

FILED  
EDUCATION  
HANDBOOK  
POLICIES AND  
PROCEDURES

2024



**Arize Institute of the Five-Fold Ministry and Bible College  
Field Education Policies and Procedures**

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**Arize Institute of the Five-Fold Ministry and Bible College  
Covenant's Purpose Statement for Field Education/Contextual  
Education**

*To train servants of the Triune God to walk with God, to interpret and communicate God's Word, and to lead God's people.*

**A Word for the President to help guide you in your Field  
Education/Contextual Education experience**

Although at present I am not denominational, I as your president believe and trust in the Word of God, belong to Christ who is God's Son and is led by the Holy Spirit in all directions and in all things, according to His will, and do so as much as humanly possible obey and honor the Holy Scriptures. There are things of wisdom offered by individuals that I take to heart. Such wisdom that was captured from past experiences in church at the age of six years old (Center Chapel A.M.E. Zion Church, located in Barco, North Carolina), where I was a member of until the age of twelve, which happened to be my mother's family denomination, were several items that you learned to recite verbatim, i.e., the Apostle Creed, the 23<sup>rd</sup> Psalm, and The Lord's prayer. The other thing I remembered was hearing the adults (it was a small church) reciting a quote by John Wesley that simply said to "do no harm, do good, and grow in love with God." I currently keep those words of wisdom in mind and thought governing my life's movements, not only in ministry, but in life in general. Let those words of wisdom along with the words of Colossians 3:12-17 rest in your spirit as you move in this experience in your Field Education/Contextual Education duties.

Colossians 3:12-17 states:

***"<sup>12</sup> Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; <sup>13</sup> Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. <sup>14</sup> And above all these things put on charity, which is the bond of perfectness. <sup>15</sup> And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. <sup>16</sup> Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. <sup>17</sup> And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.***

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**Introduction**  
**Field Education**

This is a program for Field Education/Contextual Education). i.e., theological education designed to answer the question: “They taught you that in seminary, didn’t they?” The goal of the Field Education program at Arize Institute of the Five-Fold Ministry and Bible College is for students to integrate what they learn in the classroom into the ministry settings where they serve, and to integrate what they learn in these settings into the classroom and beyond.

The primary focus of this program is the formation of Bachelor of Arts in Biblical Studies with an emphasis on the Five-Fold Ministry and the Associate in Arts in Biblical Studies with emphasis on the Five-Fold Ministry students for faithful and effectiveness of the Five-Fold Ministry giftings/offices found in Ephesians 4:11-13.

This is achieved as students practice the skills of ministry, spend time discerning God’s call upon their life and future vocation, and reflect theologically with an experienced supervisor-mentor, lay mentors, and their peers. Our Field Education/Contextual Education is most effective when the student is allowed to share in the experience and wisdom of an able supervisor who functions as a mentor to the student.

In summary, Field Education/Contextual Education is a reflective practice with purposeful mentoring that takes place in a community of learners. It offers the student important ministry opportunities and strengthens leadership capacities in faithful service to Christ and the Church.

This manual consists of the general policies and procedures of the Field Education/Contextual Education program at Arize Institute of the Five-Fold Ministry and Bible College for all students, supervisors, and placement settings. The appendices at the end of this manual offer more detailed content related to these policies. Because supervision is such an integral part of this program, a significant portion of this manual is devoted to the art of supervision. There is no standardized method of supervision, though we hope that every supervisory relationship in our program will include: availability, collegiality, goal setting and achieving, personal self-awareness, theological reflection, and intentionality in establishing and maintaining the relationship.

Even scripture invites us into the supervisory relationship, as 1<sup>st</sup> Peter 5:1-3 reminds us:

***“And now I appeal to the elders of your community, as a fellow-elder and a witness of Christ’s suffering, and also a partaker in the splendor that is to be revealed. Tend that flock of God whose shepherds you are, and do it, not for gain but out of sheer devotion; not tyrannizing over those who are allotted to your care, but setting an example to the flock.”***

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Please accept our gratitude for your partnership with us in this important work, as together we invest in the formation of Christian leaders for a world being transformed through Jesus Christ.

## **The Field Education Assignment Process & Credit Requirements**

### **The Assignment Process**

The Office of Field Education and Dean conducts a prayerful discernment process in making each field education assignment. The Field Education staff is principally guided in this process by the student's educational needs, perceived gifts for ministry, and calling (discerned through the student's application and interview process). The goals and needs of the congregation or other ministry setting, as expressed on that setting's application, are also thoroughly considered.

The Field Education staff evaluates the student for placement through the application and interview process, explores the various ministerial settings available that term, and makes the assignment decision by matching the student applications for each particular placement period with the congregation or agency applications for that same placement period.

Arize Institute of the Five-Fold Ministry and Bible College (AFFMBC) will collaborate with other churches and ministries, and sometimes make a visit to the field site or consult a supervisor in the discernment process. The Dean or representatives of (AFFMBC) will announce placements to the student and the supervisor of the placement through email.

### **Credit Requirements**

Two semesters of (credits) of approved Field Education are required for graduation in the Bachelor degree program, one semester in the Associates degree program. In addition, in the Bachelor of Arts in Biblical Studies with emphasis on the Five-Fold Ministry will require two placements which must be served in two different settings for the two semesters. In the Associates of Arts in Biblical Studies with the emphasis on the Five-Fold Ministry will be served in two placements for one/half semester each.

Each student is required to complete at least one unit in a church (congregation/parish-based) setting, unless permitted by the Deans of Field Education to do otherwise. A portfolio must begin at the time of the student's assigned church/agency.

Students must submit copies of their Field Education evaluation(s) as a part of this portfolio, as well as a reflective statement on their field education experience, with insights and implications for future ministry. Students will also need to submit copies of their Field Education evaluations to their academic advisor as part of their Senior Portfolio (in the third year of the Bachelor of Arts in Biblical Studies with emphasis on

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the Five-Fold Ministry degree program and in the second year of the Associate of Art in Biblical Studies in the Five-Fold Ministry). More details about these evaluations can be obtained through AFFMBC's Registrar's Office.

### **Orientation**

All students are required to participate in Field Education Orientation. Prior to the first unit of Field Education/Contextual Education, students must participate in a **half-day** new student orientation. This is done virtually by the dean. Instructions will be given, i.e., dates, time, an email address with the Zoom Identification and passcode.

### **Qualifications and Guidelines for Behavior**

Considerations for Student in a Field Education/Contextual Education Setting the approval of a student by the Office of Field Education for placement will take into consideration such things as the student's:

- Gifting/Vocational clarity.
- Relationship to a denominational ordaining or certifying process.
- Use of School resources for ministerial preparation.
- Previous church and other experience .
- Evidence promising to make good use of the learning opportunities. placement.
- Personal and spiritual readiness to lead in a community of faith as an intern.

### **Qualifications and Prerequisites for Student Placement**

To qualify for a placement through in Field Education/Contextual Education, a student must:

- Complete their application and interview during the time frame set by the Dean of Field Education.
- Be approved by the Dean of Field Education for placement.
- Be a full-time Bachelor of Arts in Biblical Studies with the emphasis on the Five-Fold Ministry or Associate of Arts in Biblical Studies with emphasis on the Five-Fold Ministry, as defined in your student manual.
- Have completed at the appropriate credit hours or semesters within the Bachelor of Arts in Biblical Studies with the emphasis on The Five-Fold Ministry Degree program or the Associate of Arts in Biblical Studies with the emphasis on the Five-Fold Ministry. Students who wish to participate in a Field Education/Contextual Education placement prior to completing the above credits may make a written appeal to the Field Education Dean.
- Be in good academic standing at the time of application/interview and remain in good academic standing through the duration of the placement period, i.e., have at least a 2.0 cumulative grade point average and carry no more than one incomplete. Failure to maintain good academic standing will

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result in the loss of eligibility for a Field Education placement. If a student has more than one incomplete going into a summer placement period, the student must have all assignments submitted and the grade(s) posted, bringing them into good academic standing.

- Have their application reviewed by the Field Education staff before being considered for a placement if the student has more than one incomplete. The standard expectation is that all coursework from the previous semester(s) will be successfully completed before being placed in a Field Education/Contextual Education setting.
- All required paperwork for one field education placement must be completed and turned in before a student is eligible for another placement.

### **Guidelines for Student Behavior during a Field Education Placement**

- **Student Weddings During a Field Education Assignment.** In support of the beginning of marriage and of the placement setting, students may not marry during a summer Field Education assignment due to the amount of time it takes away from the placement. Special consideration may be given for a wedding during an academic year Field Education/Contextual Education placement if the student begins the placement period early and/or stays beyond the required placement period.
- **Use of Technology in Placement Settings.** During times of ministerial engagement in a placement setting (meetings, visitations, supervisory conversations, worship services, etc.), students are not to use personal electronic devices (cell phones, tablets, etc.) in a manner that detracts from their ministry at their field education placement. The use of such technology for personal leisure should be confined to “off” hours. All uses of technology should adhere to the standards of Arize Institute of the Five-Fold Ministry and Bible College Conduct Covenant and three simple rules: do no harm, do good, and grow in love with God. Any guidelines about appropriate use of technology created by a Field Education/Contextual Education placement should be shared with and respected by the student. This includes any guidelines about social media.
- **Fundraising / Financial Solicitation in Placement Settings.** Students must receive permission from their supervisors prior to fundraising (or soliciting financial support for any purpose – personal or otherwise) in their placement setting. Additionally, fundraising for any purpose in prior Field Education settings is not allowed without the permission of the Supervisor you have a covenant with.



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**Field Settings for Ministerial Formation.**

Settings for Field Education/Contextual Education opportunities range from local churches (in rural, urban, and suburban settings), to camps, college campuses, prisons, hospitals, children's homes, and other agency settings (both domestic and international). To be approved, the field setting must allow the student opportunities to explore their ministerial identity and role and provide distinct ministerial tasks. The student is not expected to fill the role of a regular full- or part-time employee. The student's function is to augment the on-going pastoral/professional staff members' roles, not to take the place of one of them. The setting must provide qualified on-site supervision with regular student/supervisor theological reflection, must engage the student in preparation and practice of a Learning-Serving Covenant (**see Appendix C**), and must provide effective evaluation. Attendance by the supervisor is expected at the Field Education Orientation event.

**The Field Education Process for Congregations and Agencies**

In deliberating about entering the Field Education program at Arize Institute of the Five-Fold Ministry and Bible College, as well as in making preparations for the student intern, we invite congregations and agencies to consider the following:

- 1. Review Appendix A:** "Partners in Field Education: This will give prospective partners a good introduction to the intended trajectory of the Field Education experience.
- 2.** Determine which placement period. (Fall or Spring)
- 3.** Once a general overview of the program has been achieved and the congregation or agency leadership has committed to it, then proceed with the application itself. At this point, it may be helpful to consult with or even invite a member of the Field Education staff to visit the setting in order to interpret the program and its goals. Congregations and agencies should create a team of Lay Mentors to assist in drafting the application. This team should stay with the program throughout the term (summer and/or academic year) in order to complement the supervisor's work with the student.
- 4.** Submit the application to Field Education/Contextual Education Dean either by email, or postal mail by the designated due date.
- 5. Welcoming the Student. (See Appendix B: Welcoming the Student Intern.)** The supervisor, Lay Mentors (if applicable), and student must draft the Learning-Serving Covenant (**see Appendix C**). The covenant is a flexible instrument to guide the total Field Education experience. It can be amended as necessary.
- 6.** If the student is asked to provide transportation for others on behalf of the ministry (i.e., drive a church van, use their personal car to transportation parishioners, or use a vehicle owned/operated by the church or agency), the Office of Field Education advises that the congregation or agency to run their own

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driving record background check before permitting the student to drive a ministry vehicle or drive others on behalf of the ministry.

7. The supervisor and student must meet weekly for guided theological reflection. This time is intentionally focused upon the student's growth and progress in the understanding and discharge of Christian ministry. Inevitably, there may also be conversation about the supervisor's own continued growth and development.
8. The Lay Mentors (LM) are asked to meet with the student roughly every three weeks during the summer and every six weeks during the academic year. The team of Lay Mentors is encouraged to submit a final evaluation, developed in conversation with the student, to the Dean of Field Education via the student.

### **Areas of Ministry Appropriate to Field Education Experience**

Examples of ministerial tasks that allow the student opportunities to explore their ministerial identity and role in the field setting include:

1. **An Apostleship Ministry** – Planting churches, appointing leaders, pioneer's new territories, etc.
  - Using the hand as an analogy of the Five-Fold Ministry, the apostle gifting or leader in this ministry is a person who has a broad range of responsibilities within the body of Christ., They are called to blaze new trails, start new churches, and make disciples. The apostle has the ability to see the big picture and to bring unity to the different parts of the body of Christ.
  - This Ministry as a Field Education/Contextual Education must possess characteristics of apostolic leadership as found in the Bible:
    - Ministry leader is "one chosen and sent with a message".
    - "Wise master builders" or "spiritual architects" (1st Corinthians 3: 10).
    - True apostles (Acts 14:3-4; Romans 16:7; 1 Corinthians 15:5-7; Galatians 1:1,19)
    - Pioneers of new Churches. (1st Corinthians 9:2; 1st Corinthians 3:6).
    - Grounds the Church in truth (Colossians 1:25).
    - Ministry must bring correction in erroneous ministry, preserves unity in the Body (1st Corinthians 3:3-5).
    - Lay foundations in the Church. (1st Corinthians 3:10).
    - Father new ministries. (2nd Timothy 1: 6; 1st Corinthians 4:15).
    - A ministry of miracles, signs and wonders (2nd Corinthians 12:12; Acts 2:43).
    - A ministry of prayer and the ministry of the Word (Acts 6: 4).
    - Laying on of hands for impartation of ministry (Acts 6:6), Imparts spiritual gifts (Romans 1:11)
    - Apostles are leaders and visionaries. They bring direction to the church. They have the courage and ability to keep the Church moving forward, growing, and building in new directions. Apostles are also fathers/mothers, able to nurture and disciple the other ministry areas.

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2. **A Prophetic Ministry** - Prophets have a strong sense of right and wrong, but even more than that: they have a strong sense of the Spirit's leadership. Their spiritual antennae start quivering when things are going off balance or in the wrong direction. Their voice is important for keeping the Church on track in what the Lord wants to do. Prophets also understand justice and are defenders of what is fair and right. Declare the will of God regarding situations (individually or corporately)

A ministry representing the gifting of the prophet involves being moved in prophetic utterance, which can be:

- Predictive (Acts 21:10-11; Acts 11:27-28)
- Directive (Acts 13:1-3)
- Corrective (Acts 15:22-23+27+32).

3. **The Evangelistic Ministry** - Evangelists are the warriors, the foot soldiers who take the gospel to the remote areas of the world. They advance the gospel and in so doing they battle directly with the hindrances of the gospel as well. There are many more warriors in an army than there are generals and so there must be many evangelists in the church.

Evangelists extend the frontiers of God's Kingdom. They are co-workers with extensions of apostolic ministry (2nd Timothy 4:5; 1st Thessalonians 3: 2). This ministry also equips the body of Christ with the evangelistic spirit of outreach.

4. **Pastoral Ministry**. Pastors nurture the flock and comfort them. They build up the sheep in the most holy faith. They tend to the wounded and the sick. They lead the healthy sheep into good pastures so they will eat well and be strong. And they look for the sheep that have wandered away so that none will be lost.

- **Preaching** and assisting in the sacraments and rites of the church: Personal and public ceremonies of the church, including baptism, holy communion, marriage, funerals, and services of worship, with appropriate concern for liturgy and church music. (However, students are not to perform baptisms unless they are licensed or ordained, and students are not to invoke the "words of institution" when assisting at the table, nor are students to be the sole person presiding at Holy Communion unless they are licensed or ordained.)
- **Counseling**: Individual and group counseling for diverse personal crises within the perspective of the Christian gospel
- **Pastoral Care**: Personal visitation and other forms of sustained contact with persons in hospitals, nursing homes, prisons, or those confined to their own residences.
- **Administration and Stewardship**: Gain a greater understanding of pastoral leadership and church administration by spending a day (or more) working with the custodial staff; attending weekly staff meetings, stewardship ministry and/or business

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administration meetings, in order to develop a general understanding of church and/or agency budgeting processes.

5. **Teaching Ministry** – This ministry is based on deep revelation through the teaching of the Word of God. In this type of ministry the teacher is an instructor and subject-master. They build the foundations of the church. They minister in the Word of God and remind us of the priorities and foundations that will keep us stable in our lives. They teach the church how to be wise in the ways of God. The teacher tells or shows the fundamentals or skills of something, causing others to know the facts and consequences of a matter. He or she imparts knowledge (sometimes through special revelation or inspiration). Other areas are also:
  - a. **(Preaching)** and assisting in the sacraments and rites of the church: Personal and public ceremonies of the church, including baptism, holy communion, marriage, funerals, and services of worship, with appropriate concern for liturgy and church music. (However, students are not to perform baptisms unless they are licensed or ordained, and students are not to invoke the “words of institution” when assisting at the table, nor are students to be the sole person presiding at Holy Communion unless they are licensed or ordained.)
  - b. **Counseling:** Individual and group counseling for diverse personal crises within the perspective of the Christian gospel.
  - c. **Caring for those that are under their responsibility:** Personal visitation and other forms of sustained contact with persons in hospitals, nursing homes, prisons, or those confined to their own residences.
  - d. **Administration and Stewardship:** Gain a greater understanding of pastoral leadership and church administration by spending a day (or more) working with the custodial staff; attending weekly staff meetings, stewardship ministry and/or business administration meetings, in order to develop a general understanding of church and/or agency budgeting processes.

### **Education Ministries and Disciple Formation**

(What your educational and spiritual formation in your Field Education/Contextual Education should resemble).

1. **Children and Youth Education:** Oversight and development of educational experiences for youth, with attention to teacher training, curriculum review, resource development, lay empowerment, and special programs. Students may assist in confirmation classes but should not have sole responsibility for their leadership or oversight.
2. **Adult Education:** Creation of varied opportunities for adults to reflect on the Christian life and its relation to the world in which they live, often set in Bible

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Study contexts. Students may also help to facilitate the ministry of small groups such as Class Meetings, Life Groups, Bible Studies, etc.

- 3. Youth Fellowship:** Religious and recreational activities enabling youth to experience personal and social relations in the exploration of the values and issues of the Christian life
- 4. Special Programs:** Identification of special needs and issues of the congregation and ways of meeting them through special programming.
- 5. Mission and Outreach o Evangelism:** Provision for ways in which the church witnesses to the gospel of Jesus Christ in the community
- 6. Social Action Ministries:** Corporate actions on specific community and world issues, designed to get at the social roots of problems.
- 7. Community Resources:** Development of relationships with allied helping agencies and professionals as an integrating force in community life.
- 8. Ecumenical and Denominational Relations:** Cooperative Planning among various religious organizations; the creative use of denominational resources and cooperation with general church efforts

### **Ministry Concentrations (For the Student) in their Field Education/Contextual Education Setting and Gifting Defined/including expectations**

Ministry Concentrations in the Five-Fold Ministry are identical to the office of:

1. Apostle/Theological reflections – Planting – Reflective Practice: Throughout the internship, the intern should be given regular opportunities to pause in the practice of ministry to reflect upon the personal and theological issues arising from such experiences and their implications for approach to ministry.
2. Prophet/God Talk – Divine Directional – The prophet ministry is put into the Body of Christ by God’s divine operation. No prophet can study to be a prophet and can only enhance his prophecy by the degree of sanctification in which he lives. A Prophet can get his revelation by vision or dreams, or by direct word of God, or by any other means God chooses, BUT he must keep in the will of God, or else he will not know the difference between a revelation from a deceiving spirit, or from God. The church cannot reach its height in the Spirit without the function of the prophet’s ministry. By this, I do not mean prophesying in the church. The ministry of the prophet is one which carries power and authority in the church next to the apostle.

The mistaken idea about spiritual authority is that individuals who claim to have authority in the church are mostly those who rule over different sections of the church, BUT authority is from God. WHEN THE WORD SPOKEN is powerful in heaven and on earth, then that is spiritual authority.

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An example of this is a situation where a certain minister's preaching was being challenged, and the brethren decided that they would not have him anymore. He said nothing but went away and prayed to God. The result was that they were sorry and reversed their decision. The authority was exercised in the Spirit.

On the other hand, there are those who speak great swelling words, only to find that the Spirit of God was not with them, and their words did not carry with the spiritual people.

Jesus had this to say of spiritual authority: *Matthew 20:25-27, (RSV)*

***“You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but who so ever would be great among you must be your servant, and who so ever would be first among you must be your slave.”***

This simply means that God will exalt such a person to a place of authority, so that “whatsoever he binds on earth is bound in heaven.” We can see clearly that God intends a Prophet to speak as the very oracle of God.

#### **3. Evangelist/Mission**

- Evangelism: The Student intern should be given the chance to engage in various outreach opportunities to those not already involved in the ministry of the Student internship site.
- Community Service: The Student/intern should experience approaches to ascertaining and developing responses to neighborhood / community needs. He/she may also be encouraged to become acquainted with key community institutions and programs.

#### **4. Pastor/worship/preaching – Pastoral Care – Church or Ministry, Christian organization that may house a devotional period for staff.**

- Pastoral Calling: The Student intern should be assigned responsibilities in visiting the sick in hospitals and convalescent homes and/or the Student intern should do regular congregational visitation. Close supervision by the pastor is essential for evaluation.
- Weddings and Funerals: If possible, the Student intern should observe at least one pre-marital counseling session and wedding rehearsal as well as the planning for and conducting of a funeral/memorial service. If the situation allows, the intern may be asked to assist in these activities.
- Counseling: Opportunities for counseling will arise from the program involvements of the Student intern and will vary in each situation. Both supervisor and Student intern need to have a clear understanding ahead of time that while the Student intern needs to report counseling

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situations to the supervisor regularly, confidentiality must also be maintained.

#### 5. **Teacher/Education** – Education

- A. **Teaching:** The Student/intern should have opportunities to teach people of different ages. In a church setting, the intern will have some specific responsibility for teaching the children, offering a class for adults, or be given opportunities to teach new members classes. Through these teaching experiences, each intern should become aware of the curricular materials used by the church. In other settings, teaching opportunities should be made available when possible.
- B. **Teacher Training:** If appropriate, Student/interns may be given opportunities for participation in teacher training, either along with other teachers or, given ample prior experience, to lead the training.
- C. **Recruitment/Resourcing:** Each Student intern may be involved in the recruitment and/or resourcing of *volunteers*. This will depend upon which programs are assigned to the Student intern as a major responsibility.
- D. **Worship/Preaching** – Church, ministry, Christian organization, etc.
  - **Worship:** The Student/intern should have regular opportunities for leading public worship and occasionally should have responsibility for planning the content of the service.
  - **Preaching:** The ministry site should provide at least three opportunities for the intern to preach. The supervisor should be present to provide the Student intern with a critique of the sermon and its presentation on at least **one** occasion. The intern should also invite others to share in the evaluation (e.g. Lay mentor Committee members).

#### Administration/leadership

- **Congregational/Institutional Culture:** The Student/intern should experience ways to recognize and understand the culture of the ministry, Christian Business, Christian Organization, Christian Agency (example – Boys and Girls club) site. This should include exposure to the supervisor's approach to leadership attentive to racial/ethnic as well as organizational culture.
- **Program:** The Student/intern should work with other adults in planning, organizing, conducting, and evaluating a particular program, project, or event.
- **Governing Body:** The Student/intern should participate in agenda preparation and leadership/resourcing of at least one administrative unit of the ministry site, such as the Board (the Session), Christian Education Committee, Long Range Planning Committee, etc.

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- Cross-Cultural Sensitivity: The Student intern should be given opportunities to engage in ministry with persons of a different race/culture (teaching, pastoral care, local mission, etc.) and to reflect on implications of such experiences for pastoral style, communication, etc.
- Leadership in the Public Context: The Student/intern should have opportunity to observe the supervisor or other staff in “public square” situations (community meetings, community organizing “action”, town hall, etc.) and, if appropriate, assist the supervisor in moderating, facilitating, or resourcing such meetings.
- Leadership in Practical Affairs: The Student/intern should be given opportunities to observe and understand how the supervisor and governing body of the ministry site provide leadership for stewardship, financial management, and personnel management.

### **The Role of the Supervisor-Mentor Supervisor**

This individual or mentor assume a critical role in the shaping of the next generation of Christian leaders. Hosting a student requires careful planning, focused attention, and sustained, intentional supervision. Student presence does not relieve supervisors of responsibilities and obligations, but can actually increase them, due to the intentionality which supervision requires.

Supervisors should possess personal security, confidence, and strong skills in communication. Supervision requires commitment to disciplined theological reflection with the student, exploration of meaning in ministry, and an ability to incarnate that meaning. Potential supervisors should examine their continuing call, their willingness, and their ability to enter into this special ministry before assuming this important role.

### **Prerequisites to Supervising a Field Education Student**

We ask that, at a minimum:

- Pastors/supervisors in congregational settings should have completed their denomination’s requirement for full ordination prior to assuming responsibility in supervision.
- Supervisors will possess at least a Bachelor or equivalent degree, or other specialized degree that has prepared them to offer expertise. In traditions where a theological degree is not requisite for ordination and/or call/appointment, supervisors in church settings will have at least the minimum educational qualifications required by the denomination they are in noting the skill and calling of God to be a pastor, and performing their pastoral duties for at least 3 years. In non-church/agency placements, persons without formal theological education, who are authorized by their agency or institution to direct the operation of the setting, may serve as supervisors. When the primary supervisor does not possess the a Bachelor degree or equivalent degree, a theologically trained person, familiar with the setting, may support the placement through regular theological reflection.



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- Supervisors should have served their present ministry setting long enough (recommended three years) to have sufficient acquaintance with the setting so that adequate student orientation/security in the setting is assured.

### **Responsibilities of the Supervisor-Mentor**

- To be acquainted with the Field Education program requirements of Arize Institute of the Five-Fold Ministry and Bible College.
- To interpret the program to the constituency of the setting. (Dean of Field Education is happy to assist in interpreting the program).
- To guide the setting's planning process for incorporating the student into the setting's ministry.
- To participate in supervisor orientation.
- To ensure that the setting conducts an appropriate welcoming of the student intern.
- To complete required documents: appropriate application, learning-serving covenant, and final evaluation in the time frame set by the Dean of Field Education.
- To render intentional, theologically-focused supervision of the student, for a minimum of one hour weekly.
- To guide the student in working with the Lay Mentors Team.

### **Skills of Supervision**

Practice has shown that there are certain abilities and behaviors that prove to be more effective in supervision than others. They are not automatic in the sense of being "available" upon reading; a few are native to some fortunate persons; all can be learned, though not everyone can develop them to the same extent. These supervisory abilities include, but are not limited to:

- The ability to listen well, especially through a life of prayer – and to truly "hear" what the other person is saying; communicates effectively.
- Guiding by role modeling.
- Being adept at building and maintaining relationships.
- Recognizing and having ownership of one's own feelings and an ability to enter into the feelings of other people.
- The ability to ask the right questions.
- Sensitivity to "where the student is" (ability to deal with reality as perceived and not just as stated).
- Being skilled at connecting the student to others in the placement setting.
- Being skilled in assisting the student in clarifying and setting realistic goals.
- "Coaching" the student by filling a particular knowledge gap in order for the student to learn how to do things more effectively.
- Encouraging the student through confidence building, gently pushing at the right time, motivating, and inspiring.
- Facilitating learning by creating a hospitable climate and involves the student in on-going learning and evaluation.

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- The ability to wait for the student's growth, to resist the temptation to manage the student's life.
- Engaging the student in the solution of problems, providing assistance in the problem solving process rather than providing the answer.
- Providing constructive feedback and asking for feedback.
- Being skilled at the process of reflection with the ability to step back, evaluate, process, assess and articulate learning.
- Having a strong "pastoral imagination" in their present ministry setting.

### **The Supervisory Conversation**

The supervisory conversation is the scheduled time for the student and supervisor to sit down together to discover, explore, and interpret the various aspects of ministry happening during the placement period. At a minimum, this meeting should take place for at least one hour, at least once per week.

An effective supervisory conversation will:

- Be part of a plan of supervision.
- Occur during the time reserved for this purpose.
- Last long enough to allow productive work (but preferably not longer than one to two hours)
- Be uninterrupted by distractions (other than emergencies).
- Represent significant personal investment by the student and supervisor, allowing for forthright and candid conversation, while being sensitive to the feelings of all parties involved.
- Implicitly or explicitly work with the Learning-Serving Covenant.

Additionally, the supervisory conversation intentional time between supervisor and student and should be a natural conversation. It is not a time for the supervisor to interrogate the supervisee, nor is it a time for the supervisor to simply "pour out" their life experience. While some of these "war stories" may help, oftentimes they do not. Good supervision is a dialogue. The supervisor (and other supervisees if there is a group) helps by listening, making observations, and raising questions as a way of enabling the supervisee to see the problem or event more clearly. Supervision provides a mirror for the supervisee to reflect on the situation and see it in all of its dimensions from a new perspective.

These stages must be considered in your conversation:

1. **Informational Stage** - Although questioning as interrogation should be avoided, the conversation can be facilitated if certain key questions guide it. They are not to be considered an "agenda" but are rather suggestive of the flow and progression appropriate to the process. The goal is to enable the supervisee to think in these terms so that eventually, the conversation will unfold without the necessity of the questions being raised. The supervisory conversation should begin with the student describing a situation of ministry that occurred that week.

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2. **Resolution stage** - The conference then moves to the evaluation stage, which involves drawing out from the student's description of the ministry situation the central issue(s) needing attention. There follows the problem **resolution stage** – a discussion of alternative ways of viewing and dealing with those issues, drawing upon the supervisor's or group's experience, but especially upon the resources of the supervisee (experience, scriptural insights, imagination, etc.).
3. **“Theologizing”** - is the next stage, which is an attempt to understand what all of this means for Christian ministry.
4. **The commitment stage** - Finally, the conversation should result in the supervisee making a responsible decision in terms of a faith/action response (the commitment stage). The task of the supervisor is to help the supervisee tell their story, and to reflect upon it.

***Questions that can be raised in each of these stages include:***

A. **Information Stage** – The focus is on getting an accurate picture of the event or situation:

- What took place?
- Or what is the situation?
- What was your role?
  - ✓ As a person?
  - ✓ As a minister?
  - ✓ As a leader?
  - ✓ How did you respond?
  - ✓ Who were the other participants?
  - ✓ How did you interact with them?
  - ✓ How is this related to other events or situations?
  - ✓ How typical is it? Is it part of a pattern?
  - ✓ How does the situation stand now? Is there unfinished business?

B. **Evaluation Stage** – The focus is on the core issue(s) so as to sort out what the real problem is and/or what needs attention first:

- What emotions did you experience?
- What are your feelings about it now?
- How do you feel about the other people involved?
- How do you feel about your place of ministry? About what you are doing?
- In what ways are your expectations being fulfilled (or not being fulfilled)?
- How does this event or situation correspond with others in your life?
- What would you do differently if you could?

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- How does all this affect your ability to minister?
  - What are the key issues for you? What is most important?
- C. **Problem Resolution Stage** – The focus is on removing the obstacles and finding among alternative possibilities the one that seems most viable for continued ministry in the situation:
- What do you want to happen? In supervision? In the situation?
  - What is your interpretation of the situation now?
  - What would you change?
  - What would that require?
  - What do you see as alternatives?
  - What would happen if ...?
  - What is your role as a result of the experience?
- D. **Theologizing Stage** – The focus is on meanings so as to draw from this experience and prior or new knowledge those elements that now become “truth” in light of the gospel:
- What have you learned from this experience?
  - What new insights do you have about self, human nature, church, world, God?
  - At what points does your experience intersect with the Christian gospel?
  - In what ways?
  - What does this have to say to you about ministry?
  - What are the implications for you as a minister?
  - How do you feel about ministry?
  - About yourself in ministry? What emerges as ultimate concern for you?
5. **Commitment Stage** – The focus is on the decision in terms of choosing a ministering response:
- How is this situation like those you anticipate in the future?
  - How do you anticipate responding to them?
  - What are you going to do about the situation brought for supervision?
  - What is your next step?
  - What resources do you need?
  - What faith response/action must and will you make as a Christian?

### Sexual Ethics

Sexual harassment is a violation of Arize Institute of the Five-Fold Ministry sexual harassment policy. Whether it is verbal or physical, we do not tolerate such behaviors. It has no place in the Christian Community. It is always the supervisor’s responsibility to maintain appropriate boundaries in their relationship with the student. Supervisors and students must

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remember that it is never appropriate to have sexual contact with members of their organization/clients. Such conduct will result in the termination of the placement.

### **Lay Mentors**

Lay Mentors are a group of people committed to working with a ministerial Field Education student intern and supervisor in order to enrich the intern's learning and service on site. Lay Mentors are required in all congregational settings and suggested for agencies.

#### ***Who and How Many?***

No fewer than two and no more than five people should take on the role of Lay Mentor. The Lay Mentors should be people within the congregation that are gifted in competencies required for church leadership, and who have responded to a call to participate in the formation of an emerging minister.

For example, a congregation member who is a master teacher in the local school system might put that competency to use mentoring the student intern in the art of teaching. Another example might be a congregation member who is a skilled financial manager who mentors the student in fiscal wisdom for church administration. The people who serve as Lay Mentors and the competencies offered will vary by congregation/agency/organization/ministry and by placement period. What is important is that the church/agency/organization/ministry form a team of people who are willing to offer mentoring relationships with the student intern.

Mentoring might be offered in a wide variety of fields: evangelism, pastoral care, preaching, teaching, liturgy/worship arts, administration, social justice, and cross-cultural proficiency, as well as many others. The supervisor is not encouraged to participate in the Lay Mentoring Team beyond ensuring that the team forms and meets with the student intern. Mentoring Team and might include staff members and people the ministry serves (as appropriate).

### **Role of the Lay Mentors**

- First, be intentional about communication and about your time with the student. Set several specific dates to meet with the student throughout the placement, making those appointments a priority, and spending the time with care and grace. Share honestly with the student, affirming strengths and offering guidance when needed.
- Pray together with the students. Model with the student how it is that Christians relate to one another. Our lives are to be lived in an attitude of prayer, so praying together should be a natural part of what we do when we meet and as we journey together in faith.
- Build healthy relationships. Mentoring is an important part of this work. Students learn by watching how church members treat each other. Good relationships among the pastor, the student, and church members are integral to a healthy church and a successful internship.

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- Think theologically alongside the student. Ask questions of one another, for instance: Where might God be working in this place? Where is suffering taking place here, and outside our doors? Is there hope? How is that hope being shared? How might that hope be lived, incarnated, fleshed out in new ways? Where are signs of God's kingdom? How is Christ's life, death, and resurrection being proclaimed and embodied?
- Minister with those on the margins of your communities. Jesus spent much of his time with the sick, the poor, the unloved, and the least of these. Students should begin conversations with laity and clergy about ministering more faithfully with those who live untouched by the church, apart from life-giving relationships that the church provides. We are not asking students to program these conversations. We are asking that students and supervisors, along with others from your ministry, talk together honestly about those who have not yet been welcomed by the church. How can we become a more hospitable community in patterning our lives after the ministry of Jesus?
- Help the student to discern vocational goals. Prayerfully consider the students' gifts, offer them a place to struggle and ask important questions regarding vocation.
- Give the student the opportunity to practice skills of ministry. In each setting, different skills are required, so we invite you to place the student in ministerial situations. Help them claim their ministerial identity by developing and discovering skills through visitation, administration, worship planning and leadership, preaching, teaching and working with others in the Five-Fold Ministry calling. I.e., if they are called to be an apostle, a seasoned apostle should be the one that he works closely with an who should mentor the individual. Affirm the gifts you see in the student. With love and grace, offer support in areas needing growth in all aspects of ministry, whether in the church or agencies.
- Finally, celebrate God's good work among you during these formative weeks. Give thanks for all the good that is taking place, reflect on areas for growth and offer support and encouragement to one another. In all things, rejoice and give thanks!

### **The Learning-Serving Covenant**

What is it?

1. A covenant - it assumes a call to ministry, mission, mutual accountability, a network of relationships centered upon Christ.
2. A service plan that outlines specific tasks that are found in scripture and are part of the ordained ministry.
  - ❖ Learning plans.
  - ❖ Why Have a Learning-Serving Covenant?
  - ❖ To make field learning and service more intentional.
  - ❖ To spell out the various roles and responsibilities in field learning and service.

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- ❖ To ensure as much as possible the quality and quantity of learning and service.
- ❖ To make implicit goals, objectives, expectations, and tasks explicit.
- ❖ To provide a basis on which supervision can occur.
- ❖ To provide foundation for a final review and summary of the experience.

#### **3. Executing the Covenant.**

- The student should approach covenanting with learning goals and objectives in mind.
- Churches should already know multiple ways a student can be helpfully involved in their ministry. They should also know in broad strokes what a student might learn from and with them.
- Supervisors should know something of their strengths and weaknesses in ministry, what they might have to teach a student and what they cannot teach and what they might have to learn as well.
- A final covenanting session should include the student, the supervisor and lay mentors, which will work with the student during the term.
- The covenanting process should last one to two hours.
- Covenanting should occur in a comfortable and congenial atmosphere where all parties will be encouraged to share their expectations and goals for the intern experience.
- The final covenant should represent a creative interweaving of student goals, parish service objectives and specific tasks to be accomplished for the term.
- A significant part of the covenanting process should be spent in sharpening, focusing, and identifying student goals, objectives, and church/agency expectations.
- The final document should be shared between the student, the supervisor, the lay mentors, and the Dean of Field Education.

#### **4. Covenanting, Supervision and Evaluation**

- Covenanting is the overall design for an internship.
- Supervision oversees the implementation of the internship's design.
- Evaluation compares the final "product" or result of the internship against the initial goals and objectives which launched it, insofar as these are "visible" and "observable."

#### **5. A Good Covenant**

- Reflects good advance preparation.
- Includes all important goals, expectations, and arrangements.
- Raises and considers most appropriate concerns.
- Is clear and precise.
- Amends unrealistic expectations by students, supervisors, field setting.

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- Includes all appropriate parties in covenanting process.
  - Is used regularly in supervision.
6. Timetables
- Do not finalize a covenant until the student has been in the field long enough to know something of the setting.
7. Read and discuss with your student Welcome to Theological Field Education? Found on the Arize Institute of the Five-Fold Ministry website under “Field Education Resources” on the Forms & Policies page prior to completing the Learning-Serving Covenant.
- Students will upload a copy of the covenant by the due date outlined in the syllabus. This is typically within the first three weeks of the student internship.
  - Covenants are meant to be flexible instruments. Feel free to change them when circumstances require change.
8. Student Learning Goals are:
- To explore by observation and participation the Five-Fold Ministry office in which is your calling.
  - To explore by observation and participation liturgy and preaching in the church/organization/ministry/agency setting.
  - To explore the priestly dimensions of parish life through direct observation and participation
  - To identify and develop skills for programming in the local church.
  - To discover and explore those aspects of church life peculiar to the small, medium, and large membership church.
  - To learn (by observation and participation) those characteristics which impede and those which inhibit the ministry of the multiple point charge.
  - To explore ministerial identity and myself in relation to it.
  - To develop an integration of the theology and practice of ministry.
  - To explore the limitations and possibilities for ministry in the rural or urban setting or non-profit setting.
  - To identify and develop the skills required for effective leadership of and interaction with the laity of a local church.
  - To identify the needs of homebound church members and explore, develop, and where possible, implement effective ways of incorporating them into the worshipping community.
  - To explore systemic issues resulting in homelessness and poverty.
  - To observe and participate in ministry to the community highlighting non-violence, hope, redemption, and reconciliation.
  - To explore ministries of racial equity, justice, and reconciliation.
  - To support aging persons through ministries of help and service.
  - To observe and engage multi-cultural ministry.
  - To observe and engage in community organizing and advocacy.



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**Procedures for Claims of Harassment and Best Practices for  
Sexual Ethics in Ministry Harassment**

Harassment of any individual for any reason is not acceptable. Harassment is a form of prohibited discrimination and may arise in situations unique to a given interpersonal relationship or in actions rooted in an attitude toward a group.

Sexual harassment is perhaps the most commonly understood form of harassment, but it is important to note that harassment on any demographic basis also occurs and is unacceptable. In all cases, harassment undermines our commitment to excellence in ministry and to respect for the dignity and worth of all individuals.

**DEFINITIONS:** Harassment may take two forms: The first form of harassment is unwelcome verbal or physical conduct – which may or may not be sexual in nature – that, because of its severity and/or persistence, interferes significantly with an individual’s work or education, or adversely affects an individual’s living conditions. The seriousness of the conduct will be evaluated from the perspective of a reasonable person similarly situated to the student and in consideration of the context of the behavior.

The second form of harassment occurs if a person uses a position of authority to engage in unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature when:

- submission to such conduct is explicitly or implicitly made a term or condition of an individual’s employment or education.
- submission to or rejection of such conduct is used as a basis for decisions affecting an individual’s education or employment.

Harassment must be distinguished from behavior that, even though unpleasant or disconcerting, is appropriate to the carrying out of certain instructional, advisory, or supervisory responsibilities. Examples of conduct that may constitute harassment include:

- Continued unwelcome questioning about intimate or personal matters outside the scope of work or learning.
- Unwelcome touching or physical acts outside the scope of work or learning.
- Unwelcome comments or jokes of a sexual or explicit nature.
- Unwelcome comments or conduct regarding an individual’s race, color, religion, sexual orientation, gender identity, age, disability, etc.
- Sending emails that contain unwelcome, extreme, or persistent messages, images, or language.
- Persistently joking about an individual’s age, disability, country of national origin, color, sexual orientation, religion, gender identity, etc.

Harassment can occur outside of conduct sexual in nature. Harassment may also be verbal, non-verbal or physical and the above list is not exhaustive, but intended only to provide general examples of possible prohibited conduct. In considering whether conduct is harassment, the totality of the circumstances is examined. If you have

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questions and concerns that arise during a unit of field education, please contact the Dean of Field Education. It is the responsibility of the Dean of Field Education to uphold the requirements of basic human justice. As members of the community of Christ we are called to treat one another as brothers and sisters. Our actions are to reflect our commitment to justice and love. Harassment breaks the wholeness of our commitment to one another, therefore The Dean of Field Education seeks to offer safety, help and guidance. Although it is difficult to have any form of harassment on a Zoom class participation, but evilness is part of reality that all must stay abreast of. If you think you have been harassed or you have any questions about the harassment policy, you can get help from any of the staff.

#### A Theological Foundation for Sexual Ethics in Ministry & Best Practices

All persons are created by God. In the Genesis stories, as in the life, death, and resurrection of Jesus, it is affirmed that we are created in the image and likeness of God. God values human life, intending all women, men, and children to have worth and dignity in all relationships with God and others. God calls us into covenant with each other in God. We are one connected body, holy in Christ, created equal. Where one part of the body is injured, physically, emotionally, sexually, or spiritually, the entire body is rendered less than God's intended wholeness. We are called to use our bodies, including our sexuality, in a responsible way. Sexual misconduct of any kind violates a person's integrity and is an unjust use of status and power, and a sinful behavior against God and one another. One who repents for sinful behavior is promised forgiveness. However, discipline should be distinguished from forgiveness.

A church professional guilty of harassment or sexual misconduct needs and may receive forgiveness and be offered avenues for redemption and change. And yet, the church/agency/ministry must still take steps to protect the people of God.

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### **APPENDIXES**

#### **APPENDIX A**

##### **WELCOME**

WELCOME to Arize Institute of the Five-Fold Ministry and Bible College. We are delighted that you have chosen this Five-Fold Ministry and Bible College to complete your journey as you work on your Biblical Studies with the emphasis on the Five-Fold Ministry degree.

On behalf of the staff and President, we welcome you into a dynamic program of partnered learning.

In field education, students work in collaboration with leaders and supervisors at ministry sites/Christian agencies/Christian businesses, or Remote Ministries.

These vibrant learning relationships stand at the heart of our field education program. There are other equally significant partnerships: among faculty who teach courses and workshops, and faculty throughout Arize Institute of the Five-Fold Ministry and Bible College, that will connect with students, and supervisors in mentoring positions.

We all share a commitment to transparency and integrative learning. In the pages of this handbook you will find basic requirements for students involved in field education. We clearly state the important requests we make in our Zoom - Facilitator driven degree programs to enhance your journey in ministry preparation. We provide the same information to all participants, so that each of us understands our roles within the ecology of learning.

The major sections of this handbook include:

- selecting the location and supervisor,
- establishing a learning plan, integrating your field education experience with your overall degree program, and participating in the evaluative dynamic.

Throughout this text you will notice a crucial value we uphold in every aspect of the program: that each adult learner does best when he or she directs his or her own learning process.

We involve students in making choices about their learning from the very start of their degree programs. We invite them to take initiative in choosing their sites, planning their learning, integrating their learning, and evaluating their own progress and the quality of the learning partnerships they have formed.

Field education fosters dynamic learning which is initiated, developed, and evaluated by each person who is part of the contexts for field education ministries. I invite you to read this handbook and to let it begin an ongoing dialogue that continues throughout your involvement in Field education. Our staff is eager to support you in difficult times, and we are available to explain to you the various requirements and opportunities in Field education at any time throughout the year.

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We look forward to learning with you as we work together in partnership. If there is anything that the staff, Deans, and President can do for you, please do not hesitate to contact us by email. Our Email is: arizeffmbc2019@gmail.com.

Respectfully,

Bishop Apostle Dr. Zella Berry Case

### **APPENDIX B: God's covenant plan.**

Covenants are one of the most important themes in the Bible—they are **the key to God's redemptive plan to restore humanity to its divine calling**. Starting in Genesis, God enters into one formal partnership (i.e., covenant) after another with various humans in order to rescue his world.

God's covenant is a relationship between Him and you – two partners who make binding promises to each other and work together to reach a common goal. God's covenant is often accompanied by oaths, signs, and ceremonies. His covenants define obligations and commitments, but they are different from a contract because they are relational and personal. Think of a marriage—a husband and wife choose to enter into a formal relationship, binding themselves to one another in lifelong faithfulness and devotion. They then work as partners to reach a common goal, like building a life or raising children together.

Therefore, covenant relationships are found all throughout the Bible. There are personal covenants between two individuals (e.g., David and Jonathan in 1<sup>st</sup> Samuel 23, political covenants between two kings or nations (e.g., King Solomon and King Hiram in 1<sup>st</sup> Kings 5) or a legal covenant with a nation (such as the laws about freeing Hebrew slaves), and so forth. Entering into covenants was a major part of what is meant to live in the ancient Near East. Therefore, God partnered with humans through a structure they already understood.

The covenantal story began when God created humans in his image to partner with him in spreading goodness throughout the world. The word “covenant” (Heb. *berit*) isn't explicitly used in Genesis 1, but the details of the relationship are similar to later covenants in the text.

God invites Adam and Eve to be priest kings and represent his generous rule on Earth. They could enjoy and reproduce blessings of eternal life as long as they continued to trust and partner with him. But as God lays out the terms of their relationship, he warns them not to eat from the tree of the knowledge of good and evil because it would bring the curse of death on humanity.

And in their first test of covenant faithfulness, humans failed. They ate from the tree, fracturing the human-divine relationship and plunging humanity into corruption

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and death. We'd still be stuck in the wreckage if God never intervened. But the rest of the Bible is all about how God is repairing this broken partnership with humans.

**Other Covenants**

**Noahic Covenant** – Genesis 8:20:9-17

**Abrahamic Covenant** -Genesis 12, 15, and 17

**Mosaic Covenant**- Deut. 28

**Davidic Covenant** – 2<sup>nd</sup> Samuel 7

**The New Covenant** – The new covenant is to be everlasting. God will write his law on the hearts of his people, bring complete forgiveness of sin, and raise up a faithful king from the line of David who will restore all that has been broken.

The anticipation of this covenant pushes the story forward into the pages of the New Testament, where we are introduced to Jesus (Matt. 26:26-29).

Matthew 26:26-29

***“While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.” And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”***

***19And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” 20And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood. 21But behold, the hand of the one betraying Me is with Mine on the table. 22For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!”***

Galatians 3:29 tells us, “If you belong to Christ, then you are Abraham’s descendants, heirs according to promise” (NASB). This means the blessings and promises God made to Abraham and the children of Israel belong to us as well. Because we belong to Christ, we’ve been made heirs of God’s promises.

An important part of living in a rhythm of God’s supernatural covenant blessings is to celebrate the feasts He’s designated as His appointed times to bless us (Leviticus 23:2). Many of His greatest promises are attached to the covenant He makes with us as we obediently honor Him during these feasts.

Celebrating God’s special feasts is NOT the basis of our *salvation*, but it IS one of the ways He intends for us to live in a rhythm and cycle of His supernatural provision and blessing in our lives.

**APPENDIX C – Learning-Serving Covenant.**

**The Learning-Serving Covenant**

What is it?

A covenant – it assumes a call to ministry, mission, mutual accountability, a network

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of relationships centered upon Christ.

A service plan that outlines specific tasks that are found in scripture and are part of the ordained ministry.

- ❖ A learning plan?
- ❖ Why Have a Learning-Serving Covenant?
- ❖ To make field learning and service more intentional.
- ❖ To spell out the various roles and responsibilities in field learning and service.
- ❖ To insure as much as possible, the quality and quantity of learning and service.
- ❖ To make implicit goals, objectives, expectations, and tasks explicit.
- ❖ To provide a basis on which supervision can occur.
- ❖ To provide foundation for a final review and summary of the experience.

#### **Executing the Covenant.**

- The student should approach covenanting with learning goals and objectives in mind.
- Parishes should already know multiple ways a student can be helpfully involved in their ministry. They should also know in broad strokes what a student might learn from and from them.
- Supervisors should know something of their strengths and weaknesses in ministry, what they might have to teach a student and what they cannot teach and what they might have to learn as well.
- A final covenanting session should include the student, the supervisor, and lay mentors, which will work with the student during the term.
- The covenanting process should last one to two hours.
- Covenanting should occur in a comfortable and congenial atmosphere where all parties will be encouraged to share their expectations and goals for the intern experience.
- The final covenant should represent a creative interweaving of student goals, parish service objectives and specific tasks to be accomplished for the term.
- A significant part of the covenanting process should be spent in sharpening, focusing, and identifying student goals, objectives, and church/agency expectations.
- The final document should be shared between the student, the supervisor, the lay mentors, and the Dean of Field Education.

#### **Covenanting, Supervision and Evaluation**

- Covenanting is the overall design for an internship.
- Supervision oversees the implementation of the internship's design.

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- Evaluation compares the final “product” or result of the internship against the initial goals and objectives which launched it, insofar as these are “visible” and “observable.”

#### **A Good Covenant**

- Reflects good advance preparation.
- Includes all important goals, expectations, and arrangements.
- Raises and considers most appropriate concerns.
- Is clear and precise.
- Amends unrealistic expectations by students, supervisors, field setting.
- Includes all appropriate parties in covenanting process.
- Is used regularly in supervision.

#### **Timetables**

- Do not finalize a covenant until the student has been in the field long enough to know something of the setting.

Read and discuss with your student Welcome to Theological Field Education? Found on the Arize Institute of the Five-Fold Ministry website under “Field Education Resources” on the Forms & Policies page prior to completing the Learning-Serving Covenant.

- Students will upload a copy of the covenant by the due date outlined in the syllabus. This is typically within the first three weeks of the student internship.
- Covenants are meant to be flexible instruments. Feel free to change them when circumstances require change.

#### **Sample Student Learning Goals**

- To explore by observation and participation the Five-Fold Ministry office in which is your calling.
- To explore by observation and participation liturgy and preaching in the church/organization/ministry/agency setting.
- To explore the priestly dimensions of parish life through direct observation and participation • To identify and develop skills for programming in the local church • To discover and explore those aspects of church life peculiar to the small, medium, and large membership church.
- To learn (by observation and participation) those characteristics which impede and those which inhibit the ministry of the multiple point charge.
- To explore ministerial identity and myself in relation to it.
- To develop an integration of the theology and practice of ministry.
- To explore the limitations and possibilities for ministry in the rural or urban setting or non-profit setting.
- To identify and develop the skills required for effective leadership of and interaction with the laity of a local church.

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- To identify the needs of homebound church members and explore, develop, and where possible, implement effective ways of incorporating them into the worshipping community.
- To explore systemic issues resulting in homelessness and poverty.
- To observe and participate in ministry to the community highlighting non-violence, hope, redemption, and reconciliation.
- To explore ministries of racial equity, justice, and reconciliation.
- To support aging persons through ministries of help and service.
- To observe and engage multi-cultural ministry.
- To observe and engage in community organizing and advocacy.

#### **APPENDIX D: The Supervisory Conversation.**

The supervisory conversation is the scheduled time for the student and supervisor to sit down together to discover, explore, and interpret the various aspects of ministry happening during the placement period. This meeting should take place for at least one hour, at least once per week. This intentional time between supervisor and student should be a natural conversation. It is not a time for the supervisor to interrogate the supervisee, nor is it a time for the supervisor to simply “pour out” their life experience. While some of these “war stories” may help, oftentimes they do not. Good supervision is a dialogue. The supervisor (and other supervisees if there is a group) helps by listening, making observations, and raising questions as a way of enabling the supervisee to see the problem or event more clearly. Supervision provides a mirror for the supervisee to reflect on the situation and see it in all of its dimensions from a new perspective.

These stages must be considered in your conversation:

- A. **Informational Stage** – Although questioning as interrogation should be avoided, the conversation can be facilitated if certain key questions guide it. They are not to be considered an “agenda” but are rather suggestive of the flow and progression appropriate to the process. The goal is to enable the supervisee to think in these terms so that eventually, the conversation will unfold without the necessity of the questions being raised. The supervisory conversation should begin with the student describing a situation of ministry that occurred that week.
- B. **Resolution stage** – The conference then moves to the evaluation stage, which involves drawing out from the student’s description of the ministry situation the central issue(s) needing attention. There follows the problem **resolution stage** – a discussion of alternative ways of viewing and dealing with those issues, drawing upon the supervisor’s or group’s experience, but especially upon the resources of the supervisee (experience, scriptural insights, imagination, etc.).
- C. **“Theologizing”** – is the next stage, which is an attempt to understand what all of this means for Christian ministry.



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- D. **The commitment stage** – Finally, the conversation should result in the supervisee making a responsible decision in terms of a faith/action response (the commitment stage). The task of the supervisor is to help the supervisee tell their story, and to reflect upon it.

Questions that can be raised in each of these stages include:

- E. **Information Stage** – The focus is on getting an accurate picture of the event or situation:
- What took place?
  - Or, what is the situation?
  - What was your role?
    - ✓ As a person?
    - ✓ As a minister?
    - ✓ As a leader?
    - ✓ How did you respond?
    - ✓ Who were the other participants?
    - ✓ How did you interact with them?
    - ✓ How is this related to other events or situations?
    - ✓ How typical is it? Is it part of a pattern?
    - ✓ How does the situation stand now? Is there unfinished business?
- F. **Evaluation Stage** – The focus is on the core issue(s) so as to sort out what the real problem is and/or what needs attention first:
- What emotions did you experience?
  - What are your feelings about it now?
  - How do you feel about the other people involved?
  - How do you feel about your place of ministry? About what you are doing?
  - In what ways are your expectations being fulfilled (or not being fulfilled)?
  - How does this event or situation correspond with others in your life?
  - What would you do differently if you could?
  - How does all this affect your ability to minister?
  - What are the key issues for you? What is most important?
- G. **Problem Resolution Stage** – The focus is on removing the obstacles and finding among alternative possibilities the one that seems most viable for continued ministry in the situation:
- What do you want to happen? In supervision? In the situation?
  - What is your interpretation of the situation now?
  - What would you change?

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- What would that require?
- What do you see as alternatives?
- What would happen if ...?
- What is your role as a result of the experience?

H. **Theologizing Stage** – The focus is on meanings so as to draw from this experience and prior or new knowledge those elements that now become “truth” in light of the gospel:

- What have you learned from this experience?
- What new insights do you have about self, human nature, church, world, God?
- At what points does your experience intersect with the Christian gospel?
- In what ways?
- What does this have to say to you about ministry?
- What are the implications for you as a minister?
- How do you feel about ministry?
- About yourself in ministry? What emerges as ultimate concern for you?

6. **Commitment Stage** – The focus is on the decision in terms of choosing a ministering response:

- How is this situation like those you anticipate in the future?
- How do you anticipate responding to them?
- What are you going to do about the situation brought for supervision?
- What is your next step?
- What resources do you need?
- What faith response/action must and will you make as a Christian?

**Appendix E: Procedures for Claims of Harassment and Best Practices for Sexual Ethics in Ministry Harassment**

Harassment of any individual for any reason is not acceptable. Harassment is a form of prohibited discrimination and may arise in situations unique to a given interpersonal relationship or in actions rooted in an attitude toward a group.

Sexual harassment is perhaps the most commonly understood form of harassment, but it is important to note that harassment on any demographic basis also occurs and is unacceptable. In all cases, harassment undermines our commitment to excellence in ministry and to respect for the dignity and worth of all individuals.

**DEFINITIONS:** Harassment may take two forms: The first form of harassment is unwelcome verbal or physical conduct – which may or may not be sexual in nature – that, because of its severity and/or persistence, interferes significantly with an individual’s work or education, or adversely affects an individual’s living conditions. The

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seriousness of the conduct will be evaluated from the perspective of a reasonable person similarly situated to the student and in consideration of the context of the behavior.

The second form of harassment occurs if a person uses a position of authority to engage in unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature when:

- submission to such conduct is explicitly or implicitly made a term or condition of an individual's employment or education.
- submission to or rejection of such conduct is used as a basis for decisions affecting an individual's education or employment.

Harassment must be distinguished from behavior that, even though unpleasant or disconcerting, is appropriate to the carrying out of certain instructional, advisory, or supervisory responsibilities. Examples of conduct that may constitute harassment include:

- Continued unwelcome questioning about intimate or personal matters outside the scope of work or learning.
- Unwelcome touching or physical acts outside the scope of work or learning.
- Unwelcome comments or jokes of a sexual or explicit nature.
- Unwelcome comments or conduct regarding an individual's race, color, religion, sexual orientation, gender identity, age, disability, etc.
- Sending emails that contain unwelcome, extreme, or persistent messages, images, or language.
- Persistently joking about an individual's age, disability, country of national origin, color, sexual orientation, religion, gender identity, etc.

Harassment can occur outside of conduct sexual in nature. Harassment may also be verbal, non-verbal or physical and the above list is not exhaustive but intended only to provide general examples of possible prohibited conduct. In considering whether conduct is harassment, the totality of the circumstances is examined. If you have questions and concerns that arise during a unit of field education, please contact the Dean of Field Education. It is the responsibility of the Dean of Field Education to uphold the requirements of basic human justice. As members of the community of Christ we are called to treat one another as brothers and sisters. Our actions are to reflect our commitment to justice and love. Harassment breaks the wholeness of our commitment to one another; therefore The Dean of Field Education seeks to offer safety, help and guidance. Although it is difficult to have any form of harassment during a Zoom class participation, evilness is part of reality that all must stay abreast of. If you think you have been harassed or you have any questions about the harassment policy, you can get help from any of the staff.

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**APPENDIX F: Online Conduct**

**Online Conduct**

Following are the Institutions standards of online conduct:

- I accept that the Holy Spirit is continuing the work He started at Pentecost empowering me to live a godly life and continue in all the works of Jesus.
- I accept that all Scripture is God-breathed and is useful for teaching, rebuking, correction, and training in righteousness.
- I believe that grace gives me the power to overcome sin, not indulge in it.
- I accept the responsibility of representing the Kingdom of God and with integrity and honesty by being a positive Christian/Believer role model in judgment, dignity, respect, and Christian living. I acknowledge that this includes, but is not limited to, abstaining from such activities as the abuse of alcohol, use of illicit drugs, the consumption of pornography, abstaining from all sexual activity outside of biblical marriage, lying, and deceptive behavior.
- I believe that life begins at conception and must be protected. I believe that marriage is a permanent and exclusive consecrated union between one man and one woman established by God, and intrinsically ordained towards procreation. I further believe that sexual acts outside of this marital bond is prohibited as sinful.
- I believe that God created humankind in His image, male and female, biologically and sexually different but with equal personal dignity. I, therefore, view any rejection of one's biological sex and any attempt to physically change, alter or deny one's biological sex from conception as forbidden by God's Word and His creation order.
- I accept that all people are created equally in God's image. Any behavior contrary to this view including, but not limited to, racism, causing physical harm or bullying, or sexual harassment or assault will not be tolerated.
- I understand that faithfulness and integrity are important for success as a student at Arize Institute of the Five-Fold Ministry and Bible College. Therefore, I will listen to all the lessons in their entirety, complete assignments, and adhere to the instructions for taking the exam in my courses. I understand that the course will not be considered complete if I do not adhere to these requirements.
- I understand that for my own privacy and security, ARIZE Institute of the Five-Fold Ministry and Bible College encourages me to not share information that others could use to harm me, including information that would allow others to physically locate or contact me outside any ARIZE Institute of the Five-Fold Ministry and Bible College Online Campus system. ARIZE Institute of the Five-Fold Ministry and Bible College strongly encourages me to limit my contact with other online users to the

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communication channels provided within the ARIZE Institute of the Five-Fold Ministry and Bible College Online Campus structure for communication. ARIZE Institute of the Five-Fold Ministry and Bible College is not responsible for any consequences that may result from contact with other users outside our structure.

- I will use my access to other ARIZE Institute of the Five-Fold Ministry and Bible College Online Campus users only for class activities organized by AFFMBC. Unless otherwise authorized by ARIZE Institute of the Five-Fold Ministry and Bible College in writing, I will NOT use any communication methods available through ARIZE Institute of the Five-Fold Ministry and Bible College Online Campus, (including email addresses) to solicit ARIZE Institute of the Five-Fold Ministry and Bible College staff or other students for:
  - business purposes or
  - involvement in ministry activities outside of AFFMBC or
  - collection of funds for any purposes, including ministry offerings.
- I will not reproduce any ARIZE Institute of the Five-Fold Ministry and Bible College course content for the purposes of reselling or charging any fee for the content.
- I will not reproduce any ARIZE Institute of the Five-Fold Ministry and Bible College course content for the purposes of editing with the intent of distributing the edited content in any way or on any platform.
- I accept that Arize Institute of the Five-Fold Ministry and Bible College reserves the right to delete content, temporarily suspend, or permanently terminate access to any course and activities if AFFMBC, at its sole discretion, believes the terms or spirit of this Student Standard of Conduct and harassment policy have been violated.
- I understand and agree with the Doctrinal Statement as defined by AFFMBC. I accept that this statement is representative of ARIZE Institution of the Five-Fold Ministry ethos, with which it defines itself as a Christian/Believers' organization.
- I commit to adhering to this Student Standard of Conduct and its spirit and intent. I understand that if I violate any provision of this Standard of Conduct, I may be subject to disciplinary measures up to and including dismissal from ARIZE Institute of the Five-Fold Ministry and Bible College.
- I accept that reserves the right to make changes to any aspect of the ARIZE Institute of the Five-Fold Ministry and Bible College and the Student Standard of Conduct with or without notice.
- I understand that if I withdraw or I am dismissed from ARIZE Institute of

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the Five-Fold Ministry and Bible College and I have not completed the required courses, I will lose access all courses therein.

**APPENDIX G: Working alongside a Seasoned Representative of the Five-Fold Ministry.**

**Table of examples in the Bible of individual called to mentor.**  
 Mentoring Relationships in Scripture

<b>Mentor</b>	<b>Mentee</b>	<b>References</b>
Jethro	Moses	Exodus 18
Moses	Joshua	Deut. 31:1-8; 34:9
Moses	Caleb	Num. 13; 14:6-9; 34:16-19;
Samuel	Saul	1 Sam. 9-15
Jonathan	David	1 Sam. 18:1-4; 19:1-7; 20:1-42
Naomi	Ruth	Book of Ruth
Elizabeth	Mary (Mother of Jesus)	Luke 1:56

***Relationship-Based Relationships over Roles***

Similar to the way that character serves as the platform upon which the other leadership competencies are built, mentor/protégé relationships provide the environment for intentionality and transformation to take place. The presence of a relationship provides the opportunity for intentionality as well as serving as a catalyst for transformation. Serving as a mentor assumes a form of relationship rather than role, according to Will Willimon: “Mentoring is more a relationship than a role with preconceived duties, [it is] a mutually enriching educational journey.”<sup>1</sup> Willimon reinforces the truth that mentoring relationships provide the context for mutual growth. Both mentors and protégés have the opportunity to grow through the process. This refers to the relationship between the mentor and mentee, but the same truth also applies to developing a deeper relationship with the Heavenly Father: A mentor in the biblical sense establishes a close relationship with a protégé and on that basis through fellowship, modeling, advice, encouragement, correction, practical assistance and prayer support influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God.<sup>2</sup> Gunter Krallman clearly connects the desired result of mentoring to transformation.

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<sup>1</sup> Will Willimon, “The Gifts of Mentors in Ministry” in *Mentoring for Ministry: The Grace of Growing Pastors*, ed. Craig T. Kocher, Jason Byasse, and James C. Howell (Eugene, OR: Wipf and Stock Publishers, 2017), 53.

<sup>2</sup> Gunter Krallman, *Mentoring for Mission: A Handbook on Leadership Principles Exemplified by Jesus Christ* (Alpharetta, GA: Our Generation Publishing, 2002), 1740, Kindle.

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The mentoring relationship becomes a tool to bring about a closer relationship with the Lord and fulfillment of the specific call to serve God for both the mentor and mentee. Steve Saccone emphasizes the centrality of relationships: “Never make mentoring only about productions, tasks, and performance. It must be relational, and people must know that you care about them as a person.”<sup>3</sup> Only through relationship can true transformation occur.

There are thousands of denominations, hundreds of theologies, and dozens of size cultures. But in the end, most congregations/Christian agencies, organizations, and ministries self-select into one of three categories. There are memorial churches, maintenance churches, and movement churches.

- ❖ The **memorial church** are churches that operate under the assumption – stated or implied – that the church’s best days are in the past.

The memorial church is sincere and sober, in the truest sense. Worship spaces are reverently frozen in time. Lionized former pastors hold vigil through life-sized paintings in the foyer. Various brass plates, etched with the names of bygone donors, serve as constant reminders of the largesse of the men and women of yesteryear.

The memorial church reflects fondly on a once-filled sanctuary (*we used to have to set up folding chairs!*) and believes that it would happen again if only the world would come to appreciate the Ways of Old. Members, doleful but dutiful, work to keep the torches of their cherished orthodoxies burning.

The second kind of church is the **maintenance church**. Maintenance churches believe that things right now are as good as they’ll ever be. Serious reconsideration of ministry models is therefore discouraged as “trying to be someone we’re not” or “just change for change’s sake.”

Above all (and in lieu of felt banner “Mission Statements”) maintenance churches work to keep congregants happy. The church’s ministry portfolio is a bill of goods, a set of conveyor-belted commodities for the members on the rolls. Worship is a production; service to the neighborhood is a way to feel good about oneself; ministry programs are means of rehearsing Christian values and keeping the kids from getting into too much trouble.

Surface-level updates like greeter lanyards and live-streaming provide just enough novelty to ward off boredom, but deep transformation is carefully sidestepped. Too much change would unduly

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<sup>3</sup> Steve Saccone and Cheri Saccone, *Protégé: Developing Your Next Generation of Church Leaders* (Downers Grove, IL: IVP, 2012), 213.

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jeopardize the kind of congregational contentment to which the maintenance church quietly aspires.

- ❖ **The Movement Church** – The third kind of church is the *movement* church. The movement church is hallmarked by the firm conviction that her best days are still to come. An unquenchable passion for the kingdom on earth as it is in heaven propels the movement church forward.

Members of movement churches are always on the lookout for new and creative resources to help them live out their mission.

They're paying close attention to discern where the gospel might find new footholds in their culture. They're preparing men and women from their ranks to live into consequential leadership roles.

Movement churches frequently find themselves in uncomfortable situations; what's new is rarely safe and simple. It takes more faith—a *deeper* faith—to operate with emerging and ambiguous variables. But because movement churches are committed to Jesus, they relish this kind of frontier life.

### **These Ministries Today in the Local Church**

The question of the operation of the Five-Fold Ministries in the Church today is largely dictated by the traditions of each individual denomination and their historical interpretation of Scripture on this topic varying from complete rejection to an open embrace. You the student must discover what kind of church; Christian agency and their beliefs are best suited for the ministry in which Christ has called you into.

It is difficult for any formal body of believers to approach the New Testament in a totally objective manner. Much of how one perceives New Testament leadership hinges on your present experience and environment. As we probe this topic, we are essentially trying to eliminate any man-made parameters of leadership that have permeated into the structure and philosophy of Church leadership and rediscover the foundational model and principles Jesus intended to underpin in the operation of the body.

The Five ministries in discussion are Apostle, Prophet, Evangelist, Pastor, and Teacher. In fact, this has incorrectly been called the 5-fold ministries in some cases because the pastor and teacher are actually mentioned in scripture as a combined entity.

The Greek word 'kai' is used to combine them and treat them as 1 entity. So this is really a 4-fold set of leadership gifting. We call it the Five-Fold Ministry even in the title of our name to help others understand the individual meaning as in the case of (Pastor or teacher).

A pastor certainly cannot complete his/her job without teaching. These leadership ministries are not merely "titles" but *ministry functions* or job descriptions. The focus can and may never be on a man or woman, but rather on the task being performed in



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obedience to Christ for the benefit of the Church body.

The purpose of Arize Institute of the Five-Fold Ministry and Bible College training and pointing to one's calling is purely to prepare God's people for works of service, so that the body of Christ may be built up. Our ministry is the ministry of Christ expressed through the believer by the anointing of the Holy Spirit.

Christ is our:

- ❖ Apostle (Hebrews 3:1);
- ❖ Christ is our Prophet (Luke 24:19);
- ❖ Christ is our Evangelist (Matthew 9:35);
- ❖ Christ is our Pastor (1<sup>st</sup> Peter 5:2-4);
- ❖ Christ is our Teacher (John 3:2).

Every ministry is an extension of the ministry of Christ Himself, who is the chief cornerstone of the foundations. Ultimately Christ Himself will replace the Five-Fold ministry leadership. The Five-Fold ministries are only temporary. Christ's leadership is and will always be eternal.

The essential ingredient in the establishment of New Testament Leadership within the local Church is to ensure that all these gifts are in operation and that they are exercised in unity together. None can be dominant; not one can be absent.

Much of the danger associated with misuse and abuse of these gifts can be avoided if they are not set up as an individual's specific title or a formal office of the Church leadership structure, but rather as recognition of a proven area of passion that a leader expresses in his or her ministry. Any local Church/organization/agency/ministry can maintain the New Testament directive simply by ensuring that an established team of leaders' collective giftedness represents all facets of the Five-Fold ministry.

The standpoint we have adopted at Arize Institute of the Five-Fold Ministry and Bible College in our training and teaching is:

1. To recognize the imperative role the Five-Fold Ministries play in the healthy and balanced function of the local Church.
2. Recognition that there can be danger and restriction in appointing a single person to a particular office representing one of these five ministries.
3. To ensure the local body receives the benefit and blessing of these functions, through the establishment of a leadership team as representative of the Five Fold Ministry. The collective giftedness of the leadership team incorporates all five distinct areas of ministry and ensures their influence in the life of the Church.

### **APPENDIX H: Partners in Field Education**

Partners in Field Education: The Placement Setting, Arize Institute of the Five-Fold Ministry and Bible College and the Student Intern

Goals of Arize Institute of the Five-Fold Ministry and Bible College:

- A.** A clear understanding of the basic Christian traditions in the church or agencies,

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etc.

- B.** Self-understanding and imagination as a ministering person in today's world.
- C.** The capacity to think and act theologically.
- D.** The ability to minister faithfully and effectively in diverse and changing contexts:
  - ❖ Among the specified courses are Church History, Old and New Testament, and Christian Ethics. In addition, all students are required to participate in Spiritual Formation Groups. A minimum of two Field Education units is required.
- E.** Goals of the Field Education Program Field Education settings include local churches (from cooperative ministries to three-point charges and "station" churches), retirement centers, social service agencies, prison units, and possibly international placements. There are more local church placements in our Field Education program than any other type. The goals for students in all settings should include:
  - ❖ The discernment of ministerial vocation.
  - ❖ Development of ministerial identity and imagination.
  - ❖ Development of basic skills and competencies for ministry.
  - ❖ Learning to think and act theologically.

Each student will be asked to sign **the Mission/Purpose/Covenant agreement to enter this program. See Website – Forms for Field Education.**

#### **F. How Congregations and Agencies Teach**

- ❖ In everything they do and say.
- ❖ By allowing a student to experience ministry fully (not partially as "youth supervisor," "choir director," or other limited role.)
- ❖ By granting and empowering a student ministerial identity.
- ❖ By setting clear goals and priorities for ministry, communicating these effectively to the student, and giving the student a significant role in helping achieve those goals.
- ❖ Through careful supervision of the student including honest and loving feedback, regular accountability, clear, free and candid communication with the student and strong support.

#### **G. How Students Learn**

- By observation (of how a congregation/agency/ministry interprets and communicates the claims of the Gospel on them in their community)
- By participation in the significant ministry goals of the congregation/agency/ministries.
- By working with laity, staff and supervisors in ministry/mission teams.
- By identification in the congregation of the student as one of those

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serving fully in the office of minister.

- By setting clear, appropriate, and realistic learning goals to be attained through the learning/serving covenant developed with supervisor and lay mentors.
- By close, careful, and regular supervision by supervisor and lay mentors, and staff where the student and those that they are serving hold each other mutually accountable for learning and serving goals.

### **Appendix I: Portfolio**

A portfolio is a compilation of essential materials assembled during your professional education at AFFMBC. The type of materials in the portfolio will span from grant proposals to self-reflective essays.

The portfolio is your tool to showcase your professional growth while in the Field Education program. Students are asked to update their portfolios each semester and to include materials from the field internship that will demonstrate your learning in the foundation and advanced field placements.

Please be sure to include all learning contracts, sample of appropriately disguised process or other reflective recordings, mid-year field assessments and final evaluations, outlines from agency orientations, seminars, or workshops you attend.

In addition, please include all course syllabi and other written material which are reflective of your academic assignments. We believe that the portfolio will be useful to you in several ways:

- As evidence of your learning progress over the course of the program.
- As evidence of the variety of assignments you have had in the internship and in the classroom.
- As evidence of your knowledge and skills to present to prospective employers when you begin your search for post-graduate jobs or training.
- As evidence of your deepening self reflection as a clinician Please discuss the portfolio with your field instructor(s) and faculty advisor. Your advisor will review the portfolio each semester.

### **PORTFOLIO ASSIGNMENT**

#### **The assignment for Student Portfolio.**

Students begin the process of compiling materials for a portfolio during the first session of their assigned degree program and will update their portfolio regularly.

The specific and immediate purposes of the portfolio are:

- to provide organized evidence of classroom and field education learning.
- to ensure that the student has copies of all appropriate learning materials for courses.
- to ensure that the student has copies of learning contracts and evaluations from the foundation and advanced years in the field.

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- to ensure that the student is meeting process recording or practice analysis requirements.

Each student will need a three-ring binder or other folder to hold the following material:

- Syllabi for all courses taken while in the program.
- Syllabi for the Bachelor of Biblical Studies with emphasis on the Five-Fold Ministry.
- A copy of her/his learning contract for each year in the field.
- Agency material (e.g., orientation, workshop, or seminar outlines) that describes learning experiences in each of the internship settings.
- Field instructor evaluations from all semesters in the field.
- Copies of two assessments.
- Any other evidence of projects or activities in which students played a role and which demonstrates their learning. Examples could include group curriculum used by students in leading a group, outline and handouts from a workshop designed and run by student, material developed for a community education project, grant proposal.
- Assignments from classroom courses that relate specifically to the student's field placement. The portfolio will be reviewed by the student's faculty advisor. The portfolio (or relevant sections) may also be used in the interview process for the advanced placement interview or during the job searching process.

### **APPENDIX J: What is the specific gifting of the Five-Fold Ministry?**

#### **The Apostle**

The word 'apostle' is defined as "one chosen and sent with a message". Consider these Scripture and identification:

1. They are referred to as "wise master builders" or "spiritual architects" (1<sup>st</sup> Corinthians 3: 10).
2. The 12 apostles chosen by Jesus were witnesses of the resurrection (Acts 1:15; Acts 4: 33).
3. There were many other true apostles (Acts 14:3-4; Romans 16:7; 1 Corinthians 15:5-7; Galatians 1:1,19).
4. There were also false ones (2 Corinthians 11:13-5; Revelation 2: 2).
5. Pioneers of new Churches. (1 Corinthians 9:2; 1 Corinthians 3:6).
6. Grounds the Church in truth (Colossians 1:25).
7. Bring correction in erroneous ministry, preserves unity in the Body (1 Corinthians 3:3-5).
8. Lay foundations in the Church. (1 Corinthians 3:10).

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9. Father new ministries. (2 Timothy 1: 6; 1 Corinthians 4:15).
10. A ministry of miracles, signs and wonders (2 Corinthians 12:12; Acts 2:43).
11. A ministry of prayer and the ministry of the Word (Acts 6: 4).
12. Laying on of hands for impartation of ministry (Acts 6:6), Imparts spiritual gifts (Romans 1:11)

**The Prophet**

Declare the will of God regarding situations (individually or corporately)

The ministry of the prophet involves being moved in prophetic utterance, which can be:

1. Predictive (Acts 21:10-11; Acts 11:27-28)
2. Directive (Acts 13:1-3)
3. Corrective (Acts 15:22-23+27+32).
4. There is such a thing as a false prophet (1 John 4:1). God sets clear guidelines:
5. Prophecies should be tested.
6. The words of a prophet are judged by church leadership (1 Corinthians 14:29)
7. Any prophecy should line up with Scripture (2 Peter 1: 19-21).

**The Evangelist**

Evangelists extend the frontiers of God's Kingdom. They are co-workers with and extensions of apostolic ministry (2<sup>nd</sup> Timothy 4:5; 1<sup>st</sup> Thessalonians 3: 2). They also equip the body of Christ with the evangelistic spirit of outreach.

**The Pastor**

The term 'pastor' has been misquoted and abused in the church today. In most instances today, the word 'pastor' is used to designate all church leaders and that is incorrect. The Greek word for pastor is '*poimen*' which means "one who tends sheep or cares for flocks" (1 Peter 5:1-4; John 21:15-17). But this word is used only in Ephesians 4:11. Elsewhere in the New Testament, other words are used: "shepherd", "elder" and "overseer". As one of the Five-Fold ministry a "pastor", "shepherd", "elder" and/or "overseer" has a special emphasis on relationship networking in the local church and taking care of personal needs of the flock.

**The Teacher**

A teacher is an instructor and subject-master. The teacher tells or shows the fundamentals or skills of something, causing others to know the facts and consequences of a matter. He or she imparts knowledge (sometimes through special revelation or inspiration).

**Order of Ministry**

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Denoting the order of ministry is not to be understood as order of importance, just order of proper operation. The order that these ministries operate in is very specific:

- Apostles are leaders and visionaries. They bring directions to the church. They have the courage and ability to keep the Church/organization (Christian Ministry)/agency. Etc. moving forward, growing, and building in new directions. Apostles are also fathers/mothers, able to nurture and disciple the other ministry areas.

Prophets have a strong sense of right and wrong, but even more than that: they have a strong sense of the Spirit's leadership. Their spiritual antennae start quivering when things are going off balance or in the wrong direction. Their voice is important for keeping the Church on track in what the Lord wants to do. Prophets also understand justice and are defenders of what is fair and right.

Evangelists are the warriors, the foot soldiers who take the gospel to the remote areas of the world. They advance the gospel and in so doing they battle directly with the hindrances of the gospel as well. There are many more warriors in an army than there are generals and so there must be many evangelists in the church.

Pastors nurture the flock and comfort them. They build up the sheep in the most holy faith. They tend to the wounded and the sick. They lead the healthy sheep into good pastures so they will eat well and be strong. And they look for the sheep that have wandered away so that none will be lost.

Teachers build the foundations of the church. They minister in the Word of God and remind us of the priorities and foundations that will keep us stable in our lives. They teach the church how to be wise in the ways of God.

Unity is implicit among the five. They move as one yet operate individually to the full measure of the grace given to each one. This is the **master plan** for every church and we need to operate in this exact way to receive the blessings of the Lord. If we look at this scripture, we see the enormous blessing for the Saints if the church/church related agency/organizations, ministries, etc operates as it is supposed to. The end result of the Lord's work is to raise up a bride that is a direct reflection of Christ Himself, having the identical nature, character, and attributes.

### **Illustrating the Five-Fold Ministries**

The human hand is a simple analogy to help illustrate the five-fold ministry.

The first illustration, the thumb, can reach all the other fingers, and this represents the apostolic ministry. It is one of government and in "fathering"/"mothering" others and working together with those in a capacity of wisdom, love, and understanding of each in their unique talents and gifting. The thumb is analogous to the word "govern." However, "govern" is not obviously, autocratic, but is one of servanthood, as should ANY of the ministries within the body of Christ be.

Next to the thumb, we have the forefinger, which for the purpose of illustration has been called "the prophet finger." It is next to the apostle thumb and works together with

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them in “the foundational structure, or ministries.” (“Built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.” Eph. 2:20) We have yet to see how both of these ministries can and should work together as one. They are foundational in their emphasis, and because of this, the rest of the structure of the building “rests” upon them. This forefinger is one of being a “guide” to others, and in drawing the body of Christ closer to himself and calling the church unto purity and truth.

The middle finger, the longest one, has been called the finger of the evangelist, simply because it is far-reaching, and because of the evangelist’s obvious ability to gather in the people, and spread the gospel, this has been the trademark. We shall use the word “gather” for this finger for the purpose of illustration.

Next to the middle finger, we have the ring finger, (on the right hand), and this has been labelled for our purposes, the finger of the pastor, or shepherd. The ring finger, because this becomes synonymous with caring for the needs of the flock, and the heart of the church. This finger then is analogous with “guard” because the pastor must guard the sheep from outside and interior influences, which might cause harm to those who are in their care.

Lastly, we have the small finger, but equally important. Remember that without this finger the hand has no balance. We will call this finger the teacher. For the teacher “grounds” the people in the Word. Without this finger, or ministry, we are sorely lacking in a deep understanding of scripture and in their very detailed approach to things.

All of these fingers or ministries are important, and none are “more important,” than others.

It becomes a matter of function – How an individual minister or ministry works and not an issue of “ranking.” The ranking is a matter of God’s restoration plan. No one minister or ministry has the full picture here. All have a “piece” to offer. Only Christ has understanding of what these puzzle pieces will look like after each “piece” has been interlocked with the others. Only when each of these ministries has come into complete unity will they attain the fullness of their own individual callings and equipping. As each respects the other’s portion and no longer fears what the other holds, then a greater unity will unfold. Then indeed, each “finger” will do its work and will realize that without each of the other’s part, that they will then be an incomplete hand.

#### **How this works**

- 1. Supervisor/ Office (Biblical Representative – i.e., Apostle works with student apostle.**
- 2. Supervisor/Office (Biblical) Representative – i.e., Prophet works with student prophet.**
- 3. Supervisor/ Office (Biblical) Representative – i.e., Evangelist works with student Evangelist.**
- 4. Supervisor/Office (Biblical) Representative – i.e., Pastor works with student pastor.**
- 5. Super/Office (Biblical) Representative – i.e., Teacher works with**

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**student teacher.**

**A Theological Foundation for Sexual Ethics in Ministry & Best Practices**

All persons are created by God. In the Genesis stories, as in the life, death, and resurrection of Jesus, it is affirmed that we are created in the image and likeness of God. God values human life, intending all women, men, and children to have worth and dignity in all relationships with God and others. God calls us into covenant with each other in God. We are one connected body, holy in Christ, created equal. Where one part of the body is injured, physically, emotionally, sexually, or spiritually, the entire body is rendered less than God's intended wholeness. We are called to use our bodies, including our sexuality, in a responsible way. Sexual misconduct of any kind violates a person's integrity and is an unjust use of status and power, and a sinful behavior against God and one another. One who repents for sinful behavior is promised forgiveness. However, discipline should be distinguished from forgiveness.

A church professional guilty of harassment or sexual misconduct needs and may receive forgiveness and be offered avenues for redemption and change. And yet, the church/agency/ministry must still take steps to protect the people of God.

**APPENDIX K – Orientation – Half day**

Time and I.D. Numbers are to be announced.

We Begin with the Covenant's Purpose Statement: To train servants of the Triune God to walk with God, to interpret and communicate God's Word, and to lead God's people.

Arize Institute of the Five-Fold Ministry and Bible College (AFFMBC) answers these questions at orientation.

- 1) What is Field Education? Field education provides the opportunity to explore in ministry what is discussed in the classroom. This integral approach to theological education affirms the relationship between preparation through course work and application in supervised ministry contexts. Three hundred (300) hours of field education are required for the Bachelor of Biblical Study with the emphasis on the Five-Fold Ministry students to graduate.
- 2) Who is involved? Field education is required of all Bachelor in Biblical Studies with the emphasis on the Five-Fold Ministry students. Supervisors in ministry contexts may be pastors, associate pastors, elders, or other appropriate individuals.
- 3) Supervisors will be responsible for meeting with you regularly during the course of your field education experience.
- 4) Where does Field Education take place? The most logical place for you to do field education is probably your local church. Ask questions about how you may contribute. Look for a capable, mature supervisor. Identifying a site and a



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potential supervisor is primarily up to the student.

- 5) Two keys to keep in mind when identifying a site and supervisor:
  - a) clearly defining your ministry tasks, and
  - b) identifying a supervisor with whom you can meet regularly for reflection and feedback.
- 6) Are there prerequisites to Field Education? Yes. Bachelor in Biblical Studies with the emphases on the Five-Fold Ministry must complete the first three years with the course specified in you Curriculum Manual Handbook.
- 7) Can previous ministry experience count toward Field Education? No.
- 8) Are there specific areas of ministry that I need to address? Yes. At least three of seven Ministry Concentrations must be included within the 300-hour requirement. These Concentrations are Preaching, Teaching, Counseling, Discipleship, Administration, Worship, and Outreach.  
During the Orientation the Dean will cover:
  - 1) AFFMBC Student/Intern in a Ministry Setting.
  - 2) Characteristics of Field Education Supervisors
  - 3) The Internship Supervisor as Partner in Theological Education
  - 4) Supervised Practice of Ministry Agreement

**APPENDIX L: Welcome to our Churches, Christian Agencies, Christian Businesses, Christian Organizations, Ministries, etc.**

Dear Supporter of Arize Institute of the Five-Fold Ministry and Bible College Field Education Program for the degree of Biblical Studies with emphasis on the Five-Fold Ministry and beyond. We greet you in the marvelous name of Jesus the Christ.

Thank you for agreeing to host each student that has contacted you as being their supervisor or mentor for this journey that they will take as part of their degree requirements for the final preparation and proclamation as they are sent out into the world to make additional “fishers” of men in their perspective field in which they were called by Christ to embark upon in the Five-Fold Ministry.

We at Arize Institute of the Five-Fold Ministry count it an honor and pleasure that you have agreed to be a sponsor/mentor for this program.

If there are any questions concerning the program or the student, please feel free to contact the Dean or a representative of the school either by email or telephone.

Again, thank you.

**APPENDIX M: Supervisor Zoom Orientation**

This is a one-two hour appointment for the Supervisor to ask the Dean or a representative of Arize Institute of the Five-Fold Ministry and Bible College questions and

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be given answers concerning the program and the responsibility of the student, Dean or representative to inform any item or concern or any knowledge of the expectations of the school.

A notice presenting the time of the appointment will be given two weeks prior and will include the time and the Zoom ID plus Passcode via email and or telephone, which that information will be provided by the student to the Dean or representative of Arize Institute of the Five-Fold Ministry and Bible College.

The supervisor and the Dean of Field Education will communicate their concerns and commitments about the program and the student during this session. They also will collaborate the requirement of Arize Institute of the Five-Fold Ministry and Bible College. We recommend that the supervisor read all of the Appendix and share them with appropriate personnel that will be involved with the student.

**APPENDIX N - Internship Approval Form**

Procedure: Once an internship setting is determined, work with the Faculty Supervisor to complete this approval form. After the approval form has been signed, the student submits the form to the Office of the Registrar for processing. (See Academic Dean for a copy of this form)

**APPENDIX O**

**Procedures for Early Withdrawal from a Placement (Voluntary or Involuntary) and Conflict Resolution**

The Dean of Field Education reserves the right to terminate assignments. If a student applies for a field education placement and is given a placement by the Dean of Field Education and then chooses to withdraw before the placement begins, he has the right to do so.

**Policy Appeals Process**

The Dean of Field Education along with the Registrar must be informed initially when withdrawing. Placement credit is only granted upon completion of the appropriate length of time served in effective ministry in the field setting. If the field setting supervisor, Field Education staff, or faculty designee recommend additional study or experience because of improper or unacceptable work by the student, or because of gaps in the student's exercising of the ministerial role, Arize Institute of the Five-Fold Ministry and Bible College Dean and President reserves the right to withhold credit, until all remedial work is satisfactorily completed.

The Field Education staff and faculty designee will determine the remedial work and evaluate its satisfactory completion.