision for the mentors should, therefore, be

[231] Ibid. 31.

provided consistently throughout a mentoring program. Mentors were comfortable with the questions of *who* and touched the surface of *how* and *why*, but they didn't deeply explore these topics if the conversations called for vulnerability.

A skilled leader and guide for the mentors would be able to continually model reflective practice for them and could strengthen the mentors' knowledge base of leadership theory (such as Argyris's Model II theory or Heifetz, Grashow, and Linsky's Adaptive Leadership models). Mentors should be given the opportunity to reflect upon their own reflective processes, as well as the opportunity to reflect with one another on their own strengths and weaknesses, as mentors and as priests. Without this support, the deeper personal and systemic change is difficult to achieve.

I believe that, if asked, the mentors would say that they practiced their mentoring to the third level of Kirkpatrick's taxonomy, even though the data on the surveys does not point to such deep learning to the point of reshaping their behavior. The mentees did respond emotionally to the project, as evidenced in their final surveys and ongoing feedback to me throughout the project. What is difficult to judge is how much the mentors or mentees changed their thought processes, habits, or behaviors as a result of the mentoring program. It does not appear that mentors or mentees developed habits of reflective practice that coincided with the practices and aims outlined in mentor training—or even, in some cases, invested the time necessary to develop such practices with each other in order to begin developing such habits independently.

The surveys were perhaps not the best instrument for data collection to judge the depth of personal change. I think a year is too short a time to see many ripple effects

throughout the diocese or even within smaller parish systems. I would want to measure such changes after several years with sustained support for the mentors.

Were the mentors truly functioning as "mentors" as defined by this study? They were, but with limited success. Did the mentors stray into the roles of guide, pastoral caregiver, friend, and coach? The conversations, interviews, and surveys would suggest that this was definitely the case. Perhaps if the mentors had received more sustained support for their own process and better role modeling from the facilitator, they would have been more confident to wade into such challenges and vulnerability with their mentees.

Mentee and Mentor Interviews

Chapter 5

Overview of Interview Process

The mentor/mentee surveys did not provide sufficient data to demonstrate how the mentoring relationship can cause a "shift in capacity" with either the mentor or the mentee. This shift in capacity is Kirkpatrick's third step. The one-on-one interviews with five mentor/mentee pairs, however, told the rest of the story. There, reflection, learning, shifts in personal stance, and changes within work systems became visible in the mentoring relationship. The pairs were chosen for interviews to give a broad representation based on the mentee's experience, including the number of times the parties met, church size, institutional setting, relationships that worked or did not work, multicultural setting, age, and gender.

The qualities of a good mentor were active listening, vulnerability, holding back on judgment, asking probing questions, building trust, honesty, and reflection. Returning to Schön, the benchmarks for being a reflective practitioner included attaining sufficient emotional distance to think about one's reaction to a challenging situation, being able to name one's own responsibility (therefore having the ability to look from multiple angles at the situation), as well as the capacity to think of more than one possible solution to it, to choose a solution, and the ability to self-critique. In addition, Kirkpatrick's taxonomy for gauging the depth of learning includes reaction, learning, change of self, and change of system. All of these elements are included in the mentoring benchmarks listed in the behavioral and leadership theory chapter. The benchmarks are:

- Reflection on events and experiences in a way that invites new insights
- Providing some interpretation that allows for new perspectives to emerge
- Inviting mentees to attempt new patterns of thought and behavior
- Empowering mentees to attempt new things

- Pushing mentees to perform in new areas they have not yet tried
- Allowing mentees exposure to people's criticism but not letting them down

In analyzing the interviews, I used best practices, Schön's theory, and Kirkpatrick's taxonomy in order to examine how close the mentors came to the desired benchmarks.

The five pairs were Cynthia/Shelia, Charles/Phil, Margaret/Jeff, Anne/Michelle, and Laura/Lulu. Cynthia and Shelia were paired together as they both had successful previous careers and came to ministry as a second or third career. They met four times throughout the year and discussed a variety of topics. Charles and Phil were paired together as Charles is retired and known to be a font of wisdom, while Phil is at a larger parish in transition with its rector. It was hoped that Charles would be a foundational support for Phil if he needed it. The distance between them challenged their relationship, however. Charles spoke several times of wanting to drop out of the program but stayed because he believed the concept was important. Margaret and Jeff, who live in neighboring communities, met seven times throughout the project. Margaret worked in a middle-class suburban mission, and Jeff worked at a small parish that was restarting their Spanish-speaking congregation. Anne and Michelle met officially only twice, but also corresponded through email and a few phone calls. They were paired together as Anne had worked in institutional settings in her previous vocation that were similar to Michelle's first job setting as a priest. Anne currently works in a suburban church in an affluent area, while Michelle works for a private school. Laura is in a suburban parish and Lulu is working in the inner city. Laura and Lulu met officially twice, but the two also had casual contact once a month through a diocesan ministry, where they would often follow up on how things were going in Lulu's ministry.

All of the mentees were interviewed before their mentors. The mentee interview was comprised of fourteen questions.[232] Several questions were logistical, most explored the mentoring relationship, and others dug deeper into specific challenges or events the mentee had shared with the mentor. For example:

2) How would you describe your ministry context? (logistical)

a. Parish size and location
b. Clergy staffing
c. Unique qualities
    i. ask follow up questions about context if necessary

8) Can you tell me about a difficult situation that you and your mentor discussed? (mentoring relationship)

9) What did this situation reveal to you about the limits of your own capacity as an ordained priest? (mentoring relationship)

These deeper questions were followed by questions intended to discover whether there had been a shift in capacity to deal with a particular challenge or simply to be able to view the challenge from another angle. For example, the questions above would be tracked to look for the following:

8) Can you tell me about a difficult situation that you and your mentor discussed?

a. Listening for area of challenge: work and relationships, decision making, collaboration and conflict, common situations, communication, work life balance, theological connections

b. Listen for the four themes of reflective practice

9) What did this situation reveal to you about the limits of your own capacity as an ordained minister?

*for follow up

a. How did your mentor help you explore, expand, reveal your capacity to negotiate this situation? (listen for problem solving, asking about listening style)

b. What questions did your mentor ask you?

c. How did your mentor help you shape a solution?

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[232] See Appendix F

The interview was intended to see if the mentee engaged in reflective practice, which may include some or all of the following attributes: attaining sufficient emotional distance to think about one's reaction to a challenging situation; being able to name responsibility in/for the challenging situation; having the ability to look from multiple angles at a challenging situation; having the capacity to think of more than one possible solution to a problem but choosing one solution; and having the ability to self-critique.

After the mentee interview, the mentor was interviewed, answering similar questions that assessed the continuities and discontinuities between the mentee's and the mentor's experiences and explored their relationship through the mentor's eyes. Mentors were asked both about their mentees' ability to engage in reflective practice and their own ability to do the same, based on the issues that the mentee raised during their time together. Like the mentee questions, the mentor questions were both logistical and structured to provoke deep reflection on the experience. For example:

6) How would you describe your time with your mentee?

7) What topics did you discuss both casually and more formally?

8) Your mentee shared a story about a situation concerning _____

   a. What is your perspective on this conversation?

   b. What did you identify as the mentee's strengths , weaknesses, challenges in this situation?

   c. How were you able to keep yourself from problem solving and to maintain an active listening model looking from different perspectives?

   d. What questions did you ask your mentee?

   e. How do you think you helped them explore, expand, reveal his/her own capacity to negotiate this situation?

      i. Listening for areas of challenge work and relationships, decision making, collaboration and conflict, common situations, communication, work life balance, theological connections

      ii. Listen for the four themes of reflective practice

Shelia and Cynthia were chosen for the interviews because they had mentioned mid-year how much they were enjoying the project. Shelia worked at a larger parish and was having a different experience from some members of her cohort who were in smaller settings. During the mentee interview, Shelia spoke of three different struggles in her workplace: office politics, getting enough face time at the altar and in the pulpit, and dealing with difficult parishioners. Cynthia and Shelia agreed in their respective interviews that their time together was well spent and that trust was established immediately. Shelia said of their first meeting: "There were problems... Cynthia came to my office and I said, 'Can I be totally honest with you about where I am?'... I told her the shocking difference between what people said I would be doing and what I am doing." When reflecting upon this experience, Cynthia admitted it would have been easy to be caught up in the "gossip" side of the conversation,[233] but instead focused on listening:

> "I didn't try to do any solving ...depending on what we were talking about [I]offered suggestions or gave feedback on something she might have suggested as a possible path to deal with this. As opposed to fixing it, what can we do with this situation? Is there something you want to bounce off?"

Cynthia was successful in desire to focus on Shelia and not on the gossip, as Shelia can recall exactly what Cynthia said. "I don't think you made the wrong decision to come here, but it's just that I think you [may be] here for a short time," Cynthia reflected, "But I also encouraged her ...while this wasn't what she thought it was, that [with] every job there is always something to learn... so she needed to figure out what it was from this job that she needed to learn that would serve her well in her next."

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[233] In fact, this references the January mentor training in which the mentors all talked about being intrigued by their colleagues' parishes but pulled back so they could focus on the mentee in front of them.

When it came to reflective practice specifically, Shelia and Cynthia both showed growth in this skill. In her survey, Cynthia said that she herself had grown some in two areas: attaining sufficient emotional distance to think about one's reaction to a challenging situation and the ability to look from multiple angles at a challenging situation. She had grown a little in the area of capacity to think of more than one possible solution to a situation and choose one solution, though not at all with being able to name one's own responsibility in/for a challenging situation. But, when it came to Shelia, Cynthia remarked that Shelia had grown a fair amount in her ability to look from multiple angles at a challenging situation, and in her capacity to think of more than one possible solution to a situation and choose a solution, as well as the ability to self-critique. Cynthia said in her interview, "I really tried to help her examine the possible responses that this high-level parishioner might make to being approached about her behavior."

In a different conversation about Cynthia, Shelia said, "She gave me some peace that, yes, I should expect *that*, but I am going to stop expecting *that* where I can't get it [for example, being on the preaching rota more than once a quarter]. I get a lot of other things at my parish that other people don't get..." and "It helped me to realize that when you need something you can't get from the environment that you are in, you can ask and you can get it other places." Through their conversations, Cynthia was able to help move Shelia from a place of being "stuck" to finding other paths to her challenges. Shelia says, "[She] got rid of a huge source of conflict at my job for me." Cynthia did not tell Shelia what to do when she was challenged, but rather she asked Shelia questions, explored multiple angles, and helped Shelia to critique her own choices. Shelia's response

confirms what Cynthia has said about Shelia's capacity to self-reflect and where she had grown in her capacity to navigate her workplace.

When I asked about how Shelia's situation may have caused Cynthia to reexamine parts of her own ministry, such as dealing with difficult lay people or co-workers, at first Cynthia said that she didn't have the same situations, so she didn't see herself adapting her behavior (reflecting on her own situation) when she talked with Shelia. Cynthia did admit, however, that she has a new associate, and her discussion with Shelia made her very conscious of her interactions with and support of her associate. Of the mentoring experience overall, Cynthia said, "I really enjoyed being a part of this and something that I hope the diocese thinks is valuable. Particularly when there is a situation that needs talking out, it is nice to have someone safe to talk to." The mentoring relationship was able to move both Cynthia and Shelia into reflective practice that changed how they each engaged their ministries.

Cynthia and Shelia's interviews demonstrated a majority of the qualities listed for sound mentoring. Both of them point to active listening, with Shelia demonstrating vulnerability to be honest about her challenges and Cynthia working to hold back judgment. As a result of their mentoring conversations, Shelia was able to gain emotional distance from her workplace challenges, look at them from multiple angles, and adjust her behavior accordingly. Shelia's comment about how she couldn't change the situation but could learn to change how she reacted to it indicates her ability to adjust and redirect in a reflective manner. Shelia struggled with being able to name her responsibility within the challenges. Cynthia didn't think at first that she had changed or adjusted her ways of thinking about her own vocation; but when she told of changing how she interacts with

her own associate as a result of the conversations with Shelia, Cynthia demonstrated deep reflective practice, which led to changing her behavior, the third of Kirkpatrick's taxonomy. As Cynthia was the rector of her parish, it was possible that the change in her behavior began a systemic shift, but there was no indication of this in the interview. Cynthia was able to reflect on the challenges Shelia brought to her, and provided for interpretation that allowed for new perspectives, the first two benchmarks of good mentoring. While Cynthia invited Shelia to engage new patterns of thought and behavior, I am unsure if that actually empowered Shelia to try new things or perform in new areas. As for exposure to criticism, Cynthia didn't necessarily expose Shelia to criticism as much as she talked with Shelia about what Shelia was hearing in the workplace.

Charles and Phil were chosen for interviews because they were a pairing that didn't seem to work. Charles emailed me twice, saying that he couldn't connect with Phil and was going to quit the program. Both times I contacted Charles and talked him off the ledge and followed up with a call Phil to see what the issue was. Phil told me his challenge was finding time, and that he would work on finding time to meet with Charles. Again, too, distance was a factor.[234] In his interview, Phil said, "You know, the idea of having another imposed mentorship was like 'Oh my God! I don't know if I can handle this!' But as the message from the bishop was that this wasn't optional, I got on board." In the interview, they both agreed that it was time well spent, even if they only met twice and corresponded a few times by email. Before my interview with him, I was skeptical about Phil's positive feedback about Charles and the mentoring process, and I wondered

[234] On a good day without traffic it would be a 1½ hour drive each way between them. While distance may have been an excuse for not wanting to have one more thing to do as indicated by Phil in his interview, it also was a legitimate challenge. Charles would not be a candidate for Skype mentoring, but I was curious to know why the two of them didn't use the telephone to communicate with each other more.

if Phil was giving me answers he thought I wanted. Again, the specifics in the interview told a different story.

In his initial survey, Phil stated that he expected to talk to his mentor about management, boundaries in ministry, conflict resolution between colleagues, and the historical hierarchy of the church. In his final survey, he confirmed that had indeed discussed many of the topics listed with Charles. Phil stated that what he got out of his relationship with Charles, first and foremost, was perspective. "It was encouraging to me, but also it gave me perspective to know that this is what it looks like at the 'ass end' to use his words ...he helped me to understand that all that had come before was useful." Phil talked about how his time with Charles allowed him to take his previous life experience and put it to use in a new context, and not just for sermon anecdotes. Charles pointed out that as a mentor he didn't see it as a teacher/student relationship but, rather, he "looked for the place where they may have walked in each other's shoes."

During his first year of ordained ministry, Phil went from being a generalist to being in charge of one of the major ministries at his parish. Phil said, "Charles was able to help me really understand that I can bring all I have to [my new position]." When asked to be specific, Phil had a difficult time finding an example, but later in the interview Phil spoke of Charles's ability to help him reflect, "He reflected back to me understanding of where I was, what I was experiencing, honoring and acknowledging what I was experiencing, in terms of my transition and my relationship with my colleagues here."

Charles recalled reminding Phil, once he transitioned to this more intense position, to "work with your spiritual director, focus on your family, and [remember,]

you can't do it all." Charles, who admits he wasn't always successful in following his own advice when he was in ministry, believes that you can't let the job take over what is most important in your life. Charles took a more straightforward approach in giving Phil directives. Yet through the directives there was, as noted previously, some reflection.

Phil recounted bringing to Charles the issues that arose when relationships shifted post-ordination between him and people that he knew before priesthood in a parish. "A lot of people experienced [knew] me before I was ordained, and when I started seminary, I fell into this sacred space where people really shared with me ...and once ordained people shifted again and didn't share with me things they had shared before." Charles told Phil a story from his own experience. Phil said, "It helped me to shift my understanding, this is the key, that it wasn't about me...that I was the same person and yet in my relationships things would naturally shift, and that was OK." Charles remembered saying, "you are not the answer. You are a pilgrim on a journey, just like the rest of them." In short, Charles helped Phil shift the focus from himself to other people in his sphere. Change is natural and to be expected.

In their mentoring relationship Charles affirmed Phil's struggles and helped him reflect and change on how he understood himself as a priest and in his role in his parish. It was surprising to hear Phil affirm his relationship with Charles after only meeting with him twice. Phil talked about having a personal "board of directors" that he goes to when he needs counsel. He considered Charles one of the board members. Charles, for all his wanting to quit, had this to say: "So many times I almost pushed the button on an email saying I am getting out of this ...and I am so glad that I stayed with it." While Charles was unable to say that he personally had shifted much, he admitted that he was retired,

and found that the last third of his life was about contemplation. Charles's idea of contemplation was not particularly sedentary, as he still taught at a community college, published a book, and served on a diocesan committee or two. But listening and journeying together made a difference for Phil.

Charles and Phil said that they engaged in trust, listening, honesty, and reflection in their conversations together in the mentoring process. It was difficult, however, to pinpoint the depth of reflective practice that took place. Charles experienced little personal movement as he is retired and out of parish ministry. Phil spoke of his ability to take responsibility for his actions when interacting with parishioners, some of whom have changed how they treat him now that he is ordained. His conversation with Charles helped him to see this challenge from multiple angles. Phil did not, however, demonstrate the capacity to think of multiple solutions himself or necessarily self-critique a solution that he chose. By changing his behavior with parishioners, Phil engaged learning up to the third level of Kirkpatrick's taxonomy but there is no evidence of systemic change. Measuring with the benchmarks for sound mentoring, Charles didn't solidly attain any of the benchmarks. He did help Phil reflect on his experiences, but it is not clear how much this invited new insights. Charles did provide interpretation for Phil, but Phil didn't show signs of trying anything new as a result of his time with Charles.

Margaret and Jeff were able to meet many times since they worked in adjacent cities.[235] Both of them worked in parishes that have traditionally had one priest but could always use an associate. Jeff worked on building a bilingual congregation at his parish.

[235] The original plan was to meet once a month between October and May. Most pairs met two to three times. Scheduling and distance were the two largest difficulties in trying to meet.

In both mentor trainings, Margaret spoke of the challenges of being a solo practitioner and the importance of maintaining collegial relationships outside of one's parish. While she had good systems in place to avoid being a lone wolf, she admitted that this program also helped her fight that tendency. Additionally, she saw the good that the mentoring process was doing for Jeff as well as for her.

Jeff appreciated his time with Margaret. Perhaps his experience best exemplifies why one should have a mentor outside the working relationship. His current boss had been a mentor to him for years, and Jeff still considers him a mentor, but Jeff noted: "With Margaret I can say 95% of what is on my mind. Unfortunately, because of the way the church is today, I can probably say [only] 80% of what I want to my boss." Jeff had a clear awareness of the system in which he worked and the need for outside support. This was a good example of how when a mentor has authority over a mentee honesty and trust can be compromised.

When I asked what Jeff what he thought was most important to learn during his first year of priesthood, he immediately said, "Getting to know the context of my congregation." When pressed to explain more fully what he meant, Jeff emphasized that he saw context as crucial to his ability to function as a priest in his parish. As for how mentoring fit in, "She [Margaret] was able to share with me the context I was looking for. She would listen and then ask me if I wanted input. Many times she reminded me of basic things I had learned already but needed to take baby steps to implement." In talking about their structured time together, Margaret said, "I would let him take the lead on that, and then reflected back to him what I had heard, asking how I could be of help and letting him take the lead on that also."

When asked to identify one large challenge he brought to Margaret, Jeff didn't choose an example involving the work context but rather a personal matter in his own life. As Margaret shared a small amount about her own family of origin,[236] Jeff admitted, "I felt more comfortable talking about my own situation and stress that had been put on me." He disclosed that he didn't want to hear what she had to say at first but often when he went away and thought about it he realized there was truth in their conversation. "It shifted my entire action with my family... it set me free in this area... it also helped me to listen to my family with the same generosity Margaret listens to me." Jeff was then able to relate the family experience to his church work in working on being less anxious and "concentrating on the important stuff and laughing when things don't go according to plan." Jeff didn't have emotional distance from his personal challenge when speaking with Margaret, but their conversation helped him create that distance as he thought about his options and own responsibility in his situation.

Margaret was a good sounding board for Jeff while he was negotiating his contract together with his Vestry. She helped him make sure that he didn't downplay what he was worth, and that he asked for standard items that he might think would be a burden to the parish. In these conversations, Margaret enabled Jeff to focus solely on the present, and imagine the future, even maybe a future at another congregation in a few years. Margaret says, "I think I named the fact that he COULD explore creative options... he had wedged himself so he couldn't see his ministry beyond figuring this [contract] out." Margaret helped Jeff to see from multiple angles how he could bargain over his

[236] This was the moment when Jeff stated that he had full trust with Margaret.

contract, what it meant for his ministry at this parish, and what it might mean for his ministry elsewhere in the future.

When I asked what she got out of the mentoring experience, Margaret said, "To be reminded of the joy and the being present for somebody. That kind of early on finding your stride in your vocation—'look what I get to do!'—It was fun. It was helpful." Jeff says the most important thing he learned was "to continue to try to apply what I've learned in having a sounding board." Margaret gave Jeff direction and helped him to learn how to find other resources when needed, attain emotional distance, and name his own responsibility in a challenging situation.

Margaret and Jeff were the exemplar for what a strong, well-trained mentor program can provide for a newly ordained priest. Their interview demonstrated that they were vulnerable, asked open-ended questions, reserved judgment most of the time, and were honest, trusting, and reflective. As a result of their mentoring conversations, both Margaret and Jeff achieved all four benchmarks of Schön's reflective practice: attained sufficient emotional distance to think about one's reaction to a challenging situation, named their own responsibility in/for a challenging situation, looked from multiple angles at the challenging situation, thought of more than one possible solution to a situation and chose one solution, and demonstrated the ability to self-critique. Their interaction showed that they were able to take what they were learning and change their own behaviors, reaching Kirkpatrick's third level, although systemic change was less apparent. Margaret scored well on the benchmarks for strong mentoring. She helped Jeff reflect on his experiences, provided some interpretation, and invited and empowered Jeff to attempt

new things. Engaging criticism was not evident in the interviews, but this was the only benchmark that Margaret missed.

Anne and Michelle were chosen for an interview because Michelle works in an institutional setting as well as assisting at a parish. They met twice, had several informal catch-ups at clergy events, and Anne often sent Michelle emails to check in. They both said that they would have liked to meet more, but distance and timing were a challenge with Michelle's full schedule.[237] Anne was a sought-after spiritual director and took her mentoring in that direction. While Anne was helpful to Michelle, Michelle noted on both her midpoint and final surveys that she wasn't always sure how to best use Anne. I don't know if that is due to Anne's deeper spiritual side, or the distance between them, or the fact that Michelle had several other colleagues she could turn to for mentoring in her institutional setting. Michelle stated, however, that in their first meeting it was helpful to "tell someone I wasn't working with about my experience." Authority in the workplace was once again a hindrance to an honest exploration of a work-related challenge for Michelle within her system, but she was able to turn to her mentor outside of the work system to explore the challenge.

The first time they met, Michelle had just hit an unexpected bump in the road in her workplace. While Michelle had resources in her work setting, she appreciated having someone outside of that setting to talk to. Moreover, Michelle said that what was really helpful that day was:

> "It was so good to say that to someone else and to hear her say, 'Oh, that sounds incredibly difficult!' For somebody else to be able to say 'that

[237] Michelle not only works full time at a school and attends many after-hours events, but she also was assigned part time to a parish.

> sounds like a really, really honest mistake.' It was a little event but it made me trust her right away. She didn't want to fix it."

Anne said of the same experience, "I really tried to do active listening with 'Wow, that sounded hard' so she knew what she was dealing with was real and not to be dismissed. I also wanted her to see and hear that I thought she was doing a remarkable job." Even with multiple mentoring resources onsite at her institution, it was the offsite mentor who provided Michelle with some affirmation in the middle of a challenging situation. Michelle said she later sought guidance from her onsite mentors, but Anne was a support at the moment it was needed. Both of them recalled that, as the conversation deepened, Anne was able to challenge, or perhaps gently remind Michelle that we all make mistakes in our ministry. Mistakes will happen again. The question is "What do we do in the midst of those mistakes?" Anne offered to Michelle the simple prayer of "Jesus use me," which Michelle admitted she has prayed many, many times this year.

When asked in her survey if she or her mentee had grown in any of the four areas of reflective practice, Anne responded that she thought both of them had grown in the area of naming and taking responsibility in a challenging situation. Anne said "...she [Michelle] joked about another situation that she seemed to handle, by the laughter I could tell that she handled it differently. That is huge. Wow. That is growth." In speaking about her own growth, Anne admitted that Michelle's conversations reminded her of "how difficult it is to plant seeds and not get results ...to extend yourself as openly and warmly as you can and not really knowing how that is being used." Working with Michelle touched Anne in a profound way, causing her to think about her own ministry.

Anne was in orders for years in another denomination that did not allow women in ministry. She converted to the Episcopal Church and eventually sought ordination.[238] Anne was in her 60s and knew that her time in ordained ministry would be much shorter than Michelle's. She appreciated the joy and enthusiasm that Michelle had, yet she wondered what it would have been like if she had been ordained at Michelle's age. The mentoring relationship reminded Anne that she might not see the fruit of the seeds she planted.

Anne was highly invested in being a mentor, which was helpful to Michelle both casually and formally throughout the year. In this relationship the mentor was given the gift of deep reflection on her own life, as well as helping her mentee through the challenges of ordination and the workplace.

Anne and Michelle were vulnerable with each other, engaged in active listening, built trust, and shared honesty and reflection. As Anne walked her spiritual director path, she asked questions but leaned heavily toward validating Michelle in her challenges, rather than helping Michelle to look at the challenge from multiple angles. Anne was sometimes more of a cheerleader than a mentor. In Anne's defense, however, Michelle was very vulnerable the first time they met. Perhaps Anne demonstrated compassion by not pressing Michelle harder on the challenge she presented, as it was fresh and raw in Michelle's life. Using Schön's benchmarks, Michelle was able to attain emotional distance and reflect on her responsibility. She was unable to look at her challenges from multiple angles, or think of multiple possible solutions, though she did demonstrate the ability to self-critique her choices. Both Anne and Michelle had an emotional connection

[238] Anne was the mentor who has been ordained the shortest amount of time, only four years.

to their time together and learned from one another, Kirkpatrick's first and second steps, but did not show evidence of changing their own behavior or their systems as a result of their time together. Anne helped Michelle reflect on her experience in a way that invited new insight. Anne was able to give some interpretation to Michelle's experience, and that interpretation may have allowed for new perspective. Because of the nature of Anne's mentoring, however, the other benchmarks were not reached.

Laura and Lulu worked in very different areas of the diocese. Lulu's time was split between two parishes in the heart of a city, while Laura worked in a larger parish in the suburbs. Among the challenges the two of them faced in trying to meet was the distance and the fact that Lulu didn't drive. Laura, however, worked with the Fresh Start program, so they were able to check in once a month even if they did not meet formally.

Two main issues that Lulu and Laura discussed were self-care—including days off and keeping an active prayer life—and dealing with difficult parishioners. Lulu had a mentor in one of her parishes, but she appreciated having someone to talk to who was out of her parish setting, just for perspective. "It is really nice to have someone who doesn't know them [her parishioners]...is completely away from the issues and doesn't know them [the people]."

Lulu found Laura's "apartness" especially helpful because the issue that she brought to Laura arose from a difficult parishioner with whom Lulu was struggling in the parish setting. Lulu knew this parishioner before ordination, when she worked in the parish she later served as a priest. This parishioner and Lulu didn't get along well when Lulu was a layperson, and after ordination things got worse. Lulu knew she "had to see this person as my parishioner and be a pastor to her. God, that was difficult for me." Lulu

recalled that Laura helped her to see this parishioner as a person and not simply as a nuisance. Laura shared that when dealing with a difficult parishioner in her own ministry, she made extra efforts to find ways to connect with her. Lulu remembered hearing that and thinking, "I did NOT want to do that." But after some further thought, she followed through on some of the ideas she and Laura had talked about and "everything changed. This person looked at me in a different way and I thought that was magical." Lulu said she believed that without the conversation with Laura, there would likely have been continuing problems with the parishioner; but now she and the parishioner were working through it. Lulu said, "I am willing to let that go, which I [previously] wasn't."

Again in the mentor discussion the mentee was able to look at different answers to a challenge she was facing, engage one, and then test it to see if it worked or not. In this case, what Lulu tried as a result of her conversation with Laura altered the challenging situation. Laura recalled little of this specific conversation but does remember that it related to a larger situation that Lulu faced with regard to colleagues and working in different ministries. The issue of trust and authority came up several times in their conversations. Laura, because she was removed from the situation, was able to give Lulu some perspective so that she could recognize that it wasn't about her and was able to claim her own authority. Laura said she asked Lulu, "Will your leadership be established more by not allowing something to happen or by showing your graciousness in working with the challenge as presented?' Laura noted further, "I don't feel like I had any right to say what she should or shouldn't do... we just explored various possibilities." Laura helped Lulu to look for multiple solutions and also to gain some emotional distance from her challenges, guiding her to claim her authority when necessary: "It has not occurred to

her that she is the pastor there and that is her say" (as pertaining to certain liturgical decisions and interactions with parishioners). Laura said that the conversations reminded her of situations with her own parishioners and also gave her perspective in how she has grown in the nine years since her ordination, noting that someone twenty years in might reflect in the same way about her concerns if she were to tell them what was going on her ministry now. Through the conversation Laura was able to name some of her tacit knowledge and also wonder what else she had to learn or didn't yet know.

Laura was also able to support Lulu in setting appropriate boundaries between her two jobs. Lulu admitted that she was so excited about work that she was working seventy-plus hours a week between the two parishes, rather than the forty she was contracted for. Laura helped Lulu to find ways to track her time during the day and to ask for, take, and protect her days off.

Alongside all this was Lulu's need not to neglect her prayer life. When Lulu presented this issue to Laura, Laura reflected back that she had been neglecting her own prayer life, and the two of them covenanted to work on this together. As they saw each other almost monthly, they were able to check in with each other and support each other in this important part of their self-care.

Even though they met formally only twice, they did see each other several times in other circumstances throughout the year, and they both agreed that the mentor process was important to them. Lulu remarked that she wished they could have met more. Laura was able to take the experience of mentoring even deeper and spoke to the need for training for the mentors: "Being able to think about what my role is as a mentor rather than just 'hey will you mentor this person,' it seemed to me there was as much about the

development of the mentor as about the development of the mentee." Laura noted that she found her learning about mentoring useful as she helped to train counselors for summer camp about "how important being able to challenge, or name, or seek feedback at critical times" can be. Laura took her mentoring experience with Lulu and was able to share her newly gained perspective with the high school youth she was training.

Laura and Lulu's interviews reflect a deep desire on Laura's part to fulfill the qualities of a good mentor. Laura spoke about how helpful the mentoring guidelines had been in directing her conversations with Lulu. In her own interview Lulu was able to give specifics of how she looked for emotional distance, could name her own responsibility, looked from multiple angles, and chose among multiple solutions. Lulu became a model reflector in her workplace. While Laura demonstrated being reflective in her mentor practice, there was little evidence in the interview that she had changed her own behavior in her system, though she did take what she learned and applied it to the system where she was doing counselor training at a summer camp. Perhaps there were systemic changes for both Lulu and Laura as a result of the mentoring program. Laura engaged all six benchmarks: reflecting on Lulu's events, providing interpretation, inviting to her to new patterns of thought, empowering her to attempt new things, pushing her to perform in new areas, and allowing Lulu exposure to criticism without harming her or allowing her to wallow in the criticism.

These five interviews demonstrate that the mentoring process can help introduce the mentee to engage in reflective practice. In being a reflective practitioner with the mentee, the mentor is able to use practice not only with the mentee but also within his or her own workplace as applies to his or her own vocation. All of the interviewees said

they had increased their ability to have different perspectives around any given issue. Even though many pairs met only twice, all said that they would like to continue the relationship if possible. While these interviews give evidence of reflective practice, strong mentoring skills, and depth of learning, it is abundantly evident that training goes hand in hand with actual face time with the mentor. Margaret/Jeff, Cynthia/Shelia, and Lulu/Laura had some of the clearest evidence of personal and systemic change. They were the three pairs that had the most contact, and the deepest levels of trust and vulnerability in the challenges presented. Once I turned off the recorder in the interviews, almost every mentee asked me if the program would continue and mentioned how thankful they were, even if they only met with their mentor a few times. The mentors in turn were grateful for the opportunity to support the newly ordained and to challenge themselves to grow in their own reflective practice. With time and support, could a mentoring program based on reflective practices bring about long-term benefits for clergy at all stages of their vocation?

Conclusion

Because the opportunities that new clergy have to learn from their supervisors and Fresh Start facilitators are unpredictable, irregular, and unequal across the church—and because research has shown that mentoring newly ordained clergy is one of the most effective components in nurturing creative and healthy clergy—newly ordained clergy need a formal program of one-to-one mentorship. Mentors can help newly ordained clergy navigate their first jobs, work through diocesan politics, and balance their lives by providing a safe, non-supervisorial place for reflection.

The outcomes from this study and its ten-month mentoring program make a case for trained mentors help newly ordained priests learn habits of reflective practice, strengthen their capacities, learn nuance in their working and ministerial relationships, identify and explore areas of "unknowing," and develop over all as priests. The data derived from three surveys, interviews, and casual conversations shows the importance of supporting newly ordained clergy through one-on-one relationships with mentors outside of their work system. The theology of the priesthood is moving away from the systematic and even dogmatic understanding of priesthood moving toward a more flexible, less rigid understanding of priesthood that reflects current dynamic characteristics of priesthood as a vocation. Mentors helped the newly ordained navigate their new *function* as well as *role* as a priest. Behavioral and learning studies confirm that mentors need to be trained in best practices of how to listen, ask questions, and reflect on the challenges at hand. While not every mentoring pair will be perfect, meeting regularly with a mentor who is well trained prepares the newly ordained for a lifetime of self-reflection and change.

Summary of Chapters

A theology of the priesthood can no longer be a one-size-fits-all theology. As Lewis-Anthony and Daniel and Coperhaver point out, the role of the priest is no longer a "paint-by-numbers" vocation of clearly defined and set activities if, indeed, it ever was. Today's culture calls priests into a vocation that is shifting due to changing church dynamics where the church is no longer the center of community, we live in a post-Christian, post-modern society. Espousing a practical, dynamic theology of priesthood, rather than a systematically derived, one-size-fits-all theology of priesthood, requires constant reflection about *how* and *where* one is a priest. Theology is lived and developed as a priest experiences her priesthood in her community whether in a church, school, institution, or coffee house. As theology of the priesthood becomes more practical and dynamic, the focus will be on the *how* of being a priest, not simply *who* is called to the priesthood.

Behavioral and learning theories universally state that learning is a lifelong practice. As much as we continue to work on our relationship with God as Christians, and continue to find ways to bring the Kingdom of God to light in our day, so we must continue to learn as leaders of the church. Learning means showing up to the classroom, engaging in the studies, exploring possible applications, and adapting one's behavior in light of what is learned. Once ordained and in the workplace, priests need to continue to follow the same pattern of showing up, engaging, exploring, and adapting. Through learning opportunities—whether in training or through one-on-one mentoring—priests can continue to reflect upon best leadership practices and how said practices apply to their ministry. Benchmarks should be established to ensure that mentors are able to

engage in reflective practice with their mentees. By doing so, mentors can challenge and probe for possible changes with their mentees, as well as challenge and ask the hard questions in their own vocational settings. Solid training allows for greater vulnerability as well as improving mentors' skill sets in listening and building trust, along with the other mentor qualities.

I developed this project to teach and monitor best practices for mentoring. However, while the initial and final surveys were helpful in tracking logistics and collecting general data, these surveys were not in-depth enough to uncover the personal and systemic changes that took place. For that I needed the in-depth interviews. Open-ended questions, such as those I used in the interviews, could be incorporated into a survey. But, the survey format makes it difficult to press for deeper answers, which can be asked in a semi-structured one-on-one interview. I think, moreover, that the process would be improved if I were to add questions to the surveys about personal behavioral changes as a result of mentoring and if there were systemic changes that occurred due to those personal changes. In short, I would probe for the ripple effect of change as a direct result of the mentoring process.

The interviews gave the deepest insight on how a mentoring program can shift a newly ordained priest's perspective when facing challenging situations. Using the mentoring benchmarks established in Schön's study, Margaret, Laura, and Cynthia all pushed their mentees to look from multiple perspectives and engage with their challenges from different angles. They understood that they were to ask questions, not give answers. They helped their mentees find new perspectives and tried new ways of leading in ministry. Charles and Anne were less effective when judged by the mentoring

benchmarks, but still were deeply appreciated by their mentees. While appreciation should be valued, there was a missed learning opportunity for the mentee and the mentor when the deeper questions were not asked or engaged. How can mentors hold themselves accountable for their mentoring in between trainings and on their own?

Best Practices for a Mentoring Program

Perhaps giving the mentors the benchmarks, with the accompanying rubric of questions they can use to gauge their effectiveness along with a list of the best practices for mentoring, would allow the mentors to focus on their goals as mentors and what they can expect in support from the diocese. Benchmarks and best practices can be used by the mentor to frame the conversations and can hold him or her accountable throughout the mentoring process. Benchmarks also give direction for the development of the conversation between the mentor, mentee and challenges being discussed.

Accountability and participation proved to be the greatest challenges in this project. Without a doubt, all of the mentors and mentees considered themselves participants in the mentoring relationship. Yet, because of time constraints, work demand, and geographic distance, it was difficult for most pairs to participate on a monthly basis. The majority of the pairs met twice, exclusive of emails and "checking in" at diocesan events. At the first mentor training, the joint meeting with the mentees, and the mid-point training, participants were encouraged to use the phone or Skype as necessary to help bridge the distance gap. However, at the end of the program, when speaking with a mentor who met only once with his mentee, I asked if they had tried videoconferencing, and his reply was, "Oh, that might have worked." I would not recommend videoconferencing for the first meet-up between a mentor and mentee, but

once the parties have established trust, it would be a workable solution. Also, as we begin the next year of mentoring, we are trying to pair mentors and mentees who are geographically closer to each other. Not everyone can be placed within a half-hour radius, but we are avoiding pairing those who live an hour and a half apart. Only time will tell if this improves the number of meetings over the next year.

The challenge of finding time to meet brings to light the systemic challenge of setting priorities for the newly ordained. Each person received a letter from the bishop telling him or her that a monthly meeting with a mentor was mandatory. Yet mentoring is not engrained in the systems: the diocesan structure, the supervisor expectations and workplace structure, and not yet with the mentors and mentees. With mentoring not being a priority in the wider system, mentors and mentees were challenged to make it a priority in their own lives. For a mentoring program to be effective, it has to be supported throughout the diocesan system and embedded in the structure, such as mandatory attendance at Fresh Start is at this time.

Best practices can hold the mentors and the mentees accountable to the program, not just the process. Best systemic practices for a diocese based on the information gathered in this project should include:

1) Mandatory meeting with mentor on a monthly basis and quarterly meetings with peer group, with support and follow up from diocesan system to make this happen

2) Mentor training twice a year to include: benchmarks, reflective practices, leadership methodologies, best practices for mentoring. Other topics will be added as program develops and mentors request learning in specific mentoring practices

3) Follow up surveys, emails, phone calls, and casual conversations to support and encourage both mentors and mentees in their relationships

4) Training for any priest supervising a newly ordained priest.

5) Support for continuing education for all clergy

There are several spokes on the mentoring wheel that would help make a mentoring program successful in any diocese. These include: mandatory participation, initial and ongoing training for mentors, group support for newly ordained clergy (as available depending on size of the diocese), training for supervising priests, and support for continuing education. Each spoke on this wheel contributes to a program that supports the mentors and the newly ordained to engage in a reflective learning environment. A mentoring program needs to be intentional and be given ongoing support. Even though the mentoring for this project was mandatory, it was difficult to regulate who had and had not met. Consistent meeting with a mentor must happen for the mentoring to be effective.

Each diocese would need to decide how to choose its mentors, but criteria should include evidence of mentors thriving in their own ministry settings, priests who have enough experience to have gained a fair amount of tacit knowledge about their vocation, a willingness to engage challenging subjects in their own vocation (not just their mentees), and participation in the wider life of the diocese. It would be best to avoid those priests who see themselves as "know it all" and "seen it all" since those priests are not life-long learners. I would recommend priests who have demonstrated the ability to reflect rather than give technical solutions, are willing to learn, understand the importance of taking time, engage in continuing education, excel in asking open-ended questions, have the ability to focus on capacity and not just identity, and are excited about working with the newly ordained clergy. In this project, the bishop in conjunction with the transition officer gave me a list of potential mentors. I was thus given an excellent group of mostly senior clergy in the diocese who were respected by their peers. The mentor

training is best done in larger groups so that the participants can learn from one another and begin to build a support network. In larger dioceses, a best practice would be to have a pool of mentors so that mentees can choose their mentors, rather than have one assigned to them as in the Diocese of Eureka.

The surveys, interviews, and dialogs from the trainings show that mentors deeply appreciated their time spent in training as they embrace the life-long learner mentality. Training before and during the mentoring process provided several key factors for success including:

- time to get to know one another
- time for mentors to reflect upon and apply their own experiences as priests, including strengths and weaknesses
- the clear message that mentoring is a learning process not only for the mentee but also for the mentor
- engaging where the group sees their own strengths and weaknesses as priests
- taking part in reflective practice on a mentor/mentee event[239]
- review of active listening
- role-playing challenging situations.

Most of these elements were present in the first training and were reinforced for those who were able to attend the second training. While these two trainings were effective, I believe a parallel process for mentor support and reflection would be extremely useful during a mentor's first two to three years of mentoring. After that time, those mentors could become the leaders and supporters for future mentors.

[239] While this was the hope of the small group interaction in January, clearly mentors need more guidance and structure to hold them accountable to the reflective practice on a specific event.

In tracking through Kirkpatrick's taxonomy of learning—reaction, thinking/learning, behavior, and context/results—the training could direct mentors toward systemic changes in the diocese, yet that would take the diocese's active support and participation in the mentoring program. The mentors' reaction to the training was positive; they believed it was worth their time and they were extremely positive in their evaluations of the time together. They said they learned something new in the reflection-in-action theory training and were able to apply their learning to their time with their mentees. Mentors need further coaching in how to apply this reflective practice more in their own ministries. When asked how much they grew in the four areas of reflective practice, the median answer was "some," with only one person saying they grew "a lot" in one category. Reiterating what Laura said in her interview, "Being able to think about what my role is as a mentor rather than just 'hey will you mentor this person,' it seemed to me there was as much about the development of the mentor as it is about the development of the mentee…how important (it is to be) able to challenge, or name, or seek feedback at critical times."[240] Ongoing learning and support from the facilitator of the mentoring program can compel mentors to examine what they have learned in the trainings and identify where they are using their learning with their mentees.

A strong mentoring program would give continual support to mentors engaging in reflective practice within their relationship with their mentees, among their mentoring cohort, as individuals and with their parishes. Benchmarks that are taught in the trainings can be used throughout the mentoring process as a reflective check, giving the mentors a sense of direction as they develop their relationships with their mentees. Imagine priests

[240] Laura interview.

growing in their willingness to address their own vulnerabilities as they reflect upon their own ministry within the diverse areas of running a parish. Support and reflection through the mentoring process could change how priests carry out their ministry around finances, conflict, and other challenging areas of ministry, making reflective practice one of the tools for successful ministry.[241] Reflective practice would become part of the tacit knowledge passed down from mentors to the newly ordained.

While the surveys did not reveal change as well as the interviews did, they did serve to remind mentors of best practices and topics to be addressed, due to the questions they were asked about their relationships with their mentees. Surveys also were a way for mentors to know that someone was still paying attention to their efforts. I received emails after each round of surveys with questions, comments, and ideas. As Anne emailed after taking the first survey: "It was a great tool I thought to think about what has been and what might be and how I might help someone newly ordained."[242] Surveys also can be used to keep the training points fresh in mentors' minds and to continue to instruct through the questions asked. Besides the surveys, trainings, and emails, I had unofficial contact with almost every mentor at diocesan meetings, events, and convention, where I was able to troubleshoot, give affirmation, or encourage as needed. This is the kind of oversight needed to continue to monitor, shape, and facilitate effective and consistent mentoring.

In addition to mentoring, the newly ordained priests need to have a peer group if possible. When asked what was "absolutely critical" in their pastoral development during

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[241] *Clergy Formation - Preparing for Ministry in Today's World?* Web. September 2, 2014, http://into-action.net/research/clergy-formation-preparing-ministry-todays-world-yesterdays/

[242] Anne, email August 23, 2013.

the TiM program, working with peers was ranked second of five categories for newly ordained clergy.[243] I know from Fresh Start mentor training that each diocese implemented this program to fit its individual needs. Some had the newly ordained mixed in with other priests who were new to a cure or new to the diocese. Larger dioceses tended to organized the participants into categories, such a one for "new to cure" and one for the newly ordained.[244] I think that whatever the program, making a peer group mandatory for the first two years is vitally important as my data shows it is easy to get consumed by the work in one's first position.

As the newly ordained priests in the Diocese of Eureka made clear in their mid-point and final surveys as well as in their interviews, they deeply appreciated the collegiality of Fresh Start but thought that the curriculum was stale and wasn't applicable to all situations. While many of the topics of Fresh Start are general, such as entering a new system, they are geared toward parish life so those in non-parish settings are challenged to constantly make the curriculum fit their work system.[245] They were thankful to have a peer group when it came to diocesan convention, renewal of vows, and clergy conference. Not only did they have their peer group at these functions, but some of them also spent time with their mentors, who included the mentees in conversations and introduced them to other priests in the diocese.[246] In these situations, mentors also functioned as real-time network builders for their mentees.

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[243] The five categories in order of listed importance: congregational members, peers, personal study, mentors, supervisors. David Gortner, Alvin Johnson, and Anne Burruss *Looking Back on What Has Shaped Us* Transition into Ministry Study, (Alexandria, Virginia: Virginia Theological Seminary, June 2011) 27.

[244] The challenge with this is that one could, and many have, spent four to six consecutive years in FreshStart—which seems like overkill on the curriculum and the supportive group environment.

[245] Those working in institutions, those who were in missions vs. those in parishes, etc.

[246] I saw this at both diocesan convention and renewal of vows.

Peer groups should meet at least quarterly and perhaps twice in the first quarter after being ordained. From my interviews these topics emerged as important: entering a new system, vocational/personal life balance, dealing with difficult parishioners or bosses, accountability for one's actions in a system, and leadership methodologies.[247] Because there is no curriculum for these topics, and because the Fresh Start curriculum is considered to be stale and out of date,[248] these topics could be approached through a variety of media, including include movie clips, poetry, verbatim, or literature, discussed first in the large group and followed by break-out groups and Q and A. Large group presentations build the collegiality that is appreciated by the newly ordained, and small group participation provides opportunity for personal reflection.

In its current form, Fresh Start can be a place to share challenges of the workplace, but it provides little time to reflect on addressing those challenges. The mentor relationship is focused on helping newly ordained engage with those challenges. Peer group conversations and mentor conversations are confidential. Information from these meetings may not be shared with a bishop.

One of the limits of this study is that I was unable to involve the supervisor priests of the newly ordained. Many of the issues raised by mentees were about work place challenges. Although I know of only two dioceses that require training for the supervising priests,[249] it seems very likely that such training would allow for a firmer foundation of expectations and professional boundaries on the part of the supervisors and the newly

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[247] Some of these topics are from the Fresh Start curriculum. The critique of the curriculum comes from it not being updated, and from the large group discussion format not providing opportunity for deep personal reflection.

[248] Both the newly ordained in this project and the two to five year clergy agree on this fact.

[249] The Diocese of Texas and Diocese of Chicago.

ordained priests. Such training also would allow the diocese to set expectations for the relationship that can then be monitored and evaluated. As was evidenced in the interviews, the diocese has little input or involvement in the type of training or support a newly ordained person is given within the workplace. Training of the supervisors along with their newly ordained clergy would set in motion a healthy industry standard for the entire diocese. Again, such systemic change must come from the diocese where supervisors, mentors, and the newly ordained are called to be reflective practitioners as a collective whole. Such systemic change happens when the expectation is set to attend trainings and reflective practice groups whether for supervisors, mentors, or one-on-one with mentor and mentee. In short, there should be parallel practices for all who work with newly ordained clergy within the diocesan system.

One of the most troubling research questions from the TiM survey is "Clergy Formation—Preparing for ministry in today's world, or yesterday's?"[250] This research challenges the curricular preparation that clergy receive during their seminary training and upon exiting.

> "In general, mainline protestant denominations still cling to a very traditional model of ordained ministry. The majority of their clergy have basic skills in the core functions of preaching, pastoral care, and sacramental ministry, but they typically have not developed these other, more hidden (but perhaps more central) capacities for effective leadership of congregations, such as:
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> - a deeply positive regard and expectation for the capacities of people and groups in the congregation;
> - a moderate degree of assertiveness and decisiveness blended with a high degree of collaborative interest in others;
> - a capacity to work with and anticipate conflict;

[250] *Clergy Formation - Preparing for Ministry in Today's World?* Web. September 2, 2014, http://into-action.net/research/clergy-formation-preparing-ministry-todays-world-yesterdays/

- a creativity that is vigorous yet well managed and grounded;
- an ability to think theologically about situations in a way that moves toward transformational action;
- a savvy sense of networks of influence in congregations and communities; and
- a clear and consistent process of communicating and gathering feedback."[251]

The mentoring program in the Diocese of Eureka was structured to address some of the missing capacities listed above, especially a moderate degree of assertiveness and decisiveness blended with a high degree of collaborative interest in others, a capacity to work with and anticipate conflict, and a creativity that is vigorous yet well managed and grounded. These three areas all fit into Schön's reflective practice, as well as the benchmarks for good mentoring. The TiM program was designed to ensure that newly ordained priests had a firm foundation at the start of their priesthood that continued their education post-seminary. The TiM program surveyed newly ordained clergy both in and out of the program and discovered that 87% and 90%, respectively, participated in continuing education programs, compared to 80% of senior clergy in the Episcopal Church.[252] When asked to list the areas they studied, the newly ordained listed areas that are mainly in their range of competence: preaching, pastoral care, spiritual direction, marriage and family, and Biblical and theological courses. There were few courses taken in areas where they were less able, including youth ministry, congregational leadership, and personal and professional wellness.[253]

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[251] http://into-action.net/research/clergy-formation-preparing-ministry-todays-world-yesterdays/, Web. 5 September 2014.

[252] http://into-action.net/research/the-choice-of-clergy-continuing-education/, Web. 5 September 2014.

[253] N.B. that personal and professional wellness was not a category in the original TiM survey. David Gortner, Alvin Johnson, and Anne Burruss *Looking Back on What Has Shaped Us* Transition into Ministry Study, (Alexandria, Virginia: Virginia Theological Seminary, June 2011).

What is lacking in the continuing education department is any awareness or effort on the part of the priests or the diocese to identify, address, and strengthen areas of weakness. If we know, as we do now, that conflict management, finances and administration, and management are areas of challenge, then we need to find programs to support and educate newly ordained priests (and all priests for that matter) in these areas.[254] While the argument could be made that associates and chaplains don't necessarily need the finances, administrative, and management training, I would argue that they do. No matter our work system, understanding the function of the system is crucial, as Friedman points out again and again. If every priest were versed to some extent in managerial practices it would help them identify healthy and unhealthy work systems. Such education could help all priests assess if they are in a healthy system, if they can bring health to the system, or if they need to leave an unhealthy system. This is just one way in which management training would be beneficial to all priests, and I believe an argument could be made for both financial and administrative training also. Yet, it is evident from the data that priests will avoid the subjects in which they feel less confident. It is important, therefore, to package training in a format through which clergy feel empowered, engaged, effective and that they feel is worth their time.

Continuing education post-seminary should certainly include areas of competency, which are the areas for which many went to seminary in the first place. The goal should be learning something about all aspects of parish life, with the ultimate aim of clergy being able to assess strengths and weakness and to identify where they need and

[254] I strongly adhere to the education theory due to the personal experience of participating in a non-profit fundraising training that changed my life when it came to stewardship, changed my relationship with money, and made me a stronger leader in my parish.

will need further education. The mentor relationship may engage the areas of weakness or challenge, but its purpose isn't to educate to the level that may be needed. Mentoring would be a place to note where further training may be helpful, or to point the mentee toward resources that may help, as reflective practice is about looking for multiple solutions, education among them. Some of the topics may not be very helpful during the first year or two out of seminary but will become more applicable when the mentee is serving as the rector, vicar, or head of an institution.

This program has not been tested in other denominations or ecumenical settings. The basic components of the program, however, are easily adaptable to different denominations. The TiM program, after which my project is modeled, was used in eight different Christian denominations. In conversations with my local rabbinical friends, they have shared with me the need for programs such as this for newly ordained rabbis as well.

The Episcopal Church engages in deep conversation, both formally and informally, about the shifts taking place in our Sunday congregations. Many are shrinking. Most dioceses have closed or are in discussion about closing some parishes while planting other new ones at the same time. Social media is filled with articles about what Gen-Xers and Millennials are looking for in a church, or if they are even looking for a church. In the next twenty years, barring some unforeseen cultural shift, many priests will no longer be in the traditional role of "priest" that they occupy today. They will need to be savvy about finances, business, and administration, and be adept at dealing with conflict as change takes place. At the same time they must be engaged, connected in their communities, and able to act as a bridge as the Boomer generation ages and begins to die

out and the Gen-X and Millennial generations shape what is to come next in the church. Some aspects of church will look the same, but much of it will likely begin to look different to meet the religious needs of the next generations. Maybe there is potential in the mentoring relationship for the younger generations of newly ordained clergy to learn from their mentors about the church, while at the same time their older mentors, most of whom are Boomers, can become open to the religious and cultural shifts that are happening in our post-Christian society and culture.

A mentoring program will never be about "fixing" new clergy or about molding them into perfect new priests. However, a mentoring program can give the newly ordained resources, perspective, and direction to find the tools necessary to negotiate the situations they will face in their first years of ministry. Seminary professors teach about challenges, but the newly ordained face them in real time in their parishes and institutions. It is difficult to pull out a textbook when a parishioner is yelling at you or wehn your supervisor won't allow you to preach or baptize, but a mentor is available in real time as you face the challenges of ministry.

Developing the skills to reflect in the moment, to read the system to look for a multiplicity of options, and to evaluate the choices made can only serve to strengthen a priest and, in turn, will strengthen the parishes, institutions and dioceses she serves.

Appendices

Appendix A

Phone Script for Inviting Mentors to Participate

1) Bishop has asked me to contact you as you have been selected as an expert
2) Piloting a new mentoring program
    a. Supplemental to Fresh Start
    b. Ability to support newly ordained with one-on-one mentoring
    c. Potential benefits for mentor and mentee
3) Time commitment
    a. One three-hour training
    b. Meet monthly with mentee for one year
4) No compensation but excellent opportunity for collegiality and strengthening the quality of the priesthood in our diocese by supporting those who are newly ordained

Appendix B

Agenda for Initial Mentor Training with Trainers Notes

9:00-9:15 Prayer

Introductions: Name, where serve now, first parish served, favorite part of ministry

9:15-10:00 What makes a mentor (different from supervisor who has control over your job and dictates how you will do something, spiritual director who is concerned about where God is in your life and vocation, therapist who deals with the clinical issues such as depression, anxiety…can be a bit like being a coach, but coach being more directive and can deal with specific intervention strategies yet a mentor may suggest using a strategy)…

What are mentor skills as we define them?

- Good listener
- Willingness to be vulnerable
- Holding back on judgment
- Question asker
- Trust builder

How to be a reflective practitioner—

- guiding
- suggesting
- helping to outline the challenges
- interpreting—not as authority, but to broaden perspective (parish history, interpersonal interactions)…what are the questions that help us get to different interpretations?

10:00-10:30 What do we bring to the table:

- systems theory, enneagram, emotional intelligence, Myers-Briggs, reflective practitioner…and how might this help or not?

Role play—

- New to diocese, difficult supervisor, vestry who wants to be close, will you be my friend, sexual harassment
- what are best responses for certain situations, as opposed what would be unhelpful to say…follow up with "what would that sound like"

- what might seem overly interfering and what are the questions you would want to explore on the personal (themselves) or performance (what they do) side...get specific ...
- find two cases that don't have clear dividing lines, then come back to situations where there is a wide range of opinions, and even high investment energy, but the person is going down a different path, how do we invite someone to reflect without being tied up in the outcome but you can recognize a thoughtfulness and integrity in their way of approaching the given situation...advocacy role, can help the person to find an advocate and keep them connected

10:30-10:45 Break

10:45-11:00 What learned in survey

- rank the competence, but also raise the issue that what we feel less competent in we don't want to talk about so we become that which we don't want to become (conflict adverse people because no one ever wanted to talk about conflict, or lay leadership development),
- introduce this comes from Dreibelbis /Gortner...then ask how will mentors work on these areas themselves, and keep them in the loop as continuous learners...how will we talk about that which we are less comfortable talking about it

11:00-11:15 Logistics, goal setting, what might a first meeting or two look like? Confidentiality not only within mentors but individually with mentees

11:15-11:30 Resources... what resources were helpful in your early years, what are you reading now?

11:30-12:00 Final questions, prayer, lunch with diocesan FS groups

1:00-2:00 Mixer with newly ordained...introductions again, ask to name one strength and one area they want to work on.

Short amount of time, don't belabor what is mentoring etc., move quickly to the practices of mentor...including what are some things to watch out for, such as how much is my input welcome, how am I delivering input, how am I building trust

Appendix C

Power Point Outlines

Initial Mentor Training

1) Mentoring in the Diocese of Los Angeles
   - Supporting the newly ordained clergy

2) Who are we?
   - Name
   - How long ordained
   - Where serve now
   - First parish served
   - A favorite part of ministry

3) Butcher, baker, candlestick maker…just what is a mentor?
   - How is a mentor different from a…
   - Supervisor
   - Spiritual director
   - Therapist
   - Coach

4) What qualities make a good mentor?
   - Good listener
   - Willingness to be vulnerable
   - Holding back on judgment
   - Question asker*
   - Trust builder
   - Honesty
   - Reflection

5) A new approach…being a reflective practitioner
   - A reflective practitioner takes the best of mentoring and adds in a bit of coaching
     - Reflective conversation
     - Suggesting
     - Helping to outline the challenges
     - Interpreting—not as authority, but to broaden perspective
     - What are the questions that help us get to different interpretations?

6) What expertise do we bring to the table?
   - Systems theory
   - Enneagram
   - Emotional intelligence
   - Myers-Briggs
   - Reflective practitioner
   - How might these help us or not?

7) Role Play

- What does reflective listening sound like?
- What might overly interfering look like?
- What questions are you bringing to the table?
- How can we reflect without being outcome based?
- Are we advocates?

8) Survey says…

9) Did you have a mentor?

10) Those who had mentors…

- 100% still use something they learned from their mentor
- Best saying "If you are going to get crucified, pick a high hill."
- Most learned priest craft, appreciated openness and time
- Wished for more admin training, systems theory
- 50% still in touch with mentor

11) No official mentor

12) Self-Reflection

- How often do you think about your path, purpose, and best practices of your vocation?
- 100% do so weekly to throughout the month---Good Job Mentors!

13) What energizes us?

14) What drains us?

15) Our challenges our first year of ordination

- Priestly identity
- Transition from lay to ordained within the same parish
- The Rector was in the midst of huge conflict
- The learning curve and the visibility of a very public role
- Being a beginner all over again, new at everything
- Adjusting to life away from my seminary community
- Solo practitioner-being alone in ministry
- Balancing secular work with work at church
- Job uncertainty

16) The bigger question

- How will you work on your own issues of incompetency while leading a newly ordained person?

17) First meet ups

- How to make first contact?
- What to discuss your first meeting?
- How will you actively begin to build trust with your mentee?
- Best ways to be in touch
- The confidentiality question
- Is there ever a time to break confidentiality?

18) Resource List

- Is there a way we can build a resource list for each other and for the mentees?
- What are you reading? What was helpful to you back in the day?

19) What one piece of knowledge to you want to pass on to the newly ordained?

Mentor/Mentee Meet Up

1) Newly ordained and mentor meet up

2) Why?

- Pilot program for the Diocese of Los Angeles
- We want the best transition into ordained ministry possible for our deacons and priests
- Lily Foundation study fundamentals
- Fresh Start is a clergy group and Mentoring allows one-on-one reflection
- Doctorate of Ministry study

3) Mentor vs. Coach

4) Who are the mentors?

- Selected by Bishop and Transition Officer
- Seasoned priests, with huge listening ears, not afraid of facing challenges, desire to help newly ordained transition*
- From around the diocese with 181 ordained years of experience

5) First meet ups

- How to make first contact?
- What to discuss your first meeting?
- How will you actively begin to build trust with your mentee/mentor?
- Best ways to be in touch
- The confidentiality question
- Is there ever a time to break confidentiality?

6) Resource List

- Is there a way we can build a resource list for each other and for the mentees?
- What are you reading? What was helpful to you back in the day or as you are starting out?

7) Mentors, what one piece of knowledge to you want to pass on to the newly ordained?

8) The question

- What is one area of ministry in which you feel very confident?
- What is one area of ministry where you feel less confident?

Appendix D

Agenda for Mentor Mid-Point January Follow Up training

Mentor Follow-Up Meeting

Goals

1) keep mentors motivated
2) refresh "how to act like a mentor"
3) Assessment of strengths and challenges

10:00-10:15 –coffee, snack, bathrooms, agenda, welcome, etc.

10:15-10:30—brief check in on logistics… how many times have met with mentee, general sense of working or not working, do you think you have developed a trust relationship with mentee, quick questions

- Put questions on newsprint

10:30-10:45—Issues with mentee

- What have been the major challenges in trying to meet?
- What have been the major challenges presented (if any) when you meet?
- What info/knowledge do you wish you could impart on the mentee?

10:45-11:30—Self Development—15 minutes each question in pairs, record answers

1) How do you think you have developed or grown as a mentor, can you give specifics? If you need help, look at the list that was made from the trainings
2) Have you ever thought about what questions you are not asking your mentee (or yourself as you mentor) and can you say what holds you back?
3) Can you identify if/where a mentee has grown in clarity or strength and it has caused you to re-examine your own vocation? (or mentor training)… in other words would you say that you are mentoring as a reflective practitioner?

11:30-11:45— Amy McCreath article

11:45— Any last questions or needs then on to lunch

Appendix E
Surveys

Initial Mentor Survey

Name:

Email Address:

Birth Year:

Year of Ordination (Priest):

2. What is your gender?

3. What is your Myers Briggs type?

4. Did you have a mentor when you were newly ordained?

--Yes answered 5-21

--No answered 22-30

(yes mentor questions 5-21)

5. How much time did you and your mentor spend together?

6. What topics did you talk about with your mentor?

7. What topics did you NOT discuss with your mentor, or wish you had?

8. How much did you and your mentor discuss the following areas of ministry?

--not at all, only a little, some, often, frequently

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

9. In thinking about your mentor...

--What did you have in common?

--In what ways were you different?

10. How did your mentor provide support and/or affirmation?

11. How did your mentor set challenges for you?

12. Who initiated the challenges?

13. What freedom and creativity did your mentor allow you to explore?

14. Do you still invoke things you were taught?

--If yes, can you give an example?

15. Are there any particular sayings which your mentor used that have stuck with you?

--If yes, can you give an example?

16. What did you try to emulate?

17. What did you try not to emulate?

18. Was your mentor your supervisor?

19. If your mentor was not your supervisor, how did you find your mentor?

20. Are you still in relationship with your mentor?

21. What skills make a good mentor?

(no mentor questions 22-30)

22. Did you have someone who helped you as you came to understand your path, purpose and best practices of your vocation?

23. If yes, who was this person and how did you find him/her?

24. Do think a mentor would have been helpful during your first year of ordination?

25. Were you able to work, discuss or reflect on any of the following your first year of ordination with anyone?

--not at all, only a little, some, often, frequently

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership

- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

26. Who initiated the challenges for you during your first year of ordination?

27. Do you still invoke things you were taught

--If yes, can you give an example?

28. What did you try to emulate?

29. Was there anyone who you emulated during your first year of ordination?

30. What skills do you think would make a good mentor

31. How often do you think about your path, purpose, and best practices of your vocation?

- Weekly
- Monthly
- Semi--Annually
- Year
- Rarely
- Other (please specify)

32. What areas of ministry do you find most energizing? Select all that apply.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

33. What areas of ministry do you find most draining? Select all that apply.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work

- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

34. What was your biggest challenge your first year of ordination.

35. Are you part of a clergy group?

36. If you are part of a clergy peer group, what have you learned from them?

Initial Mentee Survey

Name:

Email Address:

Birth Year:

Ordination date:

2. What is your gender?

3. What are your ordination dates?

4. What is your Myers Briggs type

5. Are you working in a parish or an institution?

6. What is the size of your parish or institution?

7. What are you hoping to learn your first (or second) year of ordination?

8. What from your previous vocations, careers or use of life skills are you hoping to integrate into your first year of ordination?

9. Did you think a mentor could be helpful to you in your first year of ordination?

10. What topics do you think you might discuss with a mentor?

11. How competent do you think you are in the following areas of ministry?

--not at all, only a little, some, often, frequently

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

12. Have you had a mentor previously in your life?

13. If yes, what major issues and challenges did you discuss?

14. Do you still invoke ideas you were taught or you discussed?

-- If yes, can you give an example?

15. Are there any particular sayings that your mentor used that have stuck with you?

-- If yes, can you give an example?

16. Are you still in relationship with your mentor?

17. From your experience with a mentor (if you didn't have one, you can imagine), what are you ideas about what makes a good mentor?

18. So far, what areas of ministry do you find most energizing? Select all that apply.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

19. So far, what areas of ministry do you find most draining? Select all that apply.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership

- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

20. Which of the previously listed issues do you expect to be your biggest challenge your first year of ordination and why?

21. Are there other major challenges that you can think of that were not previously listed?

22. What have you had to change or adapt to in your early months of ordination?

Midpoint Mentor Survey

1. Name

2. Who is your mentee?

3. How many times have you met with your mentee?

4. What is your general sense of what is working as you meet with your mentee?

5. What is your general sense of what is NOT working with your mentee in your meetings?

6. Do you think you have developed a trusting relationship with your mentee?

--Additional thoughts

7. What have been the major challenges in trying to arrange a time to meet

8. What challenge has your mentee presented when you have met?

9. What joys has your mentee shared with your when you have met?

10. What information or knowledge do you wish you could impart to your mentee?

11. How do you think you have developed or grown (or not) as a mentor? The list below is compiled from our training of what makes a good mentor.

--not changed at all, grown a little, area of significant growth

4) Good Listener
5) Affirming
6) Wisdom teacher
7) Demonstrating Vulnerability
8) Reflective Conversation
9) Outlining Challenges
10) Question Asker
11) Honest Reflector

12. Have you thought about what questions you are not asking your mentee? Can you say what holds you back?

13. Can you identify a place where the mentee has grown in clarity or strength and at the same time it has caused you to re--examine your own vocation?

14. Is there any other information you would like to me know at this time?

Midpoint Mentee Survey

1. Name
2. Who is your mentor?
3. How many times have you met with your mentor?
4. What is your general sense of what is working when you meet with your mentor?
5. What is your general sense of what is NOT working with your mentor in your meetings?
6. Do you think you have developed a trusting relationship with your mentor?
7. What have been the major challenges in trying to arrange a time to meet?
8. What challenges have you presented when you have met?
9. What joys have you shared when you have met?
10. What information or knowledge do you wish your mentor could/would impart to you?
11. Has having a mentor helped you grown in your understanding of your ordained ministry?
12. If yes, how have they helped you?
13. If no, why not?
14. Are there any questions or issues you wished you explored with your mentor but did not? Can you give an example?
15. Can you articulate what you have gained from Fresh Start as a newly ordained person?
16. Is there any other information you would like to me know at this time?

Final Mentor Survey

Name:

Email Address:

2. How many times did you and your mentee meet?

3. What challenges do you think your mentee experience his/her first year of ordination?

4. Did the two of you develop a trusting relationship?

5. Choose up to five ministry areas that jump out at you as areas of strength for your mentee

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

6. Choose up to three ministry areas that jump out at you as areas of challenge for your mentee

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care

- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

7. Did you follow up with your mentee on areas that you saw as a challenge or where your mentee had a growing edge? If no, why not?

8. Did your mentee share where s/he overcame a challenge or explored one of his/her challenges in ministry with you? Can you give an example of how your conversations were structured?

9. Did your mentee discuss or give examples of other support systems in her/his life that helped her/him reflect on her/his priesthood?

10. What topics did you discuss with your mentee?

11. Did you discuss any topics that caused you to reflect on your own ministry? If yes, can you please give an example?

12. Through the mentoring process have you grown in any of the following areas?

--not at all, a little, some, a fair amount, a lot

- Attaining sufficient emotional distance to think about one's reaction to a challenging situation
- Being able to name one's own responsibility in/for a challenging situation
- The ability to look from multiple angles at a challenging situation
- Capacity to think of more than one possible solution to a situation and choose one solution and the ability to self-critique

13. Through the mentoring process how much do you believe your mentee has grown in any of the following areas?

--not at all, a little, some, a fair amount, a lot

- Attaining sufficient emotional distance to think about one's reaction to a challenging situation
- Being able to name one's own responsibility in/for a challenging situation
- The ability to look from multiple angles at a challenging situation
- Capacity to think of more than one possible solution to a situation and choose one solution and the ability to self-critique

14. Are you willing to continue this relationship in any formal manner? Why or why not?

15. Why or why not?

Final Mentee Survey

Name:□

Email Address:

2. If you were to give a title to your first year of ordination what would it be and why?

3. What did you use from your previous vocations, careers or developed life skills in your first year of ordination?

4. Was priesthood (or ordination) what you expected? Explain

5. Choose your top three ministry areas in which you feel most competent.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

6. Choose three areas of ministry where you grew the most in this first year of ordination.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration

- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

7. Choose three areas of ministry do you find most energizing.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

8. Choose three areas of ministry do you find most draining.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care

- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

9. What challenged you most your first year of ordination?

10. What resources helped you overcome those challenges?

11. What support systems did you use your first year of ordination?

12. What support systems did you use your first year of ordination to reflect on your priesthood?

13. Who did you trust your first year of ordination? Who did you not trust?

14. How did you decide who to trust and/or not?

15. Who, if anyone, held you accountable to your learning process?

16. What topics did you discuss with your mentor?

17. How many times did you meet?

18. Will you continue this relationship in any formal manner?

19. Why or why not?

Two to Five Years Ordained Survey

Name:

Email Address:

Birth Year:

Year of Ordination (Priest):

2. What is your gender?

3. What is your Myers Briggs type?

4. Did you have a mentor when you were newly ordained?

--yes answered questions 5-21

--no answered questions 22-30

(yes mentor questions 5-21)

5. How much time did you and your mentor spend together?

6. What topics did you talk about with your mentor?

7. What topics did you NOT discuss with your mentor, or wish you had?

8. How much did you and your mentor discuss the following areas of ministry?

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

9. In thinking about your mentor...

--What did you have in common?

--In what ways were you different?

10. How did your mentor provide support and/or affirmation?

11. How did your mentor set challenges for you?

12. Who initiated the challenges?

13. What freedom and creativity did your mentor allow you to explore?

14. Do you still invoke things you were taught?

15. Are there any particular sayings which your mentor used that have stuck with you?

16. What did you try to emulate?

17. What did you try not to emulate?

19. If your mentor was not your supervisor, how did you find your mentor?

20. Are you still in relationship with your mentor?

18. Was your mentor your supervisor?

21. What skills make a good mentor?

(no mentor questions 22-30)

22. Did you have someone who helped you as you came to understand your path, purpose and best practices of your vocation?

23. If yes, who was this person and how did you find him/her

24. Do think a mentor would have been helpful during your first year of ordination?

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

26. Who initiated the challenges for you during your first year of ordination?

27. Do you still invoke things you were taught?

28. What did you try to emulate?

29. Was there anyone who you emulated during your first year of ordination?

30. What skills do you think would make a good mentor?

31. How often do you think about your path, purpose, and best practices of your vocation?

32. What areas of ministry do you find most energizing? Select all that apply.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

33. What areas of ministry do you find most draining? Select all that apply.

- Self-Development and Self-Management
- Being a Role Model
- Supervising Others and Work
- Communications
- Understanding and Using Congregational Networks
- Web-based Social Networking
- Spiritual Guidance
- Conflict Mediation and Resolution
- Sacramental Ministries
- Youth Work
- Preaching and Proclamation
- Congregational/Group Development
- Developing Lay Ministry and Leadership
- Finances and Administration
- Community Outreach and Connection
- Pastoral Care
- Organizational Leadership
- Christian Education and Formation
- Setting Objectives and Program Plans
- Other (please specify)

34. What was your biggest challenge your first year of ordination?

35. How was Fresh Start helpful to you in your first year of ordination?

36. Are you part of a clergy group?

37. If you are part of a clergy peer group, what have you learned from them?

Appendix F

Interview Questions

Mentor and Mentee Interview Format and Questions

The goal is to assess if reflective learning/thinking took place during the mentor/mentee meetings. Additionally, do the mentors/mentees now engage in reflective practice in their own ministry contexts?

The following four outcomes are signs of reflective practice

1) Attaining sufficient emotional distance to think about one's reaction to a challenging situation
2) Being able to name one's own responsibility in/for a challenging situation
3) The ability to look from multiple angles at a challenging situation
4) Capacity to think of more than one possible solution to a situation and choose one solution with the ability to self-critique

Intro to interview and consent.

Thank you for making time for this interview. It should last 45 minutes. This interview will cover your first year in ordained ministry and the mentoring program in the Diocese of Eureka (training and work as a mentor). There are no right answers or wrong answers to these questions. Your experience is what we value.

Before we begin, I want to make sure you know I take confidentiality seriously and want to be sure that you are comfortable with what you have read. Unless you are describing some clear violation of law or any potential or actual harm to yourself or others, everything you say today will be kept in the strictest confidence. Any quotation of your interview would have all references to people, places, and dates changed. Any questions? Please give your verbal consent and know by doing so you are giving your informed consent to participate in this study and to allow researchers to have access to your interview transcripts, within the parameters outlined in the confidentiality guidelines.

Thank you. Are you ready to get started?

Mentee Questions

1) Please state your name and the name of the mentor that you worked with?
2) How would you describe your ministry context?
    a. Parish size and location
    b. Clergy staffing
    c. Unique qualities
    - ask follow up questions about context if necessary
3) What did you think was important for you to learn in your first year of ministry?
4) How many times have you met with your mentor in the past year?
5) How long were your meetings?

*follow up questions

Strong mentor relationship

1) How was this time well spent?
2) How many times did you meet before you felt there was sufficient trust built with your mentor?
3) What made you know you could trust your mentor?

Mentor relationship did not work out

1) What was not working in your mentor relationship?
    a. Trust issues? Listening skills? Pater familias issues?
2) Was there a reason you didn't stick with meeting with your mentor (don't let time be an excuse… did you make most of your FS meetings?)
3) What might have made the relationship/support system work?
4) What other support systems do you think you have in place?

6) How would you describe your time with your mentor?
7) What topics did you discuss both casually and more formally?
8) Can you tell me about a difficult situation that you and your mentor discussed?
    a. Listening for area of challenge: work and relationships, decision making, collaboration and conflict, common situations, communication, work life balance, theological connections
    b. Listen for the four themes of reflective practice
9) What did this situation reveal to you about the limits of your own capacity as an ordained minister?

*for follow up

a. How did your mentor help you explore, expand, reveal your capacity to negotiate this situation? (listen for problem solving, asking about listening style)

b. What questions did your mentor ask you?

c. How did your mentor help you shape a solution?

10) Have you encountered this challenging situation again or another like it?

a. Did you recall anything that you and your mentor had discussed as the situation happened (again)?

b. Did you react the same as the first time or differently?

c. Can you describe how something your mentor said or did that helped you negotiate the situation?

11) What is the most important thing you have learned your first year of ministry?

12) What is the most important thing you have learned from your mentor?

13) What is the most important thing you learned/gained from FreshStart?

14) Overall was the mentor experience helpful?

Mentor Questions

Confidentiality agreement

1) Please state your name and the name of the mentee that you worked with?

2) How would you describe your mentee's ministry context?
   a. Parish size and location
   b. Clergy staffing
   c. Unique qualities
   - ask follow up questions about context if necessary

3) How many times have you met with your mentee in the past year?

4) How long were your meetings?

*follow up questions

Strong mentor relationship

a) How was this time well spent?
b) How many times did you meet before you felt there was sufficient trust built with your mentee?
c) What made you know you could trust your mentee?

Mentor relationship did not work out

a) What was not working in your mentor relationship?

i. Trust issues? Listening skills? *Pater familias* issues?

b) Was there a reason you didn't stick with meeting with your mentee (don't let time be an excuse… did you make most of your FS meetings?)

c) What might have made the relationship/support system work?

d) What other support systems do you think you have in place?

5) How would you describe your time with your mentee?

6) What topics did you discuss both casually and more formally?

7) Your mentee shared a story about a situation concerning _____

   a. What is your perspective on this conversation?

   b. What did you identify as the mentee's strengths , weaknesses, challenges in this situation?

   c. How were you able to keep yourself from problem solving and to maintain an active listening model looking from different perspectives?

   d. What questions did you ask your mentee?

   e. How do you think you helped them explore, expand, reveal his/her own capacity to negotiate this situation?

      i. Listening for areas of challenge" work and relationships, decision making, collaboration and conflict, common situations, communication, work life balance, theological connections

      ii. Listen for the four themes of reflective practice

   OR

   a. Another approach to these questions would be to ask the following questions from the slide for mentor training

      i. How did you engage in effective conversation?

      ii. What suggestions did you make?

      iii. How did you help to outline the challenge your mentee presented?

      iv. How were you able to interpret now as an authority, but to broaden the mentee's perspective?

      v. What questions did you ask?

8) Did your mentee share a similar situation later that demonstrated growth in the aforementioned area?

   a. Did you see the mentee's capacity to deal with challenging situations expand in your times meeting together? Explain.

9) Can you tell of a time when the conversation with your mentee allowed you to reflect on your own ministry?

   a. Did it cause you to make changes in your way of handling of a situation?

10) Through the mentor training and working with your mentee, have you grown in your own capacity to

   a. Attain sufficient emotional distance to think about one's reaction to a challenging situation?

   b. Be able to name one's responsibility in/for a challenging situation?

   c. Look from multiple angles at a challenging situation?

   d. Think of more than one possible solution to a situation and choose one solution and the ability to self-critique?

11) Which of the qualities of a good mentor presented the largest challenge for you?

- Active listener
- Vulnerability
- Holding back on judgment
- Asking probing questions
- Building trust
- Honesty
- Reflection

12) Overall was the mentor experience helpful?

Appendix G

Five touch points of reflective practice

Schön's five traits of reflective practice are:

- attaining sufficient emotional distance to think about one's reaction to a challenging situation
- being able to name one's own responsibility in/for a challenging situation
- the ability to look from multiple angles at a challenging situation
- capacity to think of more than one possible solution to a situation and choose one solution and the ability to self-critique.
- ability to take what on has learned from previous experience and apply it to similar challenges as they arise in the future.

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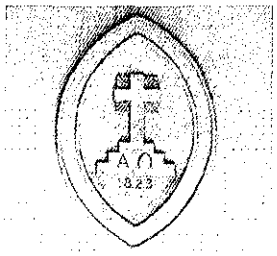

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