

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

**INTENTIONAL MENTORING OF ENCD MINISTERS FOLLOWING PAUL AND
TITUS' 'PARENT-CHILD' BIBLICAL MENTORING PRINCIPLES**

A Capstone Project Presented to

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In Partial Fulfillment of the Requirements

for the Degree Master of Science in Theology

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Submitted to Erlic B. Sagud, PhD.

Taytay, Rizal Philippines

April 25, 2025

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

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FOR THE DEGREE MASTER OF SCIENCE IN THEOLOGY



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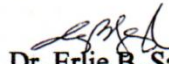


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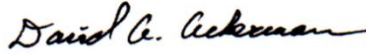


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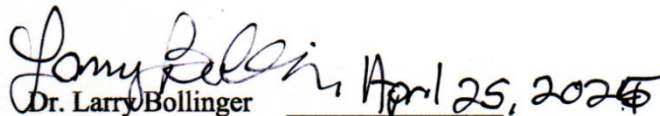


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ABSTRACT

This Capstone Project stresses the need for and importance of Intentional ‘Parent-Child’ Mentoring as the model for mentoring Interns and Licensed Ministers. Being intentional adds more weight to the significance of mentoring. Biblical examples and principles of Intentional ‘Parent-Child’ Mentoring, especially between Paul and Titus, were analyzed/explained to show the foundation, strengthening the importance of such model. To strengthen this claim, the ‘Parent-Child’ relationship in the context as Filipinos was also discussed to serve as a parallel guide in mentoring, and treating the mentees just like how a parent treats their children.

This Capstone Project also aims to help the Interns and Licensed Ministers of Eastern National Capital District (ENCD) to become more competent and confident in their Christian Life and Pastoral Ministry. Data gathered from the questionnaires, including the interviews, clearly show the areas of their Christian Life and Pastoral Ministry that needs competence and confidence as such leadership, administration, knowledge of the Wesleyan discipline and doctrines, handling conflict in the church effectively, lessons about ministering to the family, sermon preparation and effective delivery, financial stewardship and integrity and mental health of a minister. Therefore, a curriculum that focuses in addressing these areas must be developed and taught. Intentional Mentoring is indeed a must for them.

Moreover, surveys were also conducted among the Retired and Ordained Ministers of ENCD that determine who among these ministers could help mentor the Interns and Licensed Ministers in the areas where they needed more competence and confidence. They have a crucial part in helping the Interns and Licensed Ministers succeed in their life and pastoral ministry. The result shows that they are capable of handling at least one areas for the

improvement of confidence and competence of Interns and Licensed Ministers. However, result of the survey also reveals that there is a need for intentional mentoring even to the Ordained Ministers, especially those in the ministry for 10 years and below. Furthermore, the survey also reveals that there are two ministers who are not yet qualified to mentor the Interns and Licensed ministers because of the following reasons: they have no experience of being intentionally mentored by someone and/or they are not mentoring someone today.

This research also shows the need for the involvement of the district leadership (DBA) in its implementation so that the Intentional ‘Parent-Child’ Mentoring of Interns and Licensed Ministers will become successful, not only today but even in the future.

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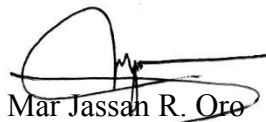
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April 25, 2025
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DEDICATION

I dedicate this Capstone Project to my beloved District, The Eastern National Capital District of The Wesleyan Church of the Philippines, where my passion for mentoring the next and younger generations of ministers in our District was developed. Moreover, being elected as Superintendent of the District enlightened my heart and my mind that I am not only here in the position to supervise, but to act as the ‘Father of the District’ or ‘Ama ng Distrito’. Indeed, I am ‘Ama ng Distrito’ and they (Ministers, Churches, and Members) are my ‘children’.

Furthermore, I dedicate this Capstone Project, especially the vision of intentionally mentoring the Interns and Licensed Ministers of the District, to our Ordained and Retired Ministers of ENCD who have an important part in preparing the next generations of ministers and leaders of the District. May this paper, especially the ‘Parent-Child’ Intentional Mentoring Principles of Paul and Titus and the curriculum that will be created serve its purpose well, for the advancement of His Kingdom and the greater glory of His Name!

ACKNOWLEDGMENTS

First of all, I thank God for giving me passion for mentoring as well as for the opportunity to be of help to His District, ENCD through this research and the motivation to create a curriculum for the Interns and Licensed Minister's competence and confidence in the pastoral ministry.

Secondly, I am thankful also for these people because of their continuous and unwavering help, guidance, support, encouragement, and grace: Dr. Erlic Sagud (Capstone Project Professor), Dr. Phil Davis (Program Director and Adviser), and Pastora Ruth Salangsang-Almario (Librarian). Without them, finishing this Capstone Project will be impossible. Appreciation also to Miss Jasmin Coleen Intia for her patience in checking and editing my Capstone Project and to Rev. Dunsey Laduan for his encouragement and positive comments as one of the panel during my Capstone Project presentation.

Lastly, I thank my wife, Phoebe, for her grace and patience, taking care of our son, Titus Evan most of the time, and allowing me to finish my Capstone Project.

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LIST OF ABBREVIATION

- 1. ENCD - Eastern National Capital District**
- 2. TWC - The Wesleyan Church**
- 3. OJT - On the Job Training**
- 4. WBC - Wesleyan Bible College**
- 5. DBA - District Board of Administration**

CHAPTER 1

INTRODUCTION

Background / Rationale of the Study

In the study “*Educating American Baptist Pastors: A National Survey of Church Leaders*”, Cohall and Cooper stated that “pastors have evolved well beyond providing spiritual direction” and their roles are becoming more complex.¹ This is also true for every denomination including The Wesleyan Church of the Philippines. The functions of a minister in The Wesleyan Church of the Philippines where ENCD belongs are becoming more complex and it requires competence and confidence.² In my 8 years in the pastoral ministry including 6 years serving as ENCD’s District Superintendent, the congregations, especially the leaders of the church whom I talked with, expect the ministers to be at this level of ministry right from the very start of their internship or ‘on the job’ training (OJT).

An Internship is a time when a fourth-year student of Wesleyan Bible College (WBC) will be assigned to a specific local church for some months to handle the church and its pastoral ministries. Even after their internship where pastors are designated as Licensed Ministers, some of them will be assigned to a church with a senior pastor over him or her while others will handle the church and its ministries, alone and sometimes left on their own. Aside from the lack of workers, this was all because of the already fixed mindset from the leaders and congregations that Field Trainees and Licensed Ministers are already confident,

¹ Kirkpatrick G. Cohall and Bruce S. Cooper, "Educating American Baptist Pastors: A National Survey of Church Leaders," *Journal of Research on Christian Education* 19, no. 1 (January 2010): 27, doi:10.1080/10656211003630174.

² The Wesleyan Church of the Phil., Inc., *The Discipline of The Wesleyan Church 2019 Edition* (Valenzuela, Metro Manila: Word of Life Publishers, 2019), 62-63. The role of a pastor on The Wesleyan Church Discipline Manual is in general statement. The names of the Districts, including ENCD is not specifically mentioned.

competent, and knowledgeable in all aspects of ministry after their 4-year training from the Bible School. However, their lack of experience in the pastoral ministry reveals their incompetence, and diffidence in handling the ministries of the church.

This research aims to help the Interns and Licensed Ministers of ENCD become more competent and confident in handling the ministries of the church they are ministering to. Moreover, this research will help the Ordained and Retired Ministers of ENCD to intentionally mentor the next generations of ministers and leaders under the district. Furthermore, the final goal of this research is to develop an Intentional Mentoring Curriculum for ENCD Interns and Licensed Ministers.

FRAMEWORK OF THE STUDY

An interview with the ENCD Ministers, specifically, the Intern and Licensed Ministers will be conducted. Questionnaires or assessment tools connected to the yearly elevation for the ordination of the Licensed Ministers will be provided. This will be used to determine the areas in which the minister needs more competence and confidence in Christian Life and Pastoral Ministry. The answers to the questionnaires, and confirmed during the interview session, ratings with a score of 4 and 5 signify confidence and competence while ratings 3, 2, and 1 are areas that needed competence and confidence in the life and ministry of the ministers.

These interviews and questionnaires or assessment tools, including the 3, 2, and 1 ratings in the assessment, will most likely determine the lessons or topics that need to be discussed during mentoring sessions. It will also help the researcher also in developing a contextualized curriculum for Intentional ‘Parent-Child’ Mentoring of ENCD Field Trainees and Licensed Ministers. Moreover, the survey form for Ordained and Retired Ministers will

help the researcher determine who among them can intentionally mentor the young ministers based on their ministerial expertise, skills, or gifts suited to the young ministers' actual and current needs.

CAPSTONE PROJECT STATEMENT

Intentional 'Parent-Child' Mentoring in a pastoral setting is helping and developing pastors to reach their God-given potential, resulting in competence and confidence in the pastoral ministry.³ This kind of mentoring among ENCD Interns and Licensed Ministers using the 'Parent-Child' principles of mentoring between Paul and Titus will help them become confident and competent ministers of God and in the pastoral ministry. Paul's mentoring relationship with Titus is one of the best biblical examples and guides in developing and helping the younger ministers' confidence and competence. So, intentional mentoring should consider following the example of Paul in the way He mentored Titus for ENCD Interns and Licensed Ministers to become competent and confident in the pastoral ministry.

THE SIGNIFICANCE OF INTENTIONAL 'PARENT-CHILD' MENTORING TO MINISTERS

Intentional mentoring is significant in addressing the need for competence and confidence in the pastoral ministry of Interns and Licensed Ministers.⁴ When Interns and Licensed Ministers are mentored intentionally, their pastoral leadership skills will be

³ Thomas Vollenweider, "Will you mentor me? The Dynamics of Mentoring in Leadership Development for the Pastoral Ministry," *School of Education and Behavioral Studies Operation Impact* (August 2000), 8. <https://www.whdl.org/en/browse/resources/9690>

⁴ Nathan H. Chiroma and Anita Cloete, "Mentoring as a Supportive Pedagogy in Theological Training," *HTS Teologiese Studies / Theological Studies* 71, no. 3 (March 11, 2015): 8, <https://doi.org/10.4102/hts.v71i3.2695>.

enhanced, and it will prepare them for the actual pastoral work.⁵ Studies also show that mentoring can increase job satisfaction, job performance, loyalty, and stability of a person.⁶ Furthermore, it will allow them to see their future in action with the help of a mentor who will model to them the actual ministry scenarios, helping them with the processing of questions, concerns, fears, and even joys of “doing ministry.”⁷ Moreover, “mentoring in its broadest sense can assist people in becoming what they were designed to be by God, fulfilling wonderful potential. It might be in generic competencies or specific performance skills.”⁸ If this is what mentoring does to pastors, how much more if it is done with intentionality in heart and mind to both mentor and mentee?

DEFINITION OF TERMS

Eastern National Capital District. It is one of the 23 Districts of The Wesleyan Church of the Philippines. ENCD is composed of 10 organized churches, 2 provisional, and 10 preaching points: a total of 22 churches. Moreover, it has 15 ordained ministers, 3 licensed ministers, 1 licensed deaconess, 1 ordained deacon, 2 ordained deaconesses, 1 incoming deaconess, 1 incoming field trainee, and 1 retired minister who are currently assigned in the church under this district.

Ministers. Pastors of ENCD, both Ministerial and Lay (Deacons and Deaconesses).

⁵ Kirkpatrick G. Cohall and Bruce S. Cooper, "Educating American Baptist Pastors: A National Survey of Church Leaders," *Journal of Research on Christian Education* 19, no. 1 (January 2010): 50, doi:10.1080/10656211003630174.

⁶ Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God has given to you* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 100.

⁷ M. Galbraith and N. Cohen, *Mentoring: New Strategies and Challenges* (San Francisco, CA: Jossey-Bass), quoted in Elisabeth H. Selzer, "Effectiveness of Seminary's Training and Mentoring Program and Subsequent Job Satisfaction of Its Graduates," *Journal of Research on Christian Education* 17, no. 1 (2008): 29, doi:10.1080/10656210801967309.

⁸ Brian E. Wakeman, "A Christian Perspective on Mentoring," *Transformation: An International Journal of Holistic Mission Studies* 29, no. 4 (October 2012): 281, <https://doi.org/10.1177/0265378812457752>.

Intern. Student pastors (4th year) who are assigned in the district during their second semester, before graduation.

Licensed Ministers. ENCD Ministers who have been in the ministry for 1 to 5 years. They graduated from the Wesleyan Bible College with a Degree in AB Theology.

Licensed Deacon(ess). ENCD Ministers who belonged to the Lay Ministers. Furthermore, those who graduated from the Wesleyan Bible College with a Degree in AB Christian Education are also considered Licensed Deacon or Deaconess.

Ordained Ministers. ENCD Pastors who faithfully served the church for six consecutive years and above; declared and ordained during the District Conference.

Retired Ministers. Ministers who are 60 and or 65 years old and or above, with membership under ENCD. They are currently helping the church, not as assigned pastors but as members.

Intentional. According to google.com, intentional means ‘done with intentional or on purpose’.⁹

Mentoring. It is a “process of developing a man or woman to his or her maximum potential in Jesus Christ in any vocation.”¹⁰

Intentional Mentoring. Purposefully helping others become competent and confident in their life and ministry, resulting in its continuous success and fruitfulness.

⁹ <https://www.dictionary.com/browse/intentional>

¹⁰ Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God has given to you* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 4.

Biblical Principles of Intentional Mentoring of Paul and Titus. Foundational truth and beliefs about intentional mentoring are based on Paul's letter to Titus and their relationship found in other Scriptures.

Competence. It means 'the ability to do something successfully or efficiently.'¹¹

Confidence. It means 'the feeling or belief that one can rely on someone or something; firm trust.'¹²

STATEMENT OF THE PROBLEM

Although limited to Interns and Licensed Ministers of ENCD, this research answered the following questions:

1. What mentoring principles did Paul apply when he mentored Titus intentionally that made him a confident and competent minister?
2. Why is intentional mentoring is important for the Interns and Licensed Ministers of ENCD?
How can we start intentionally mentoring the Interns and Licensed Ministers? Will intentional mentoring help them develop their confidence and competence as ministers?
3. What is the role of District Leadership, Ordained, and Retired Ministers in intentionally mentoring the Interns and Licensed Ministers?
4. What lessons or curriculum are needed to help develop the young workers of ENCD's confidence and competence in the ministry?

¹¹ <https://www.google.com/search?q=competence+meaning>

¹² <https://www.google.com/search?q=confidence+meaning>

SCOPE AND DELIMITATIONS

This research was focused on all Licensed and Intern Ministers of ENCD. Currently, ENCD has 1 Intern, 2 Licensed Deaconesses, and 2 Licensed Ministers. Out of these 5 Ministers, only one is single. Furthermore, this research also included the Ordained and Retired Ministers of ENCD, although limited only to surveys. The interview and survey have been conducted from October to November 2024.

CHAPTER 2

SURVEY OF RELATED LITERATURE, STUDIES AND WORKS

Mentoring is important in all kinds of vocations just as Engstrom and Rohrer said in their book *The Fine Art of Mentoring: Passing on the Others What God has Given to You*.¹³ But what is mentoring? Many sources can help us define it. According to Engstrom and Rohrer, mentoring is the “process of developing a man or woman to his or her maximum potential in Jesus Christ in any vocation.”¹⁴ According to Chiroma and Cloete, mentoring is “to develop the potential capacity and competence of these individuals in the ministry as an accommodating learning relationship between a caring individual who shares knowledge, values, attitudes, experience, and wisdom with another individual.”¹⁵ For Rowland Forman, Jeff Jones, and Bruce Miller, mentoring is “an intentional spiritual friendship”.¹⁶

Intentionality is important in any mentoring relationship. But what does the word ‘intentional’ mean? According to Dictionary.com, intentional means “done with intention or on purpose.”¹⁷ How about its root word ‘intent’? Intent means “to be determined to do or achieve something.”¹⁸ Looking at the meanings of the two words above and for the sake of this paper, I can say that intentional mentoring of pastors means helping and developing them to reach their God-given potential resulting in competence and confidence in the ministry. Although, the meaning of mentoring implies intentionality, adding the adjective ‘intentional’

¹³ Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God has given to you* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 4.

¹⁴ Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God has given to you* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 4.

¹⁵ Nathan H. Chiroma and Anita Cloete, “Mentoring as a Supportive Pedagogy in Theological Training,” *HTS Teologiese Studies / Theological Studies* 71, no. 3 (March 11, 2015): 8, <https://doi.org/10.4102/hts.v71i3.2695>.

¹⁶ Rowland Forman, Jeff Jones and Bruce Miller, *The Leadership Baton: An Intentional Strategy For Developing Leaders In Your Church* (Mandaluyong City, Metro Manila: OMF Literature Inc, 2005), 101.

¹⁷ <https://www.dictionary.com/browse/intentional>

¹⁸ <https://dictionary.cambridge.org/dictionary/english/intent>

before the word mentoring (Intentional Mentoring) gives more weight to its significance, importance, and the need for its consistency, commitment, and faithfulness in doing it so that the previous District's problem of inconsistency in mentoring program will be resolved.

The researcher consulted and reviewed different literature about intentional mentoring to widen the researcher's understanding of its importance to the minister's confidence and competence in the ministry. Furthermore, the researcher also used Jethro and Moses, Eli and Samuel, Elijah and Elisha, Peter and John Mark, Paul and Timothy, Paul and Onesimus, and Paul and Titus as an example of 'Parent-Child' Intentional Mentoring, including the Filipino context of the parent-child relationship as its main source and support of the said topic.

DIFFERENT ROLES OF MENTORING

Roles in mentoring differ from one person to another. Depending on a person, a given situation, and even a mentoring author, mentoring roles can be categorized differently.¹⁹ Howard and William Hendricks, in their study of mentoring stated that a mentor's role can be in the form of a 'master, guide, exemplar, teacher, trainer, tutor, instructor, leader, counselor, coach, and father-figure.'²⁰

Thomas Vollenweider, pointed out 8 roles of a mentor and its functions or focus.²¹ According to him, a mentor serves as a:

¹⁹ Thomas Vollenweider, "Will You Mentor Me? The Dynamics of Mentoring in Leadership Development for the Pastoral Ministry," School of Education and Behavioral Studies Operation Impact (August 2000), 25. <https://www.whdl.org/en/browse/resources/9690>

²⁰ Howard G. Hendricks, and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship*. (Chicago, Ill.: Moody Press, 1995), 158.

²¹ Thomas Vollenweider, "Will You Mentor Me? The Dynamics of Mentoring in Leadership Development for the Pastoral Ministry," School of Education and Behavioral Studies Operation Impact (August 2000), 25. <https://www.whdl.org/en/browse/resources/9690>

- A. Guide. Focuses on directing others.²²
- B. Exemplar. Focuses on being a role model in character.²³
- C. Trainer. Focuses on developing other's skills.²⁴
- D. Teacher. Focuses on giving instructions.²⁵
- E. Tutor. Focuses on how to aid others in learning.²⁶
- F. Counselor. Focuses on ministering to deep needs.²⁷
- G. Leader. Focuses on 'blazing a trail'.²⁸
- H. Father-figure. Focuses on nurturing and discipling.²⁹

By examining the Scriptures, several proofs also present examples of Intentional 'Parent-Child' Mentoring method through the life of the Apostle Paul. Paul described his relationship with the Thessalonian believers as a mother and a father for their children. Just like a mother to her children, Paul showed how he cares and how he loves them, even giving his life for them.³⁰ Furthermore, just like a father, he dealt with them with encouragement, comfort, and appeal.³¹ His frequent use of the phrase 'my son' in most of his letters to specific persons reflects this kind of approach as well. Therefore, for this research, the researcher finds it best to use the 'Parent-Child' description or role as a model or approach in intentional mentoring because it tackles almost every role of a mentor to a mentee.

²² Ibid 25.

²³ Ibid 25.

²⁴ Ibid 25.

²⁵ Ibid 25.

²⁶ Ibid 25.

²⁷ Ibid 25.

²⁸ Ibid 25.

²⁹ Ibid 25.

³⁰ 1 Thessalonians 2:7-8

³¹ 1 Thessalonians 2:11-12

One of the main concern regarding Paul and Titus Intentional ‘Parent-Child’ Mentoring model is the limited sources about the relationship of Paul and Titus. But to address this concern, Old Testament and New Testament examples of Intentional ‘Parent-Child’ Mentoring between Jethro and Moses, Eli and Samuel, Elijah and Elisha, Peter and John Mark, Paul and Onesimus, and Paul and Timothy will be used to support this intentional ‘parent-child’ mentoring model.

INTENTIONAL ‘PARENT-CHILD’ MENTORING EXAMPLES IN THE OLD TESTAMENT

1. The Intentional ‘Parent-Child’ Mentoring Example of Jethro and Moses.

One of the best examples of Intentional ‘Parent-Child’ Mentoring was the story of Jethro and Moses in the book of Exodus. After fleeing from Pharoah for what he did, God led him to Jethro, the priest of Midian.³² Jethro eventually became his father-in-law.³³ Before God told him to go back to Egypt and rescue His people, Moses spent 40 years with his father-in-law. The years Moses spent together with his father-in-law who intentionally mentored him (through shepherding and observing the life of his father-in-law priest), became an opportunity for God to mold and prepare him for a more significant responsibility of rescuing and leading the Israelites out of Egypt to the Promised Land. Those 40 years together and the relationship that was developed as father (in-law) and son, impacted Moses, equipping him with the right skills to become the person who God will use to bring His people out of Egypt.

³² Exodus 2:11-19

³³ Exodus 2:21-22

After Moses led the Israelites out of Egypt, Jethro and Moses' wife and two sons visited him in the wilderness after hearing of everything God had done for him and for the Israelite people, especially how God rescued them from Egypt.³⁴ The following day, Jethro observed that what Moses was doing was not right for him and also detrimental to the people he was serving. Jethro intentionally observed what Moses was doing that day and began to give him timely advice and suggestions. His timely advice and suggestions which Moses followed, became a crucial part of Moses' continuous leadership success. Furthermore, it also helps the people he was serving not to 'wear themselves out'. How he listened to his father-in-law revealed their developed and nurtured relationship after spending years together as father (in-law) and son.

2. The Intentional 'Parent-Child' Mentoring Example of Eli and Samuel.

During his time with Eli, Samuel served the Lord by assisting the priest Eli.³⁵ During that time, Eli called and considered Samuel his 'son', although not biologically.³⁶ And on this ministering and assisting time with Eli, Samuel was mentored in the laws and ways of the Lord. Eli even helped Samuel recognize and respond to the voice and call of the Lord when He called on him.³⁷

3. The Intentional 'Parent-Child' Mentoring Example of Elijah and Elisha.

³⁴ Exodus 18:1-27

³⁵ 1 Samuel 2:11; 3:1 NLT

³⁶ 1 Samuel 3:6, 16. These two verses shows that Eli called and considered him his "son". This imply that they have a 'father-son' relationship when Eli was serving as a priest and Samuel was assisting him in their service to the Lord.

³⁷ 1 Samuel 3:1-14

Elijah and Elisha had a deeper relationship in terms of mentoring. Elisha had a deep respect for Elijah, whom he considered his spiritual father and mentor.³⁸ Elijah and Elisha's intentional mentoring started when God commanded Elijah to anoint Elisha as his successor.³⁹ As a mentee, Elisha followed Elijah and became his servant.⁴⁰ This became an opportunity for Elijah to mentor Elisha to become the next prophet based on God's instruction. By being with him, Elisha learned the ways of God. He prepared him for his future roles and responsibilities as the next prophet of Israel.

INTENTIONAL 'PARENT-CHILD' MENTORING EXAMPLES IN THE NEW TESTAMENT

1. The Intentional 'Parent-Child' Mentoring Example of Peter and John Mark.

John Mark was first associated with Paul and Barnabas. However, Paul was disappointed that he left them during their first missionary journey which eventually led to the separation of Paul and Barnabas, who decided the latter to bring him on a separate journey. After a "period of spiritual healing", Peter began investing in the life of John Mark, helping him through discipleship and mentoring.⁴¹ In his first letter, Peter proudly addressed John Mark as "my son".⁴² By calling John Mark his "son", Peter gave evidence of their discipleship *[and mentoring]* relationship.⁴³ Fully acknowledged in church history, this

³⁸ In 2 Kings 2:12, Elisha called Elijah his father when he mentioned "My father, my father!"

³⁹ 1 Kings 19:16

⁴⁰ 1 Kings 19:21; 2 Kings 3:11

⁴¹ Billie Hanks, Jr., Randy Craig, *Becoming A Disciple-Maker: Develop Spiritual Growth Skills And Help Others To Do The Same* (Salado, Texas: International Evangelism Association, 2015), 139.

⁴² 1 Peter 5:13

⁴³ Billie Hanks, Jr., Randy Craig, *Becoming A Disciple-Maker: Develop Spiritual Growth Skills And Help Others To Do The Same* (Salado, Texas: International Evangelism Association, 2015), 139.

mentoring relationship helped John Mark overcome his previous failure, becoming one of the early church's faithful followers of Jesus.⁴⁴

2. The Intentional 'Parent-Child' Mentoring Example of Paul and Onesimus.

In his letter to his dear friend, Philemon, Paul mentioned Onesimus, the runaway slave of Philemon, as his "son".⁴⁵ He specifically described to Philemon how he encountered Onesimus which led him to know Jesus.⁴⁶ That is why Paul called him his 'son'.⁴⁷ After Onesimus' conversion, he became useful to Paul while he was in prison. Their time together became an opportunity for Paul to mentor him. Possibly, Onesimus became Paul's personal attendant or scribe.⁴⁸ ⁴⁹ Furthermore, Onesimus' conversion and then mentoring with Paul helped him become one of the church leaders (bishop) in the early church.⁵⁰ Thus, the 'parent-child' intentional mentoring method is really effective in a Christian's life and ministry.

3. The Intentional 'Parent-Child' Mentoring Example of Paul and Timothy.

One of the well-known mentoring relationships in the New Testament that is mentioned most of the time in mentoring topics or books is Paul and Timothy. Paul's two

⁴⁴ Billie Hanks, Jr., Randy Craig, *Becoming A Disciple-Maker: Develop Spiritual Growth Skills And Help Others To Do The Same* (Salado, Texas: International Evangelism Association, 2015), 139.

⁴⁵ Philemon 1:10

⁴⁶ Philemon 1:10

⁴⁷ Philemon 1:10

⁴⁸ Colossians 4:9

⁴⁹ David Jeremiah, *The Jeremiah Study Bible* (China: Worthy Publishing, 2016), 1736.

⁵⁰ *Serendipity Bible For Groups* (Littleton, Colorado: Serendipity House), 1562.

letters to Timothy emphasize Timothy's significance to him.⁵¹ In these two letters (1 and 2 Timothy), Paul refers to Timothy as his "true son", "dear son" and "my son".⁵² In this mentoring process, Paul invested his time, energy, and heart in his young mentee, Timothy.⁵³ As part of Timothy's pastoral formation, Paul served as a role model throughout their mentoring.⁵⁴ He modeled what ministry is all about through their real-life situations.⁵⁵ Furthermore, Paul became Timothy's ministry skills coach in pastoral ministry, necessary for effective ministry and leadership.⁵⁶

BIBLICAL PRINCIPLES OF 'PARENT-CHILD' INTENTIONAL MENTORING BETWEEN PAUL AND TITUS

Aside from Timothy, one of the best examples in the New Testament of intentional 'parent-child' mentoring was Paul to Titus.⁵⁷ Therefore, intentional mentoring for ENCD Interns and Licensed Ministers to become competent and confident in the pastoral ministry should follow these biblical principles of intentional mentoring between Paul and Titus.

⁵¹ Kenley D. Hall, "The Critical Role of Mentoring for Pastoral Formation," *The Journal of Applied Christian Leadership* 11, no 1 (2017): 48, <https://web-p-ebshost-apnts.orc.scoolaid.net/ehost/detail/detail?vid=7&sid=0f3eb1ec-71d5-43e9-8aba4847eab942c9%40redis&bdata=JnNpdGU9ZWlhvc3QtbGl2ZQ%3d%3d#AN=ATLAIg0V191216000860&db=lsdar>

⁵² 1 Timothy 1:2; 2 Timothy 1:2; 2:1

⁵³ Kenley D. Hall, "The Critical Role of Mentoring for Pastoral Formation," *The Journal of Applied Christian Leadership* 11, no 1 (2017): 48, <https://web-p-ebshost-apnts.orc.scoolaid.net/ehost/detail/detail?vid=7&sid=0f3eb1ec-71d5-43e9-8aba4847eab942c9%40redis&bdata=JnNpdGU9ZWlhvc3QtbGl2ZQ%3d%3d#AN=ATLAIg0V191216000860&db=lsdar>

⁵⁴ Ibid 49.

⁵⁵ Ibid 49.

⁵⁶ Ibid 50.

⁵⁷ Ibid 48.

First, Paul's relationship with Titus was founded on a genuine relationship. Apostle Paul considered Titus as his "true son in the faith".⁵⁸ This statement shows their "very close spiritual relationship."⁵⁹ Moreover, he also considered him as his brother and that his presence would give him peace of mind.⁶⁰ Addressing Titus as both his "true son in the faith" and "brother" reveals a genuine relationship. And just like Paul and Titus, every intentional mentoring must have a genuine relationship as its foundation for it to become effective and fruitful, both in mentee and mentor's life.

Secondly, Paul allowed Titus to see his life and ministry through their companionship. When Paul went to Jerusalem together with Barnabas, he brought Titus with him.⁶¹ His statement on Titus 1:5 "I left you on the island of Crete" implies that Paul was with Titus in Crete. As Paul's companion, it allows Titus to see and learn how he ministers to both believers and unbelievers. Titus had first-hand experience of Paul's life and ministry and how faithful he was in following the call of God in his life.

Intentional mentoring must also follow this principle. Mentors must intentionally allow their mentee to see their true selves whether inside or outside the home through how the mentor does his or her ministries. Ministries must be taught not just by words but most of all, by actions and examples. However, there is also a danger of intentionally opening your life to others or being transparent, even if it is in the context of intentional mentoring. By transparency, you are also allowing yourself to become vulnerable. However, opening your

⁵⁸ Titus 1:4

⁵⁹ Samuel Ngewa, *1 & 2 Timothy and Titus* (Grand Rapids, Michigan: Zondervan, 2009), 333.

⁶⁰ 2 Corinthians 2:13

⁶¹ Galatians 2:1-3

life to others will deepen your relationship with each other and enhance trust.⁶² Therefore, it is important to take note of the principle mentioned earlier that a relationship must be genuine.

Thirdly, Paul allowed Titus to work with him. Paul sees Titus as his partner in the ministry, especially in Crete. This was evident in his letter to Titus when Paul said “Our work”.⁶³ It shows that Paul and Titus were working together in the ministry in Crete, revealing how a mentor-mentee should be in terms of ministry. As a mentor, Paul allowed Titus, his mentee, to work with him. This must be evident as well in doing intentional mentoring between Ordained or Retired Ministers (mentors) and Interns and Licensed Ministers (mentee).

Fourthly, Paul entrusted Titus with church responsibilities. Paul’s letter to Titus clearly shows the responsibilities he gave him when he left him in Crete. Titus is to complete the work and appoint elders as per Paul’s instruction.⁶⁴ Furthermore, as his mentee, Titus was entrusted and instructed to teach, train, and encourage the different groups of people in the church.⁶⁵ Paul also entrusted Titus with ministries in other churches like Corinth.⁶⁶ As his mentor, Paul allowed Titus to handle some ministries because of the developed trust in him. This kind of principle Paul showed to Titus must also be seen in the intentional mentoring among pastors in the District.

⁶² Steven A. Beebe, Susan J. Beebe, and Diana K. Ivy, *Communication: Principles for a Lifetime, Sixth edition* (Boston: Pearson, 2016), 166.

⁶³ Titus 1:5

⁶⁴ Titus 1:5

⁶⁵ James Estep, Roger White and Karen Estep, *Mapping Out Curriculum in Your Church*, (Nashville: Tennessee, B&H Publishing Group, 2012), 40.

⁶⁶ 2 Corinthians 12:18

Fifth, Paul provides continuous commendation and encouragement to Titus. Paul urged (meaning plead, comfort, encourage) Titus to finish the fundraising that he started.^{67 68} These words of pleading, comfort, or encouragement from Paul possibly motivated Titus to finish what he started in the church in Corinth, specifically the raising of funds for the Jerusalem church. Furthermore, his letter became a source of encouragement itself to Titus. And intentional mentoring between mentor and mentee ministers must have continuous commendation and encouragement from each other.

Lastly, Paul gave Titus a blueprint (curriculum) as his guide on how to lead and oversee the church as its assigned minister. Paul presented lessons and guidelines on what must be taught to various groups in the church.⁶⁹ He also reminded Titus that part of being an overseer of the church was to encourage and rebuke them with all authority.⁷⁰ Furthermore, he also presented what should be the proper attitude of the church towards the rulers and authorities as well as to devote themselves to doing what is good, excellent, and profitable for everyone.⁷¹ Moreover, he also presented the things Titus should avoid.⁷² He presented all these as a curriculum, in the form of a letter.

PARENTS - CHILDREN RELATIONSHIP IN FILIPINO CONTEXT AND ITS IMPORTANCE ON INTENTIONAL ‘PARENT-CHILD’ MENTORING

According to Belen T. G. Medina in her book *The Filipino Family*, “The Filipino family has always been child-centered as evidenced by the sacrifices parents make for their

⁶⁷ <https://www.stepbible.org>

⁶⁸ 2 Corinthians 8:6

⁶⁹ Titus 2:1-15

⁷⁰ Titus 2:15

⁷¹ Titus 3:1-8

⁷² Titus 3:9-11

children.”⁷³ She also notes that Filipinos generally value children.⁷⁴ And since children are important to the Filipino family, “parents are morally and legally bound to take care of children and to impart to them the ethical values, norms, and standards of conduct of the society.”⁷⁵ Although it is decreed based on The Child and Youth Welfare Code as stated by Medina, it is still expected for parents to give the child “affection, companionship, and understanding, and extend him [or her] the benefits of moral guidance, self-discipline, and religious instruction.”⁷⁶ Furthermore, part of the parent’s dedication to child-rearing is because of their genuine love and concern for their child and his or her welfare.⁷⁷

Medina also said, “Parents are the very first significant person in the life of a child.” It is because parents are the first “to give the child love, warmth, and affection.” And if there is someone who is in the perfect position to influence the child, it is the parents. In terms of guidance and support, the child normally turns first to their parents because of the “close emotional attachment and feeling of belonging.” Therefore, in the Filipino context, child-rearing is significant and must be applied as well in intentional ‘parent-child’ mentoring of Interns and Licensed Ministers of ENCD.

THE ROLE OF RETIRED MINISTERS IN INTENTIONAL ‘PARENT-CHILD’ MENTORING

There is a clear passage in the Old Testament on the new role given by God to those ‘retired’ Levites during the time of Moses. Numbers 8:23-26 is an important verse that

⁷³ Belen T. G. Medina, *The Filipino Family, Second Edition* (Diliman: Quezon City, The University of the Philippines Press, 2001), 216.

⁷⁴ Ibid, 217.

⁷⁵ Ibid, 218.

⁷⁶ Ibid, 219.

⁷⁷ Ibid, 219.

speaks of ‘retired or seasoned’ Levites and their new role in preparing the young generations of Levites:

23 The Lord said to Moses, 24 “This applies to the Levites: Men twenty-five years old or more shall come to take part in the work at the tent of meeting, 25 **but at the age of fifty, they must retire from their regular service and work no longer.** 26 They may assist their brothers in performing their duties at the tent of meeting, but they themselves must not do the work. This, then, is how you are to assign the responsibilities of the Levites.” (NIV)

Retired Levites assisting the new generation gives us a picture of what intentional mentoring to the Interns and Licensed Ministers is. Retired Ministers’ spiritual maturity, and experiences in life and ministry, place them in an intentional mentoring role.⁷⁸

However, assisting also portrays a limit in the scope of service. Retired workers shall not to the actual work (v.26), they are to assist them so that the younger generations of ministers will become successful and their ministries will become fruitful. This can be a fruit of their confidence and competence in the ministry resulting from retired ministers intentionally mentoring them.

⁷⁸ Petr Cincala and Allison Saucedo, “Rethinking the Role of Aging Pastors in Ministry,” *Journal of Applied Christian Leadership* 13, no. 2 (2019): 109, <https://web-p-ebshost-apnts.org.scoolaid.net/ehost/detail/detail?vid=3&sid=0f3eb1ec-71d5-43e9-8aba-4847eab942c9%40redis&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=ATLAIiREM211231000161&db=lsdar>

CHAPTER 3

METHODS AND PROCEDURE

This study used both qualitative and quantitative methods. Questionnaires or Assessment Tool were used to determine the competence and confidence of Interns and Licensed Ministers in their Christian Life and Pastoral Ministry. Retired and Ordained Ministers were also asked to answer the survey forms. Furthermore, the audio was also recorded was also used during the interview with proper permission from the interviewees.

TREATMENT OF DATA

The main goal of this study is to develop contextualized intentional mentoring materials for Interns and Licensed Ministers of ENCD that address areas of their life and ministry that need competence and confidence. Moreover, the goal is also to allow Paul and Titus biblical and intentional mentoring principles to be followed in all mentoring sessions under ENCD. Furthermore, it also aims to see who among the ordained and retired ministers can help mentor the Licensed Ministers and Deaconess as well as Interns based on their area of expertise in the ministry.

In order to achieve these goals, first, the researcher collected and organized the data gathered after the interview with the Interns and Licensed Ministers and Deaconesses.

Secondly, based on the interview and the answers to the personal assessment of the Intern and Licensed Ministers and Deaconess, the researcher analyzed the areas in which they are confident and competent. Furthermore, the researcher also looked at the areas that needed attention or those with the lowest rates of competence and confidence in Christian Life and Ministries, specifically related to Pastoral Ministries.

Thirdly, the researcher also gathered and analyzed the survey form for Retired Ministers, as well as for Ordained Ministers of ENCD who served as ministers for 20 years and above. This survey is necessary because it shows who among them can mentor. Moreover, this survey is also important because it determines who among them can help build the confidence and competence of the Interns, Licensed Ministers, and Deaconess based on their area of expertise or strength in the ministry.

Lastly, the researcher studied and presented Paul and Titus's 'Parent-Child' biblical intentional mentoring. It serves as a guide for mentors of ENCD in all Intentional Mentoring sessions.

CHAPTER 4

PRESENTATION, ANALYSIS AND INTERPRETATION

In this study, the researcher used the questionnaire or assessment tools to determine the areas that needed to develop their competence and confidence in Christian Life and Ministries as ministers of ENCD. Competence means “the ability to do something successfully or efficiently”.⁷⁹ Moreover, competence also means “the quality or state of having sufficient knowledge, judgment, skill, or strength (as for a particular duty or in a particular respect).”⁸⁰ On the other hand, to be confident in something means “feeling or showing confidence in oneself; self-assured”. Furthermore, to supplement their answers to the assessment tool, interviews related to it were also done. See Appendix B for the questionnaires for Interns and Licensed Ministers of ENCD and Appendix C for the Ordained and Retired Ministers.

INTERPRETATION OF THE RATINGS

As mentioned in the Framework of the Study, the answers to the questionnaires or assessment tool, and confirmed during the interview sessions, ratings with a score of 4 and 5 signify confidence and competence while ratings 3, 2, and 1 are areas that needed competence and confidence in the life and ministry of the ministers. 3, 2, and 1 ratings given on the area of assessment are the target areas in creating an intentional mentoring curriculum for the Interns and Licensed Ministers of the District. The legends are as follows:

⁷⁹ <https://www.google.com/search?q=competence>, accessed last February 28, 2025

⁸⁰ <https://www.merriam-webster.com/dictionary/competence>, accessed last February 28, 2025

Legend:

Rates 1, 2, 3 = Respondents needed competence and confidence

Rates 4, 5 = Respondents are competent and confident

THE INTERVIEWS WITH THE FIVE ENCD MINISTERS

INTERVIEWEE NO. 1: FIRST YEAR IN THE MINISTRY AS LICENSED

DEACONESS

Based on the conducted interview and the assessment tool given, this first-year Licensed Deaconess was confident and competent in the following areas: interpersonal relationship, family or relationship with her husband, guarding one's self from sexual sin, and personal soul care. She gave a score of 4 in these categories. The scores she gave herself were also confirmed by the researcher during the interview.

The researcher also observed that eight out of 12 areas of assessment have ratings of 3 and 2. The Licensed Deaconess rated herself 3 in the areas of Church Administration, Leadership, Handling Conflict in the Church, Preparing a Sermon, Sermon Delivery, and Handling Finances in the church. Furthermore, she also gave herself ratings of 2 in areas like Knowledge Wesleyan Discipline as well as Wesleyan Doctrines.

These are the respondent's answers as to why she rated herself 3 in the following areas:

1. In Church Administration, the respondent said, "It was my first time handling a church. I am still new in the ministry."

2. In Leadership, the respondent said, “I am not a Theology graduate but an AB in Religious Education.” The respondent also said, “Being young as an individual and as a minister, affects my leadership.” Furthermore, the respondent said, “Because of the Pandemic, we did not have the experience of leading.”

3. In Handling Conflict in the Church, the respondent said, “In terms of family conflict among church members, I struggle to involve myself.”

4. In Preparing and Delivering a Sermon, the respondent said, “I still need guidance on preparing and delivering a sermon. I am still new to preparing a sermon and delivering it.”

5. In Handling Finances of the Church, the respondent said, “I am still studying how to handle the church finances.”

Moreover, her reasons for rating herself 2 in the following areas are:

1. In her Knowledge of Wesleyan Doctrines, the respondent said, “I lack knowledge of Wesleyan Doctrines. If someone questions me, I am not confident to answer them in this area.”

2. In her knowledge of Wesleyan Discipline, the respondent said, “I acknowledged that I lack knowledge in this area too.”

INTERVIEWEE NO. 2: THIRD YEAR IN THE MINISTRY AS LICENSED MINISTER

Unlike the Number 1 Interviewee, interviewee number 2, who has been in the ministry for 3 years now has more highest ratings in terms of confidence and competence in Christian Life and Ministry. 8 out of 12 received a rating of 4 and 1 with a perfect rate of 5.

These areas are Church Administration, Knowledge of Wesleyan Doctrines, Sermon Preparation and Delivery, Interpersonal and Family Relationships, Guarding One's Self from Sexual Sin, and Personal Soul Care. The area that received a perfect rating is the Integrity in Handling the Finances of the Church.

Based on the interview conducted, the factors that contributed to the highest scores given were the early exposure to the pastoral ministry as well as the help of lay leaders in the church through his delegation of ministries (especially in the area of Church Finances where he rated a perfect score). The respondent said, "My early exposure to the church as an administrative minister helped me in administering the church." His early exposure to the church as its administrator started while he was still studying in the Bible School. The ENCD needed an assigned pastor in the church he is currently serving because of a lack of workers.

Despite the early exposure to the pastoral ministry, this third-year minister rated himself 3 in areas like Leadership, Handling Conflict in the Church, and Knowledge of Wesleyan Discipline. The first two areas were due to age factors. The respondent said, "I have low self-confidence because of being young in the ministry and most of the leaders are Christians and leaders for more than 20 years." He is still in his early 20s while his members, specifically his Local Board of Administration (LBA) or lay leaders were already Christians or leaders for more than 20 years. Moreover, in terms of conflict in the Church, his members saw him as someone young and inexperienced in family or marriage conflicts and situations. During the interview, the respondent told me, "Since the church is a family church and I am not an immediate member of the family, it was hard for me to handle their conflict." The latter was due to inconsistency in reading the Wesleyan Discipline Manual of The Wesleyan

Church of the Philippines. He said, “I am not intentional in giving time for reading. I lack understanding of the District and General Government of the Church.”

INTERVIEWEE NO. 3: FOURTH YEAR IN THE MINISTRY AS LICENSED MINISTER

Unlike the first two interviewees, this Fourth Year Licensed Minister rated himself in either 4 or 5 in all areas of assessment. Based on the interview conducted, the interviewer also was satisfied with his ratings. According to him, the factor that contributed a lot to the development of his confidence and competence in the ministry was administering the church after graduation in the Bible School. The respondent said, “When I was assigned as an administrative pastor in my early years as a minister, it helped me a lot.” Moreover, he also believed that now, being married to a minister pushed him to excel more in the ministries, especially in the areas mentioned in the assessment tool.

INTERVIEWEE NO. 4: FIFTH YEAR IN THE MINISTRY AS LICENSED DEACONESS

In terms of the overall assessment and including the interview, this fifth-year Licensed Deaconess is competent and confident in all areas except for the first two areas: Church Administration and Leadership. These two have ratings of 3 according to her because she believed that these two are not her spiritual gifts. The respondent said, “Leadership is not my gift.” However, she wants to develop how to administer a church because she is currently assigned to a church as a co-administrator with his husband. The respondent said, “There are many things in administering the church that I do not know what and how to do it.” Moreover, she also wants to be competent and confident in the area of leadership since the

District Board of Administration (DBA) of ENCD gave her leadership responsibility. The respondent said, “I do not want to be involved in leadership but since you assigned me to become our District cashier, I now want to develop myself in terms of leadership.” Intentional mentoring will help her to become more effective in leadership development as well as becoming an effective minister.⁸¹

INTERVIEWEE NO. 5: INCOMING INTERN

This incoming Intern somewhat surprised me, both in his answers to the assessment and in the interview. Most of the areas of assessment have ratings of either 4 or 5. These are the following areas with rates of 4: Church Administration, Leadership, Knowledge of Wesleyan Doctrines, Preparing a Sermon, Delivering a Sermon, Interpersonal Relationship, Guarding One’s Self from Sexual Sin, Integrity in handling Church Finances, and Personal Soul Care. The areas he rated with 5 are Preparing a Sermon and Personal Soul Care.

These areas show that in terms of confidence and competence, overall, this Intern is competent and confident as a young minister. The reason behind it according to him during the interview was his actual involvement in the school ministries during weekdays and in a local church during weekends. The respondent said, “I am currently exercising it in school as one of the student leaders but I still need to develop it.” The school required them to help a local church during weekends as part of their pastoral development. The conclusion of the researcher in terms of his 4 and 5 ratings is that he is now ready to handle a church and have an actual ministry, regardless if he will be assigned alone as an administrative minister or as an Assistant Minister with a Senior Pastor over him.

⁸¹ Thomas Vollenweider, “Will You Mentor Me? The Dynamics of Mentoring in Leadership Development for the Pastoral Ministry,” School of Education and Behavioral Studies Operation Impact (August 2000), 90. <https://www.whdl.org/en/browse/resources/9690>

However, despite being involved in the pastoral ministry, there are still three areas that need improvement in terms of his confidence and competence in the ministry. He gave a rating of 3 on the following: Knowledge of Wesleyan Discipline and Handling Conflict in the Church; while he gave a 3.5 rating on Family or Relationship. The first two areas mentioned were because it was not part of their subject or curriculum as well as he does not have any past and current experience on how to handle conflict in the church, only through observation. The respondent said, “This subject is not part of my subjects in my program (ABTH)” and “I do not know how to handle conflicts since I am still lacking in experience in handling a church. I want to learn how to handle it when conflicts come.” He gave 3.5 to the Family or Relationship section because he also lacks knowledge on how to properly minister to them.

It is important that this Intern received intentional ‘parent-child’ mentoring through his senior minister and or mentor. According to Thomas Vollenweider, “Pastors who have had a senior pastor/mentor in their first year of ministry were better equipped than those who have not.”⁸² Intentional mentoring will help him become more effective in the ministry moving forward.

ADDITIONAL FINDINGS DURING THE INTERVIEW

In addition to the mentioned results of the interviews and assessment, 2 out of 5 interviewees stated that there is one area also that must be included in their development not specified in the questionnaire or assessment tool. They said that they also needed to develop their mental health as young ministers. The respondent no. 1 said, “We need lessons about mental Health.” The two of them were part of those who studied and graduated during the

⁸² Thomas Vollenweider, “Will You Mentor Me? The Dynamics of Mentoring in Leadership Development for the Pastoral Ministry,” School of Education and Behavioral Studies Operation Impact (August 2000), 90. <https://www.whdl.org/en/browse/resources/9690>

onslaught of the Pandemic. Thus, it is important also for this area to be included in the planned materials in the development of their confidence and competence in the ministry.

Furthermore, interviewees 3 and 4 stated that they need to develop their confidence and competence in the finances of the church especially on how to make it grow. The respondent no. 3 said, “We desire to help the church finances grow.” They want to start new ministries in the church but lack of financial support and inadequate church finances hindered them in starting new ministries which they believed are important and are God’s desires for them. Thus, they requested to be mentored in this area. (Note: Interviewees 3 and 4 are husband and wife)

INTENTIONAL MENTORING CURRICULUM BASED ON THE FINDINGS

The curriculum for the Intentional Mentoring of the five ministers interviewed shall follow a Learner-Centered Approach. This is in line with the goal of the questionnaires or assessment tools given to the subjects of the research, as well as the results of the interviews with them. The lessons focus on addressing areas in which they need to develop more competence and confidence in life and ministries, preparing them to become more fruitful and successful in the pastoral ministry, the calling they received from God.⁸³

Based on the assessment and the interview conducted by the researcher, the areas that needed attention and formation of curriculum or lessons for Intentional Mentoring can be seen below. The sample lessons for this curriculum can be found in the Appendix B.

⁸³ Nathan H. Chiroma and Anita Cloete, “Mentoring as a Supportive Pedagogy in Theological Training,” *HTS Teologiese Studies / Theological Studies* 71, no. 3 (March 11, 2015): 8, <https://doi.org/10.4102/hts.v71i3.2695>.

1. Wesleyan Discipline
2. Handling Conflict in the Church Effectively
3. Lessons about Ministering to the Family
4. Church Administration
5. Leadership
6. Review on Wesleyan Doctrines
7. Sermon Preparation and Effective Delivery
8. Integrity and Stewardship of the Finances of the Church, including ‘How To’
Increase the Finances of the Church
9. Mental Health of the Minister

QUESTIONNAIRES FOR ORDAINED AND RETIRED MINISTERS OF ENCD

The Survey Form (Appendix C) was used to determine who among the Ordained and Retired Ministers of ENCD are capable of intentionally mentoring the Interns, Licensed Ministers, and Licensed Deaconesses based on their gifting, skills, or area of expertise that fits the specific and current need for developing the younger ministers’ confidence and competence in life and ministry.

RESULTS OF THE SURVEY CONDUCTED

The survey conducted was participated in by fifteen Ministers of ENCD last November 11, 2024. The respondents were composed of: two Retired Minister, one Ordained

Deacon, two Ordained Deaconess, and ten Ordained Ministers. Of the thirteen respondents (excluding the two retired), five of them have been in the pastoral ministry for less than ten years; two have been in the pastoral ministry for ten to twenty years; five of them are currently serving the District for 20 years and above; and one of them is now in the pastoral ministry for more than 30 years. The results were divided into three categories.

1. AMONG THE RETIRED MINISTERS OF ENCD

	Area/s they can be of help in intentionally mentoring the Interns and Licensed Ministers.	
	Rev. BG	Pastor JY
1. Church Administration	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
2. Leadership	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
3. Knowledge of Wesleyan Doctrines	<input checked="" type="checkbox"/>	
4. Knowledge of Wesleyan Discipline	<input checked="" type="checkbox"/>	
5. Handling Conflict in the Church	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
6. Preparing a Sermon	<input checked="" type="checkbox"/>	
7. Delivering a Sermon		<input checked="" type="checkbox"/>
8. Interpersonal Relationship	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
9. Family or Relationship	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
10. Guarding One's Self from Sexual Sin	<input checked="" type="checkbox"/>	
11. Integrity in Handling Church Finances	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
12. Personal Soul Care (ex. Quiet Time, etc)	<input checked="" type="checkbox"/>	
13. Others: please specify		

2. AMONG THE ORDAINED MINISTERS OF ENCD

(BELOW TEN YEARS IN THE MINISTRY)

	Area/s they (Ordained) can be of help in intentionally mentoring the Interns and Licensed Ministers.				
	Rev. MM	Rev. RO	Rev. RR	Rev. PA	Rev. EA
1. Church Administration		<input checked="" type="checkbox"/>			
2. Leadership		<input checked="" type="checkbox"/>			
3. Knowledge of Wesleyan Doctrines					
4. Knowledge of Wesleyan Discipline					
5. Handling Conflict in the Church			<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
6. Preparing a Sermon		<input checked="" type="checkbox"/>			
7. Delivering a Sermon		<input checked="" type="checkbox"/>			
8. Interpersonal Relationship			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
9. Family or Relationship	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
10. Guarding One's Self from Sexual Sin		<input checked="" type="checkbox"/>			
11. Integrity in Handling Church Finances					<input checked="" type="checkbox"/>
12. Personal Soul Care (ex. Quiet Time, etc)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>
13. Others: please specify _____					

3. AMONG THE ORDAINED MINISTERS OF ENCD

(TEN YEARS AND ABOVE IN THE MINISTRY)

	Area/s they (Ordained) can be of help in intentionally mentoring the Interns and Licensed Ministers.							
	Rev. JN	Rev. SR	Rev. MP	Rev. DP	Rev. MC	Rev. GE	Rev. OG	Pastor GY
1. Church Administration	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
2. Leadership	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>				<input checked="" type="checkbox"/>	
3. Knowledge of Wesleyan Doctrines							<input checked="" type="checkbox"/>	
4. Knowledge of Wesleyan Discipline	<input checked="" type="checkbox"/>						<input checked="" type="checkbox"/>	
5. Handling Conflict in the Church					<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
6. Preparing a Sermon						<input checked="" type="checkbox"/>		
7. Delivering a Sermon						<input checked="" type="checkbox"/>		
8. Interpersonal Relationship	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
9. Family or Relationship		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
10. Guarding One's Self from Sexual Sin								
11. Integrity in Handling Church Finances							<input checked="" type="checkbox"/>	
12. Personal Soul Care (ex. Quiet Time, etc)			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
13. Others: please specify _____		Church Physical Appearance; Music						

ADDITIONAL QUALIFICATIONS FOR ORDAINED AND RETIRED MINISTERS IN INTENTIONALLY MENTORING THE INTERNS AND LICENSED MINISTERS

Using the survey form for Ordained and Retired Ministers, their answers to the first two questions, “Have you been mentored by someone intentionally?” and “Are you intentionally mentoring someone today?” will determine who among them are qualified to mentor the Interns and Licensed Ministers of ENCD. A ‘yes’ answer to the first two questions in the survey form means they are qualified to mentor while even a 1 ‘no’ answer is automatically not qualified to mentor the Interns and Licensed Ministers. The table is shown on the next page.

Ordained and Retired Ministers Name	Been Mentored by Someone Intentionally	Been Mentoring Someone Today	Remarks
Rev. BG	Yes	Yes	Qualified
Pastor JY	Yes	Yes	Qualified
Rev. RO	Yes	Yes	Qualified
Rev. MG	Yes	Yes	Qualified
Rev. RR	Yes	Yes	Qualified
Rev. PA	No	No	Not Qualified
Rev. EA	Yes	Yes	Qualified
Rev. SR	Yes	Yes	Qualified
Rev. MP	Yes	Yes	Qualified
Rev. DP	Yes	Yes	Qualified
Pastor MC	Yes	Yes	Qualified
Rev. GE	Yes	Yes	Qualified
Rev. OG	Yes	Yes	Qualified
Pastor JN	Yes	No	Not Qualified
Pastor GY	Yes	Yes	Qualified

ANALYSIS ON THE SURVEY CONDUCTED

Based on the result of the survey, below is the analysis of the researcher on the survey conducted to Retired and Ordained Ministers of ENCD:

First, the 2 and 3 answers or rates to the questionnaires given to the Intern and Licensed Ministers signify the need for Intentional ‘Parent-Child’ Mentoring. A Curriculum that will specifically address the areas in need of competence and confidence is important. The list of areas was mentioned in the previous pages. This must be developed and taught within the conference year.

Second, the Retired and Ordained Ministers can be of help in mentoring the Interns and Licensed Ministers. Some specific ministers can be of help in every area mentioned in the survey for Retired and Ordained Ministers and questionnaires for Interns and Licensed Ministers. This answer the question, “What is the role of Ordained and Retired Ministers in intentionally mentoring the Interns and Licensed Ministers of ENCD.

Third, out of 15 respondents, only one Ordained Minister is capable of handling the topic of ‘Guarding One’s Self about Sexual Sin’. This part surprised me. Based on the survey,

Rev. RO is the only one who put a check on it. The District leadership must look at this area of concern and look for ways to increase the number of ministers who can mentor others in this area, especially when there is a need for it.

Fourth, Ordained Ministers who have been in the ministry for less than ten years also need Intentional ‘Parent-Child’ Mentoring just like the Interns and Licensed Ministers, based on their low ratings in areas they can be of help to Interns and Licensed Ministers.

Fifth, based on the survey, Rev. SR can be of help in intentionally mentoring the Interns and Licensed Ministers if they need help in Church Beautification and in Music.

Lastly, out of 15 Ordained and Retired Ministers, only two are not yet qualified to intentionally mentor the Interns and Licensed Ministers of ENCD. This was surprising and new to me, especially discovering that there is one ordained minister who did not experience being mentored by others. This research allowed me to know it.

CHAPTER 5

SUMMARY AND EVALUATION, CONCLUSIONS, AND RECOMMENDATIONS

After a careful study of the answers to the Questionnaires or Assessment Tool for Interns, Licensed, Ordained, and Retired Ministers of ENCD, including the interviews done with the Interns and Licensed Ministers, the following are the summary and evaluation of the research, conclusions, and recommendations for Intentional ‘Parent-Child’ Mentoring in ENCD:

SUMMARY AND EVALUATION

This research on Intentional ‘Parent-Child’ Mentoring used Old and New Testament biblical examples and principles, especially between Paul and Titus. This research also used literature, questionnaires, and interviews for Interns and Licensed Ministers, and a survey form for Ordained and Retired Ministers of ENCD to determine the importance of Intentional ‘Parent-Child’ Mentoring on the minister’s competence and confidence in Christian Life and Pastoral Ministry.

Interviews were done with five respondents: 1 Intern, 2 Licensed Ministers, and 2 Licensed Deaconess. Questions were given to probe and supplement to the respondent’s answers to the questionnaire. The respondent’s answers serve as their reasons for the rate (1-5) they gave to themselves on the 12 areas stated in the Questionnaire Form. The answers to the Questionnaire Form and the reasons given during the interview helped the researcher determine the areas where Interns and Licensed Ministers need more competence and confidence in their Christian Life and Ministry.

This research also used a survey form for Retired and Ordained Ministers of ENCD. The purpose was to determine the areas where they could be of help in intentionally mentoring the Interns and Licensed Ministers. The result of the survey showed that Ordained and Retired Ministers can mentor the Interns and Licensed Ministers, helping them become more confident and competent in the areas they need help.

Furthermore, this research also emphasized the Filipino context of the parent-child relationship in the intentional ‘parent-child’ mentoring model. It serves as a guide, help, and motivation for mentors (Ordained and Retired Ministers of ENCD) to treat their mentees like how a Filipino parent treat their children.

CONCLUSIONS

Intentional ‘parent-child’ mentoring will indeed help Interns and Licensed Ministers develop their competence and confidence in the pastoral ministry. But for intentional ‘parent-child’ mentoring to become successful, biblical examples and principles of intentional ‘parent-child’ mentoring just like between Paul and Titus must be carefully observed and followed. Paul’s intentional ‘parent-child’ mentoring of Titus and other early Christians was a proven model and principles of an intentional mentoring because of its results. Therefore, Ordained and Retired Ministers must learn the principles of intentional ‘parent-child’ mentoring exemplified by Paul and replicate it in their lives by mentoring Interns and Licensed Ministers. As Petr Cincala and Allison Saucedo said, their confidence and competence in Christian life and pastoral ministry greatly depend on an experienced and seasoned minister intentionally mentoring them.⁸⁴ Furthermore, mentors must also consider

⁸⁴ Petr Cincala and Allison Saucedo, “Rethinking the Role of Aging Pastors in Ministry,” *Journal of Applied Christian Leadership* 13, no. 2 (2019): 109, <https://web-p-ebsscohost-apnts.orc.scoolaid.net/ehost/detail/detail?vid=3&sid=0f3eb1ec-71d5-43e9-8aba->

the Filipino context of the ‘parent-child’ relationship as his or her guide in intentionally mentoring the Interns and Licensed Ministers of ENCD. It will help the mentors to be serious in mentoring them since they are treating them just like how they treat their children as parents.

RECOMMENDATIONS

The following are the recommendations for intentional ‘parent-child’ mentoring of Interns and Licensed Ministers as well as for Retired and Ordained Ministers of ENCD:

1. The call for intentional ‘parent-child’ mentoring among Interns and Licensed Ministers of ENCD. If possible, all Interns and Licensed Ministers must be automatically assigned to a senior pastor who will serve as a mentor. Furthermore, a careful background study or assessment using the questionnaire must be done on Interns on their performance in the Bible School, including their strengths and weaknesses. This will help discover/match them with a qualified and experienced minister, that must mentor them. To the Licensed Ministers, the result of yearly assessment, evaluation, and examination for elevation must serve as a basis for intentionally mentoring them.
2. The questionnaires used in this research to determine the confidence and competence of the Interns and Licensed Ministers must be used for their yearly evaluation for elevation, as approved by the DBA.
3. Since this intentional mentoring calls for a close relationship, the matching of mentor and mentee shall be done for the same sexes to avoid unnecessary relationships with the opposite sex, unless mentoring will be done in groups.

4. District policy for mandatory intentional mentoring of ENCD Interns and Licensed Ministers. ENCD Leaders must create a clear policy on mandatory intentional mentoring of Interns and Licensed Ministers. The policy shall require the mentors to recommend interns and licensed ministers if they are already equipped enough to handle a church as its administrative minister.
5. Continuous training for ENCD Retired and Ordained Ministers as mentors of Interns and Licensed Ministers. ENCD Leaders must create a clear and concrete plan to equip Ordained and Retired Ministers on biblical and contextual 'parent-child' intentional mentoring of Interns and Licensed Ministers. There must be at least a once-a-year training. The training must be done before the implementation. Its focus must be on the what, when, where, why, who, and how of biblical intentional mentoring. However, after the implementation, the training must focus on the improvement of intentional mentoring programs, based on the result of the yearly evaluation for the elevation of Interns and Licensed Ministers.
6. Implementation should be done immediately in the district and then should overflow to other Districts of The Wesleyan Church. Furthermore, this intentional 'parent-child' mentoring model must be part of the program of every local church in The Wesleyan Church, not only for young ministers but also for lay leaders in the church.
7. Intentional Mentoring Curriculum. District Leaders must create an Intentional Mentoring Curriculum that is contextualized, holistic, and learner-centered. Lessons should correspond to the area in which they need more confidence and competence in the ministry. It should be prepared, compiled, and taught to the

Interns and Licensed Ministers as early as possible once the interview is done. If possible, lessons must be taught throughout the conference year.

8. Intentional Mentoring topic about 'Mental Health of the Minister' should be endorsed to a Christian Counselor in the District since there is no one capable of handling this topic among the District. The DBA can tap the services of Micah Abalos, a graduate and registered Christian Counselor and member of ENCD.
9. Since Ordained Ministers who have been in the ministry for less than ten years also need Intentional Parent-Child Mentoring just like the Interns and Licensed Ministers, Intentional 'Parent-Child' Mentoring should continue even after the ordination to help them in areas that they need more competence and confidence, especially in the ministry.
10. Funding. District Leaders should a lot budget for the mentoring programs for Interns, Licensed, Ordained and Retired Ministers of the District. The District Superintendent must include it on his yearly proposal of administrative budget or monthly petty cash. The proposal of the budget should include estimated expenses for training, mentoring sessions, publishing of materials, and other expenses.
11. Divide between classroom and ministry location. Mentoring sessions can be done either during Pastors' Reporting and Fellowship every 2nd Monday of the month or the day after the reporting (Tuesday). Sessions can also be done via online (Zoom, Google Meet, Jitsi Meet or other online platforms).
12. All Ordained (and Retired) Ministers who appeared not yet qualified to intentionally mentor the Interns and Licensed Ministers must also undergo

Intentional Mentoring together with the Interns and Licensed Ministers, especially the one who did not experience being mentored by others.

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APPENDICES

APPENDIX A

HIGHLIGHTS / EXCERPTS FROM QUESTIONNAIRE FORM AND INTERVIEWS

WITH THE INTERN AND LICENSED MINISTERS OF ENCD

INTERVIEWEE NO. 1: FIRST YEAR AS DISTRICT DEACONESS

QUESTION: In terms of confidence and competence in Christian Life and Ministry, how will you rate yourself in:	HIS OR HER RATE OR ANSWER	REASON/S ANSWERED AND DISCUSSED DURING THE INTERVIEW
1. Church Administration	3	It was my first time handling the church. I am still new in the ministry.
2. Leadership	3	I am not a Theology Graduate but an AB Religious Education. Being young as an individual and as a minister, affects my leadership. Because of the Pandemic, we did not have the experience of leading.
3. Knowledge of Wesleyan Doctrines	2	I lack knowledge of Wesleyan Doctrines. If someone will questions me, I am not confident to answer them in this area.
4. Knowledge of Wesleyan Discipline	2	I acknowledged that I lack knowledge in this area too.
5. Handling Conflict in the Church	3	In terms of family conflict among church members, I struggles to involve myself.
6. Preparing a Sermon	3	I still need guidance on preparing and

7. Delivering a Sermon	3	delivering a sermon. I am is still new to preparing a sermon and delivering it.
8. Interpersonal Relationship	4	I learned it from the Bible School.
9. Family or Relationship	4	I am okay with my relationship with my family.
10. Guarding One's Self from Sexual Sin	4	I am not tempted by the opposite sex.
11. Integrity in Handling Church Finances	3	I am still studying how to handle the church finances.
12. Personal Soul Care (ex. Quiet time, etc)	4	Devotion first in the morning. I avoided using phones in the morning so that I could focus on my devotion time.

INTERVIEWEE NO. 2: THIRD YEAR AS LICENSED MINISTER

QUESTION: In terms of confidence and competence in Christian Life and Ministry, how will you rate yourself in:	HIS OR HER RATE OR ANSWER	REASON/S ANSWERED AND DISCUSSED DURING THE INTERVIEW
1. Church Administration	4	My early exposure to the church as an administrative minister helped me in administering the church.
2. Leadership	3	I have low self-confidence because of being young in the ministry and most of the leaders are Christians and leaders for more than 20 years.
3. Knowledge of Wesleyan Doctrines	4	I am knowledgeable about the Wesleyan Doctrines. Searching whenever I am curious helped me understand the Wesleyan Doctrines.
4. Knowledge of Wesleyan Discipline	3	I am not intentional in giving time for reading. I lacks an understanding of the District and General Government of the Church.
5. Handling Conflict in the Church	3	Since the church is a family church and I am not an immediate member of the family, it was hard for me to handle their conflict.
6. Preparing a Sermon	4	My habits are reading articles and sermons before preparing a message. The challenge for me is doing a sermon series for the church.
7. Delivering a Sermon	4	
8. Interpersonal Relationship	4	I learned interpersonal relationships in the Bible School.
9. Family or Relationship	4	It became my goal to minister to my family. I sees to it that me relationship with them is okay.
10. Guarding One's Self from Sexual Sin	4	Being married helped me in this area.
11. Integrity in Handling Church	5	I am not holding the finances of the

Finances		church. I did not want to interfere with the treasurer's responsibility to handle finances.
12. Personal Soul Care (ex. Quiet time, etc)	4	Me and my wife committed to having a devotion first in the morning before doing anything.

INTERVIEWEE NO. 3: FOURTH YEAR AS LICENSED MINISTER

QUESTION: In terms of confidence and competence in Christian Life and Ministry, how will you rate yourself in:	HIS OR HER RATE OR ANSWER	REASON/S ANSWERED AND DISCUSSED DURING THE INTERVIEW
1. Church Administration	4	I learned a lot based on experience even in mistakes in handling the church.
2. Leadership	4	Leadership is one of my weaknesses before. But when I was assigned as an administrative pastor in my early years as minister, it helped me a lot.
3. Knowledge of Wesleyan Doctrines	5	I understood it when I was still in Bible School.
4. Knowledge of Wesleyan Discipline	4	I can determine and recognize the discussions and determine if they are in line with the discipline or not.
5. Handling Conflict in the Church	4	Me and my wife are discussing it first. I knew how to handle the conflict, especially in the biblical way of handling it.
6. Preparing a Sermon	5	I have a specific time and day in preparing the sermon.
7. Delivering a Sermon	4	Overall, I can deliver well. But I still need to practice delivery, especially in terms of pronunciation.
8. Interpersonal Relationship	4	My only problem is facing someone whom I knew has a conflict with me.
9. Family or Relationship	5	I have no problem with relationship with my wife and family.
10. Guarding One's Self from Sexual Sin	5	I already overcome my past life and temptation.
11. Integrity in Handling Church Finances	5	We practice once-a-month reporting in the church to maintain transparency.

		<p>Me and my wife are doing our best to give our tithes faithfully.</p> <p>We are doing our best to save some for the future.</p>
12. Personal Soul Care (ex. Quiet time, etc)	5	I listen to preaching and worship songs whenever I failed to have a personal devotion because of busyness. I am enhancing it right now.

INTERVIEWEE NO. 4: FIFTH YEAR AS LICENSED DEACONESS

QUESTION: In terms of confidence and competence in Christian Life and Ministry, how will you rate yourself in:	HIS OR HER RATE OR ANSWER	REASON/S ANSWERED AND DISCUSSED DURING THE INTERVIEW
1. Church Administration	3	There are many things in administering the church that I do not know what and how to do it. Examples: handling special programs in the church.
2. Leadership	3	Leadership is not my gift. "I do not want to be involved in leadership but since you assigned me to become our District cashier, I now want to develop myself in terms of leadership."
3. Knowledge of Wesleyan Doctrines	5	I know the Wesleyan Doctrine. It is not my problem.
4. Knowledge of Wesleyan Discipline	4	I am knowledgeable in this area.
5. Handling Conflict in the Church	4	When there is a conflict in the church, I discussed it with my husband first.
6. Preparing a Sermon	5	I have a specific time and day in preparing the sermon.
7. Delivering a Sermon	4	I can deliver well but needs development in grammar and movement.
8. Interpersonal Relationship	5	I do not want to be involved in any conflicts. I value relationships.
9. Family or Relationship	5	I have no problem with my husband.
10. Guarding One's Self from Sexual Sin	5	It is not part of my temptation.
11. Integrity in Handling Church Finances	5	I am transparent with the expenses and everything. I always provide receipts for church expenses.

		We desire to help the church finances grow.
12. Personal Soul Care (ex. Quiet time, etc)	4	My only problem was when I became busy with schedules. But I am not neglecting my prayer time.

INTERVIEWEE NO. 5: INTERN

QUESTION: In terms of confidence and competence in Christian Life and Ministry, how will you rate yourself in:	HIS OR HER RATE OR ANSWER	REASON/S ANSWERED AND DISCUSSED DURING THE INTERVIEW
1. Church Administration	4	This is part of my subject in the Bible School. During this time, I learned to understand more clearly the roles of being on the Local Board although I still lacks experience.
2. Leadership	4	I am currently exercising it in school as one of the student leaders but I still need to develop it.
3. Knowledge of Wesleyan Doctrines	4	I learned and understood it in Bible School.
4. Knowledge of Wesleyan Discipline	3	This subject is not part of my subjects in my program (ABTH).
5. Handling Conflict in the Church	3	I do not know how to handle conflicts since I am still lacking in experience in handling a church. I want to learn how to handle it when conflicts come.
6. Preparing a Sermon	5	I can prepare sermons well.
7. Delivering a Sermon	4	I am confident in sermon delivery although there are instances that I am not confident because of distractions when there is a family problem.
8. Interpersonal Relationship	4	I do not have any problem with relationships with other people possibly because of me being an introvert.
9. Family or Relationship	3.5	I am not living with my family which affects our closeness, especially with my siblings.
10. Guarding One's Self from Sexual Sin	4	I have a strong conviction with regards to opposite sex.

11. Integrity in Handling Church Finances	4	Exposure to the church as a student-minister helped me how to handle the church finances with integrity.
12. Personal Soul Care (ex. Quiet time, etc)	5	I am doing my part in prayer, devotion, fasting, and others.

APPENDIX B

QUESTIONNAIRES FOR INTERNS, LICENSED MINISTERS, AND

DEACONESSES OF ENCD

In terms of competence and confidence in Christian Life and or Ministry, rate yourself from 1 (lowest) to 5 (highest) in the area of:

AREA OF ASSESSMENT	RATE				
1. Church Administration	5	4	3	2	1
2. Leadership	5	4	3	2	1
3. Knowledge of Wesleyan Doctrines	5	4	3	2	1
4. Knowledge of Wesleyan Discipline	5	4	3	2	1
5. Handling Conflict in the Church	5	4	3	2	1
6. Preparing a Sermon	5	4	3	2	1
7. Delivering a Sermon	5	4	3	2	1
8. Interpersonal Relationship	5	4	3	2	1
9. Family or relationship	5	4	3	2	1
10. Guarding one's self from sexual sin	5	4	3	2	1
11. Integrity in handling Church's finances	5	4	3	2	1
12. Personal Soul Care (ex. Quiet time, etc)	5	4	3	2	1
13. Others areas of concern: _____	5	4	3	2	1

Legend: Interpretation of the ratings


Rates 1, 2, 3 = Respondents needed competence and confidence

Rates 4, 5 = Respondents are competent and confident

APPENDIX C

QUESTIONNAIRES FOR RETIRED AND ORDAINED MINISTERS OF ENCD

Name: _____

Kindly check  your answer in the following questions:

1. Have you been mentored or being mentored by someone intentionally?

Yes: _____ No: _____

2. Are you intentionally mentoring someone today?

Yes: _____ No: _____

3. If you mentor a pastor intentionally, what 'years in the ministry' group do you prepare?

Field Trainee: _____ 1-5 Years: _____ 6-10 Years: _____

11 Years & above: _____

4. In what area (or your specialty) do you think you can be of help in mentoring pastors specifically in ENCD?

A. Church Administration: _____

B. Leadership: _____

C. Knowledge of Wesleyan Doctrines: _____

D. Knowledge of Wesleyan Discipline : _____

E. Handling Conflict in the Church: _____

F. Preparing a Sermon: _____

G. Delivering a Sermon: _____

H. Interpersonal Relationship: _____

I. Family or relationship: _____

J. Guarding one's self from sexual sin: _____

K. Integrity in handling Church's finances: _____

L. Personal Soul Care (ex. Quiet time, etc): _____

M. Others (please specify): _____

APPENDIX D

INTENTIONAL MENTORING CURRICULUM FOR ENCD INTERNS AND LICENSED MINISTERS BASED ON THE RESULT OR ANSWERS TO BOTH QUESTIONNAIRES AND INTERVIEWS BEING CONDUCTED

SUBJECTS	TEXTBOOKS / SOURCE OF LESSONS	AUTHOR
1. Wesleyan Discipline	Wesleyan Discipline Manual 2009 Edition	The Wesleyan Church
2. Handling Conflict in the Church Effectively	Managing Conflict in the Church	David W. Kale
3. Ministering to the Family	Family Ministry	Charles M. Sell
4. Church Administration	Your Gift of Administration: How to Discover and Use It	Ted W. Engstrom
5. Leadership	Lead Like Jesus Series (Heart, Head, Hands, and Habits of a Great Leader)	Ken Blanchard & Phil Hodges
6. Wesleyan Doctrine 1	Doctrine 1	Rev. Paul Meeks
7. Sermon Preparation and Effective Delivery	Dig and Discover Hermeneutical Principles	Leadership Resources International
	Preaching With A Message	William B. Girao
8. Stewardship / Church Finances	Pastor's Guide to Effective Ministry	William Willimon
9. Ministers' Mental Health	We need to tap the services of our Christian Counselor in the District in this area.	

APPENDIX E

SAMPLE LESSONS FOR INTENTIONAL ‘PARENT-CHILD’ MENTORING OF ENCD INTERNS AND LICENSED MINISTERS

I. SUBJECT: WESLEYAN DISCIPLINE

LESSON 1: Basic Principles (History, Classification of Church Law, Vision & Mission of the Wesleyan Church)

1. *HISTORY OF THE WESLEYAN CHURCH*

2. *CLASSIFICATION OF CHURCH LAW:*

- A. **CONSTITUTIONAL LAW** – The Constitution, the official document adopted in 1966 by both The Wesleyan Methodist Church of America and the Pilgrim Holiness Church, is the Constitution of The Wesleyan Church, as currently revised and amended, is contained in paragraphs 20 to 95 of The Wesleyan Church Discipline. It states the doctrines, principles, and basic polity of The Wesleyan Church, and is the fundamental law of the church.
- B. **STATUTORY LAW** – It consists of legislation passed by the General Conference by a majority vote. It remains in effect until amended, rescinded, or declared unconstitutional.
- C. **RITUAL** – It consists of rites and ceremonies contained in the DISCIPLINE of The Wesleyan Church, officially approved by the General Conference.

D. THE BASIS FOR MERGER – An agreement entered into by the Pilgrim Holiness Church and The Wesleyan Methodist Church of America in 1966 for the purpose of uniting as one church.

E. CURRENT AUTHORITY – The current issue (2009) of THE DISCIPLINE of The Wesleyan Church is the only valid authority for Constitutional law, and ritual for The Wesleyan Church.

3. *VISION AND MISSION:*

VISION: Fulfilling the Great Commission in the spirit of the Great Commandment.

MISSION: The Wesleyan Church exists to exalt Christ by . . .

Evangelizing Sinners

Discipling the Believers

Equipping the Church

Ministering to the Society

LESSON 2: ESSENTIALS AND CONSTITUTION

PREAMBLE (Par. 20)

ARTICLES

I. NAME: THE WESLEYAN CHURCH (Par. 21, 78:2)

II. ARTICLES OF RELIGION (see Xerox copy, Par. 22-46)

III. GENERAL RULES (Par. 47-49)

IV. ELEMENTARY PRINCIPLES (Par. 50-58)

V. TRANSFER OF MINISTERS AND MEMBERS (Par. 59)

VI. ESSENTIALS OF THE WESLEYAN CHURCH (Par. 60:1-4)

VII. MEMBERSHIP (Par. 61-64)

Conditions of Covenant Membership:

1. Confession of personal experience in regeneration, and a pledge to seek diligently until sanctified wholly if that grace has not been obtained.
2. Christian baptism.
3. Acceptance of the Articles of Religion, the General Rules, the Elementary Principles, and the Authority of the DISCIPLINE in matters of church government.
4. A covenant to support the Church, to live in fellowship with the members thereof, and to seek God's glory in all things.
5. The approving vote of a majority of the members of the receiving church who are present and voting or church board.

Rights of Covenant Membership:

1. Right to fellowship.
2. Right to the sacraments and ordinances of the church.
3. Right to vote and eligibility to hold any office, if not under discipline, and is not presently estranged from spouse (cf. 146:2).
4. Right to trial and appeal.

5. A member in good standing in any Wesleyan Church is entitled to membership privileges in The Wesleyan Church to which he may wish to transfer his membership subject to Par. 121.

Termination of Church Membership:

1. Voluntary withdrawal.
2. Joining another religious body or secret order.
3. Expulsion after proper trial and conviction.
4. Persistent neglect of church relationship as defined by The Wesleyan Church.

VIII. THE MINISTRY (Par. 65-66)

IX. ORGANIZATION AND GOVERNMENT (Par. 67-79)

**X. POWERS AND RESTRICTIONS OF THE GENERAL CONFERENCE
(Par. 80)**

XI. THE SUPREME JUDICIARY (Par. 81-83)

XII. AMENDMENTS TO THE CONSTITUTION (Par. 84)

SPECIAL DIRECTIONS (Par. 85)

- A. Christian Social Concern (Par. 86)**
- B. Christian Worship and Fellowship (Par. 87-91)**
- C. Christian Stewardship (Par. 92-95)**

LESSON 3: LOCAL CHURCH GOVERNMENT (Par. 100-160)

Chapter 1: Local Church Organization

A. Function of Local Churches

The Local Wesleyan Church:

- Body of Christian believers
- Holding the faith set forth in TWC Articles of Religion
- Duly received as members of TWC
- Formally organized according to the DISCIPLINE
- Acknowledging the ecclesiastical authority of TWC
- Supports its mission
- Meets regularly for the purpose of worship, edification, instruction, and evangelism.

B. Types of Organization

1. Preaching Points
2. Provisional Church
3. Organized Church

Chapter 2: Local Church Membership

A. Categories of Membership

1. Covenant Membership
2. Provisional Membership
3. Junior Church Membership
4. Associate Membership

B. Reception of Membership

C. Transfer of Membership

D. Withdrawal, Dismissal, and Discipline of Members

Chapter 3: Local Church Conference

- A. Composition and Function
- B. Sessions
- C. Organization and Procedure
- D. Duties and Power

Chapter 4: Local Church Board

- A. Function
- B. Membership
- C. Sessions
- D. Organization and Procedure
- E. Duties and Powers
- F. Term of Office
- G. Local Church Officers and Committee

Pastors

PASTORS⁸⁵

The Pastor is an ordained or licensed minister, who is called of God and appointed by the church to serve as the spiritual shepherd of God's flock and administrative overseer of the local church, preaching the Word, directing the worship, administering the sacraments and ordinances of the church, taking the comforts of the gospel to the sin-burdened, the sick and the distressed, and serving as chief executive officer in the government of the local church.

⁸⁵ The Discipline of the Wesleyan Church, 2019 Edition, 60.

DUTIES AND POWERS OF THE PASTOR⁸⁶

1. To preach faithfully the gospel as contained in the Word of God, and as interpreted by The Wesleyan Church.
2. To carefully fulfill all his responsibilities as set forth in the DISCIPLINE regarding his relationship to the local church, the district, and the general organization.
3. To cooperate with all district and general plans.
4. To administer the sacraments of communion and baptism.
5. To exercise care over his congregation and other needy souls by visiting, dealing and praying with them.
6. To have supervision of the services of the church.
7. To preside over the Local Church Board meetings.
8. To preside at all business meetings of the local church, except as otherwise provided for in this DISCIPLINE.
9. To assist the elected church officers in seeing that the church records are properly made and preserved.
10. To see that all property are properly preserved and delivered to the District Office.
11. To see that all reports as required by the district are promptly prepared and sent to the district office.

⁸⁶ The Discipline of the Wesleyan Church, 2019 Edition, 62-63.

12. To guard the use of the place of worship by refusing to let it be used by those claiming to be religious workers, or by anyone raising money for any purpose, unless such persons have been approved by the District Superintendent or District Board of Administration.

LESSON 4: WHAT IS A MINISTRY?

INTRODUCTION: How we do our ministries reflects our understanding of what ministry is and who we are as ministers.

Objectives: at the end of the session, participants will be able to know and understand . . .

1. What ministry is and who are them as ministers.
2. The requirements for ministry.
3. The importance of godly character of ministers.
4. The critical dimensions of spiritual character of a ministers.

ACTIVITY 1: Groupings. On your group, define MINISTRY using drawings. Every group will report the result of their collaboration. Select your leader. (10 minutes)

I. WHAT IS MINISTRY? (Watch video:

<https://www.youtube.com/watch?v=1zG0j34Ke8Y>)

II. WHAT IS A MINISTER? (By group, write your answers on manila paper)

ACTIVITY 2: In your respective group, differentiate MINISTER vs PERFORMER. Write also the implications of knowing that you are a minister yourself and not a performer.

Minister -

Performer - a person who entertains an audience.

III. REQUIREMENTS FOR MINISTRY

- A. A CLEAR CONVERSION (1 Timothy 1:12-17).
- B. A DEFINITIVE CALL. Calling is specific.

ACTIVITY 3: Answer this question: Why having a godly character is important in the lives of a minister?

IV. IMPORTANCE OF GODLY CHARACTER

- A. VALIDATES MINISTRY. Coherence between the PRIVATE and the PUBLIC.
- B. EMPOWER MINISTRY. It gives force. Sanctification will always result in fruitfulness (John 15).

V. CRITICAL DIMENSIONS OF SPIRITUAL CHARACTER

- A. PURITY OF MOTIVE. Self-interest has no place or should have a small place in the life of a minister. 1 Thessalonians 2:4
- B. PURITY OF LIFE. To be a minister is to promise a life of purity. Ministry is vocation to HOLINESS. Flee youthful lust (2 Tim. 2:22).
- C. DILIGENCE. Ministry is hard work. We need to give wholeheartedly and passionately in ministry. It requires commitment.
- D. REVERENCE. Respect for the things of God. We should not treat the holy as common (Worship, Preaching, giving, etc.).
- E. LOVING HEART. We need to love the Church. Let us keep in love with God always. Unhappy or unloving ministers are not much help.
- F. INTEGRITY. With life, money, truth (keep confidential, confidential; make your stories true – sa ministry, wala ang sinungaling).

Conclusion: Ministries and qualifications of ministers find its root to Jesus. Christ is the model for Ministry. If mas closer tayo kay Jesus, mas mauunawaan pa natin kung ano ang ministry at ano tayo ay ministers.

II. SUBJECT: DOCTRINE 1

Lesson 1: Introduction

Important Words: Doctrine, Theology

Verses: 2 Timothy 2:15, 2 Timothy 3:16

1. What is Doctrine? In our study we shall consider a doctrine as a statement of Christian truth which comes from the Bible. A systematic study of Bible doctrines is called theology. When we tell someone what our church teachings are, we are telling them our doctrines.
2. The Bible is the source of doctrine. The Bible itself is not primarily a doctrine book, but it is the source of doctrine. Many men have studied the Bible to search for the doctrines which it teaches. These men have written down in a clear, systematic way that they have found so that others might benefit by their study. If each of us had to search through the Bible to find the doctrines without the help of any teacher or book, it would be very difficult, but with the help of the studies of others, we can learn more easily.

For example, the Bible has many things to say about the doctrine of the fall of man beginning in Genesis through Revelation. We would find it hard to read all through the Bible in search of all these many places where the fall of man is mentioned. But when we study doctrine

books, we can find this doctrine written in such a way that we can study all of these teachings together.

3. Two main divisions of doctrine. There are two main divisions of doctrine. (1.) The doctrine of God and (2.) the doctrine of man. The Bible teaches us many things about God such as His characteristics, His nature and His dealings with man. The Bible also tells many things about man such as His creation, fall and his redemption. We will study all of these doctrines along with others.

4. The Bible is the final authority on doctrine. We should learn that we will never accept any doctrine unless we are sure that it is taught in the Bible. We are not interested in doctrines if they only come from man, but we must be sure that our doctrines and beliefs are properly founded in God's Word.

5. Two main reasons for studying doctrine. There are at least two reasons why we should study doctrine. The first is for our own personal benefit. A correct understanding of God, and His plan and will for man and other things which we will study will give us a good foundation for our faith. The second reason for studying doctrine is so that we can teach others in the right way and help them to become firmly established in Christ.

Textbook / Source: Doctrine 1 by Rev. Paul Meeks