



# Master of Ministry

## Portfolio Transcript

The Master of Ministry degree (M.Min.) is granted for demonstration of competencies associated with being a minister of the gospel (pastor, church planter, missionary) and other ministry leaders who are actively engaged in ministry.

The general objectives of all Antioch School programs are:

- Comprehensive development in character, skills, and knowledge for effective ministry.
- Life development and lifelong learning orientation.
- Recognition of and participation in the centrality of the local church in the plan of God.
- Ability to master biblical content, benefit from significant contributions of scholars, and build strategic models of ministry accordingly.

The general objective of Ministry degrees is to help train those who desire to be part of a leadership and ministry team that is one-minded in ministry vision and philosophy. Out of this team would come those who commit themselves long term to local church leadership or those who desire to train to be part of a missionary team involved in planting or establishing churches in other areas.

Specific program objectives of the M.Min. include:

- Mastery of Scripture relevant to church and leadership development, particularly through study of the biblical theology of Acts and the Pauline Epistles.
- Reflection on the contributions of leading scholars regarding church and leadership development.
- Address the pertinent issues related to church and leadership development and analyze Scripture and other contributions related to those issues.
- Formulate conclusions and personal applications regarding those issues.
- Obtain advanced mastery through substantial implementation in real ministry situations and careful evaluative reflection on that implementation.

The following is a list of competencies to be demonstrated in order to earn the degree:

## 1. Life and Ministry Development

**1.1 Motivated Abilities Pattern (MAP) Responses** demonstrate your ability to use insights from the MAP about how you are “hard-wired” to understand yourself and develop for life and ministry.

- \_\_\_\_ 1.1.1 Initial Response
- \_\_\_\_ 1.1.2 Annual Responses

**1.2 Personal Development Plans** demonstrate your ability to plan according to your unique purpose, story, abilities, roles and responsibilities, resources, disciplines and determinations, and lifelong wisdom.

- \_\_\_\_ 1.2.1 Initial Plan
- \_\_\_\_ 1.2.2 Annual Revisions

**1.3 Personal Development Assessments** demonstrate that you are receiving benefit of in-service mentoring by those whom God has put into your life with a primary responsibility for your development. Each is to be completed by a designated mentor at least quarterly while in the program.

- \_\_\_\_ 1.3.1 Life and Ministry Assessment
- \_\_\_\_ 1.3.2 Becoming Established Assessment
- \_\_\_\_ 1.3.3 Giftedness Self-Assessment
- \_\_\_\_ 1.3.4 Ministry Team Profile
- \_\_\_\_ 1.3.5 Current Ministry Assessment
- \_\_\_\_ 1.3.6 Journal of Mentor’s Assessment



## 2. Core Training Modules (Leadership Series I Courses)

### 2.1 ***Acts: Keys to the Establishment and Expansion of the First Century Church.***

Determined the fundamental biblical principles regarding the mission of the Church and its role in missions and developed guidelines and strategies from these principles for a local church's involvement.

- \_\_\_\_\_ 2.1.1 Developed a basic understanding of biblical keys to the establishment and expansion of the first-century Church and how to use these keys in the establishment and expansion of the global Church.
- \_\_\_\_\_ 2.1.2 Designed a model to use as a guide in planting and establishing churches today from the core elements of Paul's strategy used on his missionary journeys.
- \_\_\_\_\_ 2.1.3 Determined a biblical definition for *missionary* and *missionary work*.
- \_\_\_\_\_ 2.1.4 Developed convictions on the role of the local church in missions today and designed a model for how a local church could be central and vitally involved in missions, while networking with other churches and mission agencies.

### 2.2 ***Pauline Epistles: Strategies for Establishing Churches.*** Determined the fundamental biblical principles for growing and strengthening (establishing) a church to maturity and developed a strategy for implementing the biblical forms and functions of a church necessary to make and keep it strong.

- \_\_\_\_\_ 2.2.1 Developed a biblical understanding of Paul's concept of establishing local churches, while discerning the difference between what Paul understood to be normative for all churches in every culture and generation and what he intended to be merely cultural for his time and situation.
- \_\_\_\_\_ 2.2.2 Developed a biblical understanding of how the Church fits into the overall plan and eternal purposes of God.
- \_\_\_\_\_ 2.2.3 Developed a biblical understanding of the philosophy that is to drive the ministry of the Church and the guidelines (i.e. "house order") by which each local church is to abide.
- \_\_\_\_\_ 2.2.4 Brought all of this biblical understanding together into a contemporary model for establishing local churches in the twenty-first century, including general procedures consistent with Paul's establishing model and normative "house order" instructions.

### 2.3 ***Understanding the Essentials of Sound Doctrine.*** Build a contemporary didache—the term used by the early church to refer to a church manual to establish believers in the essentials of the apostles' teaching. This contemporary didache must be founded solidly upon the faith delivered by the apostles; seasoned by the historical effort of the church; and be eminently relevant to our present cultural situations.

- \_\_\_\_\_ 2.3.1 Gained an understanding of the preaching (kerygma) and the teaching (didache) of the Apostles—the core doctrines—and their importance to churches of every generation, summarizing the doctrines in statement form, which will be used as a foundation for all contemporary theological formulations.
- \_\_\_\_\_ 2.3.2 Wrote a modern kerygma/didache type doctrinal statement, which can be used by churches as a guide for establishing believers in their faith, for doing theology as a community of believers, and for aiding all believers in beginning their own practical theology for everyday life.
- \_\_\_\_\_ 2.3.3 Gained an appreciation for the historical effort of the Church as it has sought, through the centuries, to provide the Church of its generation with a relevant understanding and defense of the faith delivered by the Apostles.
- \_\_\_\_\_ 2.3.4 Laid out a strategy for establishing everyone in a local church in both the gospel (kerygma) and the essential teaching of Christ and His Apostles (the didache), as well as understood how the BILD curriculum grows out of the didache.



**2.4 *Leaders and the Early Church.*** Recognized that leadership should be centered in the local church in a way that will empower churches to participate in the expansion of the gospel, with the same vision and effectiveness as the first church at Antioch.

\_\_\_\_\_ 2.4.1 Developed a basic understanding of leadership in the Early Church with all of its complexities, focusing specifically on the work of ministers of the gospel and that of elders and deacons and how their work is complementary in nature.

\_\_\_\_\_ 2.4.2 Rediscovered the Antioch tradition of the Early Church, which lasted over five centuries, and designed a model for how to build this tradition back into our churches, as we seek to have similar impact globally for the expansion of the gospel in the 21<sup>st</sup> century.

\_\_\_\_\_ 2.4.3 Designed an effective, multi-level leadership development strategy for churches, which is truly built upon the foundation of the New Testament and that will carry on the Antioch vision of turning the world upside down.

**2.5 *Preaching and Teaching.*** Develop the ability to preach and teach within the five sermonic forms of the early church – evangelistic, catechetical, expository, prophetic and festal. These forms grow from the integration with sound hermeneutical principles rooted in author's intention, literary design and theology of each book and canonical section of the Scriptures, and related to the multi-level needs for teaching and establishing local churches in the Apostle's teaching.

\_\_\_\_\_ 2.5.1 Develop a basic understanding of the teaching forms of the early church – evangelistic, catechetical, expository, prophetic and festal – and the importance of each of the forms for the contemporary expansion and establishing of churches worldwide. Special attention will be given to the importance of the reading of Scripture, and to a fresh understanding of Paul's idea of rhetoric

\_\_\_\_\_ 2.5.2 Gain a comprehensive understanding of the five preaching forms of the early church, a basic approach to preparing sermons around these five forms, with special attention given to the methods needed to employ these five forms in contemporary preaching and teaching

\_\_\_\_\_ 2.5.3 Introduce the student to the importance of psalms, hymns and spiritual songs to the integration of these forms into the worship of the life of the church in appropriate cultural forms of worship design to enhance the effectiveness and application of these forms to the everyday life of the believers in these churches

\_\_\_\_\_ 2.5.4 Guide the student into the integration of both the preaching forms and worship into the Lord's Supper, giving shape to the church gathering, as delivered by the Apostles and as observed by almost all churches of the first 300 years of the early church

\_\_\_\_\_ 2.5.5 Integrate culturally appropriate forms of both preaching/teaching and worship into a contemporary meeting of the churches in a culture, with a view to creative "civilization" expression of music, drama and the arts.

**2.6 *Shepherding, Counseling, and the Early Church.*** Developed an understanding of the biblical model of pastoral care practiced in the Early Churches as a basis for formulating a philosophy of pastoral care that is consistent with New Testament guidelines for living in community and treating problems in our own lives and churches.

\_\_\_\_\_ 2.6.1 Formulated a clear perspective of the gospel and the work of the Spirit in our lives (from an examination of the message of the gospel in Paul's early epistles), as a basis for addressing the foundational needs and life-controlling problems of new or unestablished believers.

\_\_\_\_\_ 2.6.2 Examined the contemporary practice of integrating psychology and theology and assessed the legitimacy of such an endeavor and its implications for the practice of counseling within the church.



- \_\_\_\_\_ 2.6.3 Laid necessary foundations for skillfully handling the Scriptures in counseling and developed convictions regarding the sufficiency of the Scriptures in the counseling process.
  - \_\_\_\_\_ 2.6.4 Critiqued the contemporary emergence of a new Christian profession—Christian psychologists and psychiatrists—and the Church's reliance upon it for pastoral care, while examining its implications on biblical authority structures and responsibilities.
  - \_\_\_\_\_ 2.6.5 Designed a contemporary and comprehensive pastoral care strategy, consistent with the biblical guidelines set forth in the Scripture for the life of the church and an individual's growth in the Spirit.
- 2.7 *Interpreting the Word I.*** Developed a basic conviction on the importance of handling the Word accurately, paying careful attention to the author's intended meaning as expressed in the text as the determinant of meaning rather than one's own preconceptions.
- \_\_\_\_\_ 2.7.1 Gained a basic grasp of the discipline of hermeneutics (the art of interpretation), with foundational principles essential in interpreting and validating the author's intended meaning expressed in the text, as well as translating its relevancy to the twenty-first century.
  - \_\_\_\_\_ 2.7.2 Gained a basic grasp of the discipline of exegesis (basic procedures for studying and interpreting the Scriptures) as well as a basic proficiency level in accurately drawing out the author's intended meaning from the text and relating it to the twenty-first century.
  - \_\_\_\_\_ 2.7.3 Gained an understanding of and proficiency in many of the recent literary contributions, which are very significant in the process of interpreting the Word, paying special attention to cross cultural interpretation and application.
- 2.8 *Interpreting the Word II.*** The overall objective of this course is to develop the ability to skillfully use Hebrew and Greek in the interpreting, preaching and teaching of the Word, using the advancement of linguistics and computers technology.
- \_\_\_\_\_ 2.8.1 Develop a basic understanding of linguistics which applies to any language, with special attention being given to how to develop a functional equivalency between Hebrew and Greek and the language to which one is translating the Bible, as well as the specific skill of determining the semantic range of words.
  - \_\_\_\_\_ 2.8.2 Gain a basic understanding of both Hebrew and Greek linguistics (in essence identifying the unique characteristics of the Hebrew and Greek languages beyond those of any language), followed by an introduction to The Translator's Handbooks – Old and New Testaments (55 volumes) created to guide an English translator in applying general language, and Hebrew and Greek linguistic principles in accurately translating the Bible into another language.
  - \_\_\_\_\_ 2.8.3 Introduce the student to Logos3 Library System with an impressive array of Greek and Hebrew tools, and how to use the exegetical and passage guides to make full use of the Hebrew and Greek in the interpretive process.
  - \_\_\_\_\_ 2.8.4 Guide the student in building a digital library appropriate to the level of biblical study needed, as well provide an extensive review of Hebrew and Greek tools, commentary sets and reference works needed at various stages of development as a leader.
  - \_\_\_\_\_ 2.8.5 Integrate the skills of this course back into the work of *Interpreting I: Principles and Procedures*, and *Preaching, Teaching and Worship in the Early Church*, in a way that brings a mastery to the whole process of developing a hermeneutically trained judgment, and to the process of study and preaching and teaching.



- 2.9 Habits of the Heart.** Discovered the root causes and effects of the present-day separation and fragmentation that has taken place within and between “devotional life” and serious “theological studies.”
- \_\_\_\_\_ 2.9.1 Examined the life of the Early Church, identifying the habits and personal disciplines necessary for increasing soundly in faith as individuals and as churches, being protected from the constant infiltration of unsound doctrine.
  - \_\_\_\_\_ 2.9.2 Identified the “core habits of the heart” that ministers of the gospel and spiritual leaders must maintain in order to visibly progress in the Scriptures in a sound manner and identified the general development phases characteristics of most leaders, sketching a lifelong strategy for growth and development.
  - \_\_\_\_\_ 2.9.3 Sharpened reading skills and developed a guide for building a lifelong reading program.
  - \_\_\_\_\_ 2.9.4 Designed a strategy for a church in which corporate, family, and individual habits are modeled and practiced in an orderly and natural manner.
- 2.10 Covenants, Unity of Scripture and Biblical Worldview.** Designed an approach to studying the whole counsel of God and discovered, systematized, and articulated its central message.
- \_\_\_\_\_ 2.10.1 Summarized the basic message of Scripture, including key strands (i.e. themes, motifs) and/or historical movements, in the form of a basic statement or summarized in a chart or graph.
  - \_\_\_\_\_ 2.10.2 Surfaced the basic issues of tension between the Old and New Testaments, studying the basic lines of continuity and discontinuity between the Testaments on each issue.
  - \_\_\_\_\_ 2.10.3 Translated the central message of the Bible into a “worldview manifesto,” which can serve as a guide for life, bringing life direction and goals into harmony with this worldview.

### 3. Ministry Strategy Plans

- \_\_\_\_\_ 3.1.1 Initial Ministry Strategy Plan that integrates ministry and mission strategy from Acts; strategy for establishing churches from the Pauline Epistles; a clear distillation of the core gospel (the kerygma) and the teaching of Christ and His Apostles (the didache); and a clear strategy for training leaders in the way of Christ and His Apostles—integrating the training of both local (modality) and mobile (sodality) leaders.
- \_\_\_\_\_ 3.1.2 Interim Ministry Strategy Plan that integrates insight gained from the content of at least four other Leadership Series courses.
- \_\_\_\_\_ 3.1.3 Final Ministry Strategy Plan that integrates insight gained from the content of all of the Leadership Series courses required for this program.

### 4. Ministry Practicum (Learning by Doing)

Contracted learning through ministry experience, including written evaluation and reflection (at a rate of 1 semester hour of credit for each 45 hours of approved ministry assignment)



## 5. Teaching Practicum (Learning by Teaching)

Portfolio should include documented review of each teaching experience by:

- a ministry leader (identifying strengths and areas for improvement);
- a participant (identifying specific things that were accomplished and suggestions of other things that would have been helpful);
- one's self (identifying a plan for improvement as a teacher/mentor and progress since other previous teaching experiences).

### 5.1 The First Principles Series

\_\_\_\_\_ 5.1.1 *The First Principles Series I*

### 5.2 Leadership Series Courses

\_\_\_\_\_ 5.2.1 *Acts: Keys to the Establishment and Expansion of the First Century Church*

\_\_\_\_\_ 5.2.2 *Pauline Epistles: Strategies for Establishing Churches*

\_\_\_\_\_ 5.2.3 *Essentials of Sound Doctrine*

\_\_\_\_\_ 5.2.4 *Leaders and the Early Church*