

The Provisional Journey:



Residency in Ministry

RIM MANUAL
2015-2016 Edition
Ed. May 2015

Residency in Ministry (RIM):
A Program of Support and Guidance
For Those Seeking Full Connection & Ordination
in the Mississippi Annual Conference
of the
United Methodist Church

Residence in Ministry Dates 2015-16

2015

June 3	Noon RIM orientation (1 st year)
August 10	Mentor Training at Conference Office – 10 AM
August 22	LOSV training (residents do not attend)
August 27	Peer Groups begin and meet 2 nd and 4 th Tuesdays through December
August 31	Mentor and Peer Group forms due
September	RIM council meets
October 5-7	RIM Formation Event (required) Camp Wesley Pines \$35 due Sept 15
November 1	Lay On Site Visits
December 1	Lay on Site Visit reports Due

2016

January	Peer Group moves to once a month
January 15	Mentor and Peer Group Reports Due
February	RIM council meets to observe progress of residents
March	Board of Ordained Ministry meets to receive reports
April	Last Peer Group Meeting

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The Provisional Journey: Residency in Ministry

Welcome! Provisional membership in the MS Annual Conference is a journey. The Mississippi Conference Board of Ordained Ministry invites you to partner with us as you undertake the Residency in Ministry (RIM) as you move toward ordination and full connection in the United Methodist Church. We hope that you will experience this provisional period as a time of continued growing and learning, entering **new relationships** with new partners in ministry, and developing lifelong patterns that will enable you to be an effective clergy leader. RIM is the Board's way of supporting you as you move from initial readiness to further effectiveness in ministry.

You will be developing **new relationships** during this time:

- With persons in your new appointment
- With a Staff/Pastor Parish Relations Committee or personnel committee
- With your District Superintendent
- With a Clergy Mentor, assigned by the Board of Ordained Ministry,
- with your peer group, a small covenant group of your peers who are also commissioned ministers/provisional members
- And finally, with the Board of Ordained Ministry and the Office of Spiritual Leadership (especially Rev. Larry Hilliard)

You will find in all of these relationships opportunities to gain new partners in ministry who will support you in your journey into the clergy covenant. **A person's ministry during provisional membership establishes lifelong patterns.** The expectation is that patterns of excellence fostered through covenant groups, clergy mentors, theological study, and supervision will yield effectiveness in ministry (The Book of Discipline, ¶326).

The provisional period is three to eight years following the completion of the seminary degree and prior to election to full membership and ordination. During annual conference, the Bishop commissions persons recommended by the Board of Ordained Ministry and approved by the clergy session. Commissioning inaugurates the provisional period and brings the commissioned person into the clergy covenant. These commissioned ministers will serve under full-time appointment during the provisional years in areas of service appropriate to their calling.

The provisional period is grounded in the conviction that dynamic and effective leaders are servant leaders. **A life of service is a model of Christ-like leadership.** To insure such leadership, the Mississippi Conference is required to create an appropriate process for training its provisional members.

The provisional journey addresses the clergy's need for continuing integration of formal studies, life experiences, and the evolving challenges of leadership in a church that is at once local and global. Clergy leadership must be characterized by deep and growing Christian faith, a commitment to carry out the church's mission of making of Jesus Christ for the transformation of the world, and therefore claim their discipleship and a willingness to equip

laity for ministry. This leadership is fostered by continuing disciplined study of Scripture, theology, history, and the changing multi-cultural society.

We anticipate that the leaders who emerge from this journey will be persons of integrity who have a deep faith in Christ, are capable of leading the church in the midst of change, and will have developed habits, attitudes, and practices of ministry that will span a lifetime of service to Christ and the church. Provisional members will grow in collegiality with other colleagues, reflect and think theologically about the practice of ministry in the service setting, experience a mentoring relationship with a seasoned minister, and have their function in ministry assessed through supervision.

The provisional time involves assessment of the candidate's self in relation to the church and the church in relation to the candidate. This transitional period is a time of mutual evaluation of call and commitment within our connectional system of ministry. The integrity of the provisional time is strengthened not only when a call is confirmed and leads to ordination and full membership, but also when people are appropriately redirected to other Christian expressions of vocational calling.

The journey reflects and establishes a sense of our Wesleyan tradition.

The journey affirms varying gifts and settings for pastoral and specialized ministries as well as the ministry of laity. The involvement of laity in Christ's ministry is affirmed.

Dimensions of the Provisional Journey

Mentor and Peer Group Ministries

The Mentoring and Peer Group Ministries offer you the opportunity to build a relationship with a clergy mentor and a small group in your peer group of other provisional members from your class that will assist you in developing vocational identity, reflecting theologically on the practice of ministry, and reviewing the exercise of authority and power in a new clergy role.

Continuing Theological Education in RIM Formation Seminars

In a two day event each year, Residency events are designed to support habits, attitudes, and practices of theological study and covenant life that will influence your entire ministry. The RIM Formation Event will focus on a different theme related to the life of the church. The RIM Formation Seminars are held in the fall each year.

Support and Evaluation

The Lay on Site Visit program is an opportunity for Residents to meet with a LOSV team twice during your provisional time. They will observe you leading in worship, preaching, small groups, etc. as well as meet with your staff-parish committee and other leaders in the church. This is designed to observe leadership style and to have open and honest dialogue with you and your members to support you in your place of service.

Annual Review

The provisional member will be evaluated annually by the Board of Ordained Ministry through the RIM Council and recommended for continuance as a provisional member. The annual review will include supervision reports written by the District Superintendent based on one-on-one conversations; participation in the Mentoring Ministries; Peer Groups; and Lay On-Site Visits.

Structure

The RIM Council of the Board of Ordained Ministry reviews all documents submitted and makes annual recommendation to the Board of Ordained Ministry Executive Committee regarding continuance for each provisional member.

Time Commitment and Accountability

Provisional members are expected to attend all events related to the Provisional Journey as outlined in The RIM Manual. In the rare occasions when a family or congregational emergency prevents attendance, an excused absence may be granted. Provisional members are expected to notify the Office of Spiritual Leadership. An absence for events in the life of the provisional member that can be scheduled at other times will be considered unexcused.

During the annual review in the spring, attendance at RIM events will be noted as a factor in evaluating provisional members. Unexcused absences may extend the provisional member's time in RIM and will be a part of annual evaluation (see above).

RIM Resident Requirements

REQUIREMENT #1: MENTORING RELATIONSHIPS

In essence, this requirement means meeting regularly with a Mentor in a covenant of mutual accountability.

Residents meet regularly with a Mentor in a covenant of mutual accountability. The mentoring component of the RIM process will be an opportunity for persons to explore their vocational identity and grow in their understanding of effective ministry. It will provide a place where persons can share ministry experiences (past, present, and future) and receive feedback. It will give on-going conversation for theological reflection, accountability for spiritual nurture, and support for the covenant building relationships.

New pairs of Residents and Mentors will 1) sign the Consent to Participation in Mentoring Relationship form and 2) fill out and sign the Covenant Statement together. Residents and mentors each will keep a copy of these documents and the Resident will mail a copy to the RIM Council no later than August 31. (See Appendix A for these forms.) With this deadline in mind, the initial meeting of new Resident and Mentor pairs should occur beforehand at the initiative of the Resident.

Residents who will continue to meet with their current Mentors are encouraged to meet in August to evaluate their current covenant and adopt a new covenant.

Resident and Mentor will submit by January 1 each year an annual report to the RIM Council (Appendix A), jointly completed and signed by both mentor and Resident.

Mentors are clergy in full connection in the annual conference approved by District Superintendents, and trained by the RIM Council for the Board of Ministry. Mentors cannot serve simultaneously as one Resident's Mentor and peer group leader. A member of a BOM interview team that will interview persons seeking full connection in the conference is discouraged from serving as a Mentor for a Resident who will be interviewed by his/her team. A person may not serve as Mentor for a Resident on staff in his/her church.

Mentors are responsible for three areas:

- 1) Supervising the Resident's progress in developing vocational goals and skills.
- 2) Sharing with the Resident in the mutual practice of servant leadership within the church.
- 3) Developing a covenant of mutual accountability for spiritual and theological growth and for decision-making in the pursuit of effective ministry.

Mentors carry out their responsibilities by:

- 1) Attending Mentor training session conducted by the RIM Council and Board of Ordained Ministry.
- 2) Planning with the Resident their work together for the year, writing together their mutual covenant of accountability, and forming their learning agreement.

- 3) Meeting regularly with his/her Resident at a specified time and place to carry out the work they have planned.
- 4) Reviewing with the Resident annual reports from his/her peer group facilitator, District Superintendent and lay-on-site visit team in order to consider how perceived gifts and graces may be enhanced and how areas of needed growth may be addressed.
- 5) Submitting by January 15th each year an annual report, jointly signed by both Mentor and Resident, to the RIM Council. The report will describe their work together. (See report form in Appendix A.) The report will NOT evaluate their work together and will NOT recommend for or against continuance. The report will become part of the Resident's permanent file. Complete file requires jointly signed reports from the Mentor and the Resident (or one filled out by both parties, signed by both parties).
- 6) Serving as the Resident's Mentor for all the years of residency, if possible. Mentor assignments will be made at the RIM Orientation.
- 7) Supporting the Resident in their Self-Care plan in Appendix A (Signed and Returned to RIM Council by August 31st with Consent and Covenant forms).

The RIM Mentor Coordinator works with District Superintendents to pair mentors with Residents.

Again, the BOM and RIM council hope that the relationship between Mentor and Resident will last all the years of residency. If there is a need for a change in a Mentor assignment, the Mentor and the Resident should first talk about this decision. Changes are discouraged, but if a change is necessary the Resident and Mentor should contact the Mentor Coordinator. A change may be needed if a new appointment makes it difficult to meet due to increased geographic distance or if the mentoring relationship does not prove to be a helpful/productive match. It is best for mentor assignment changes to occur after May. If a situation develops in mid-conference year where the Mentor and Resident cannot fulfill the requirements, contact the RIM Mentor Coordinator as soon as possible. Failure to meet this requirement may delay reception into full membership in the Conference.

REQUIREMENT #2: PEER GROUP PARTICIPATION

Participating August through April in a peer group facilitated by an Elder, Deacon, or a qualified layperson is a RIM requirement.

First year peer groups meet twice a month August through December and monthly January through April. Other groups meet once a month.

In case an emergency prohibits a Resident from attending a meeting, the Resident will contact the peer group leader in advance of the meeting. One unexcused absence or more than two excused absences are a failure to meet the requirements of this paragraph and may extend the provisional process.

Residents will submit a signed Peer Group Covenant Agreement and Consent to the RIM Council by August 31st each year.

Peer Group Leaders/Facilitators

Peer Group Leaders are qualified clergy in full connection or qualified laity selected by the RIM Council.

Peer group leaders assist the peer group members in:

- 1) Establishing a context for sustaining persons in ministry through a supportive community that offers fellowship, sharing, mutual support and accountability through a covenant relationship of confidentiality.
- 2) Developing the peer group's mission statement, tasks and goals for the year.
- 3) Setting the monthly dates and hours of the peer group's meetings August-April.
- 4) Assuring the orderly process of the peer group's meetings.

Peer group leaders attend training provided by the RIM Council.

Peer group leaders will sign and submit a Facilitator Consent to Participate in Peer Group form to the RIM Council by August 31st each year. (Appendix B)

Peer group leaders submit a report by January 1 of each year to the RIM Council. (Note: the peer group will continue to meet through April) The report should pertain only to the Resident's attendance, cooperation and degree of participation in the peer group, not content of discussion. (Appendix B)

A person may not serve as a peer group leader for a Resident on staff in his/her church. A member of a BOM interview team that will interview persons seeking full connection in the conference is discouraged from serving as a peer group leader for a Resident who will be interviewed by his/her team. Mentors cannot serve simultaneously as one Resident's Mentor and peer group leader.

Peer Group Assignments

“Beginning Well” peer groups are made up of first year Residents only and facilitated by a qualified professional.

All Residents who will be applying for full connection are assigned to “Capstone” peer groups that focus on preparing for interviews with the Board of Ordained Ministry.

All other Residents participate in peer groups made up of Residents in their second through seventh year of residency.

Peer groups include a maximum of 10 Residents. When there is more than one peer group, Residents are assigned based on geography.

The nature of itinerant ministry and the 3-8 year residency option means that the participants in the peer groups will change each year and that a Resident will have more than one peer group leader during his/her residency.

If a problem arises in a peer group between a Resident and a peer group leader, the following procedure should be followed:

- 1) The Resident and the peer group leader should talk about the problem.
- 2) If resolution cannot be reached, the Resident or peer group leader should contact the RIM Peer Group Coordinator as soon as possible.

Residents and peer group leaders will sign individual Peer Group Participant Covenant Agreement and Consent Forms to be submitted to the RIM Council by August 31st each year. Residents and leaders will keep a copy of this document and will mail a copy to the RIM Council. (Appendix B)

REQUIREMENT #3: LAY ON-SITE VISITS

Receiving a lay on-site visitation team to their appointment each year (minimum of two years) is a requirement of RIM. In the year of decision for admission to full connection in the Annual Conference, a team from the Board of Ministry will make the on-site visit.

Lay-on-site visitors are laity selected and trained by the Residency in Ministry Council.

Lay-on-site visitors make a minimum of two annual visits to the Residents' appointment site for the purpose of fostering the Residents' growth and development in the practice of servant leadership by:

- 1) Interviewing the Resident, his/her staff supervisor, and a representative cross-section of persons served by the Resident. The Pastor-Parish Relations chairperson consults with the Resident to select a group of four church members to participate in the interviews.
- 2) Participating in a ministry event led by the Resident, i.e. worship service, youth meeting, etc.
- 3) Providing annual feedback to Residents in a written report.
- 4) Submitting the report by December 15 of each year to the RIM Council.

Lay-on-site visits usually take place in November. The Resident and the Pastor-Parish Relations Chairperson will receive advance notice about the visit so that the church may be informed and participate fully. A list of the questions that the lay-on-site visitors will use is also provided in advance. (Appendix C: Deacon and Appendix D: Elder)

Copies of the lay-on-site visitor report will be mailed to Residents in the spring for celebration of the Resident's gifts and strengths and discussion of strategies to address growing edges. These reports are maintained in the Resident's file in the Office of Spiritual Leadership and are available for review by the District Superintendents.

If the chosen date for the Lay On-Site Visit is impossibility for the Resident in his/her setting, or if any other complications arise, the Resident must make alternate arrangements with the LOSV Coordinator as soon as possible. Ms. Angela Griffin is the Lay On-Site Visit Coordinator; 601-354-0515, angela@mississippi-umc.org

REQUIREMENT #4: RIM FORMATION SEMINARS

Part of RIM is participating in RIM Formation Seminars each year.

RIM Formation Seminars are designed to challenge Residents with topics relevant to ministry and provide opportunities for community building among Residents.

Attendance at the annual RIM Formation Seminar(s) is required of all Residents. Failure to attend the Formation Seminar may result in an additional year of residency.

Themes covered at the Formation Seminars will follow a three year cycle:

- Year 1 Understanding the Congregation: Systems Theory in Congregational Life
- Year 2 Theological Reflection in the Context of Ministry
- Year 3 Christian Spiritual Formation in the Lives of Clergy

A Resident earns 1.5 continuing education units (1.5 CEU's) for participation in the RIM Formation Seminar. These CEU's will help meet the 2 CEU's required each year by the Annual Conference. **Residents will be responsible for obtaining the additional CEU's outside of the RIM Program (at least .5 per year).**

Geographic locations of the Formation Seminars may vary over a three-year period.

Participation for the entire seminar is expected.

Funding for this program will be shared by the Board of Ministry and the continuing education funds of the churches where the provisional members serve.

The Director of Spiritual Leadership will be the Seminar Registrar and will maintain a transcript for each qualified provisional member and will provide information to The Board of Ministry Registrar in a timely way for each provisional member applying for full connection.

Under rare and extraordinary circumstances a person may be unable to attend the RIM Seminar. In this case the Resident will contact the RIM Council Chairperson prior to the Seminar. The RIM executive committee will make the final decision about whether the opportunity to make up assignments will be offered or if an additional year of residency will be recommended to the BOM. **MAKE UP WORK SHALL BE DONE.**

Should an emergency arise during the Seminar that requires a Resident to leave early, the RIM Executive Committee will determine what make up assignments will be required, which may include some or all of the requirements listed in this paragraph.

If permission to make up the work is granted, the Resident will be responsible for:

- 1) Reading assigned book related to the seminar content.
- 2) Writing a six page reflection paper.
- 3) Submitting this work within six weeks after the date of the RIM Seminar.
- 4) Attending Clergy Leadership Conference (Usually in January).

Residents are strongly encouraged to attend the Mississippi Conference sponsored events to continue to develop relationships. However, other events totaling 2 CEU's must receive prior approval at the discretion of the RIM Council.

REQUIREMENT #5: ONE “Out of Context” CEU and other Continuing Education

One “out of context” continuing education experience (Equal to 1 CEU) is required for all Residents in Ministry prior to applying for full connection.

“Out of context” continuing education opportunities are CEU credits which stretch the Resident beyond his/her current appointment context (i.e. cross-cultural, large or small church ministry, rural or urban ministry).

A certificate of completion should be submitted to the Office of Spiritual Leadership.

“Out of Context” Continuing Education Opportunities Approved by RIM Council

Ordination Preparation Event – Duke Full Connection Seminar September 8-9

Church of the Resurrection Leadership Institute

Alban Institute Learning Event

Stewardship in the African American Church

Intentional Growth Center Event (Lake Junaluska)

School of Congregational Development

Educational Opportunities Trips – Wesleyan and Biblically Based trips

World Methodist Evangelism Institute

Youth Specialties’ National Youth Workers Convention

Other opportunities must be approved by RIM Council prior to participation. Requests for approval of a continuing education event not listed above should be submitted by January 31 or July 31 prior to the event. The application should be submitted to the Office of Spiritual Leadership at spiritualleadership@mississippi-umc.org. Approved continuing education events will stretch the Resident beyond the current appointment. Possible “out of context” experiences include:

- 1) International education travel
- 2) Events that focus on ministry in a context different than Resident’s current appointment (i.e. small church, large church, ethnic identity, urban, rural)
- 3) Residents may also receive credit for Annual Continuing Education events at United Methodist Seminaries other than the one they attended for the M.Div., for example, Duke Convocation for a Candler graduate; Candler Fall Conference for a Memphis graduate, etc.

Scholarships for Continuing Education

Residents in Ministry are expected to use personal/church continuing education funds to attend continuing education events. In addition, the RIM Council provides some scholarship support for these CEUs. The Residents in Ministry Council will provide partial scholarships (up to 75% or no more than \$1000) to Residents who demonstrate financial need. Applications will be reviewed in February and August of each year. An application and details can be found on the website. Applications should be submitted to the Office of Spiritual Leadership

(spiritualleadership@mississippi-umc.org) by January 31 or July 31 of each year for consideration.

Please note:

*Funds are for continuing education requirements beyond the conference
Residents are responsible for a minimum of 25% of the cost of the continuing
education event.*

Residents must demonstrate financial need to receive funds.

Maximum scholarship per Resident is \$1000.

One grant per Resident per conference year.

For more information or to register for any of these opportunities, contact Dorothy Ellis (dellis@mississippi-umc.org or 601-354-0515).

Other Continuing Education Requirements for RIM

Full-time appointed persons must have 2 CEUs each year and report them at Charge Conference. The Center for Ministry will create a transcript for an appointed person as a service. Many CEUs are offered through the Center for Ministry.

REQUIREMENT #6: SERVING UNDER SUPERVISION OF A DISTRICT SUPERINTENDENT

One foundational requirement of RIM is serving a full-time appointment under the supervision of a District Superintendent. This requirement applies to both provisional Deacons and Elders.

The role of the District Superintendent will be the same for Residents as for other clergy under his/her supervision. In addition, the District Superintendent shall submit an annual report by January 1 to the RIM Council on the Resident's progress as it related to effectiveness in ministry. (See Appendix E) The reading committee from RIM will review this report. The report will also be sent to the Resident.

Effectiveness in ministry is defined as follows:

- 1) The ability to demonstrate good relational skills as evidence through observation and reports of the Pastor Parish Relations committee.
- 2) The ability to articulate the gospel clearly and a lifestyle that demonstrates such.
- 3) Positive and growing relationships in the congregation.
- 4) The life of the church has obvious signs of growth and improvement spiritually and physically (i.e. Christian education opportunities, mission opportunities, etc.)
- 5) Challenges and affirms the congregation toward growth in the mission of the church.
- 6) Supportive of the connectional ministry, i.e. a willingness to itinerate, educates the congregation concerning appointments and supports them, meets regularly with other clergy for support, attends meetings of the District, etc.
- 7) Evidence of full time ministry being spent in the parish, in church office/facilities as appropriate, time for study and teaching/preaching preparation, availability to parishioners, time spent in visiting and outreach, presence in the community, etc.

District Superintendent will work with Residents and the RIM Council Mentor Coordinator to suggest names of Elders or Deacons in full connection who have the gifts to be effective mentors.

The RIM Council Mentor Coordinator will consult the District Superintendents concerning the mentor assignment for each Resident in his/her District.

The RIM files, which include the Lay On-Site Visit Report, Mentoring Report, Peer Group Report, District Superintendent letter, and RIM Formation Seminar Attendance Report, are maintained in the Office of Spiritual Leadership and are available for review by the Resident's District Superintendent, who are encouraged to use this information to affirm Residents in their ministry and to help them receive direction and support in those areas in which they need to grow or improve.

Residency in Ministry Council

The Council is appointed by the Conference Board of Ministry for oversight of the RIM program on behalf of the Board. The Council shall include members of the Board of Ministry, laity and clergy, Elders and Deacons, plus other clergy and lay persons as needed.

The provisional members of the RIM Council will be nominated by Residents at the RIM Formation Seminar. The RIM executive committee must approve these nominations. A provisional member typically will be nominated for a three-year term on the RIM Council. All Residents will nominate an entering class representative and an alternate each year. If needed, Residents will also nominate a representative and alternate to fill vacancies in un-expired terms.

The RIM Council has responsibility for training Elders and Deacons who will serve as mentors; recruiting clergy and qualified laity to serve as facilitators of Resident peer groups; working with District Superintendents in the assignment of Mentors to Residents; training lay-on-site visitors and coordinating their visits to the sites of Resident appointments; and planning the RIM Orientation and the RIM Formation Seminars. Each spring, members of the RIM Council will read the files of Residents who are not in the year of decision. This reading will ensure that all requirements have been met and identify areas that need to be addressed during the remaining residency time. Results of this reading will be reported to the Resident, Mentor, and District Superintendent. The Board of Ministry will make decisions concerning action to be taken if requirements have not been met.

The Council will conduct an annual assessment of the RIM program and recommend to the Conference Board of Ministry ways the program may be enhanced.

The executive committee will consist of the chair, vice-chair, coordinator of the mentor program, coordinator of the peer groups and the Director of Spiritual Leadership.

Members of the RIM Council will be placed in classes and typically will serve two quadrennial terms. RIM Council members may serve additional terms after being off the Council for at least one year.

The RIM chairperson serves on the Board of Ministry.

The administrative work of the RIM Council is coordinated by the Office of Spiritual Leadership. The RIM Council meets a minimum of twice per year prior to the fall and spring Board of Ministry meetings. The fall RIM Council meeting will include discussion of the RIM budget in preparation for the fall BOM meeting. The spring RIM Council agenda should include revisions to the Rim manual to reflect enhancements to the RIM program and nominations of new RIM Council members. The revised manual is presented at the BOM meeting at Annual Conference.

The RIM Council shall appoint Elders and Deacons to serve as liaisons between the RIM Council and Residents who are continuing to fulfill their educational requirements. The liaison will maintain monthly contact with his/her assigned seminary Resident.

Residency in Ministry Council 2015-2016

Kevin Carter – RIM Chairperson – Clergy

Warren Coile – BOM Representative
Billy Owen – Cabinet Representative
Angela Griffin – Lay Onsite Coordinator – Lay
David McCoy– Mentor Coordinator – Clergy
Raigan Miskelly – Peer Group Coordinator-Clergy
Mark Barfield - Clergy
Curtis Bray - Clergy
Anna Fleming-Jones – Clergy
David Schultz - Clergy
Annie Travis - Clergy
John Leek (Resident, Class of 2013)
Ella Dedeaux (Alternate, Class of 2013)
Robert Sledge – Lay

RIM Contacts

Rev. Kevin Carter, RIM Chairperson
601-825-7454, email: revkac@aol.com

Rev. David McCoy RIM Mentor Coordinator
Office Phone: 601-354-0515, email: mccoy@mississippi-umc.org

Rev. Raigan Miskelly, RIM Peer Group Coordinator
601-690-8100, email: rmiskelly@columbusfumc.org

Ms. Angela Griffin, Lay On-Site Visit Coordinator
601-354-0515, email: angela@mississippi-umc.org

All RIM reports should be sent to the RIM Council at the address below:
Office of Spiritual Leadership
320-D Briarwood Drive
Jackson, MS 39206
Phone: 601-354-0515

Important and Frequently Asked Questions (FAQs) about RIM

What is the Residency in Ministry (RIM) Program?

Residency in Ministry is a program designed by the Conference Board of Ministry to provide provisional members of the Mississippi Annual Conference with support and guidance that will nourish continued theological development, spiritual formation and skill acquisition.

As the 2012 Discipline indicated, “Provisional members are on trial in preparation for membership in full connection in the annual conference as Deacons or Elders. They are on probation as to character, servant leadership and effectiveness in ministry” (§ 327).

The RIM Program helps to prepare Residents for membership in full connection. As noted in §326 of the Discipline, RIM has three broad goals:

- 1) Extending theological education by using covenant groups and mentoring to support the practice and work of Residents’ ministry as servant leaders
- 2) Contemplating the grounding of ordained ministry
- 3) Understanding covenant ministry in the life of the conference

What is the difference between my Provisional Journey and RIM?

The provisional journey refers to the time between commissioning as a provisional member and ordination (or discontinuing provisional membership). RIM is Residency in Ministry, our Annual Conference’s way of preparing and supporting provisional members. RIM is the tool and program, provisional is the adjective referring to status or relationship (in earlier years, probational).

What is the philosophy of the RIM Program?

We are accountable to one another as a covenant community. Each Resident is preparing for ordination into an order. So that the benefits of life within this order and the larger church may be realized, every effort shall be made to develop the Holy habits of the disciplines including daily prayer, meditation, Bible reading, and regular retreats.

Who participates in the RIM Program?

- 1) Provisional members of the Annual Conference who have met the requirements of §324 of the 2012 Discipline participate in the RIM program. A PERSON MUST COMPLETE EDUCATIONAL REQUIREMENTS (M.DIV. BUT NOT CPE UNIT) BEFORE THEY BEGIN RIM.
- 2) Provisional members who transfer into the Mississippi Annual Conference from other annual conferences of the United Methodist Church are part of the RIM program.
- 3) Ordained clergy from other denominations who have been received by the Annual Conference as provisional members participate in the RIM program.

How long do people participate in the RIM program?

Persons who are commissioned ministers will participate in the RIM Program for a minimum of three years (2012 Discipline, ¶326; additional year required by MS Conference BOM). We refer to participants as Residents.

Persons who are commissioned ministers will participate in the RIM Program a minimum of three years or a maximum of eight years prior to applying for ordination and full connection (2012 Discipline, ¶326).

Persons who are commissioned ministers upon completion of one half of their graduate studies will participate in RIM upon completion of graduate studies and full time appointment.

Ordained clergy from other denominations who have been received by the Annual Conference as provisional members will participate in the RIM program for a minimum of two years.

What are the main components of RIM?

- 1) Serving [a full time appointment] under supervision of a District Superintendent.
- 2) Meeting regularly with a Mentor in a covenant of mutual accountability.
- 3) Participating August through April in a RIM peer group facilitated by and Elder, Deacon, or a qualified layperson.
- 4) Receiving a Lay On-Site Visitation (LOSV) team to their appointment each year (minimum of two years). In the year of decision for admission to full connection in the Annual Conference, a team from the Board of Ministry will make the on-site visit.
- 5) Participating in RIM Formation Seminars each year (Worth 1.5 CEUs)
- 6) Specific Continuing Education Requirements: Completing one “out of context” continuing education opportunity (for 1 CEU) during the entire provisional period. Approved opportunities are listed on the conference website. Other opportunities not on the list must be approved by RIM Council prior to participation. “Out of context” continuing education opportunities are CEU credits which stretch the Resident beyond his/her current appointment context (i.e. cross-cultural, large or small church ministry, rural or urban ministry).
- 7) Meeting RIM administrative deadlines for Mentor/Resident Consent Form, Mentoring Relationship Covenant, Self-Care Covenant, and Mentoring Relationship Report (Appendix A), Peer Group Consent Form, and Peer Group Report (Appendix B).

What is actually required in RIM?

ALL OF IT. See “Dimensions of the Provisional Journey” and especially RIM Requirement #4: RIM Formation Seminars (and other Requirement sections) to see where absences and missing components are addressed.

What if your appointment is in another Annual Conference?

If a Resident resides in a location outside of the Mississippi Conference, that Resident has two options:

- Option #1:** Make arrangements to participate fully in the Mississippi Conference RIM program.
- Option #2:** Participate in a similar Residents' program in the Conference in which the Resident resides. (If Option #2 is used, pre-approval from the Mississippi Conference RIM Council is required.)

Attendance at the RIM Formation Seminar is strongly encouraged even if the Resident is participating in a Residents' program in another Conference. Participation in the RIM Formation Seminar allows for the building of relationships in preparation of the Resident's return to the Mississippi Conference.

It is the responsibility of the Residents residing in a conference outside of Mississippi to communicate in writing with the RIM Council (through the Director of Spiritual Leadership) concerning the Resident's plan to meet the RIM requirements. Failure to meet RIM requirements will delay ordination and acceptance into full membership in the Mississippi Annual Conference.

Residents participating in similar programs outside of the Mississippi Annual Conference will be required to submit written documentation of their work by January 1 each year. This will include reports from people supervising his/her residency work such as mentors and peer group leaders. This documentation will be submitted to the RIM Council.

What is meant by “clergy effectiveness” in RIM and the provisional journey?

This perspective on clergy effectiveness has been adopted by the Board of Ordained Ministry and is referenced as a part of RIM (See “Foundations” in Appendix F). This resource is an attempt by the BOM to formalize expectations for clergy leaders as we strive for effective clergy in the Mississippi Conference. These characteristics of effective clergy may help to enhance discussion and setting personal and professional goals for the future as you work with your Mentor and peer group.

Guiding Questions: These Guiding Questions are an expanded version of John Wesley's historic questions. Men and women who are called as ordained servant leaders to share responsibility for shepherding others ought to embody deep engagement with these questions and disciplines. We invite you to become engaged with these questions through all the dimensions of the provisional journey.

Ordination Examination Questions: The ordination examination questions are another foundation. These questions are used by the Board of Ordained Ministry when you write the papers and interview for full membership and ordination as an Elder or Deacon in full connection. Many of the questions are in the Book of Discipline. The Board of Ordained Ministry may add other questions. Your engagement with these questions during the next three years will enable you to become more prepared in writing and responding to them when you apply for full membership and ordination.

Reflection on Ministry: You will have the opportunity to reflect theologically on your actual experiences in the practice of ministry and learn from these experiences.

What about Residents in the National Guard or Military Reserves?

The RIM Council supports those Residents who also serve in the National Guard or in the Armed Forces Reserves. However, we are aware that there is a possibility that a Resident may be called into active duty while still in the RIM process. In the event that a Resident is called into active duty while in the RIM process, that person will have to complete the portion(s) of the RIM process that were missed while serving in active duty. The scope and duration of this work will be determined on a case-by-case basis in consultation between the RIM Council and the Director of Spiritual Leadership.

What about maternity/paternity leaves?

The Discipline grants twelve weeks for maternity/paternity leave. If leave is granted by the Board of Ordained Ministry, with approval by the local church, the Residency in Ministry requirements will also be suspended for the same length of time. All requirements that fall within the designated time frame will be excused and will not require make-up. (EXCEPTION: Lay on-site visit. If Lay On-Site visit is scheduled during maternity/paternity leave, the Resident is responsible for working with the Lay On-Site Visitor Coordinator to schedule visit prior to February 1.)

What about Residents who are in ministry beyond the local church?

Elders and Deacon Residents serving inside or outside the bounds of the annual conference in ministry beyond the local church must relate to and give regular leadership in a local church. The Resident will report to that local church charge conference membership and file a copy of that report with the District Superintendent and Office of Spiritual Leadership. These ministries will also be observed in the lay on-site visit.

What are special instructions concerning Residents serving as an Associate Pastor?

Associates in large church settings should have opportunities to experience the total ministry as it relates to Elders or Deacons as negotiated with the senior pastor and Staff Parish Relations Committee.

What about Residents in Ministry from other Conferences?

Persons from other conferences will be allowed to participate in the Mississippi Conference RIM process with approval from their annual conference when serving within the Mississippi Conference bounds.

What about appointment changes during RIM?

Appointment changes during RIM happen. The most important thing for the Resident to know is that during any change or move, it is important to remain connected and in communication with the Office of Spiritual Leadership. Also, full-time appointment status is required to participate in RIM.

What are the requirements regarding full-time status for an appointment?

Being a Resident in RIM means having a full-time appointment in the MS Conference or in another appointed (extension appt. etc.) scenario. This requirement applies to both provisional Deacons and Elders.

What is a typical timeline for RIM and the provisional journey?

Orientation is in June. First meetings with Peer Group and Mentor usually by August 31st (when forms are due). Reports from Peer Group and Mentor are due January 16th, and both Peer Groups and Mentors/Residents meet through the spring (usually April). Lay On-Site Visits take place in the fall, often in November.

Appendix A: Residency in Ministry Mentor Relationship Consent Form, Covenant Form, and Clergy Self-Care Covenant

Purpose and Overview

Mentoring Relationship

The mentoring component of the RIM process will be an opportunity for persons to explore their vocational identity and grow in their understanding of effective ministry. It will provide a place where persons can share ministry experiences (past, present and future) and receive feedback. It will give on-going conversation for theological reflection, accountability for spiritual nurture, and support for the covenant of building relationships. The mentoring relationship is built around a covenant jointly prepared by the Resident and the mentor.

Forming a Covenant

The basis for the mentoring relationship is the covenant that is prepared jointly by the Resident and the mentor. The covenant will act as a map for your work together. This document will set the boundaries and goals of the relationship. This covenant should be signed by both the Resident and the mentor. It can include such things as learning goals, expectations, and a statement commitment. A copy of your covenant should be returned to the RIM Council with your signed Consent to Participate by August 31.

Meeting Times and Participation Requirements

Your Mentor will meet you regularly. It is recommended that mentor pairs meet monthly. The dates, times, and locations for these meetings will be set by your Mentor in consultation with you. You and your Mentor are expected to contact one another in the event an emergency requires either of you to reschedule the appointed meeting time.

Mentor and Resident are required to provide a descriptive report regarding your mentoring relationship. Each of your reports should be signed by both mentor and Resident indicating that you have shared your reports with one another. The Resident report should give a description of the mentoring relationship (what has the mentoring relationship looked like? When have you turned to your mentor? How has your mentor encouraged, supported, challenged you?) Include the number of times you have met, how you have connected, and the focus of your time together. This report serves only to monitor your participation in the mentoring relationship and not an evaluation tool. This report should be submitted by January 1st to the RIM Council.

Limitations

From time to time, your Mentor may recommend specific activities and resources that you may voluntarily utilize. These activities and resources may include medical services, counseling services, legal services, or other professionally provided services. The recommendations of your Mentor are intended to enhance skills or remove barriers to the fulfillment of your gifts and graces for ministry. Fees and expenses associated with these recommended services will not be provided for by the RIM Council or your Mentor. Your mentor relationship does not serve as a substitute for needed medical services, counseling services, legal services, or other professionally provided services.

Confidentiality

The most important key to developing the mentor relationship is the establishment of confidentiality by your Mentor. The content and conversation held within your mentor meetings will be kept confidential by your Mentor as a professional and ethical standard of conduct. You may request in writing that the Mentor release specific information about your participation to persons you designate.

There are specific limits and exceptions to confidentiality in the mentor relationship setting:

Your mentor works as part of a Mentoring Team. Your Mentor may consult with the Mentor Coordinator to provide the best possible guidance. These consultations are for professional and training purposes, and the Mentor Coordinator will upload the standard of confidentiality as described in this document.

If there is evidence of clear and imminent danger of harm to self and/or others by your hand, your Mentor is legally required to report this information to the authorities responsible for ensuring safety. This is the legal and ethical obligation of all ministers in the state of Mississippi.

Mississippi state law requires that ministers who learn of, or strongly suspect, physical or sexual abuse or neglect of any person under 18 or over 65 years of age must report this information to the county Department of Human Services.

The descriptive reports Mentor and Resident will submit to the Mentor Coordinator cannot be submitted without both your consent and the consent of your mentor. The information contained in that report will be read by members of the Residence in Ministry Council and filed with your RIM Council file. As stated above, this report is limited in scope to include only mentoring goals, general progress toward completing those goals, and your attendance record. This report is not an evaluation tool; rather it is a description of your participation in the mentoring relationship.

Questions and concerns regarding your experience with your Mentor should be expressed initially to your Mentor. In the event these questions and concerns cannot be resolved by your Mentor, you may forward your questions and concerns to the RIM Coordinator at the contact information shown below:

David McCoy
RIM Mentor Coordinator
Office Phone: (601) 354-0515
Email: mccoy@mississippi-umc.org

Consent to Participation in Mentoring Relationship

Due by August 31st

I, _____,

(Resident), have read the above information, and I agree to participate in the mentoring relationship as described above and in my Manual for the Residency in Ministry Program. I understand the limits and exceptions to confidentiality. I understand that violation of this covenant may be grounds for my dismissal from the mentoring relationship and may result in the delay or denial of my full admission to the Annual Conference.

Resident _____ Date _____

Mentor _____ Date _____

Return this form no later than August 31st. Please send completed form to:

RIM
Office of Spiritual Leadership
320-D Briarwood Drive
Jackson MS 39206

Covenant Statement
for the RIM Mentoring Relationship
Due by August 31st

This form is to be completed and signed by the Resident and assigned clergy RIM Mentor. The Resident will return a copy to the Office of Spiritual Leadership, (320-D Briarwood Drive, Jackson, Mississippi, 39206 or FAX 601-948-5983) **by August 31st of the first year of the mentoring relationship only.**

Following the matching of a mentor with provisional members, the Resident and Mentor will meet to sign the consent form and complete this Covenant Statement. The overall idea is to share each other's call, vocation, spiritual disciplines, and authority.

We agree that the focus of our mentoring process will be:

We agree on the following expectations:

We agree to meet on the following dates and times:

We the undersigned enter into a covenantal relationship and commit ourselves to the items above. It is our hope and prayer that it will be a shared journey of learning in which we will remain faithful, open and honest in our relationship.

Provisional Member _____ Date _____

Mentor _____ Date _____

Return this form no later than August 31st. Please send completed form to:

RIM
Office of Spiritual Leadership
320-D Briarwood Drive
Jackson MS 39206

Clergy Self-Care Covenant
Mississippi Conference, The United Methodist Church
Signed by Resident for Resident's Own Care, Witnessed and supported by Mentor
Copy Due by August 31st
RIM
Office of Spiritual Leadership
320-D Briarwood Drive
Jackson MS 39206

For the benefit of my own life and the ministry to which I am called in Christ...

I will keep, as a regular practice, the following spiritual disciplines (beyond sermon and teaching preparation). List at least three:

I will regularly set aside time for family meals (at least weekly) and family activities (at least monthly). "Family" denotes immediate family, extended family, and/or network of friends.

I will adhere to the minimum standards for vacation and days off as articulated in the "Vacation Policy for Mississippi Conference Clergy" adopted by the Bishop's Cabinet.

I will adhere to the "Guidelines for Continuing Theological Education" as required by the Mississippi Conference Board of Ordained Ministry.

I will work towards achieving and/or maintaining personal conformity with medically recognized health guidelines for height and weight unless such conformity is deemed unsuitable by my attending physician.

I will develop and/or maintain personal relationships with the following persons (friends, family, colleagues) to whom I can go for support in times of stress or difficulty. List at least 3 or 4:

I will participate in some form(s) of regular exercise appropriate to the particulars of my physical condition and with the knowledge and approval of my attending physician. Briefly describe exercise program:

I will endeavor to establish/maintain healthy practices with regard to personal nutrition.

I will order my personal administrative life through the establishment of legal documents appropriate to the particular circumstances of my relationships: e.g., a personal will, durable power of attorney, living will, and/or guardianship for surviving minor children. I will make known the location of these documents to the following persons (list at least two):

I will endeavor to establish/maintain healthy practices with regard to proper sleep

Resident Signature and Date: _____

Mentor Signature and Date: _____

**Resident and Mentor Relationship Report Form
Due January 15th**

Summarize your Mentor-Resident covenant and the ways you have lived it out this year.

What benefits have you derived from your Mentor-Resident relationship?

How many times did you meet? How did you meet?

What was the focus of your time together?

Mentor: _____

Mentor: _____

Mentor: _____

Send completed signed report by January 15th to:

RIM
Office of Spiritual Leadership
320-D Briarwood Drive
Jackson, MS 39206

Appendix B:
Residency in Ministry
Peer Group Participant Covenant Agreement and Consent Form
Peer Group Facilitator Consent Form
Peer Group Report Form

Purpose and Overview

Peer Group Setting

The Residency in Ministry Peer Groups are designed with the purpose of establishing a context for sustaining persons in ministry through a supportive community that offers fellowship, sharing, mutual support, opportunities for personal growth and accountability through a covenant relationship of confidentiality.

Meeting Times and Participation Requirements

Your peer group will meet August through April. Attendance at each of your peer group meetings is mandatory. The dates, times, and locations for these meetings will be set by your Peer Group Leader. In the event you are unable to attend a peer group meeting due to an emergency, you must contact your peer group leader in advance.

Limitations

From time to time, your Peer Group Leader may recommend specific activities and resources that individual participants may voluntarily utilize. These activities and resources may include medical services, counseling services, legal services, or other professionally provided services. The recommendations of your Peer Group Leader are intended to enhance skills or remove barriers to the fulfillment of a peer group member's gifts and graces for ministry. Fees and expenses associated with these recommended services will not be provided for by the RIM Council or the group leader. Group participation does not serve as a substitute for needed medical services, counseling services, legal services, or other professionally provided services.

Confidentiality

The most important key to developing group cohesion is the establishment of confidentiality, both by your Peer Group Leader and each participant in the group. The content and conversation held within peer group meetings will be kept confidential by the peer group leader as a professional and ethical standard of conduct. Participation in the peer group obligates each peer group member to uphold the same standard of confidentiality. You may request in writing that the Group Leader release specific information about your group participation to persons you designate.

There are specific limits and exceptions to confidentiality in a group setting:

The Peer Group Leader works as part of a Peer Group Leader Team. Your Peer Group Leader may consult with other Peer Group Leaders and/or the Peer Group Coordinator to provide the best possible group guidance. These consultations are for professional and training purposes, and peer group participant identities will not be disclosed as part of the consultation.

While the Peer Group Leader and each peer group participant have consented to the obligation to maintain confidentiality as part of inclusion in the group, the Group Leader is limited in his or her ability to prevent the breach of confidentiality by a peer group participant.

If there is evidence of clear and imminent danger or harm to self and/or others by your hand, a Peer Group Leader is legally required to report this information to the authorities responsible for ensuring safety. This is the legal and ethical obligation of all ministers in the state of Mississippi.

Mississippi state law requires that ministers who learn of, or strongly suspect, physical or sexual abuse or neglect of any person under 18 or over 65 years of age must report this information to the county Department of Human Services.

The Peer Group Leader will provide a report of each peer group participant's attendance record to the Residence in Ministry Council to be documented in each participant's RIM Council file. In this report the Peer Group Leader will provide a brief description of your cooperation and degree of participation in the group process as specified by the Manual for the Residence in Ministry Program of the Mississippi Annual Conference, 2015-2016 Edition. Specific content of group discussions will not be reported.

Questions and concerns regarding your experience in the peer group, with other peer group members, and with your Peer Group Leader should be expressed initially to your Peer Group Leader. In the event these questions and concerns cannot be resolved by your Peer Group Leader, you may forward your questions and concerns to Rev. Raigan Miskelly, Peer Group Coordinator at the contact information below:

Rev. Raigan Miskelly
RIM Council Peer Group Coordinator
P O Box 32
Columbus MS 39703
601-328-5252 rmiskelly@columbusfumc.org

Consent to Participation in Peer Group

Due by August 31st

I, _____ (Resident), have read the above information, and I agree to participate in the peer group as described above and in my Manual for the Residency in Ministry Program. I understand the limits and exceptions to confidentiality, and I accept my own obligation to hold the content and conversations held within the peer group confidential. I understand that violation of this covenant may be grounds for my dismissal from this peer group and may result in the delay or denial of my full admission to the Annual Conference.

Peer Group Participant _____

Date: _____

Return by August 31st. Please send completed form to:

RIM

Office of Spiritual Leadership

320-D Briarwood Drive

Jackson MS 39206

Facilitator Consent to Participation in Peer Group

Due by August 31st.

I, _____, (Leader), have read the above information, and I agree to participate in the peer group as the peer group facilitator as described above and in the Manual for the Residency in Ministry Program. I understand the limits and exceptions to confidentiality, and I accept my own obligation to hold the content and conversations held within the peer group confidential.

Peer Group Leader _____

Date _____

Return by August 31st. Please send completed form to:

RIM

Office of Spiritual Leadership

320-D Briarwood Drive

Jackson MS 39206

**Mississippi Conference of the United Methodist Church
RIM Peer Group Report**

To Be Filled out by Each Resident and due January 15th

Resident: _____

Peer Group: _____

Co-Facilitator(s): _____

Date: _____

How many times did your peer group meet?

How many meetings did the Resident attend?

On a scale of 1 to 5 rank the Resident's participation during each meeting.
(Please circle one of the following- 1 indicates no participation besides showing up; 5 indicates full participation.)

No participation Full participation

1 2 3 4 5

Comments:

Please complete a response form for each Resident in your peer group after the December meeting and return by January 15th to:

MS Conference of the UMC
Office of Spiritual Leadership
320-D Briarwood Drive
Jackson, MS 39206

Lay On-Site Visit Questionnaire

for the

Mississippi Annual Conference
of the
United Methodist Church
Board of Ministry

Residency in Ministry Program
(ELDER)
2015-2016

Resident

Lay On-Site Visitor

Team Leaders to return completed packets by December 1 to:

*MS Conference UMC – Attn: Office of Spiritual Leadership - 320D Briarwood Drive –
Jackson, Mississippi 39206*

**INTERVIEW DESIGNED FOR LAY ON-SITE VISIT
TO CHURCH OF RESIDENT SEEKING ORDINATION AS AN
ELDER IN FULL CONNECTION**

a. FEEDBACK on a PREACHING SESSION

RESIDENT'S NAME _____

DATE OF VISIT _____

SCRIPTURE PASSAGE(S) (if applicable) _____

INTRODUCTION: What was helpful and what was not helpful?

BODY:

Give a concise interpretation of the central message of the sermon.

How was the central message related to the scripture passage? Explain anything that helped you to follow the preacher.

What prevented you from hearing or understanding the message?

What real issues did the sermon address, both those with which you struggle personally as well as issues with which the community and world struggle?

What effective illustrations and/or examples did the preacher use?

Was the lectionary used? Did the words of the hymns coordinate with the scripture and sermon?

CONCLUSION:
What was helpful?

What was not helpful?

DELIVERY:
As you look at the preacher, describe your most prominent impression.

How did the delivery (voice, body language, style) enhance and/or detract from the message of the sermon?

What United Methodist theology did you hear in the sermon?

How would you describe the preacher's own feelings about the sermon?

RESPONSE:

How did your own opinions and beliefs fit or not fit with this sermon?

What did the sermon challenge you to do?

SUMMARY:

List several things that you especially appreciate about this sermon. (Please answer in sentence form.)

a.

b.

c.

d.

e.

List some suggestions you would give to the preacher for strengthening his/her preaching:

a.

b.

c.

d.

e.

2) Interviews with church members and how they perceive the resident's effectiveness. (Please record your observations in the space below and on the back of this sheet. Encourage specific answers with examples.)

EVANGELISM

In what ways does the resident communicate God's love

a. to the congregation?

b. to those outside the congregation?

EDUCATION

How does the resident fill the role as educator of

a. the Bible?

b. the traditions of the Church?

WORSHIP/PREACHING

How does the resident use the order of worship in a way that is conducive to reverent and meaningful:

a. worship services [including celebrating the sacraments of baptism and the Lord's Supper],

b. weddings?

c. funerals?

Are her/his sermons: (Explain in detail.)

a. thoughtfully prepared?

b. easy to follow?

c. applicable to daily living?

SOCIAL ACTION

How does the resident bring the light of the Gospel to bear on questions of justice in the:

b. community?

c. nation?

d. world?

PERSONAL NURTURE

How does the resident meet her/his own needs for physical and spiritual renewal? PLEASE BE SPECIFIC.

INTERVIEWEE'S RELATION TO THE RESIDENT

What has this resident meant to you personally as your pastor? Please give examples.

INTERVIEW WITH SENIOR PASTOR (IF APPLICABLE)

How does the resident relate to the entire staff?

Does he/she see himself/herself as part of a team ministry?

What is this person's specific role or area of responsibility?

Be specific about this person's effectiveness in each of the assigned areas?

3) Scheduled interview with Resident: (LAST INTERVIEW)

After introductions and getting acquainted, the team moves into the interview proper. The entire team should interview the resident.

One of the team members should open with prayer. Then begin the discussion with leading questions like the following. Mark the resident's responses as s/he speaks.

- a. Ask the resident to reflect for a minute and then talk about what s/he perceives as his/her strengths, gifts and graces in ministry. Ask how the resident is seeking to enhance these.

- b. Ask the resident to reflect for a moment and then speak about the areas s/he perceives as those of needed growth. Ask how the resident is seeking to grow in these areas.

- c. Ask the resident how s/he takes care of him/herself – physically and spiritually.

Lay On-Site Visit Questionnaire

for the

Mississippi Annual Conference of the United Methodist Church Board of Ministry

Residency in Ministry Program (DEACON) 2015-2016

Resident

Lay On-Site Visitor

Team Leaders to return completed packets by December 1 to:

*MS Conference UMC – Attn: Office of Spiritual Leadership - 320D Briarwood Drive –
Jackson, Mississippi 39206*

**INTERVIEW DESIGNED FOR LAY ON-SITE VISIT
TO CHURCH OF RESIDENT SEEKING ORDINATION AS A
DEACON IN FULL CONNECTION**

e. FEEDBACK on a TEACHING SESSION

RESIDENT'S NAME _____

DATE OF VISIT _____

SCRIPTURE PASSAGE(S) (if applicable) _____

INTRODUCTION: What was helpful and what was not helpful?

BODY:

Give a concise interpretation of the central message of the Lesson.

How was the lesson related to the scripture passage? Explain anything that was helpful to you.

What prevented you from hearing or understanding the lesson?

What issues did the sermon address, both those with which you struggle personally as well as issues with which the community and world struggle?

What effective illustrations and/or examples did the teacher use?

CONCLUSION:

What was helpful?

What was not helpful?

DELIVERY:

As you look at the teacher, describe your most prominent impression.

How did the delivery (voice, body language, style) enhance and/or detract from the message of the lesson?

RESPONSE:

How did your own opinions and beliefs fit or not fit with this lesson?

What did the sermon challenge you to do?

SUMMARY:

List several things that you especially appreciate about this learning experience:. (Please answer in sentence form.)

a.

b.

c.

d.

e.

List some suggestions you would give to the teacher for strengthening his/her teaching:

a.

b.

c.

d.

e.

2) Interviews with church members on how they perceive the resident's effectiveness. (Please record your observations in the space below and on the back of this sheet. Encourage specific answers with examples.)

EVANGELISM

In what ways does the resident communicate God's love

c. to the congregation?

d. to those outside the congregation?

EDUCATION

How does the resident fill the role as educator of

b. the Bible?

f. the traditions of the Church?

WORSHIP/PREACHING

How does the resident deacon use the order of worship in a way that is conducive to reverent and meaningful:

- b. worship services [including assisting the elders with celebrating the sacraments of baptism and the Lord's Supper]

- c. weddings?

- g. funerals?

How are his/her worship/teaching experiences

- b. thoughtfully prepared?

c. easy to follow?

d. applicable to daily living?

SOCIAL ACTION

How does the resident bring the light of the Gospel to bear on questions of justice in the:

c. community?

d. nation?

INTERVIEW WITH SENIOR PASTOR (IF APPLICABLE)

How does the resident relate to the entire staff?

Does he/she see himself/herself as part of a team ministry?

What is this person's specific role or area of responsibility?

Be specific about this person's effectiveness in each of the assigned areas?

3) Scheduled interview with Resident: (LAST INTERVIEW)

After introductions and getting acquainted, the team moves into the interview proper. The entire team should interview the resident.

One of the team members should open with prayer. Then begin the discussion with leading questions like the following. Mark the resident's responses as s/he speaks.

- b. Ask the resident to reflect for a minute and then talk about what s/he perceives as his/her strengths, gifts and graces in ministry. Ask how the resident is seeking to enhance these.

- d. Ask the resident to reflect for a moment and then speak about the areas s/he perceives as those of needed growth. Ask how the resident is seeking to grow in these areas.

- e. Ask the resident how s/he takes care of him/herself – physically and spiritually.

- f. Ask the resident how he/she is interpreting what it means to be a deacon in your congregation or setting.

FOR ASSOCIATES ONLY: How do you relate to the entire staff? Do you feel a part of team ministry? Why or why not?

It is important to bring the interview to closure in a way that conveys the team's gratitude and support for the resident's ministry. The interview should close as it opened with a LOSV team member praying.

OTHER OBSERVATIONS BY THE LAY-ON-SITE VISITOR:

***Please return completed form to Team Leader within 5 days,
or complete on site and turn into Team Leader.
The Team Leader will return all forms from all visitors of the team by December 1 to:
MS Conference UMC – Attn: Office of Spiritual Leadership – 320D Briarwood Drive -
Jackson, MS 39206***

**Appendix E:
District Superintendent Evaluation of Resident
for Board of Ordained Ministry and RIM**

Resident's Name _____ Date _____

Rate each aspect according to the following scale:

- | | |
|------------------|------------------|
| 1= Very Poor | 4= Above Average |
| 2 =Below Average | 5= Excels |
| 3=Average | |

Personal Work Habits

1. Punctual; keeps appointments; meets deadlines _____
2. Is appropriately groomed; neat in appearance _____
3. Is dependable; follows through on responsibilities _____
4. Demonstrates preparation in sermon delivery, teaching _____
5. Exercises initiative, creativity; assertive _____

Comments:

Relation to Church

1. Understands United Methodist Polity _____
2. Is actively involved in District/Conference programs _____
3. Supports apportionment system _____
4. Works comfortably with other pastors _____
5. Demonstrates knowledge of United Methodist theology _____

Comments:

Relationships with People

- 1. Is genuine, straightforward; enjoys people _____
- 2. Relates well on a one-to-one basis _____
- 3. Relates effectively in a group _____
- 4. Able to assume leadership _____
- 5. Is able to communicate care/compassion for others _____

Comments:

Gifts for Ministry

- 1. Has high energy drive; self-motivated _____
- 2. Visitation is a strength _____
- 3. Is able to help groups achieve goals _____
- 4. Shows genuineness in listening to others _____
- 5. Preaching is a strength _____

Comments:

Graces for Ministry

- 1. Is teachable; open to learning; receives criticism well _____
- 2. Is self-confident; emotionally well-adjusted _____
- 3. Is comfortable in leadership role _____
- 4. Converses easily with persons of the opposite sex _____
- 5. Shows warm and accepting attitude towards other races _____

Comments:

Note areas in which the Resident demonstrates outstanding promise of ministry (if a candidate for FULL MEMBERSHIP/DEACON'S ORDERS) or effectiveness in ministry (if a candidate for FULL MEMBERSHIP/ ELDER'S ORDERS):

What have you observed in the Resident that would possibly hinder effective ministry?

State frankly your opinion as to the Resident's suitability in the ordained ministry of the United Methodist Church:

D.S. Signature

Appendix F: Foundations and Resources for the Provisional Journey

Characteristics of Effective Clergy: These are some of the leadership qualities and vocational competencies that define the effectiveness of clergy in the Mississippi Conference.

Leadership Qualities

Maturing Spiritually: Exhibits a disciplined spiritual life, maintaining healthy boundaries and being accountable for one's work and actions, including participation in a program of personal spiritual enrichment and renewal.

Integrity and Authenticity: Demonstrates consistent behavior that is in alignment with Christian beliefs, practices, and healthy relationship with God.

Sound Theology: Understands, knows, and celebrates the power of Jesus Christ to bring healing and wholeness, forgiveness and reconciliation, justice and peace, to the lives of individuals, congregations, and communities.

Servant Leadership: Exhibits servant leadership that cultivates the gifts of the Spirit and empowers others to claim their call and find their place in ministry.

Relational: Exhibits the ability to listen, develop working teams, equip persons for ministry, and manage conflict in a way that leads to healthy resolution.

Self-Care: Maintains a healthy balance between self, family, and work and participates in the Mississippi Self-Care Covenant.

Connectional: Serves as a leader who knows and supports United Methodist theology and polity as defined in the Book of Discipline, gives clear support for connectionalism and ordinance to obedience to his/her ordination vows.

Adaptability: Demonstrates the ability to be flexible regarding geographical location, congregational constituency, and worship styles.

Performance Standards: Exhibits a high level of work ethic and consistently produces quality results.

Vocational Competencies

Evangelism and Discipleship: Demonstrates the ability to lead the congregation in making disciples of Jesus Christ for the transformation of the world.

Ministry Development: Demonstrates a willingness to lead the congregation in establishing ministries of nurture, outreach, and witness.

Proclamation: Possesses and articulates a working knowledge of biblical faith; demonstrates the ability to communicate and apply the gospel of Jesus Christ in culturally relevant ways to the diverse population groups of our conference.

Commitment in Inclusivity: Models and embraces inclusiveness, demonstrating sensitivity to diversity.

Visioning and Implementation Skills: Demonstrates the ability to partner with laity in identifying and articulating the vision plus the assessment and administrative ability to make the vision become reality.

Inspirational and Motivational Skills: Relates to others in a way that inspires and encourages them in their life of faith.

Pastoral Care: Devotes time for pastoral care appropriate to the ministry setting, encourages and equips laity for the ministry of pastoral care, establishes and adheres to visitation priorities appropriate to the ministry setting.

Conflict Management: Demonstrates the ability to handle complaints, settle disputes and resolve conflicts.

Measurable Congregational Characteristics –for local church settings

Evangelism: Number of adult professions of faith for each of the last five years; number of youth professions of faith for each of the last five years.

Ministry with the Poor: Percentage of annual operational giving supporting ministry with the poor for each of the last five years. Percentage of average worship attendance engaged in hands-on ministry with the poor.

Worship: Average worship attendance at principal worship services for each of the last five years; average worship attendance as % of membership for each of the last five years.

Faith Development: Percentage of average worship attendance participating in small groups, including Sunday School, for each of the last five years.

Stewardship: Percentage change in the annual giving for the past five years; percentage payment of apportionments for each of the last five years.

Historic Questions

The Mississippi Conference Board of Ordained Ministry has taken John Wesley's historic questions and shaped them into contemporary form. This restatement of the historic questions becomes the "Guiding Questions" for the Provisional Process.

Continuity and change are the poles between which each of us navigates our lives and work. So it is also with clergy leadership. Men and women who are called as ordained servant leaders to share responsibility for shepherding others ought, in our judgment, practically (and not only theoretically) to embody deep engagement with these questions and disciplines, each of which was essential for the vitality of the early Methodist movement and has been used in one form or another by the Wesleys and other spiritual Elders in our tradition. The two categories into which the guiding questions have been arranged here help us discern key phrases of the divine grace which have long been central in our faith story:

The Inner and Outer Sides are One: Probing Inward, Invisible Grace and its Outward Visible Signs

- 1) **Do you have faith in Christ?** Are you willing to bet your life on it? What kind of life-giving story do you have to tell that is attractive to others? Do you have hope? What does this mean in your life? Do you have a deep and lasting concern for the well-being of people who may never give their loyalty to Christ as well as for those who do and will? Do you have an enthusiasm for proclaiming Good News? Is your relationship with God in Christ an actively nurtured one that stretches you daily? By what signs can this be seen?
- 2) **Are you moving toward single-mindedness in your love for God and the responsibilities thereby placed on you?** How do you know? What do things like honor, integrity, and character mean in your life—not merely how you think of them, but how you exemplify them? How do you seek to serve the renewal of God's broken creation in a practical way? What about your commitments to heal the deep rifts in God's local and global family, whether the wounds are economically-, ethnic-, gender-, or culturally-based? What are you doing, and not just saying, about such things?
- 3) **Do you honestly believe that God can renew you so that you may know firsthand a fullness, or perfection, in love during your life?** What does this mean in terms of your behaviors toward God, others, and yourself—specifically in reference to your teaching and guiding roles in the wider community?
- 4) **Are you earnestly committing your energies unreservedly toward this renewal? How would anyone other than you know it?** What specific and intentional steps are you taking, and will yet take, to broaden and deepen your spiritual disciplines: What accountabilities given to whom will best serve this task? How are you attending to the positive value of living a balanced life, with physical well-being nurtured alongside emotional and spiritual well-being?
- 5) **Are you really serious about giving yourself without holding back to the work that God calls you to do?** What does this mean, practically, about your exercise of leadership,

commitment to fresh models of partnership with laity and clergy, and willingness to show you value what you see to be true above complicity in what you believe to be wrong or foolish?

The United Methodist Church: An Historic and Still Vibrant Vessel of Inward and Outward Grace to Serve God's Family

- 6) **Do you know the General Rules of the Wesleyan tradition?** As part of this stream of faith, you are called to perpetuate their witness. How, practically and specifically, will you do that?
- 7) **What have you done to grasp the distinctiveness of the doctrinal tradition of the United Methodist Church?** How do you live, and not merely talk about, the deeply ecumenical force of our stream of witness? How do you grasp and explain to others the nature of the connection between our tradition and the Biblical witness itself?
- 8) **Do you commit to proclaim the basic Biblical truths of sin and reconciliation, and to do so in ways that actually touch the hearts of people who are looking for a better way to live?** How will you show a capacity for flexibility in the forms of expression you use with different people, the ways you respond to real questions they put (with no issues being taboo), and exemplify a practically useful model of servant leadership as you enable them to tell their own stories with grace and power?
- 9) **Insofar as United Methodist discipline and polity serve the mission of Biblical faithfulness, how will you seek to work within such parameters for the cause of reconciliation and love?** What can you do to help the vision of “connectionalism” be vibrant rather than sterile, to be relationally collegial rather than isolated or merely transactional?
- 10) **Will you instruct children, visit homes and corporations and shopping centers and hospitals and prisons and amusement parks and government agencies and in both town and country (to name a few settings for ministry)?** If not, why? If so, how will you actually organize your time spent each day to that end?
- 11) **Will you commit as an ordained United Methodist clergyperson--and if so, how--to serve God fully with each day of life you are given, and not take on other engagements that will divert you from your vocation?** Are you, for example, in financial debt so as to embarrass or otherwise impede you in your work? If so, what, specifically, do you propose to do to rectify the situation, and by when?
- 12) **How will you show persistent diligence in your work as ordained clergy, never being unemployed or triflingly employed?** What practically can you do to be wisely discerning and unfailingly punctual in both making and keeping your commitments?

John Wesley's Historic Questions

From the time of John Wesley to present, candidates for ordination have been asked the following questions. These questions were formulated by John Wesley and have been little changed throughout the years.

Historic Examination for Admission into Full Connection and Ordination as Elder (¶336, 2012 Book of Discipline):

1.	Have you faith in Christ?
2.	Are you going on to perfection?
3.	Do you expect to be made perfect in love in this life?
4.	Are you earnestly striving after it?
5.	Are you resolved to devote yourself wholly to God and his work?
6.	Do you know the General Rules of our Church?
7.	Will you keep them?
8.	Have you studied the doctrines of The United Methodist Church?
9.	After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures?
10.	Will you preach and maintain them?
11.	Have you studied our form of Church discipline and polity?
12.	Do you approve our Church government and polity?
13.	Will you support and maintain them?
14.	Will you diligently instruct the children in every place?
15.	Will you visit from house to house?
16.	Will you recommend fasting or abstinence, both by precept and example?
17.	Are you determined to employ all your time in the work of God?
18.	Are you in debt so as to embarrass you in your work?
19.	Will you observe the following directions?
	a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.
	b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

**Historic Examination for Admission into Full Connection and Ordination as Deacon
(¶330.5d, 2012 Book of Discipline):**

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after perfection in love?
5. Are you resolved to devote yourself wholly to God and God's work?
6. Do you know the General Rules of our Church?
7. Will you keep the General Rules of our Church?
8. Have you studied the doctrines of The United Methodist Church?
9. After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures?
10. Have you studied our form of Church discipline and polity?
11. Do you approve our Church government and polity?
12. Will you support and maintain them?
13. Will you exercise the ministry of compassion?
14. Will you diligently instruct the children in every place?
15. Will you visit from house to house?
16. Will you recommend fasting or abstinence, both by precept and example?
17. Are you determined to employ all your time in the work of God?
18. Are you in debt so as to embarrass you in your work?
19. Will you observe the following directions?
 - a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.
 - b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.