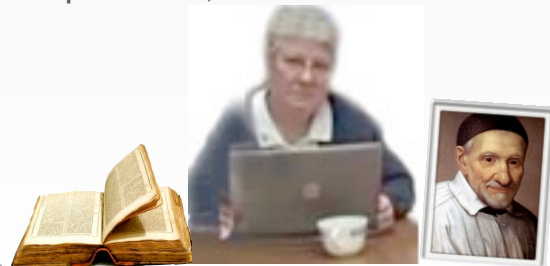


**Objective 1:**

To assist the mentee in articulating the significance of experiences of ministry (e.g., he or she can eventually answer, “Why is this experience of ministry especially important to him or her?”)

**Objective 2:**

To expand the mentee’s understanding of a ministerial experience in light of Scripture, etc. mentioned above (in other words, these are lenses by which he or she can further interpret the experience)

**Objective 3:**

To familiarize the mentee with the process of “apostolic reflection” in the Vincentian tradition (It is hoped that the mentee will eventually develop the skills to do this on his or her own and/or with others)

**Objective 4:**

To help facilitate a process of discernment whereby the mentee can clarify future directions in ministry and areas of personal transformation (for mission effectiveness)



### **Apostolic Reflection in the Vincentian tradition**

- ✦ Start with experience
- ✦ Vincent was per se not a great thinker
- ✦ He paid particular attention to those persons who gave events their meaning and significance.

“We have to sanctify our occupations, by seeking God in them and by doing them to find God in them rather than to get them done.”

– St. Vincent



Important to Vincent was the assistance given to another in his/her discovery of God's presence in their lives.

For Vincent the idea of the sacred and profane was foreign. God is as capable of revealing self on the streets as in the community chapel, as illustrated in the mystical portrait of Jesus the Beggar, with St. Vincent outside and away from the church.

**Theological Presuppositions**

- ✦ Revelation is ongoing and incarnational.
- ✦ God is present in our experiences, and can tell us a great deal about ourselves, our relationship to God and those we serve.

- ✦ God is present in one another, including those who are different from our selves.
- ✦ Our experience of God is always mediated.

- ✦ There is an inherent and inviolable dignity in each and every person.
- ✦ There is no separation of the sacred and profane (2 dualities) with respect to God's revelation. Examples include Saul of Tarsus, Moses and the burning bush, the 2 disciples on the road to Emmaus, etc.

- ✦ Prayer, reflection, Scripture, and our Catholic Tradition can all greatly inform our ministry, lead to personal transformation, and further mission effectiveness.

**Ministerial Presuppositions**

- ✦ Much like the two disciples on the road to Emmaus (see Luke 24:13–35), the significance of what has been seen and heard cannot always be discovered without the assistance of another (in this case, a mentor).

- ✦ There is not always a consciousness of the interiority of the experience (story). They have eyes to see but do not see; and ears to hear but do not hear.
- ✦ The starting point for reflection, then, is experience itself (i.e., story), and not beliefs and doctrines.

- ✦ The mentee to a great extent sets the agenda for the session in terms of the content discussed.
- ✦ The mentee already has a share in the Vincentian charism. In other words, the mentor does not presume that he or she is the sole possessor of the charism, and is dispensing it to others. This is not a “top down” approach.

- ✦ The mentee should not be regarded as an object of formation.
- ✦ The apostolic reflection should lead to some form of praxis or ministerial action on the part of the mentee. It is somewhat cyclical.