

Flourishing in Ministry through Resilience: Mentoring as a Catalyst for Resiliency Development and Practices

Dorothee E. Tripodi

Resilience, the ability to overcome obstacles, is a gift and a necessity to deal with and overcome the uncertainty and tensions in complex ministry contexts. A supervisor-mentor who embodies resilience and models it for an intern is a catalyst for flourishing in ministry. Likewise, the intern who engages in resilience-building practices with a supervisor-mentor contributes to the well-being of both supervisor-mentor and community. Brené Brown suggests that “joy, collected over time, fuels resilience—ensuring we will have reservoirs of emotional strength when hard things do happen.”¹ Statements such as Maya Angelou’s observation, “I can be changed by what happens to me. But I refuse to be reduced by it,”² or Nelson Mandela’s admonition, “Do not judge me by my success, judge me by how many times I fell down and got back up again,”³ testify to the reality of suffering and trauma or other contextual oppression that require resilience as a response.

Resilience is the ability to rise above challenging, oppressive circumstances and overcome and provide leadership. Resilient leadership allows others to identify, remember, heal, and lead by engaging in but not being

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defined by contextual dynamics. Resilient leadership becomes the catalyst for an ongoing transformation process for the leader and the congregation, agency, and community. In ministry, whether parish, social justice, or Clinical Pastoral Education (CPE), resilience modeled and embodied allows for flourishing in ministry. Rather than a response built up in peaceful times to be used in crisis moments, supervisor-mentors and interns experience and build resilience as they engage in the life of ministry.

Resilience is the outcome of ongoing self-reflection, self-care, and engagement in church and community. Here, resilience creates boundaries and encourages a sharing of the work. By doing so, the supervisor-mentor and intern engage in a discernment process that deepens vocational identity, enhances the practice of ministry, and enlightens the ongoing process of call discernment while taking measures to prevent burnout.

Sacred texts such as the Hebrew Bible and New Testament allude to resilience as relational between the divine and humankind. Resilience in times of suffering and trauma provides a source of hope in God's presence and a hanging on to God's call. Resilience in times of peace and comfort allows a forward movement toward change and the implementation of mission and vision while maintaining self-care. Resilience here can also prevent stagnation and mission creep. The prophet Jeremiah, who laments the fate of God's people in times of exile, encourages resilience through remembering that

The steadfast love of the LORD never ceases,
his mercies never come to an end;
they are new every morning;
great is your faithfulness.⁴

Jesus invites the disciples to consider an invitation to rest as an exercise in building resilience, in refocusing on what is essential:

Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.⁵

Both texts support two significant aspects of resiliency: the understanding of God's presence and God's call as part of living or embodying a ministerial or vocational call. One of the greatest gifts a supervisor-mentor gives an intern is inviting the intern to participate in a lifestyle of ministry

that fosters resilience and allows for flourishing regardless of the circumstances or context.

This lifestyle of resilience consists of the following practices:

- engaging in remembering who has called us, who we are, and how we are to participate for the common good;
- addressing and healing trauma and grief;
- living into the call to ministry through spiritual practices; and
- practicing gratitude and seeking joy as a catalyst for hope.

RESILIENCE THROUGH REMEMBERING: SELF-AWARENESS IN COMPLEX CONGREGATIONAL CONTEXTS

“To remember the past is to see that we are here today by grace, that we have survived as a gift.”⁶ Frederick Buechner stresses the significance of a truthful narrative depicting the past, including the need for divine grace due to failure. In a congregational culture characterized by biblical and theological illiteracy, resilience may be required due to the loss of what Charles Foster calls the compelling narrative of God.⁷ Supervisor-mentors and interns will engage in building resilience by remembering and retelling the narratives of God’s presence among us not only through the biblical texts but also through the theological interpretations of each denomination. This remembering includes those narratives that cause us to acknowledge our moral and social failures requiring justice and mercy in the light of God’s grace. Resilience will allow for confession, pardon, and reconciliation as a means of addressing social injustice. Here, resilience relies on communal self-awareness followed by action.

In *Flourishing in Ministry*, Matt Bloom suggests that self-awareness is one of the key elements for clergy to flourish in ministry.⁸ Such self-awareness must be honest and realistic, supporting the ongoing process of deepening resilience. Here, the supervisor-mentor and intern strive to engage in self-reflectivity and self-control as a response to self-awareness.⁹ The application of Bloom’s research to field education is crucial since it is “high-stakes work, complex, continuous, and diverse, (subject to) unexpected events.”¹⁰ According to Bloom, the supervisor-mentor models how to deal with “little guidance for prioritizing ministry work, (engaging in) more digital and less-in-person communication”¹¹ while caring for the soul of the

organization,¹² discerning responses to complaints and adapting to rapid external changes.”¹³

Critical self-awareness by the supervisor-mentor models for the intern how to differentiate between constructive critique and transference of unmet needs or unrealistic work expectations of congregants. Bloom’s notion that the “goal [is] to create a realistic workload, with tired energy vs. exhaustion,”¹⁴ demonstrates the importance of resilience as part of discernment of how and where to engage in ministry. Even on days of what Bloom describes as “positive life-dynamics that shape resilience,” vocational call discernment requires making peace with the phenomenon of one being called to be an expert-generalist as well as expert-specialist.”¹⁵ Furthermore, the reality is that a minister, chaplain, or social justice worker will not meet all current needs but must choose where they will engage.

Resilience here combines one’s own self-reflection connected to communal discernment and lived out in action calling for change. Resilience creates space for ongoing engagement addressing COVID-19, Black Lives Matter, the Me Too movement, and climate change. Therefore, remembering call and vocation and engaging in intentional theological reflection become essential to building and living out of resilience even under trying circumstances as the supervisor-mentor and intern participate in the current chapter of God’s narrative unfolding within them and around them.

Resilience development based on theological reflection, or remembering and living into a call, must include the crucial elements of emotional intelligence. Thus, resilience addresses the necessity of regulating one’s emotions while expressing empathy with others. Maurice Graham and Stephen Booth describe this management of emotions and the ability to be empathetic as elements of the supervisor-mentor’s ability to exemplify *pastoral intelligence*. In their research and work with clergy, they suggest that *pastoral intelligence* is the ability of the minister to manage his/her own emotions and the emotions of the congregation.¹⁶ Here, the term “manage” suggests an intentional awareness, processing, and redirecting of emotional responses that allow for the development of relational skills and appropriate responses.

These relational skills grow out of self-motivation, are enhanced by self-development, and integrate systems understanding with congregational awareness. Here, “managing” one’s own emotions and the emotions of a congregation refers also to the ability to discern, assess, and appropriately

respond to the emotional context, or what Edwin Friedman calls the anxiety level within a system or culture.¹⁷ The resilient supervisor-mentor models to the intern how to create an environment where management of context and self can lead to wisdom and transformation.

Managing emotions, whether individual or congregational, becomes remembering and reaffirming a call that is related to yet not defined by context. Remembering and developing vocational identity allow a supervisor-mentor to introduce the intern to complex ministerial realities while modeling the process of awareness and discernment in a complex context. This process of remembering or self-awareness may be enhanced by therapy, spiritual direction, and coaching. Hopefully, such intentional development of resilience will allow ministerial engagement beyond the three-to-five-year benchmark.¹⁸

In *Dynamic Discernment, Reason, Emotion, and Power in Change Leadership*, Sarah Drummond adds another component to remembering: the ability to engage in change leadership in complex communal dynamics by identifying and activating change pockets.¹⁹ Using Christ's resurrection as a point of remembrance, Drummond reminds us that a leader is both a spiritual teacher and a planner. While recognizing Friedman's systems perspective, the existing power structures, and the need for self-differentiation, she uses liberation theology to call for action and adaptation: "The adaptation we need today," she writes, "is the capacity to lead change amidst complex communal dynamics."²⁰ Her notion that reasoning alone will not resolve an emotionally informed individual dealing with a contextual challenge resonates with supervisor-mentors and interns.

Here, ministry narratives become narratives of self-differentiation, the assessment of the power of systems, the challenges to change, and the hope found in God's faithful presence. As a supervisor-mentor shares ministerial experiences with the intern, resilience is built as the intern witnesses firsthand the contexts and experiences that shape the identity of a minister. The supervisor-mentor can assist the intern to identify power and systems structures and identify possibilities for a change process. Such resilience develops as a reflection when the intern mirrors the supervisor-mentor's response when facing similar situations.

RESILIENCE THROUGH HEALING: FROM LOSS AND TRAUMA TO RENEWED VISION

In reflecting on his suffering caused by the horrors of the Holocaust, Viktor Frankl describes resilience as a coping mechanism. He argues that “we cannot avoid suffering, but we can choose how to cope with it, find meaning in it, and move forward with renewed purpose.”²¹ His psychological therapy, known as logotherapy, critiques Freud’s premise by asserting that the primary drive in life is not pleasure but the human search for meaning.²² Rabbi Emeritus Harold Kushner observes the religious nature of the assumption that a human being can choose how to respond emotionally.²³ Kushner’s observation invites supervisor-mentors to reflect on the connection between suffering and resilience and theodicy and systemic evil.

Paula Parker, in *Roots Matter: Healing History, Honoring Heritage, Renewing Hope*, acknowledges the reality of transgenerational trauma because of the Atlantic slave trade, which impacts to this day the identities of African American communities due to the transference of generational trauma. Parker acknowledges the need for mourning and storytelling or “remembering” by discovering what she calls the “silent stories of slavery.” Parker moves toward a healing and forgiveness process through prayer and wrestling with meaning-making as action resulting in transformation and the development of generational resilience.

Resilience here acknowledges the ethical and cultural wrong committed as well as the harm yet allows for a healing process that includes justice and, whenever possible, reparations. Supervisor-mentors must recognize and help interns process the truth that often the victims must demand justice and the acknowledgment of truth at the risk of being victimized again. For victims, resilience may mean standing up against the cultural shame that is still associated with their experiences, no matter how powerless they may have been. Here, resilience with appropriate therapeutical support may serve as empowerment and the reshaping of identity.

Supervisor-mentors and interns may provide emotional and pastoral care support as victims move through the challenging process of seeking justice. In addition, supervisor-mentors and interns may be called upon to protest violence against a people or people group in support of an ethnic or religious minority as the first step of healing trauma, which is to name it.

Supervisor-mentors are called upon to guide congregations through their own grief and trauma, such as violated trust based on moral and fi-

nancial misconduct or loss of leadership. Kenneth McFayden, in *Strategic Leadership for a Change: Facing Our Losses, Finding Our Future*, utilizes attachment theory as a component of change. By grieving, letting go, and embracing current reality, strategic leadership can indeed become a catalyst of change and renewed vision and mission. Such a process of grief, letting go, and healing acknowledges both the human condition and God's ever-present love, justice, and mercy. Strategic leadership leads to renewed engagement in God's work for the common good.

During the COVID-19 pandemic, supervisor-mentors and interns experienced firsthand the connection between grief, resilience, and the need for adaptive leadership. Facing the anxiety of the unknown while exploring new forms of ministry, resilient leadership is essential if we are to embrace new forms of ministry and being in community. The impact of technology in all its complexity contributes as an agent of connectivity and healing but can also, if not assessed, lead to increased isolation and exclusion. The supervisor-mentor and intern must not only manage technology as part of worship but also incorporate new forms of ministry and social justice work through engagement in virtual communities.

RESILIENCE THROUGH MINDFULNESS AND SPIRITUALITY:
PRACTICING GRATITUDE AND GAINING JOY

In his pre-COVID-19 book *Tempered Resilience: How Leaders Are Formed in the Crucible of Change*, Tod Bolsinger suggests that "resilience for faith leaders is the ability to wisely persevere toward the mission God has put before them amid both the external challenges and the internal resistance of the leader's followers."²⁴ He suggests that a tempered or resilient leader is formed by leading through reflection, relationships, a rule of life, and a rhythm of leading and not leading. These foci provide material for theological reflection and integration as a catalyst for forming a future minister, chaplain, or social justice worker through supervision and mentoring. Bolsinger explains that resilience in leadership allows the leader to engage in such a way that even in times of contextual crisis the leader does not suffer from a failure of heart or identity.²⁵ Thus, according to Bolsinger, a resilient leader is grounded, teachable, attuned, adaptable, and tenacious.²⁶

Resilience as part of the practice of supervising and mentoring allows supervisor-mentors and interns to learn from each other as they explore so-

lutions that implement adaptive measures in times of uncertainty as new forms of ministry. The wisdom and creativity of both supervisor-mentor and intern create a ministry rhythm in which the practice of learning, unlearning, and relearning becomes a source of resilience for times of rapid change.²⁷ Spiritual practices such as *lectio or visio divina*, centering prayer, a spiritual rule of life, prayer painting, and walking, chanting, and other means of engaging the divine will ground supervisor-mentor and intern alike. Such practices complement psychological and physical self-care.

Clergy attest to the temptation to meet needs out of a passion for the common good while neglecting their spiritual practices and grounding. Unfortunately, if not recognized and addressed, this neglect leads to clergy burnout and disillusionment, which may result in clergy leaving the ministry after five years of service. However, with the appropriate psychological, spiritual, and ongoing professional development support, clergy can and will flourish in ministry and can address the loneliness of ministry.

Resilience creates an active self-care plan that includes relational support structures that denominational boards support.²⁸ Such relational support enhances spiritual practices in the development of resilience that results in flourishing in ministry. Both supervisor-mentor and intern can explore practices that fulfill a curricular requirement but also become sacred space. As a result, they will experience a deepened sense of call and vocational identity that will allow them to be resilient, flourish in ministry, and stand the test of time.

Spiritual practices enhance healthy self-reflection and emotional processing. The supervisor-mentor serves as a role model for interns in overcoming negative messages, family systems issues, or shame while engaging in ministry. Brené Brown, in *Rising Strong*, describes such a process as an ongoing daily process in which “rumbling with our story and owning our truth in order to write a new more courageous ending transforms who we are and how we engage the world.”²⁹ Brown claims that by doing so we create space for authenticity and wholeheartedness, which are characteristics of resilience.

Resilience becomes possible because identified false messages, addressed with vulnerability and courage, result in a new understanding of self and a life lived out of authenticity. Supervisor-mentors can model and share the process of coming to terms with their emotional history and respond appropriately as part of their spiritual and ministerial development

and healing. There is no shame in such intentional healing work, even if congregants or cultural norms suggest otherwise.

While ministry occurs in a context, and support and appreciation are valued, the approval of a community cannot become a substitute or defining factor for intentional spiritual and psychological self-reflection processes if the development of resilience is to be maintained. The pandemic lockdown, as stressful as it has been and as adaptation to the pandemic continues to be, is one of those stress-induced gifts resulting in resiliency.

Self-reflection as part of the development of resilience protects the well-being of the soul. As Ruth Haley suggests in *Strengthening the Leadership of Your Soul*, resilient leadership must be grounded in the process of ongoing spiritual reflection and transformation. Rather than approaching ministry from a purely managerial perspective, Haley reminds us that in the Christian tradition “spiritual formation is the process in which we are transformed for the glory of God, for the abundance of our own lives, and for the sake of others.”³⁰ Haley cites Henry Nouwen, who raises the following question: “Are the leaders of the future truly [persons] of God, with an ardent desire to dwell in God’s presence, to listen to God’s voice, to look at God’s beauty; to touch God’s incarnate Word and to taste fully God’s infinite goodness?”³¹

In *Holy Clarity: The Practice of Planning and Evaluation*, Drummond claims that administrative leadership is rich and complex. “It calls upon us to interpret, communicate, lead, cross barriers, counsel, speak the truth to power, and educate.”³² To engage in such leadership, leaders must be spiritually grounded and self-aware, resilient, and hopeful despite the current state of church and culture. Resilient leaders participate in the implementation of God’s purposes. Resilient supervisor-mentors model resilient leadership for interns.

The supervisor-mentor and intern may reflect on the importance of spiritual practices in the Christian and other religious traditions. Resilience is strengthened by rituals that not only define days and years but give meaning to life. From John Wesley’s “How is it with your soul?” to the Ignatian practice of the Examen, the Rule of Saint Benedict, or Thomas Keating’s centering prayer, spiritual practices center the supervisor-mentor and intern and foster flourishing in ministry.

Cultural practices and the pressure of expectations on ministers have created a milieu in which one can, as Haley suggests, lose one’s soul. Ac-

According to Haley, resilient ministers strive to prevent irritability or hypersensitivity, restlessness, compulsive overworking, emotional numbness, escapist behaviors, disconnection from identity and call, and lack of attention to human needs.³³ Here, a supervisor-mentor and intern may want to explore the challenges of dealing with the stressors of ministry and the need to set appropriate boundaries.

Responding to similar concerns, Bloom supports clergy by challenging congregations to reduce ministry workload to a level where ministers and their families can flourish.³⁴ Obtaining and maintaining balance in ministry and life are critical in the first five years of ministry. Thus, modeling such practices and nurturing resilience are crucial in field education. A wise supervisor-mentor will impart wisdom to an intern and share a hopeful yet realistic vision of what it means to be in ministry.

RESILIENCE, JOY, AND SEEKING HOPE FOR THE COMMON GOOD

The prophet Nehemiah's reminder that the "joy of the Lord is our strength" serves as a message of resilience as well. Joy, according to Brown, is one of the crucial aspects of resilience. Her definition of resilience connects joy and resilience as emotional strength that will result in hope. As already noted, she writes: "Joy, collected over time, fuels resilience—ensuring we will have reservoirs of emotional strength when hard things do happen."³⁵ Likewise, Diana Butler-Bass's work on gratitude serves as a reminder that gratitude is more than a quid pro quo response; it is an expression of the theology of grace in community. Bass challenges all to embrace a more radical practice of gratitude—the virtue that heals us and helps us thrive. Such healing and thriving result in resilience and the hopefulness that allows for flourishing in ministry. The supervisor-mentor's and intern's practices of gratefulness will lead to overall individual and communal well-being.

Research in neuroscience shows the tremendous impact simple exercises of daily gratitude have in addressing states of anxiety, grief, and hopelessness. Gratitude exercises impact not only one's soul or psyche but also one's body by creating a sense of relief and restoring a sense of control. Gratitude allows for acceptance of loss and opens new possibilities for creativity and healing, which in the end can lead to transformation. As the supervisor-mentor and intern engage in spiritual practices and gratitude exercises, they not only create wellness and joy but continue to build resilience.

However, the loss of soul can occur in organizations that face uncertainty and anxiety due to rapid cultural and socioeconomic changes. Susan Beaumont, in *How to Lead When You Don't Know Where You are Going: Leading in a Liminal Season*, states that before a congregation or community can embrace a new vision, leaders and members must tend to the soul of their institution. They do so by leading with presence, connecting their authentic selves with the authentic self of the institution,³⁶ and engaging in a discernment process that integrates institutional memory while clarifying purpose.³⁷ Beaumont writes, "One of the greatest barriers to soul-tending work is a false dualism we perpetuate, the separation of organizational leadership and spiritual leadership."³⁸ She suggests that tending to the organization's soul brings both together as part of a communal discernment process leading toward a successful revisioning and exploration of new ministry forms due to the need for adaptation. One of the most remarkable experiences in field education is the theological reflection that occurs between a supervisor-mentor and intern during times of revisioning.

Reflecting on such a process allows the intern to make connections with their journey of discernment. A resilient supervisor will be a conversation partner rather than a manager through these processes, a guide aware of the ongoing adaptation and emotional, spiritual, and psychological energy required as part of the soul-tending work. Sitting in God's presence and yet engaging in ministry in times of the unknown may be a familiar reality for the intern who, while developing a vocational identity and ministry skills, is searching for a first call or employment after seminary or residency. The processes of remembering, grieving, healing, and revisioning become a means of building resilience. Such resilience will serve as a catalyst to not lose hope but to continue to participate in God's good purposes in the community. Here, resilience will prevent loss of integrity or even loss of heart when confronted with trauma or complex congregational and denominational contexts.

Joy and gratitude are not simple, easy fixes, especially for trauma recovery and healing. Instead, they enhance the process of healing and restoration as part of the journey toward wholeness. They do not negate or deny the emotional and psychological damage that trauma has created. In conjunction with therapeutic intervention, spiritual practices and mindfulness exercises focusing on joy and gratitude can enhance the supervisor-mentor's and intern's quality of life and service. Supervisor-mentors and

interns stand on sacred ground as they explore the possibility of ministry even under such trying circumstances as dealing with post-traumatic stress or even abuse and support congregants and families. Thus, resilience arising from pain and trauma can become the catalyst for new beginnings and for the care of others.

Resilience born from joy and gratitude, even through the tears of suffering and pain, can indeed become the catalyst for change and renewal. As Bloom, based on his clergy wellness research, suggests, "Resiliency is our capacity to adapt, change, and respond to life's challenges and also our capacity to grow, learn, and develop new capabilities and capacities." Therefore, resilience is not a coping or survival of the fittest mechanism. Instead, resilience invites us to a holistic and authentic practice of ministry that does not shy away from the challenges of life or the unpredictability of systems. Resilience allows for an assessment of self in community as part of the life of the community living out its vocational identity. Healthy relationships will allow for joy, gratitude, and fulfillment through ministry for ministers and congregation. Here, a supervisor-mentor can share with an intern how healthy ministry can indeed be a fulfilling call and vocation.

Supervisor-mentors and interns can intentionally engage by focusing on how the internship is an invitation to grow, learn, and develop new capabilities and capacities, whether in learning how to preach or how to use technology as the basis for virtual community building. As such, resilience forms a solid spiritual basis as an expression of ongoing vocational identity. Resilience allows the supervisor-mentor to live into their calling through developing and practicing their gifts and graces. Resilience becomes one of the lenses that allow the supervisor-mentor to focus on the relational quality of ministry lived out in the community.

Quality of ministry includes the minister's growing capacity of expressing appropriate compassion not only with others but with themselves and their family. Here, resilience is built by setting boundaries and addressing unrealistic expectations concerning the minister's workload. Called upon to be a first responder, CEO, and budget manager, a minister must be empowered to balance unexpected ministry demands with the ordering of the congregation's life. Worship leadership, pastoral care, outreach, and stewardship must be shared with the lay leadership of the church. Constant criticism of a minister's performance or the unwillingness to let go of a con-

gregation's past can undermine joy and gratitude and lead to loss of vision and doubt of call.

In cases of lack of support of a minister's vision, a minister may need to use their resilience skills to graciously create an exit strategy by finding a different environment that better fits the minister's gifts. The supervisor-mentor and intern will explore such scenarios in a safe, confidential environment as part of theological reflection. Discernment of call continues to be an ongoing process, and it is better to discern the next phase in living into one's call before losing one's sense of call.

The supervisor-mentor and intern will also benefit and continue to flourish in ministry by intentionally focusing on aspects of hope. Hope allows for new possibilities and options to emerge. In their research during the second wave of COVID-19 in Israel, Jacoby and Goldzweig examined the emotional components of hope in addition to a cognitive approach to hope. They identified three subcategories. "*Intrapersonal hope* refers to hope in which a person looks into him/herself while assessing his/her resources. *Interpersonal hope* refers to the relationships one has with different significant individuals whom one can trust. Finally, *transpersonal hope* refers to hope that relies on supernatural powers and gives an individual a sense of meaning and purpose."³⁹ The connection between the cognitive and emotional process of hope allowed for "the concept of self-transcendence, which also represents the consciousness related to various sources from one's internal self to one's environment and broadening to include the cosmos."⁴⁰

Such transcendence leads to transformation in a community based on trust, a communal sacred ground, and is nothing short of what Martin Luther King Jr. described as the "beloved community" or Jesus described as the in-breaking of God's kingdom. Thus, joy, gratitude, and hope can become the catalysts for change and movement toward a place where all can flourish. The supervisor-mentor and intern will continue to build resilience as they focus on hope and pockets of change in their contexts. They may want to explore the connections between the three subcategories of hope emerging in their community.

CONCLUSION

Supervisor-mentors and interns engaged in field education build resilience through remembering the narrative of God's purpose among us in the

congregation and the community. Remembering as an active self-reflection process in complex congregational contexts invites caring for one's soul as well as the soul of the congregation. Supervisor-mentors model and share their wisdom and spiritual practices as they engage in remembering.

Supervisor-mentors use self-reflection to participate in healing processes from loss and trauma individually or communally as part of spiritual formation and therapeutic intervention that leads through a process of lament to a renewed vision and acceptance of change. Times of loss and trauma require emotional, spiritual, psychological, and physical resources to be rebuilt or restored. While supervisor-mentors and interns create supportive structures during these challenging times and work on adaptive solutions, they need to continue to address their ongoing processes of building and maintaining their abilities to lead and engage in ministry through intentional tending to their souls and that of the congregation, agency, or community. They will find solace and spiritual grounding in spiritual practices on the journey toward healing and wholeness, resulting in resilience.

As part of the development of resilience, the supervisor-mentor and intern will focus on aspects of joy, gratitude, and hope despite complex conditions and systems. Circumstances do not define joy, gratitude, and hope. Instead, as part of the process of creating resiliency, they allow for a flourishing in ministry as all discern, wait patiently in hope, and engage in activities that serve the common good of God's beloved community.

NOTES

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