

MASTERFUL mentoring

The Role of Mentoring
in the Local Church

Jim Osterhouse & Gary Teja



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MASTERFUL MENTORING

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Introduction

Across the world, the Church of Jesus Christ continues to grow. Both of us, through speaking engagements, consultations, and supervisory visits, have noticed the exponential growth of new churches being planted worldwide. We speak of places like Macedonia and Romania, Ecuador and Haiti, Cuba and Puerto Rico. Much of this growth has been in what Philip Jenkins (*The Next Christendom*) refers to as the “Global South Churches,” the churches of Africa, Asia, and Latin America. Another author (Timothy C. Tennent in *Invitation to World Missions*) calls these same areas “the Majority World” noting that “the majority of Christians (approximately 67 percent) are now located outside the Western world.”

One thing many of these churches have in common with the churches of North America is an untrained lay leadership. In spite of proactive church planting, as well as numerical congregational growth, most pastors lament a lack of trained leaders to minister within the church. Volunteerism is down, and there appear to be more “bench warmers” sitting in front of the pulpit than most pastors would like to see. Combine this with the fact that many of the core leadership and eldership are also untrained, and we begin to get a picture of the enormity of the problem. Yes, people are coming to Christ, going through the initial stages of being discipled, and being incorporated into a local Body of Christ. But few are being prepared to move on to leadership in the church. How many are actually qualified to serve in the church and minister to others? The lack of a trained leadership makes it difficult to have healthy churches.

That is the reason for this book. Our goal is to help the local pastor and his leaders catch a vision for training emerging leaders – leaders-in-the-rough – through mentoring with the end goal of having healthier congregations. This requires an understanding of mentoring. It also calls for a disciplined, intentional church culture of equipping up-and-coming leaders. The existing leadership will have to cast the vision for this kind of church. We hope this book will help you realize this goal.

It is our experience that mentoring is the key component in the training of emerging leaders, making them a valuable asset in getting ministry accomplished in the local church. Having a cadre of trained, mentored and mentoring leaders will move your church beyond having 20% of the church members doing 80% of the work, and will prepare the church for exponential leaps in service to our King and in His mission to His world.

The words “disciple,” “mentor,” and “coach” are often used interchangeably. But they are different. Over many years of raising and equipping church leaders, we have found it helpful to distinguish one from the others as follows:

- We DISCIPLE new believers. Those who have newly come into a relationship with Jesus need to be grounded in their faith. They need to learn the basics. They need to lay a foundation for Christian living that is growing in faith, filled with prayer, immersed in Scripture, engaged in witness, and surrounded with the fellowship of the church. Every Christian is called to be a mature disciple of Jesus. Some disciples, though, show leadership capability. Those disciples need to be mentored.
- We MENTOR emerging leaders. Those disciples who show aptitude and giftedness for leadership need leadership formation. We believe that is best done through mentoring. That is what Jesus did with the Twelve. Jesus had many disciples, but he called out twelve to be “with Him,” and learn from him.
- We COACH ministry practitioners. No one can be taught everything they need to know and how to do everything they need to do before entering ministry leadership. Therefore, we need to provide coaches to come along side those in ministry to encourage, guide, and provide perspective.

To say it more quickly, we DISCIPLE new believers – laying the foundations; we MENTOR emerging leaders – providing leadership formation; and we COACH those in ministry leadership – encouraging fruitfulness.

Together, we have logged some six decades of mentoring emerging leaders. We have had numerous opportunities to conduct mentor training seminars in North America and beyond. As we have shared the disciple/mentor/coach

distinction with others they have found it very helpful. For the mentees, it gave them a way to know where they are on the journey and to measure their progress. For the mentors, it provided a way to know how to help a growing Christian appropriately. For example, before we noticed this distinction, we found church leaders who recommended for leadership training those who had not first been discipled – with the predictable poor (and sometimes even disastrous) results.

Jesus spent the majority of His time training the Twelve. He taught the masses, but concentrated on the Twelve He called to be apostles. The local church has fallen into a pattern of ministering to the masses while neglecting to develop leaders. In this book, we would like to help the church mentor emerging leaders – without neglecting the crowds (congregation). Raising up new leaders in the local church can be done without sacrificing on-going ministry. Indeed, it takes active ministry to provide the context within which such leadership development can flourish. Like the Master we can train up-and-coming leaders by mentoring them into ministry. Masterful mentoring can easily become part of the continual ministry of the a healthy church. In fact, it needs to be.

The church needs to prepare leaders much like Jesus did. We call this “Masterful Mentoring” – mentoring like the Master. In this book we will provide both the biblical background and the mentoring tools to create a mentoring ministry in your church. Leader development needs to begin right within the local church. Our aim with this book is to provide the biblical/theological basis for mentoring potential leaders, and to place in your hands the mentoring tools you need. In other words, we want to be both biblical and practical.

Please allow us one additional preliminary note. In this book we will be drawing on our years of experience in mentoring for illustrations. We do not want to leave the impression by these stories that we do everything perfectly. Mentoring is a relational activity. Relationships do not always run smoothly, nor do they always work out. We have had our share of “failures” or mentoring relationships that did not thrive nor survive. Thankfully, we have had our “successes” as well. We have learned from them both, and we want to pass on to you what we have learned.

James Osterhouse
Gary Teja

I

Mentoring: What is It?

As a high schooler back in Vermont, I remember the first time I trudged my way through an entire novel in Spanish. The book was Benito Pérez Galdós' *Marianela*. The story line goes like this: a young, rather ugly, girl becomes a human guide for a blind man. She literally becomes his eyes in an otherwise dark world. As all Spanish novels with pathos, Marianela falls in love with this boy, Pablo, as they spend time together talking about life and love. Pablo, of course, is unaware of her physical attributes and falls in love with her kind and gentle voice. One day Pablo visits an ophthalmologist who is able to restore his sight. As the bandages are taken off, instead of seeing the girl for whom he had developed a close relationship, he exclaims, "Who is this ugly girl?" Marianela figuratively dies of a broken heart. Ever since this novel came out, a guide for a blind person has been called a *marianelo*, named after the character of the book.

The same holds true for the word *mentor*. The original Mentor was a character in Homer's *The Odyssey* in which the Greek soldier, Odysseus, is called off to war against Troy and leaves his young son, Telemachus, in the hands of his friend/slave Mentor. The man Mentor becomes the counselor or teacher for Telemachus. This counselor/teacher has been called ever since, a *mentor*. Some say that the first application of this term mentor as a counselor/teacher came about in the late 1600's with the publication of a French novel *Les Aventures de Telemaque*, and became popularized in the 18th century.¹

1 Roberts, 1999 pp. 313-329

The act of mentoring, though, appears to go back in history even before Homer came on the scene. Shea writes, “Archeologists and anthropologists trace its origins back to the Stone Age, when especially talented flint knappers, healers, cave artists, and shamans instructed young people in the arts and knowledge needed to perpetuate their skills.”²

Artisans and craftsmen have always taken young, aspiring boys and taught their skills and trades to these young apprentices. Tribal hunters have taken younger men along with them on their treks and taught them how to stalk, strike, and then gut their kill. Women taught young girls how to collect flax, spin it, and develop cloth for sewing into cloth. Navajo medicine men have taught a new generation how to gather herbs and use them in the making of medicines. Blacksmiths have taught young boys the skills of taking hot iron and forging it, turning it into door latches and hinges and nails. Potters have passed on their art of molding wet clay into bowls and mugs and vases.

Even more recently, before the development of trade schools, mechanics and barbers would take apprentices (journeymen) and turn them into masters of their trade. Before the development of teaching hospitals and seminaries, medical doctors and ministers respectively would take young people into their homes to live with them so these young people could observe how they carried out their practice of medicine or how to develop their skills as a preacher.

Today, mentoring is a common practice in education and business. Newly graduated teachers are often assigned a mentor to walk with them through their first year of teaching. In the corporate world, one often needs a mentor, or sponsor, who opens doors for this person to understand the company’s ethos and to help this person to climb the corporate ladder.

Each of these situations describes a mentoring relationship between two or more people. Mentoring has been, and continues to be, a primary vehicle for the development of men and women by contact with more experienced practitioners, through the transmission of knowledge, the passing on of needed skills, and the sharing of moral and ethical codes. But what about in the church? Since the church is engaged in the most important task (mission) in the world, should not mentoring be part of the daily life in the local church?

2 Shea, 1994, p. 13

In this first chapter of our book, we will attempt to put flesh on the skeleton of what we call mentoring. We will define and describe basic terms which you need to know as you move into this field. We will also explain what mentoring is *not*.

Definitions

Several key terms need to be defined before we proceed or we will find ourselves bogged down in quagmire for lack of clear terminology. We need to define up front words such as *mentoring*, *mentor*, *mentee*, *mentoring relationships*, and *spiritual mentoring*. This will then allow us to discuss what mentoring is not about.

Mentoring

As simple as we may think it is to define these terms, experts in the field of mentoring have stated that there is actually a lack of preciseness when talking about the activity we call mentoring. “[M]entoring appears to mean one thing to development psychologists, another to business people, and a third thing in academic settings.”³ Another expert in the field, Bova, cites ten different examples of definitions for mentoring!⁴

For all intents and purposes, we will define or describe mentoring as the activity of helping another person to grow in their skills, character, and knowledge in any given area of life. It usually implies that one of the two persons is more experienced, more knowledgeable, and therefore has something worth transmitting to the younger, less experienced, less knowledgeable person. The delivery system for such “transmission” is what we are calling mentoring.

Since this is the hardest term to define, we will leave it at that. The term will take on more solidity as we describe it in actual practice throughout this book and as we define and describe the mentor.

Mentor

Entire books have been written about this one word. We hope to add to

3 Merriam, Spring 1983, pp. 161-173

4 Bova, 1984

your understanding of the word as we develop this book by taking the best that is out there and bringing it to you in the form of stories and anecdotes and hard factual information about the mentor. A beginning point is a definition given by Shea in 1999: “One who offers knowledge, insight, perspective or wisdom that is helpful to another person in a relationship that goes beyond doing one’s duty or fulfilling one’s obligations.”⁵ This one sentence is packed full of meaning, and we will be unpacking it along the way.

Parks and Parks look at mentors as those who help these “underlings” “at the time of the development of critical thought and the formation of an informed, adult, and committed faith.” They further say, “Good mentors help to anchor the promise of the future.”⁶

Mentors are also described as midwives “who assist other people in giving birth to new ideas, new skills, new metaphors, and new ways of being and doing. They assist learners in giving birth to their own ideas, visions and goals.”⁷ I especially like this metaphor. Can’t you see this kind of mentoring taking place before your eyes as a new baby of ideas and skills is born or as a new church comes into existence or an older congregation becomes revitalized?

Lest we always think, though, of a mentor as the expert with nothing to learn, we are brought back to reality by others who see the mentor as a co-learner, as it were, someone who also learns along the way. If you have ever tried your hand at mentoring, I am sure you have realized that you learned as much in the process as did the person you were mentoring. The mentor is not a master but a fellow traveler, fine-tuning his or her own skills and knowledge as he or she mentors the other person.⁸ I know that I have experienced this in my own life as I have mentored pastors, young people, and fellow pew-sitters. I too am on a journey. There is a poem that I had hanging on my wall of my campus office that sums up this idea of a co-participant in the mentoring process. The poem was written by a Lutheran pastor named Gerhard Frost. It goes like this:

*Teaching is meeting on a bridge,
wide enough for two or more*

5 Shea , 1999, p. 3

6 Parks and Parks, 2000, p. 128

7 Vogel, 2000, p. 24

8 Taylor *et al.*, 2000, p. 330

to walk abreast together.

*If I don't think I've much to learn
from one whom I'm about to teach,
I will but maim and insult—
it's better not to try.*

*Respect involves one in response,
shared struggle and excitement
on a bridge and crossing over
side by side.⁹*

As an educator, I saw myself as a mentor of young people, but I fully recognize that I can and do learn from them as well just as I have from others I have mentored over the years. For this reason, I did not lecture in my classes. Instead, whenever possible, we sat in a circle and discussed the topic at hand. I expected these young people to come prepared to discuss and to share insights that might have escaped me, to bring to the discussion *aha's* that they have found on the Internet, research they have done in the library, experiences they have had on mission trips.

The mentor has oftentimes been described also as a trailblazer, presenting several paths open to the person in any given situation. Life is full of choices, and several of them may be equally good. The mentor provides a life map, and can therefore be called a guide or a scout, allowing the other person to develop his or her skills at their own pace. A mentor has also been described as a lifeguard who throws out a lifeline, always available to listen when needed, acknowledging the feelings of the other person in his or her development. To keep the nautical theme, Parks and Parks say, "Good mentors help to anchor the promise of the future."¹⁰

Some have described the mentor as not only the map provider, but one who enables the other person to develop his or her own maps.¹¹ I can especially identify with Elmore's definition of the mentor as "a people grower."¹² Far from treating others as a person with a clean slate in which to pour one's

9 Frost, , 1982, p. 14

10 Parks and Parks, 2000, p. 128

11 Daloz, 1999, p. 226

12 Elmore, 1995, p. 14

knowledge and skills and experiences, the mentor sees the other person as an emerging plant to be watered and nurtured along the way, to take advantage of the nutrients around it, to soak up the warmth of the sun and to turn that sun into life-giving chlorophyll. “Anyone who has an important, long-lasting, beneficial life-or-style-enhancing effect on another person as a result of personal one-on-one contact”¹³ is a mentor worth replicating, a true people-grower.

A mentor inspires us. When I was in Bible college, I had a professor who inspired me to do my best. In fact, he encouraged me to go on for further education, to not be satisfied with what I had learned, but to strive to learn even more and to accomplish great things. His name was Rev. John Schaal. Today on the campus of that Bible college there stands a dormitory named after him. But more precious than buildings are those who were mentored by him and who went on to do the Lord’s work around the world. One educator sums it up with these words: “We need to be around people who believe in us so that we can more fully believe in ourselves. This enduring belief in our own capabilities, more than anything else, is the gift that mentors give.”¹⁴ My wife, Jackie, is also an inspiring mentor. She encouraged me to go on for my Master’s when I felt ill-prepared to do so. She further encouraged me to get my doctorate when I felt least equipped to do so. She saw the potential and helped me to see it as well. There is truth to the saying, “Behind every good man there is a woman, pushing.”

What might the church of Jesus Christ look like if its pastors and leaders were mentors of others on a daily basis? What kind of a church culture would emerge if leaders had the attitudes and qualities of a masterful mentor? How much healthier would churches be if a mentoring culture were established for those emerging as leaders in the local congregations?

Mentee

The emphasis so far has been focused more on the mentor. Just as it “takes two to tango,” it also takes two to make a mentoring relationship: a mentor and a mentee. We have chosen to be consistent in this book in the use of the term *mentee*. In the business world we speak about an employer and an employee. A person who nominates another to an office is called a nominator

13 Shea, 1999, p. 3

14 Tice, 1997, p. 145

while the person in question is called a *nominee*. So, for consistency sake, we have chosen to use the term *mentee* throughout, unless citing an author who used a different term.

What is a mentee? Unlike mentor, mentee does not have a long and prestigious history of usage. The term was not developed until 1978 when a man by the name of Levinson wrote a book entitled *The Seasons of a Man's Life*.¹⁵ Levinson looked at life transitions, recognizing that we go through stages in our adult development, and the importance of having someone there at those critical moments of transition.

Dictionaries aren't much help in defining the word. You'll find definitions like "a mentored person" or "one who is mentored." These definitions don't say a whole lot about what is expected of a mentee or how we define this person in all of his or her complexities and transitions. Prior to 1978, words like *protégé* and *apprentice* were used. *Protégé* no longer seems to fit the bill since its very meaning in French goes against what we want to instill. *Protégé* comes from the French meaning "to protect." The *protégé* was protected from making mistakes; he was assisted in conforming to the expectations of the organization. The *protégé* gained access to those in power. "Despite its value, this elitist system has lost favor in our society because it spawned favoritism, discrimination and a form of social cloning.... The essence of an effective relationship is now led by the mentee rather than the mentor."¹⁶ In other words, the word mentee itself implies a different way of looking at the mentoring process and the mentoring relationship. The mentee is not a *passive* participant in this process, but rather an *active* one. The mentee is "someone who makes an effort to assess, internalize and use effectively the knowledge, skills, insights, perspectives or wisdom offered... who seeks out such help and uses it appropriately for developmental purposes wherever needed."¹⁷ The mentee is not a clone of someone else; rather he or she is an individual who is helped along the way in order to develop his or her own uniqueness.

The mentee is also an adult learner. As an adult learner he or she has specific roles to play which are different from those of a *protégé* (a protected one) or a child who needs to be spoon-fed. A key statement about mentees comes from

15 Levinson, 1978

16 Shea, 1999, p. 11

17 *Idem.*, p. 3

Shea's book *Making the Most of Being Mentored*, a sequel to his book *Mentoring: How to Develop Successful Mentoring Behaviors*. He writes, "Mentors help—mentees do!"¹⁸ The mentee is not a passive absorber of all his or her mentor can give. The mentee is an "assertive learner." The protégé historically was often passive in the mentoring relationship, and became a clone of the mentor, a mirror-image. The adoption of the term mentee places a greater responsibility on the mentee. He or she is expected to be more proactive in the relationship. For example, mentees have a greater role in choosing their mentor whereas traditionally protégés were usually assigned theirs. Mentees also have a greater role in deciding what to accept and what to reject. Mentees are more in control of their learning than before. If you are still not convinced about this proactivity on the part of the mentee, listen to what Norman Cohen, a world recognized trainer of mentors, has to say about the mentee. He states that the mentor's role is to help bring the mentee to the point where he or she takes "initiatives to manage change, and to negotiate constructive transitions through personal lifestyle and workplace events."¹⁹ In other words, the mentor helps—the mentee does! More on this later, but for now – imagine what your church would look like if it were filled with mentees who were eager to learn, eager to grow, and actively looking for a mentor to guide them. Wouldn't that be a church of a pastor's dream?

Mentoring relationship

My dad didn't talk much. He was from "the old country" (Spain) and was older when he married. He was not the type to do much with us twins. He and my Mom did teach us to ride bikes and he was there to take us trick or treating and to drive us to different school functions when we were small, but he was not a "talker." He was not one to give advice and counsel to his sons. I had an Uncle Carl, though, who did that in my life, and as I look back to those early, formative years, it was Uncle Carl who mentored me during those summers we spent on his farm, surrounded by cousins and horses and cows. As I look back now to those years, I understand that the bond that we formed was a mentoring relationship, of an older relative with a young, impressionable preteen, then teen. I can't say I remember much of what he said, but I know I listened, and his death several years ago was as hard on me as the death of my own father several years before. If there was a person in my life whom I wanted

18 *Idem*, p. 11

19 Cohen, 1995a, p. 23

to impress with my “success,” it was my uncle because of all he meant to me.

Some people find that same kind of mentoring relationship in the Scouts where a Scout Master takes these young fledglings under his wings and helps to develop in them a set of skills as well as modeling character development. Others find such a mentoring relationship in the business world where a younger aspiring worker attaches herself to an older, more mature and experienced, successful executive who has “made it.” She learns from this person and turns to her when she needs advice about promotions, career changes, further education. Others find it in a teacher who takes the time to get to know them personally. The teacher sees potential in them and forces them to own up to their potential, even when it hurts. Will a young person find such a mentor in your church?

I remember, besides Rev. Schaal, another teacher of mine who had that kind of effect on me. His name was Guido Tarquinio, who for many years had been part of the city’s recreational department and who, at a later stage in life, went back to college, got a teaching degree, and became my 8th grade teacher. He sounded gruff because he had a gravelly throat as a result of some surgeries. His face was pock-marked, and daily he sweated so much that at lunch break he’d need to change shirts for the afternoon. At first I was afraid of him. There were times I was even angry at him. I wanted to have my brother’s homeroom teacher who was more refined and who did not intimidate me. One day when I was home sick, he stopped by and brought me my homework assignments, and I saw a different person. From then on, I respected him, and I began to learn from him. The rest of the school year was a time of new beginnings, new discoveries, new challenges as this man opened up the world to me. He had formed a bond with me as the younger member of the duo. This was another mentoring relationship that likewise would have lasted over the years except for the fact that he died of a heart attack during my freshman year of high school. Nevertheless, I often look back to that time in 8th grade, to that man, and recognize in him the mentoring gift that he had and the impression he made on my life.

All of these examples lead up to the way Shea defines a mentoring relationship: “a developmental, caring, sharing and helping relationship where one person invests time, know-how and effort in enhancing another person’s

growth, knowledge, and skills.”²⁰ In whatever capacity in life we find ourselves as mentees, we are learners on an adventure, being guided and assisted by others’ influence and caring. This may be in our early formative years, during our adolescence, in our early career life, or even late in life. If we are in an effective mentoring relationship with another person, we are above all men (and women) most blessed. Someone has described the aim of effective mentoring as “to promote the development of the learner... taken to mean an increase in the ability to perceive and hold complexity, to tolerate ambiguity, to experience one’s own and others’ feelings more richly, to see oneself and others in a broader context, and to make whoelhearted commitments in a complex, tentative and interdependent world.”²¹ Is this not what we all seek in a mentoring relationship? I certainly do.

Spiritual mentoring

Such mentoring relationships need to be developed within the local church. So many people are seeking spiritual mentors who can help them journey through life and to contribute positively to the growth of the local church. We hope to show you in this book how to be such spiritual mentors, how to act as a mentee, and how to develop a spiritual mentoring relationship that is literally made in heaven.

How does spiritual mentoring differ from other kinds of mentoring? We have looked at mentoring in the workplace, mentoring in academia (Rev. Schaal and Guido Tarquinio), mentoring in clubs and associations (using the example of the Boy Scouts), and family mentoring (Uncle Carl) which helps us to be a part of a family unit as well as preparing us for leaving the roost. As good as these contexts for mentoring are/were, these were not necessarily within the context of the spiritual (except for Rev. Schaal). Spiritual mentoring has often been defined as the type of mentoring that helps a person grow in his religious development, in his or her relationship with God and with others in the spiritual community. Paul Stanley and Bobby Clinton, two names well known among the evangelical community, have written much about spiritual mentoring. In a book they co-authored, they define spiritual mentoring as “a relational experience through which one person empowers another by sharing

20 Shea, 1999, p. 3.

21 Daloz, 1998, p. 354.

God-given resources.”²² It is an experiential relationship resulting in spiritual empowerment, to rephrase this definition. A father-and-son mentoring team²³ wrote a book, describing spiritual mentoring as iron sharpening iron, basing their description on Proverbs 27:17 which says, “As iron sharpens iron, so one man sharpens another.” This is a good, succinct description of spiritual mentoring, or any mentoring for that matter. They write, “There is no other way to experience what deep down we really want as people—to be heard, to be understood, to be affirmed, to be valued. God has put into each of us a longing to be significant, to feel that our life counts.”²⁴ Is this not what each of us seeks when we meet regularly with a brother or sister in the faith? Are we not seeking to be heard and affirmed, to live a life which is meaningful and worthwhile and, therefore God-glorifying? Yes, spiritual mentoring goes one step further than all other forms of mentoring by bringing God into the picture. A spiritual mentor helps us to grow spiritually as we journey through life. We are empowered by this other person and God to become what we were intended to be. There is no higher calling than to be a spiritual mentor speaking into the life of another, and no greater mentoring relationship than one formed on a spiritual plane.

In spite of our best efforts, we cannot on our own grow more spiritual. All of the efforts of another person to speak into our lives is for naught if we believe that this is something we can do on our own. It would cease to be spiritual mentoring, since it does, indeed, rely on the Spirit of God. Dettoni affirmed, “Those involved in true spiritual formation are keenly aware that the disciplines are the catalyst for, but not the cause of, spiritual formation. Spiritual formation comes from God alone.”²⁵ In spiritual mentoring there is one person more besides a mentor and a mentee; it is God the Holy Spirit. This has been described as a triadic relationship²⁶, in which both mentor and mentee depend upon God for direction in this mentoring relationship. It’s not all about the mentor; it’s not all about the mentee; it’s about what God wants for both mentor and mentee. This is what truly distinguishes spiritual mentoring from all other forms of mentoring in this world. Spiritual mentoring, therefore, has distinctives that separate it from all other forms of mentoring. Anderson and Reese give us six distinctives that we must keep in mind as we

22 Stanley and Clinton, 1992, p. 12.

23 Hendricks and Hendricks are this father-and-son team.

24 Hendricks and Hendricks, 1999, p. 24.

25 Dettoni in Gangel and Wilhoit, 1994, p. 18

26 Anderson and Reese, 1999, p. 12.

think about spiritual mentoring:

- A means to enhance intimacy with God
- A way of recognizing the present activity of God in the life of the mentee
- An effective model for character formation of the mentee
- An effective way to discern God's direction
- A historically proven diet for the faith journey
- An effective safeguard for the faith journey.

Spiritual mentoring, therefore, goes beyond the temporal to something transcendental. It goes to the very souls of the mentor and mentee, to a relationship which moves from two individuals and unites them with a third, the Spirit of God. This added dimension in relationship with an Other is what makes spiritual mentoring unique, and also so needed in the church today.

What mentoring is NOT

In today's world there is a lot out there that passes for spiritual mentoring. One of these is spiritual direction. Nevertheless, we need to make it clear from the beginning that this book is not about spiritual direction. You may be able to call spiritual direction a form of spiritual mentoring, but it is not the focus of this work. In spiritual direction a person submits himself or herself completely to the leading of their spiritual director. This person literally dictates into the life of the mentee. The mentee does not make major decisions without consulting the spiritual director. Spiritual direction is common in some evangelical circles, but it is more common among Orthodox and Roman Catholic branches of Christendom. Within the Roman Catholic Church, the Benedictine and Jesuit monks follow a spiritual director. Spiritual direction is even found within Hasidic Judaism where the spiritual relationship is called *hashpa'ah*, and the spiritual director in this case is called a *mashpi'a*. We do not mean to belittle spiritual direction. It has its place. We simply want to put our focus elsewhere, in a relationship that is more give-and-take, and places more responsibility on the shoulders of the mentee as an active participant in this mentoring relationship. It is the type of spiritual mentoring that we believe ought to exist in the local church.

We also want to establish at the beginning that mentoring is different from discipling and coaching. The terms discipling, mentoring and coaching have

been used interchangeably. Although what we say in this book can be applied to all three, we make a distinction between them. “Discipling” is what is done with a new believer to establish him or her in the faith. Discipling lays the foundations of spiritual disciplines for a close walk with God. “Mentoring” takes place with a disciple who demonstrates leadership gifts. It is the formation of an emerging leader. “Coaching” is done with a ministry practitioner. It is coming along side a new leader by a seasoned leader facilitating his or her growth as a leader-in-practice. This relationship often becomes peer-coaching over time.

We **DISCIPLE** new believers – Foundation

We **MENTOR** emerging leaders – Formation

We **COACH** mission-practitioners – Facilitation

These distinctions help us determine where a person is on the journey of leadership development, and to tailor the type of assistance that he or she needs. It also signals where a more directive approach (discipling) or a more self-directed approach (coaching) is appropriate.

You, the reader, are primarily interested in training apprentice leaders, and we call this activity mentoring. Mentoring the leader-in-training is the focus of this book.

Questions for Reflection

1. What aspects of a mentor did you find new?
2. Which descriptors of a mentor can you apply to yourself?
3. Has someone approached you to be his/her spiritual mentor? (Or, have you identified someone as a possible mentee in your local church?)
4. Why would you think that mentoring someone could help in creating a healthier church?

II

Mentoring

What does God have to do with it?

I was talking to a youngster who had just maliciously destroyed property. In the midst of our “discussion” about frustration, anger, and self-control, I mentioned obedience to God (the eighth commandment, you know, about respecting the property of others).

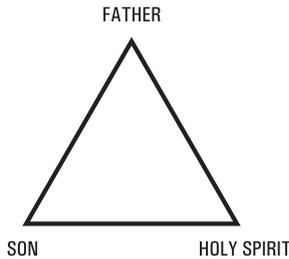
“What does God have to do with it!” he retorted.

That is the attitude many have today about everything – what does God have to do with it? But the apostle Paul tells us that *all* things are rooted in God. “For in him we live and move and have our being’ (Acts 17:28),” Paul reminded the philosophers of Athens (quoting the Greek poet Epimenides the Cretan). God is the underpinning of who we are and what we do even as mentors. God is the foundation for mentoring.

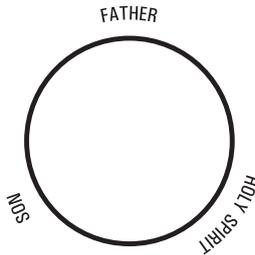
THE TRINITY

Christians understand God to be Triune – three persons yet one God. Volumes have been written trying to explain this mystery. As mentors, however, I would like to have you look at the Trinity in just one way – as three persons in a relationship of love. God the Father, God the Son, and God the Holy Spirit live eternally in loving relationship with one another.

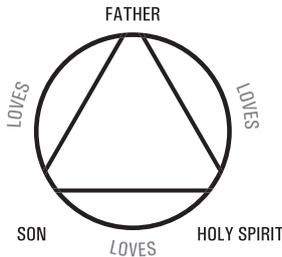
In Western Christianity, the symbol of the Trinity has been the triangle.



In Eastern Christianity, the symbol for the Trinity has been a circle.



I suggest combining the two to symbolize three distinct persons in a relationship-of-love.



Relationship

The Trinity and this symbol provide us with an image for talking about the nature of the mentoring relationship. Even as God is persons-in-relationship, the mentor and mentee are persons in relationship. Mentoring happens in a

relationship. Furthermore, Christian mentoring takes place in a *loving* relationship. The Christian mentor does not merely provide knowledge or skills or guidance in a detached, professional manner. He provides those things prompted by a heart of love for the mentee, and in a loving way. The Christian mentor is not just a dispenser of “goodies” to the mentee, but has the good of the mentee at heart. It is from the motive of love and with loving concern that the mentor acts.

Mentoring takes place in a relationship. Godly mentoring takes place in a relationship of love. This love, like the love of God, is focused on the other. “God is love.” (I John 4:16) God the Father loves the Son (“This is my son, whom I love.” – Matthew 3:17, 17:5, 2 Peter 1:17, cf. John 17:24), and the Son loves the Father. The Trinity is a fellowship of love that flows from one to another. Mentoring takes place in just such a fellowship.

The love of God is a giving, sending, other-centered love.

God so loved the world that he gave his only Son...

John 3:16 (see I John 4:9, 10)

This is how we know what love is: Jesus Christ laid down his life for us.

(I John 3:16)

Dear friends, since God so loved us, we also ought to love one another.

(I John 4:11)

The Christian mentor’s love is a self-giving, other-centered love. The mentor is in relationship, not for his own sake, but for the sake of the mentee. It is in such an agree bond of love that deep, life-changing mentoring takes place.

Communication

There is also communication between the Father, Son and Holy Spirit. At creation “... God said, “Let US make man in OUR image, in OUR likeness...” (Gen. 1:26, emphasis added). At the tower of Babel, God said, “Come, let US go down and confuse their language.” In Isaiah, the Lord said, “Whom shall I send? And who will go for US?” (Is. 6:8, emphasis added)

Communication is key to maintaining a relationship of love. Listening and talking is critical to the mentoring relationship, also. Mentoring takes place within relationship and through conversation. Communication is key to mentoring. Listening, asking good questions, sharing appropriately – all are skills the good mentor needs to have.

THE FATHER AND CREATION

It is true that each person in the Trinity is involved in creation. “God created... the Spirit of God was hovering... and the Word (Son) was God (and) through him all things were made...” (Genesis 1:1,2 and John 1:2,3) Nevertheless, it is helpful to speak of:

- God the Father and creation
- God the Son and salvation
- God the Spirit and sanctification.

And, each of these emphases has something to teach us about mentoring.

The Image of God

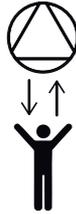
God created human beings “in his own image.” What does that mean? If God is multiple persons in a relationship of love, to be made in the image of God means to be a person in relationships of love.

This is indicated in the creation account:

So God created man in his own image,
in the image of God he created him;
male and female he created THEM. (Genesis 1:27, emphasis added)

To be the image of God means that we are persons in multiple relationships of love.

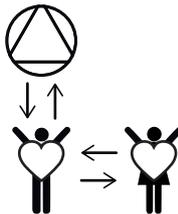
First of all, God created us to be in a loving relationship with him. This can be illustrated as follows.



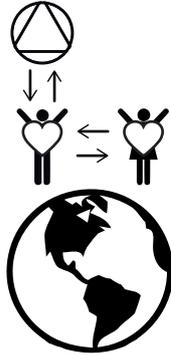
Second, we were created to be in a loving relationship with ourselves. We are not to be in love with ourselves (that is narcissism); but we are to love ourselves (thus, the command to “love your neighbor AS YOURSELF”). We can represent this in our person with a heart.



Third, we were created in loving relationship with others – represented in the marriage relationship of “male and female.”



Fourth, we were made to be in loving relationship with the rest of creation, our environment, the world around us and over which we were created to rule or manage. Let's draw this as a globe.



As image bearers of God, all of our relationships are included. Our relationship to God could be called “theology.” Our relationship with ourselves is “psychology.” Our relationships with others would include such things as our marriage and family relationships, work relationships (business), friendships, society and government, economics, and so forth. And, our relationship to the world would include ecology, cultural relations, international relations and the like. Being God’s image-bearers is a very comprehensive thing.

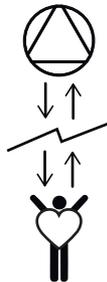
The implication of this for mentoring is that mentoring can cover a broad number of relationships, topics and skills. While it is best to specify what the mentoring relationship is to cover (by way of a mentoring covenant), there is nothing that cannot be addressed. And, because all of these relationships are interrelated it is good for the mentor to be aware of the fact that a problem in some relationship outside of the mentoring contracts (trouble at home or at work, for example) could be impacting the mentoring relationship. Furthermore, work on one area may be completed only to discover another area where mentoring would be beneficial. In such an instance, a new mentoring covenant would need to be drawn up – perhaps with a different mentor who could better assist in that arena.

Accountability

Because God created all things, all things are accountable to Him. All people are accountable to Him as their Maker (Romans 9:20,21). Every person will stand before Him and give account on Judgment Day (Genesis 18:25, Psalm 9:7,8, Acts 17:31, Romans 2:12-16, 2 Timothy 4:1, Revelation 20:11-15). Accountability is something that is necessary to good relationships.

There is accountability in mentoring relationships. It is not the accountability of an inferior to a superior; nor the accountability of the unrighteous to the Righteous. Rather, it is a mutual, agreed upon accountability. The mentee agrees to the terms of a mentoring covenant to gain needed growth. The mentor agrees to promote that growth. Both enter a covenant relationship in which they willingly become accountable. Accountability between mentor and mentee is necessary for the desired progress in knowledge, skills or character formation to take place.

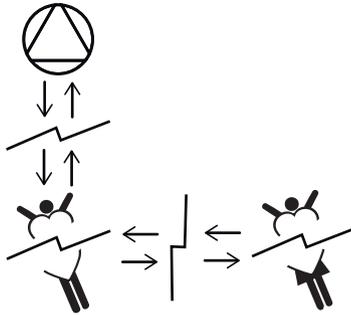
Why is this accountability necessary? Why this talk of judgment? Because something happened to the image-bearer of God. Something disrupted the relationship of love. That something is sin. Our first parents disobeyed God in the Garden of Eden. (Genesis 2:17 and 3:6) The result of sin was that Adam and Eve were separated from God (Genesis 3:8) – the relationship of love was broken.



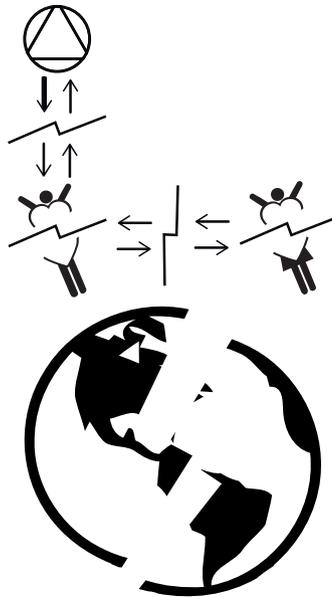
In addition, all the other relationships-of-love were distorted and broken. A person's relation with him/herself was broken – so we hear people say such things as: “I am not at peace within” or I hate myself.” Adam said: “I was afraid.” (Genesis 3:10)



The relationship-of-love between people was severed. Adam blamed his wife: “The woman you put here with me – she gave me some fruit from the tree, and I ate it.” (Genesis 3:12)



And, humanity's relationship-of-love with the earth was disrupted. “Cursed is the ground because of you...” (Genesis 3:17)



The image of God is disrupted and distorted by sin. Each individual is separated from (even at war with) God, with themselves, with others, and with their environment. Reconciliation and restoration are needed. Relationships-of-love need to be reconstructed. How is this to take place? Who can do this? The answer is through God the Son.

THE SON AND SALVATION

The Sent One – On a Mission

Jesus, the Son of God, was sent by God the Father to “save his people from their sins.” (Matthew 1:21) He was on a mission to reclaim the creation that was distorted by sin – beginning with reestablishing the relationship between God and people. “He was delivered over to death for our sins and was raised to life for our justification.” (Romans 4:25) By his sacrifice on the cross Jesus paid for our sin and reconciled us with God. Our love for God was recreated by the love of God who sent his Son to be the propitiation for our sin (2 Corinthians 5:18). We are justified – found “not guilty” -- through Jesus. Through the cross and resurrection our relationship-of-love with God has been reestablished.



Incarnation

Jesus could accomplish our salvation only by becoming fully human since the price for sin had to be paid by a human, sinless person. Only Jesus qualifies. He is God in the flesh, God incarnate. Hebrews 4:15 says: "... we have (a high priest) who has been tempted in every way, just as we are – yet was without sin." While a mentor cannot match the perfect performance of Jesus, he/she must apply an incarnational model of mentoring.

To be incarnational means to be present. The good mentor makes him/herself available to the mentee. One mentor I know mentored a man who lived 200 miles away. He drove four hours to spend a couple of hours over lunch with his mentee; then drove for four hours back home. After nearly two years of this routine he became discouraged. Was it worth it? Was he crazy to sacrifice an entire day twice per month just to be with this guy? Then it happened. His mentee told him that he had been used of God to clarify his calling in life. He had decided to prepare himself to be a church planter. And that is exactly what he did – a very effective church planter at that. A new church was developed; lives changed; all because a mentor made the effort to be there for his mentee.

To be Incarnational is to identify with your mentee. It is to "get inside the skin" of the other person. Jesus took on our flesh. He "grew in wisdom and stature, and in favor with God and men." (Luke 2:52) To mentor incarnationally means that the mentor understands --- empathizes with – his mentee. When I became regional director for church planters in the Midwest, I began by visiting each of the church planters in the region. Because of my own years

of experience in starting new churches, I understood what that challenge is all about. Over and over again, I heard at the end of these visits: “I can tell that you have been there.” An incarnational mentor is “with” his mentee. There is a bond of discernment and insight that develops because of this close identification.

Being

As God incarnate, Jesus was with us. “The Word (Jesus) became flesh and made his dwelling among us.” (John 1:14) A mentor quickly learns that mentoring is more about “being” than “doing.” Yes, knowledge and skills are passed on, but the real lessons are more caught than taught. The mentee learns and grows by observing his mentor; by figuring out how he thinks and feels and acts so effectively. (This, of course, means the mentor must be a person of character and integrity.) There is a learning “by osmosis” going on and it is on-going. To be a good mentor, the person must look after himself as well as looking after his mentee. Indeed, the effective mentor must look after himself *before* attempting to influence a mentee. Mentoring is more a matter of being someone before it is a matter of doing something. People in the presence of Jesus noticed something about him and the way he lived. That was what drew people to him and caused them to ask questions and seek his wisdom.

Servanthood

Another feature of the Son was that he was a servant. He was, first of all, a servant of his heavenly father. “My food,” said Jesus, “is to do the will of him who sent me and to finish his work.” (John 4:34) “(T)he Son of Man did not come to be served, but to serve and to give his life as a ransom for many.” (Matthew 20:28) Secondly, Jesus became a servant to those around him. He said, “But I am among you as one who serves.” (Luke 22:27) Paul says of him:

Who, being in very nature God,
did not consider equality with
God something to be grasped,
but made himself nothing,
taking the very nature of a servant
being made in human likeness. (Philippians 2:6, 7)

In all this, Jesus was an example for us. When his disciples argued about who was the greatest, Jesus said, “If anyone wants to be first, he must be the very last, and the servant of all” (Mark 9:35). Jesus provided an object lesson by washing his disciples’ feet.

When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. (John 13:12-17)

The Christian mentor is the servant of his mentee. Like Christ, the mentor is not in that role for what he can get out of it, but for what he can put into the mentee. He is there to serve the good and growth of the mentee. Like Jesus, this may entail sacrifice – all for the sake of God’s purpose in the mentee’s life.

A Model Mentor

Finally, concerning the Son, Jesus provides the very best model of a mentor. We will devote the next chapter to “Jesus – a model mentor.”

THE HOLY SPIRIT AND SANCTIFICATION

God the Son provided for reconciliation between people and God – reestablishing the loving relationship between them (justification).

But what about all the other broken relationships? What of the relationship between a person and him/herself, a person and others, and a person and his/her environment? That is the work of the third person the Trinity – the Holy Spirit. That is the on-going work of “sanctification” which builds on the foundation of the completed work of justification.

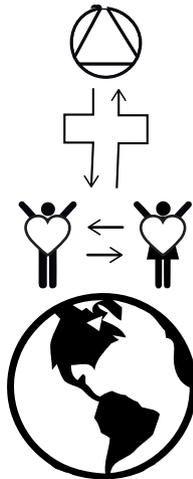
Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. (Ephesians 5:1, 2)

Dear friends, let us love one another, for love comes from God.

Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

... We love because he first loved us. (1 John 4:7-12 and 19)

Having reestablished the relationship-of-love between God and people, God the Father and God the Son sent the Holy Spirit to enable us to restore love to all our remaining relationships. We can be at peace with ourselves. We can reclaim kinship with others. We can find harmony with creation. In one sense, mentoring is the work of sanctification – bringing all of life into harmony with God. The mentor cooperates with the Holy Spirit in bringing a fellow believer to the full purpose of God in his life. Mentoring is a tool God can use to grow in our relationship to him, with ourselves, to others and to our surroundings.



Fruit of the Spirit

The work of the Holy Spirit through a mentor can ripen the “fruit of the Spirit.”

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. (Galatians 5:22, 23)

These character qualities make the mentee Christ-like. Jesus is the perfect example of godly character. The mentor helps the mentee become like Jesus.

Gary attempted to mentor Roberto early on in his missionary career in Nicaragua. Roberto played the guitar in church on Sunday, but his life during the week was not always Christ-like. The last straw was when Gary got word that one Monday Roberto was seen chasing his wife down the street with a broom. It was a question of ungodly character.

A “trick question” regarding the fruit of the Spirit is: “How many fruits of the Spirit are there?” Many count the fruits listed in Galatians 5 and answer: “Nine!” That is incorrect. The passage says: “The fruit (singular, not plural) of the Spirit IS” The fruit of the Spirit is not like a basket containing apples and bananas and grapes and other kinds of fruit. It is more like an orange which has many sections but is one orange. Why is this distinction important? Because, unlike the “gifts of the Spirit” which are distributed to different individuals so different people have different gifts, every Christian should manifest every aspect of the fruit. A mentee cannot say to his or her mentor, “Well, I have the fruit of love and joy, but not patience or self-control. Sorry about that!” No, every emerging leader in the church must strive to embody all the fruit. We all aspire to be like Jesus in every way.

I had fun with this while serving my church as elder. Our church had the practice of elders visiting each family at least once per year – a practice called “family visitation” or “house visiting.” I used the fruit of the Spirit as my theme one year. I read Galatians 5:22 and 23, and asked my ‘trick question.’ Then I asked each of the children: “What aspect of the fruit of the Spirit is easiest for you – and which is the hardest?” Each child readily volunteered what they found easy or difficult.

Then it was mom's turn. Mom's answer went typically like this: "Well, love comes easily; and joy most of the time. Kindness is okay. I guess where I struggle is in the patience department. I could use more patience."

Finally, it was dad's opportunity. The usual male response? "I don't have any problem with any of this."

That's when the kids would jump in. "Ooooh, Dad! Remember that time the driver cut you off? I wouldn't call your response "self-control!" "Yeah, and what about when we were standing in line at the grocery store? I don't think I saw 'patience' there. "Yea, and what about 'gentleness?' Remember when"

"OK, OK, OK! I guess I need a little work."

We all "need a little work." There is nothing like accountability to a mentor to spur growth in the fruit of the Spirit.

Gifts of the Spirit

The "gifts of the Spirit" is a work of the Holy Spirit which is profitable for a mentor and mentee to explore. The mentor can help a mentee discover, develop and deploy his or her spiritual gift(s). It is important for a mentee to learn, first of all, that these abilities are GIFTS. They are not a source of pride. They are not used to lord it over others. They are gifts to be received and be used humbly "for the common good" of the church (I Corinthians 12:17). And, the source of one's gifts is God.

There are different kinds of gifts; but the SAME SPIRIT.

There are different kinds of service, but the SAME LORD.

There are different kinds of working, but the SAME GOD works all of them in all men. (I Corinthians 12:4-6, emphasis added)

The mentee can discover his or her own particular giftedness. The mentee can be confident that he or she has a gift – perhaps even a cluster of gifts.

Now to each one the manifestation of the Spirit is given for the common good... All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. (I Corinthians 12:7 and 11)

Each one has (at least) one. It is a matter of discerning what it is.

The mentor can assist the mentee to develop his or her gifts. Once a gift area is identified, work assignments, books, CD's, seminars, classes, on-line resources can all be marshaled to cultivate the gift.

If a gift has been discovered and developed, it should then be deployed. An unused gift is like an atrophied muscle. Listen to the apostles Paul and Peter.

So since we find ourselves fashioned into all these excellently formed and marvelously functioning parts in Christ's body, let's just go ahead and be what we were made to be, without enviously or pridefully comparing ourselves with each other, or trying to be something we aren't.

If you preach, just preach God's Message, nothing else; if you help, just help, don't take over; if you teach, stick to your teaching; if you give encouraging guidance, be careful that you don't get bossy; if you're put in charge, don't manipulate; if you're called to give aid to people in distress, keep your eyes open and be quick to respond; if you work with the disadvantaged, don't let yourself get irritated with them or depressed by them. Keep a smile on your face. (Romans 12:2-8, *The Message*)

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen. (I Peter 4:10-11)

Notice that these verses not only insist that Spirit-given gifts be used, but that they be used well – energetically, lovingly, appropriately, cheerfully. The mentor and mentee can work on using their gifts and using them well.

Here is a profound statement: "I Corinthians 13 comes right between I Corinthians 12 and I Corinthians 14." What is profound about that, you ask?

Just this. Everyone is familiar with I Corinthians 13. It is the “love chapter.” We hear this chapter read all the time at weddings. What most people don’t know is that this classic on “love” is in the context of a discussion about the use of spiritual gifts. The people in the Corinthian church did “not lack any spiritual gift” (I Corinthians 1:7). Their problem was not a deficiency in the number of gifts, but a domination in the way they used them. They were filled with pride about their gifts, not humbly using them for others. They competed with their gifts rather than complete with their gifts. They misused their gifts. They ab-used their gifts by deploying them in an unloving way. So Paul instructs them in “the most excellent way.”

If I speak in the tongues of men and of angels (the gift of tongues), but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge (the gift of knowledge), and if I have a faith that can move mountains (the gift of faith), but have not love, I am nothing. If I give all I possess to the poor (the gift of giving) and surrender my body to the flames (the gift of martyrdom), but have not love, I gain nothing. (I Corinthians 13:1-3)

Remember the fruit of the Spirit. “The fruit of the Spirit is LOVE” The Corinthians had the gifts of the Spirit, but they were lacking the fruit of the Spirit. A mentor can help a mentee learn how to use his or her gifts in a loving, church-building, God-glorifying way.

As a mentee in the church learns about his or her spiritual gifts, and learns how to use them in a loving way to build up the community of Christ, he or she is well on the way to understanding that he or she does not possess all the gifts. The church leader is guided to serve from within his or her giftedness. There is a humility gained by recognition of what gifts one has – and what gifts one does NOT have. This, in turn, leads to the conviction that the leader needs other people and their gifts. Ministry is done best in teams. Teams operate best when each team member knows and appropriately contributes his or her gift to the great work to which God has called them. A gift-based church – whose members know and use their gifts – is a happy, healthy and unified church. This gives glory to God (John 17:20-23). This provides a place of service for every believer. The church leader cannot say of any member of the Body of Christ: “I don’t need you.” (I Corinthians 12:21)

Relational Skills

The sanctifying work of the Holy Spirit (working through the mentor) is about re-establishing relationships-of-love in every area of life. The mentee must learn to love him or herself, but not be in love with self. The apprentice leader must learn how to relate to others – at home, at church, at work, in society. The growing leader must be schooled in harmonious relationships in his or her environment – in every area of life.

Relationship-building is a key part of mentoring. Relational skills are critical to effective leaders. I knew a young man with exceptional gifts and skills. He was strong and handsome. He had “presence.” He was intelligent and articulate. He had musical gifts and speaking gifts. He also had a huge ego. When that frail ego was threatened, he would go on the attack. People would say of him: “I don’t trust him.” “He scares me.” Without trust, no one can lead others. This very gifted young man never realized his potential. Poor relationships always did him in.

Mentors in the church can take life experiences and guide the mentee to wholeness and harmony by reflecting on them in the light of God’s word. Much of mentoring is “training in righteousness” (2 Timothy 3:16, 17). Much of what is referred to as “Emotional Intelligence (EQ)” is precisely this: being able to relate to others in such a way that they know you love them in the same way as you love yourself.

The New Testament uses the Greek term *paraclete* for the Holy Spirit (John 14:16, etc.). A *paraclete* is someone who comes along side to comfort, encourage, strengthen and guide. The Holy Spirit is our *Paraclete*, sent by God the Father and God the Son to furnish whatever help is necessary. A mentor is a “paraclete” to his mentee – more of a “guide at the side” than the “sage on the stage.”¹

Empowerer

The Holy Spirit is also the “empowerer.” “You will receive power when the Holy Spirit comes on you ...” (Acts 1:8). In similar fashion, the mentor empowers a mentee.

1 Zachary, 2000, p. 3

This can be done by providing needed resources. Sometimes encouragement is needed. Sponsoring a mentee into the right position or introducing him or her to the right people can be empowering. Shining light on a blind spot can help a mentee advance. When called for, sending a mentee to a new (better qualified) mentor can encourage his development. Helping release a mentee from a self-defeating habit; teaching a mentee a new skill; imparting to a mentee a new perspective – all these can enable the mentee to progress. Like the Holy Spirit, the mentor empowers others.

God is three persons in a relationship of love. His work in creation, redemption, and sanctification provides the foundation for mentors to be image-bearers of God to their mentees. What a great opportunity! What an awesome responsibility.

Questions for Reflection

1. As a person in relationship (an image bearer of God), how are you qualified to be a mentor?
2. What aspect(s) of the Fruit of the Spirit are you strong in? Which areas are weak? What will you do about it?
3. Do you know what your spiritual gifts are? List them. What light does this list shed on areas in which you could mentor others?
4. How will a mentoring emphasis on the spiritual gifts and fruit of the spirit contribute to a healthier congregation?

III

Jesus

A Model Mentor

*Calling the Twelve to him he sent them out...
They went out...
The apostles gathered around Jesus and reported...
(Mark 6:7, 12, 30)*

It was A.B. Bruce in his classic book *The Training of the Twelve* who brought to the consciousness of the church the fact that Jesus came to earth with two tasks. Certainly he came to “save his people from their sins.” (Matthew 1:21) But he also came to raise and train leaders (John 17:6) who would continue his work after he left this earth and ascended to heaven. (Acts 1:8, 9) Bruce points out:

The twelve entered on the last and highest stage of discipleship when they were chosen by their Master from the mass of His followers, and formed into a select band, to be trained for the great work of the apostleship... (T)he great Founder of the faith desired not only to have disciples, but to have about Him men whom He might train to make disciples of others... In the intercessory prayer, e.g., He speaks of the training He had given these men as if it had been the principal part of His own earthly ministry. And such, in one sense, it really was.¹

1 Bruce, 1883 -1963, pp. 12, 13

Gunter Krallmann sees the same two-pronged focus in the ministry of Jesus. “Jesus attended to the implementation of his divine charge with utmost strategic awareness. In his pursuit of two pre-eminent concerns – to procure salvation for man through his propitiatory death, and to provide leadership for a movement... – Jesus advanced neither in haphazard nor bewildered or hesitant fashion.”²

Jesus had varying circles of people who affiliated with him to a greater or lesser extent. There were “large crowds” (Mark 3:7) that followed him. He called disciples saying, “Come, follow me.” (Matt. 4:19) Most importantly, there came the moment when Jesus appointed twelve to be apostles (sent ones).

Jesus went up into the hills and called to him those he wanted, and they came to him. He appointed twelve – designating them apostles – that they might be with him and that he might send them out to preach and to have authority to drive out demons. (Mark 3:13-15)

From the time of their being chosen, indeed, the twelve entered on a regular apprenticeship for the great office of apostleship, in the course of which they were to learn, in the privacy of an intimate daily fellowship with their Master, what they should be, do, believe, and teach, as His witnesses and ambassadors to the world.³

Jesus purposely concentrated on a few. He did not neglect the masses, but from the crowds he selected just twelve for special training. The gospel writer Luke makes it clear just how intentional this was on Jesus’ part.

One of those days Jesus went out into the hills to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles... (Luke 6:12 – 13)

Jesus knew what he was doing. “Jesus was not trying to impress the crowd, but to usher in a kingdom. This meant that he needed people who could lead the multitudes.”⁴

2 Krallmann, 2002, p. 43

3 Bruce, 1883 and 1963, p. 30

4 Coleman, 1963, p. 35

When we suggest following the example of Jesus as a model mentor by identifying emerging leaders in the church and focusing on mentoring them, we sometimes hear objections that we are to serve all the members of the church – not just the few. This is true, but there are levels of influence and effort to be given to different groups of people. Bob Logan points out that Jesus ministered in different ways to different people in what he calls “Focus of Influence.”⁵ Jesus was:

- a Visionary Teacher for The Multitudes
- a Shepherd for the 120
- a Facilitator for the 70
- a Discipler for the 12
- a Mentor for the 3.

Gospel writer Mark specifically says that there was a time when “Jesus did not want anyone to know where they were because he was teaching his disciples.” (Mark 9:30-31)

Jesus knew that as we mentor rising leaders they serve others in the church, multiplying our efforts as leaders. Jesus sent out the twelve “to preach and to have authority over demons” (Mark 3:14, 15) – work Jesus himself was doing. “We can pour ourselves into a few people without fanfare, and soon they can begin sharing the work of forming other disciples.”⁶

So, as Robert Coleman put it: “Men Were His Method.” “His (Jesus’) concern was not with programs to reach the multitudes, but with men whom the multitudes would follow... The initial objective of Jesus’ plan was to enlist men who could bear witness to his life and carry on his work after he returned to the Father.”⁷

The church today needs mentors who will take those disciples who are eager to become leaders (1 Timothy 3:1) and train them as Jesus trained the twelve. How did Jesus do it? Jesus was a model mentor.

Notice that we say Jesus was a model mentor, not *the* model mentor. Ac-

5 Logan, without date
6 Willard, 1998, p. 372
7 Coleman, 1963, p. 27

knowledging that Jesus was the smartest, most gifted teacher of all time, many call us to copy exactly his way as well as his word.

The life of Jesus Christ and its call, “follow me,” must certainly be experienced as a call to teach *what* he taught and to teach *as* he taught. Spiritual mentoring will seek to follow Jesus in content and style, in message and method, and in substance and form.⁸

The pastor/teacher is well advised to imitate Christ as a teacher... what he taught (the disciples) is vital; how He taught them is crucial as well.⁹

There is neither need nor hope to discover a better model for spiritual leadership than Jesus Christ’s example.¹⁰

In broad terms, this is true. However, it is also true that Jesus used the rabbinic form of his time. Times change. Cultures differ. Technologies advance. Thus, when we follow Jesus as a model we do not have to follow his mentoring method as THE model. We all must mentor within our own times, cultures, gifts and abilities. In fact, Jesus himself modified the rabbinic form to suit his plans.

Different to rabbinic practice, Jesus took the initiative in calling his disciples. He summoned them to himself as a person and claimed the right to be their only teacher. He did not prepare them for ordination but to bring forth much spiritual fruit, not for a career of public recognition but to deny themselves. He informed them that working on his behalf would require a willingness to suffer. He did not enlist them for a limited period only but challenged them to a lifelong commitment.¹¹

So, Jesus is a great model for mentoring; but we must not legalistically limit ourselves to his method as the only model – locked in time and space. As Dallas Willard puts it: “I am not necessarily learning to do everything he did, but I am learning how to do everything I do in the manner that he did all that

8 Anderson and Reese, 1999, p. 38

9 Hull, 1988, p190

10 Krallmann, 2002, p. 159

11 *Idem*, p. 57

he did.”¹²

Looking at Jesus as a model mentor, then, what elements do we see in his training of the twelve that we would want to emulate today? Different teachers enumerate the mentoring steps of Jesus in different ways. A. B. Bruce saw three calls of Christ:

1. “Come and see.” (John 1:39)
2. “Come and follow.” (Mark 1:16 – 20)
3. “Come and be with.” (Mark 3:13, 14)¹³

Robert Coleman identified eight phases in *The Master Plan of Evangelism*:

1. Selection – “He chose from them twelve.” (Luke 6:13)
2. Association – “. . . that they might be with Him.” (Mark 3:14)
3. Consecration – “Take my yoke upon you.” (John 20:22)
4. Impartation – “Receive the Holy Spirit.” (Matthew 11:29)
5. Demonstration – “I have given you an example.” (John 13:15)
6. Delegation – “Calling the twelve to him, he sent them out.” (Mark 6:7)
7. Supervision – “Do you still not see or understand?” (Mark 8:17)
8. Reproduction – “Go and bring forth fruit.” (John 15:16)¹⁴

Howard Hendricks said Jesus’ teaching method has six steps:¹⁵

1. Tell them what.
2. Tell them why.
3. Show them how.
4. Do it with them.
5. Let them do it.
6. Deploy them.

We think there are four major features to the mentoring of Jesus: 1) it was intentional; 2) it was relational; 3) it was intellectual; and 4) it was practical.

12 Willard, 1998, p. 283

13 Bruce, 1883, *in loco*.

14 Coleman, 1963, *in loco*

15 As quoted in Hull, 1988, p. 190

Jesus' Mentoring – It Was INTENTIONAL.

Jesus was very intentional about the calling and training of the Twelve. It was a major part of his mission to identify and equip followers who would become leaders. Imagine what would have happened if Jesus had NOT mentored leaders while he was here on earth. Jesus, God in the flesh, came to suffer and die to save his people from their sins. Jesus miraculously arose from the grave showing his victory over sin and death. The greatest events in all history had taken place – but there was no one to tell the world! There were no witnesses to spread the good news. There were no missionaries sent to expand God's kingdom. There were no leaders to found and guide God's people, the church. There *was* no church because no one knew what had happened in a dusty back-country of the Roman Empire. The greatest story would become the greatest story never told. And God's plan for the redemption of his world would never unfold.

Jesus made sure that such a disaster would never happen. He intentionally and purposefully called and trained leaders for God's missional movement. For the continuation of that movement we are called upon to mentor new leaders in his church. As we reflect on the intentionality of Jesus' training of the twelve, remember that we are called to do the same.

He prayed.

Jesus deliberately called and appointed the twelve apostles.

One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles... (Luke 6:12-13)

Jesus pointedly prayed; Jesus purposely called; Jesus designedly designated twelve to be apostles – that is, “sent ones.” These were the leaders he would send into the world with the good news message. These were the twelve he would train to train others. These were the men on whom the entire enterprise of God would depend.

Should we do any less as the church continues its march toward the purpose of God? The future of the church tomorrow depends on the selection and

training of leaders today.

Are we resolutely praying for leaders? (“Ask (pray) the Lord of the harvest, therefore, to send out (thrust forth) workers into his harvest field.” Matthew 9:38.) Are we in the church determinedly developing disciples from whom future leaders emerge? (“He called his disciples to him...”) Are we purposely selecting up-and-coming leaders? (“... and chose twelve of them... to be apostles.”) Or are we just waiting for it to happen?

We encourage you to intentionally ask God to lead emerging leaders to you to mentor. Prayer is the first step. Six months after Jim had left pastoral ministry to become a regional pastor, he felt something missing. The regular contingent of emerging leaders he had in the church setting were no longer “automatically” there. He prayed. On Wednesday he asked to God lead him to a potential leader to mentor. On Sunday, during the fellowship hour following worship, a young man named David came up to him and asked: “Will you mentor me?” What could he say other than, “You are an answer to prayer!?” Then Dave continued, “See Diego across the room there? He would like to be mentored as well.” “Well,” said Jim, “let’s go talk to him.” In less than a week God had answered Jim’s prayer two fold. In fact, after Jim and Diego were in a discipling relationship for a year and a half, they moved on to a three-year mentoring relationship in leadership development preparing Diego to begin a ministry for urban boys. Are you wondering where to start the adventure of mentoring an emerging leader? Begin as Jesus did: with prayer.

He identified the individuals.

Jesus intentionally identified/selected/appointed/called each one of the twelve. They were very different individuals, but Jesus saw that, with training, he could use each one.

- Simon (the fickle) would become Peter (the rock) and the leader of the pack.
- Andrew would continue bringing people to Jesus.
- James, full of ambition and temper, submitted himself to become the first martyr.
- John, the other “son of thunder,” is turned into the apostle of love.
- Thomas the doubter later proclaimed, “My Lord and my God!”

- Simon the political zealot became zealous for the Lord.
- James “the less” would grow into James the more.
- And so with the others.

Jesus saw the potential in these men. The men slow to understand Jesus and his kingdom message eventually became the New Testament writers explaining Jesus and spreading the message. The unsympathetic later had hearts that went out to many. The unforgiving proclaimed forgiveness. The prayer-less asked Jesus to teach them to pray and became men of prayer. Their deficiencies were deleted, diminished or redirected. For example, Peter the impulsive became Peter the bold. Later, Paul the zealous persecutor of the church became Paul, zealous “to know nothing . . . except Jesus Christ and him crucified.” (I Corinthians 2:2) The timid and fearful became bold men of courage and even their enemies took note of the fact that they “had been with Jesus.” (Acts 4:13)

To mentor like the Master in the church we must be able to identify those with leadership potential. We must foresee what they are capable of. Then we must train them – mentor them into greatness of service.

He mentored the group.

Jesus did not just build into each apostle individually. He also mentored them as a group. There was a constant “group mentoring” going on. The interactions between the Twelve provided fertile ground for growth. “Group dynamics” played a role in training.

For example, one time Jesus asked the twelve an embarrassing question:

“What were you arguing about on the road?” But they kept quiet because on the way they had argued about who was the greatest. Sitting down, Jesus called the Twelve and said, “If anyone wants to be first, he must be the very last, and the servant of all.”
(Mark 9:33-35)

A lesson on “servant leadership” came right out of the group of twelve. Their interactions provided Jesus with openings for mentoring action.

A pastor that Jim was coaching was, in turn, mentoring a businessman,

“Mick,” who was preparing for church planting. Mick had four summer interns at the church under his supervision. He had told the interns to do something and they had not done it. Mick had started three businesses. He was used to saying “Go!” and his employees went! Not so with these volunteers. Mick “read them the riot act.” His mentoring pastor overheard and recognized a mentoring moment. He took Mick aside and they had a rich, impromptu session on the motivation, care and nurturing of volunteers. Mick needed to learn that leading a church is much different than running a business.

Life in the church context can be a wonderful “laboratory” in which to mentor emerging leaders. Like Jesus, mentoring leaders always have people around them, seizing every opportunity to train their mentees.

He repeated the lessons.

Jesus’ intentionality can also be seen in the repetition of lessons that needed to be learned by his future leaders. We mentioned the lesson about humility and servant-leadership which arose out of the “who is the greatest” argument. Apparently this lesson did not “take” after just one exposure. Shortly thereafter, James and John and their mother came to Jesus with a special request. “What is it you want?” Jesus asked.

She said, “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.”

“You don’t know what you are asking,” Jesus said to them.

“Can you drink the cup I am going to drink?”

“We can,” they answered.

Jesus said to them, “You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father.”

(Matthew 20:21b-23)

James and John had not yet learned that they were not to seek to “be the greatest.” But neither had the rest of the band. The story continues.

When the ten heard about this, they were indignant with the two brothers. Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over

them. Not so with you. Instead, whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve, and to give his life as ransom for many.”

Lesson repeated.

Lesson learned? No. Even on the night Jesus was spending his last Passover meal with the Twelve, he had to repeat the lesson again. When coming inside for supper from the dusty roads of Judea, it was customary for a servant to wash the feet of the guests. But no servant was available, and it is apparent that no disciple is going to stoop to such service.

The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him... (Matthew 20: 24 - 28)

When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.” (John 13:2-16)

Servant-leadership, obviously, is difficult to learn. It takes many repetitions.

To mentor like the Master we need to design groups – study groups, ministry groups, leadership groups, task forces, missions trips, planning committees – and use the group process to shape leaders for the church.

He reproduced himself.

Jesus knew what he was about as a mentor of emerging leaders. For one thing, he was not just making disciples. He was making disciple-makers! In Matthew's rendition of the Great Commission, the risen Lord says:

“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28: 18 - 20)

Notice the mission in the co-mission. The mission is not first of all to “go.” Certainly we will be going. We have received forgiveness and we go to tell others how they, too, can be forgiven. We have been freed from sin's grip. Of course we are going to tell others how they can be liberated. We have received the gift of eternal life, and we feel compelled to go tell others how they can live eternally. Having heard good news, we go to spread the news. But as we go, what exactly are we to be doing? Making disciples! “Make disciples” is the main verb in the Great Commission of Jesus. We are not called to make converts. We are sent to make disciples. Let's take a closer look at what Jesus the disciple-maker meant through this his last command.

Jesus indicates that there are three “movements” in disciple-making: going, baptizing and teaching.

Going – Going is more than an assumption (as noted above). It is a continual, on-going pursuit. To be like Jesus we must recognize that we have been sent just as he was sent. Jesus prayed to the Father, “As you sent me into the world, I have sent them (the apostles) into the world. (John 17:18)” Subsequent believers are also included in Jesus' prayer as he continues, “My prayer is not for them alone. I pray also for those who will believe in me through their message... (vs. 20)” In other words, just as Jesus was sent by God the Father on a mission to reclaim his creation and establish his Kingdom by saving his people and making disciples, so we as followers of Christ have likewise been sent on his mission. Making disciple-making disciples does not happen without intentional pursuit: seeking the lost, discipling the found, sending the mentored.

The apostle Paul caught the concept. He says to his mentee Timothy:

You, then, my son, be strong in the grace that is in Christ Jesus.

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

(2 Timothy 2:1-2)

Notice the on-going quest for and equipping of leaders:

- from Jesus to Paul,
- from Paul to Timothy,
- from Timothy to reliable people,
- from reliable people to others.

And, we may reasonably conclude, from others to yet more redeemed servant-leaders through the ages. Jesus wants us to be intentionally going.

Baptizing – Another aspect of making disciples is “baptizing ... in the name of the Father and of the Son and of the Holy Spirit.” Baptism in the name of the Triune God is a sign of the washing away of sins. It is *also* a sign of membership in the people of God – the church. Disciple-making takes place in the (group) context of the family of God. Many measurements have been proposed for identifying a “successful” church – membership size, impressive buildings, large budgets. A church can have all these things, but if it is not producing disciples and raising up disciple-makers (leaders) it is not successful gauged by the Great Commission.

How many churches fail this test? If your church is not producing disciples, it is failing it is not as healthy as it could be. If you as a leader are not mentoring disciple-makers, you are not fulfilling your calling. How many (of your) church members, if asked “what is the purpose of your church?” (you might actually want to conduct such a poll), would without hesitation respond: “to make disciples!?”

Teaching – Many times when teaching a class or leading a seminar Jim will say: “I am going to read the Great Commission incorrectly. I want you to catch my mistake. Listen carefully.

Therefore go and make disciples of all nations, baptizing them in the

name of the Father and of the Son and of the Holy Spirit, and teaching them everything I have commanded you. And surely I am with always, to the every end of the age.

Okay. What did I do wrong?”

Often there is no response – blank stares. So Jim will continue: “Listen again,” and will repeat the reading with the same error. Still no response. So, Jim will give a further clue. “I will read it again. I am leaving something out. What is it?” Finally, after the third reading, someone will blurt out, “to obey!”

That’s right. Jesus did not instruct us to “teach them everything I have commanded.” He wants us to “teach them TO OBEY everything I have commanded you.” Discipleship is obedience. For too long we have believed that if we cram people’s heads full of Christian information they will act Christianly. And then we are disappointed when they don’t. Jesus knew that it would not be enough to teach people all of God’s commands. We must tutor people to live out God’s will. Disciple-making and mentoring are not a matter of information but of formation. It is not enough to educate people in *what* God would have them do. We must inculcate into them *how* to do it. It is a matter of behavior, not merely belief; of action, not intention.

Gary earlier told the story of Roberto. He faithfully studied the materials Gary gave him. They met for weeks, even months, as Roberto became a walking theologian. Gary thought he was doing a great job in preparing this man for greater ministry. The bubble burst, though, when Gary saw him Monday morning chasing his wife down the road with a broomstick! Roberto’s mind was full of information, but the direct link to the heart was somehow blocked. This and other similar experiences convinced Gary that he needed to change his methods and target the heart even more than the mind.

A life of discipleship, then, is a life of obedience. How far does that obedience extend? To “everything I have commanded you.” What is not included in “everything?” That is right: nothing. “Everything” means everything. It comprises every aspect of the Great Commandment to love God above all and to love your neighbor as yourself. And, it comes full circle to include this command to “make disciples.” If you are not making disciples, you are not fully fulfilling everything Jesus has commanded you. If you are not preparing

the next generation of leaders, you are not filling to the full the likeness of Jesus in you.

The Great Commission also has something to say about *whom* we should disciple and mentor and coach. “Make disciples of all nations.” The Greek word for nation is (ethnos) from which we get our words “ethnic” and “ethnicity.” Today we tend to think of nations as geographically bounded land masses. The meaning of Jesus is “people groups.” We have had many opportunities to mentor cross-culturally. These are very rich experiences. (See chapter 11 – Gender and Race in Mentoring).

Not only is it a joy to see God’s Kingdom, God’s will on earth, expand to other peoples, but it is also enriching for us to gain new perspectives and insights from people of other cultures or lands. We hope many will venture out to mentor cross-culturally.

Mentoring like the Master is quite an undertaking. Who is up to such a challenge? The Great Commission gives us the encouragement needed. Jesus reminds us: “And surely I am with you always, to the very end of the age.” Even as the apostles were mentored through their constant exposure to Jesus, we are guided by his Spirit. Even as others recognized that the apostles had “been with Jesus,” so Jesus is with us. And who is this Jesus who promises us his presence? Consider the “therefore” at the beginning of the Great Commission. A helpful rule for Bible study is: whenever you see a “therefore” ask yourself what it is there for. The “therefore” refers to something that preceded it. What does it point back to? Jesus’ declaration: “All authority in heaven and earth has been given to me. Therefore . . .” The Jesus who is with us is the One with all authority and power in the universe. In his strength we can discharge his commission. We can disciple new believers, mentor emerging leaders and coach mission-practitioners. We can reproduce Jesus in others as he reproduced himself in the apostles.

The multiplication of disciples and leaders is Jesus’ way. We have seen how very intentional he is in this. The heart of Multiplication Network Ministries’ agenda is to see disciples developed who continue to plant healthy churches. This needs to become part of the agenda of any congregation if it is to healthy and reproductive.

In the next chapter, we will explore how Jesus was intentionally 1) relational, and thus developed people skills; 2) intellectual, and thereby instilled truth; and 3) practical, in order to pass on ministry skills.

Questions for Reflection

1. Are you intentional in mentoring emerging leaders?
2. Can you imagine how to mentor someone right within the context of your current ministry?
3. How will this contribute to the ongoing extension of god's plan to see new and healthy churches planted until his return?
4. Will you pray today that God will lead you into a mentoring relationship?

IV

Jesus: A Masterful Mentor

Jesus was a masterful mentor. He prepared leadership for the future church by training the Twelve.

- His **method** of training was intensely relational. Through their relationship Jesus developed the character of his future leaders.
- The **content** of his training was intentionally intellectual. Through the intellect Jesus imparted knowledge and wisdom from on high, increasing their understanding.
- The **skills** he passed on were extremely practical. Through hands-on, see-and-do training Jesus cultivated competent servant-leaders.

Through *relationship* Jesus reached the heart of his mentees; through *teaching* Jesus informed their heads; through *experience* Jesus equipped their hands with ministry skills. Let's look at these three in turn: training for the heart, head and hands of ministry.

RELATIONAL: Reaching the Heart/Shaping the Character

Jesus was intentionally relational. Mark records: “He appointed twelve – designating them apostles – that they might *be with him . . .*” (Mark 3:14) Much later, after Jesus had risen from the grave and returned to heaven leaving his work in the hands of his apostles, the effect of this relational approach is clear even to his enemies (the rulers, the priests, the high priest, the elders and teachers of the law).

When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had *been with Jesus*. (Acts 4:13)

Contact makes impact. And, the closer the contact the greater the impact. Life-change happens through relationship. Character development occurs through mentor-mentee connection. Proximity produces the person. Christ-likeness comes from nearness to Christ – or a Christ-like person. (The apostle Paul could say to his Corinthian congregation: “Follow my example, as I follow the example of Christ.” I Corinthians 11:1).

Meaningful relationship is at the heart of mentoring. This is always true. But Krallman points out that this is particularly true cross-culturally: “Accordingly our mentoring efforts, especially in cross-cultural settings, can only be successful if we take time to build meaningful relationships.”¹

Association

Meaningful relationships are built through association. Jesus did not have associates; he cultivated association. He built a fraternity of “friends,” not a circle of slaves. He said to the Twelve:

I no longer call you servants (subjects, slaves), because a servant does not know his master’s business. Instead, I have called you friends, for every thing that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit – fruit that will last. (John 15:15-16)

Jesus knew that his apostles were people, not projects. Jesus understood the proverb: “As iron sharpens iron, so one man sharpens another.” (Proverbs 27:17) Jesus’ method was modeling. It is through modeling that character is developed.

Take, for example, the character trait of compassion. The Gospel of Matthew records the compassion of Jesus.

1 Krallmann, 2002, p. 149

Jesus went through all the towns and villages, teaching in their Synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, *he had compassion on them*, because they were harassed and helpless, like sheep without a shepherd. (Matthew 9:35-36)

The Twelve observed, and Matthew recorded, the compassion of their Master. At a later time, Jesus had just received the news that his forerunner, friend and cousin had been beheaded.

When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. When Jesus landed and saw a large crowd, *he had compassion* on them and healed their sick. (Matthew 14:13-14)

If you or I were seeking solitude to deal with our deep grief, how would we respond to a clamoring crowd seeking our attention? Would we say: “Leave me alone! Get away from me! Can’t you see that I need time to grieve?” The Twelve noticed that Jesus responded with compassion.

Later, “(g)reat crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at (Jesus’) feet; and he healed them.” After three whole days of this . . .

Jesus called his disciples to him and said, “*I have compassion for* these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way. (Matthew 15:30-32)

Whereupon Jesus fed the four thousand men plus the women and children. All these examples of compassion apparently “rubbed off” on the disciples. Later, Peter – who was hardly known for his compassionate nature – wrote:

Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, *be compassionate* and humble. (I Peter 3:8)

Does your mentee have compassion? How is your own “compassion quotient?” Will your mentee pick up compassion from his or her association with you? What will your mentee learn from associating with you?

One of the maxims of mentoring in the church is: “Never go alone!” As you go about your ministry always take a mentee along with you. Build association right into the daily fabric of your life and work. Let your mentee “tag along” and see what he or she picks up. Such close and continual association is not just to have company. It is not merely to provide “warm fuzzys.” While it is easy to do, it is not without purpose. Through such constant contact the mentee is learning and growing.

During the years that Jim was mentoring Diego he was serving as a Regional Pastor and did not shepherd a church of his own. This fact did not stop him from taking Diego along with him. One time, Jim took Diego with him as he preached at a church about an hour away. The ride home provided plenty of opportunity to talk about the art of preaching. Diego was driving. When he wheeled up in front of Jim’s house, Jim opened the door to get out. However, Diego had one more question: “Jim, how do you select a passage of Scripture to preach on?” (Jim thought: “Ah. A teachable moment.”) Jim pulled his leg back into the car and closed the door. A fruitful extra twenty minutes was spent as Diego learned more about preaching.

Always take someone with you. Never go alone. Life-change takes place in life lived together.

There is one exception to that rule: solitude. Sometimes Jesus needed solitude. He needed to be alone to pray. When Jesus left his apostles to be alone that, too, was an example for them. Currently, one of the happy results of a renewed emphasis on spiritual practices (the spiritual disciplines) is that the importance of silence and solitude has been rediscovered. However, please notice that solitude was the exception in the practice of Jesus. Training took place in association. As important as solitude is, note that Jesus spent the vast majority of his time with people – especially with his Twelve.

Contagion

My son called the other night. He sounded congested and weary. I inquired if he was sick. “I caught my little boy’s cold,” he replied. His five year old was ill and contagious. Contagion is the spread of disease by physical contact. However, good things are also contagious. “Laughter is contagious,” we say. Through contact, through relationship, Jesus passed on good qualities. He modeled godly character as we have seen above.

He also provided an example of godly living. The disciples caught it. For example, Jesus was a man of prayer. Often the apostles saw him in prayer. They were intrigued – so much so that . . .

...one day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray... (Luke 11:1)

Now, did the disciples not know how to pray? I suspect they did. They had heard prayers in their homes; they had witnessed prayers in the synagogue; they had seen the Pharisees pray on the street corners. Then, why this request? Because they observed that Jesus’ prayers were different. The force of their request was: “Lord, teach us to pray like THAT! Teach us to pray like YOU do!” They noticed something special about the prayers of Jesus.

Was it that his prayers were more intimate? More urgent? More personal? More of a dialogue with God?

Jesus responded by teaching them: “When you pray, say: ‘Father...’” That was radically different for the people of Jesus’ time. Address God as ‘Father?’ That is a whole new relationship! Prayer, like other spiritual practices, is more caught than taught.

The Twelve also caught new attitudes from Jesus. Their own attitudes were not always so good.

- John said, “Master, we saw a man driving out demons in your name and we tried to stop him because he is not one of us.” (Luke 9:49)
- Jesus said, “Do not stop him, for whoever is not against you is for you.” (Luke 9:50)
- When James and John saw that the people of a Samaritan village did not welcome Jesus, they asked: “Lord, do you want us to call fire down from heaven to destroy them?” (Luke 9:54)
- “But Jesus turned and rebuked them...” (Luke 9:55)
- “But the disciples rebuked those who brought (little children to Jesus).”
- Jesus said, “Let the little children come to me, and do not hinder them...” (Matthew 19:13)

Jesus often needed to challenge and change the attitudes of his followers. Those wrong attitudes came to light because of the close relationship of the Master and his mentees.

Mentors in a church setting must be aware of attitudes. Jesus had a far different attitude from those we speak of today as having “an attitude.” The followers of Jesus need to catch his “attitude.” That “infection” can be transmitted through a mentor.

Observation

Through relationship Jesus also developed people skills. How are the followers of Jesus to relate to others? As the Twelve observed Jesus they picked up good relational skills. A pastor (who happened to be “administratively challenged”) was being coached by Jim. By design, chairmanship of his church council was passed to an elder who was the CEO of a major corporation. The pastor said in admiration: “It is a joy just to see how effectively he handles people.”

Imagine what the Twelve could learn just by watching Jesus handle people and situations. The gospel of Mark notes all kinds of people skills that Jesus demonstrated in the presence of his emerging leaders.

Jesus was:

- friendly (1:29)
- people-focused (1:34)
- sensitive (1:41)
- assertive (2:8)
- socially engaged (2:17)
- a defender of his team (2:19, 25)
- able to handle criticism (2:15 – 3:6)
- skilled in crowd management (3:7-12)
- self-confident enough to handle dishonor and rejection (6:1-6)
- in tune with the needs of others so as to serve them (6:30-31)
- a person of integrity (7:17-23)
- patient (8:21), yet appropriately impatient (see 9:19)
- etc. (The reader might want to continue the exercise of observing the relational maturity of Jesus through the rest of Mark.)

Jesus knew how to relate to people. The twelve could learn “tons” of relational skills simply by copying him. (Incidentally, these same people skills were evident in the CEO above, which accounts for the high praise of his pastor.)

Today, a popular leadership measurement is “Emotional Intelligence (EQ).” Leadership literature points out that leadership failures most often are not a result of a lack of knowledge or intelligence (I.Q.), nor of work skills (S.Q. for “Skill Quotient”), but of relational skills (EQ). Emotional intelligence is “how leaders handle themselves and their relationships.”² Goleman, Boyotzn and McKee in their book *Primal Leadership* divide emotional intelligence into two competencies: personal competence and social competence. Personal competence describes how we manage ourselves. It consists of:

1. Self-Awareness – emotional self-awareness, accurate self-assessment, and self-confidence.
2. Self-Management – self-control, transparency, adaptability, achievement, initiative and optimism.

Social competence describes how we manage relationships. It consists of:

1. Social Awareness – empathy, organizational savvy and service to those in need.
2. Relational Management – inspirational leadership, influence, developing others, change management, conflict management, building bonds, collaboration and team building.³

As is so often the case, the “discoveries” of modern studies are already found to perfection in the person of Jesus. The Twelve honed their relational skills and, in turn, urged future generations of Christians to be Christ like by putting on

“compassion, kindness, humility, gentleness and patience. Bear with each other and... forgive as the Lord forgave you... put on love... Let the peace of Christ rule in your hearts... and be thankful...” (Colossians 3:12-15)

2 Goleman, Boyotzn and McKee, 2002, p. 38

3 *Idem*, p. 39

To be like Jesus is to be emotionally mature, to have Emotional Intelligence, to possess people skills. Spiritual practices, godly attitudes, Christ-like people skills come through mentoring relationships. Mentoring like the Master produces leaders like the Master.

Motivation

A key element in leadership is motivation. Motivation is the internal engine that powers the leader. Jesus recognized that it is not an external incentive or inducement that motivates a person to act, but an internal orientation that determines his or her actions. It is “out of the overflow of the heart” (Matthew 12:34) that behavior comes. It is what is at the core of someone’s inner being that is lived out. The wisdom writer says: “Above all else, guard your heart, for it is the wellspring of life” (Proverbs 4:23). Mentoring is hard work because it is heart work.

As we have seen, the Twelve noticed and commented on the compassion of Jesus, on the servant-leadership of Jesus; on the attitudes (such as tolerance, humility, graciousness, kindness and gentleness) of Jesus; the godly character of Jesus; the relational skills of Jesus. They witnessed so much more. They saw that Jesus was self-sacrificing and forgiving. He was patient. He was approachable. He did the will of his Father in heaven. He sought first of all the kingdom of God and his righteousness. He knew his mission – and stuck to it.

But, what was behind all this? It was love. Jesus taught love over and over again:

- “Love the Lord your God...” (Matthew 22:37)
- “Love your neighbor...” (Matthew 22:39)
- “Love your enemies...” (Matthew 5:44)
- “Love one another...” (John 13:34)
- “By this all men will know that you are my disciples, if you love one another.” (John 13:35)

Jesus taught it. He also lived it. Jesus showed his love for the Father by his obedience (“The reason my Father loves me is that I lay down my life” for his sheep. John 10:17). Countless times Jesus delighted the masses with his love of neighbor saying, for example, “What do you want me to do for you?”

(Matthew 20:32) Jesus exhibited love for his enemies when he cried out from the cross: “Father, forgive them...” (Luke 23:34) Jesus demonstrated the “love one another” principle to his Twelve as they watched him reinstate Peter who had denied him – ending the story with the words with which he had called Peter in the first place: “Follow me.” (John 21:15-19).

The Twelve learned love, not just because Jesus lectured on it, but because he lived it. Listen to their writings:

- “We love because he (God) first loved us.” (I John 4:19)
- “Do everything in love.” (I Corinthians 16:14)
- “Do not repay anyone evil for evil.” (I Peter 3:9)
- “Keep on loving each other as brothers.” (Hebrews 13:1)
- “And now these three remain: faith, hope and love. But the greatest of these is love.” (I Corinthians 13:13)

Jesus’ followers understood: love from the heart. “Being” (a person of love) precedes “Doing” (acts of love).

The fact that mentoring in the church is relational carries significant implications for mentors. It means that we must be what we want to see (in our mentees). It means that as mentors we have to have had our hearts transformed into hearts of love. It means that we must be Jesus-like people. It means that we will never hear someone say: “Your actions are speaking so loudly that I can’t hear what you are saying!” It means that we ourselves have been mentored by the Master. Teach we must, but we must teach by life as well as by lip; by example as well as by exhortation; by modeling that authenticates our message.

INTELLECTUAL: Teaching the Head / Imparting Truth

Jesus, the masterful mentor, also addressed his followers’ intellect. He understood the importance not only of the heart, but also of the head. He stressed IQ as well as EQ. He taught them truth. He said: “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.” (John 8:31-32) Mentoring is a matter of the mind.

Understanding . . . the Scriptures

Jesus' followers needed to know the Scriptures and their meaning. The twelve grew up in a religious system that insisted on keeping the law of God perfectly in order to be saved. They lived in a land occupied by the hated Roman Empire, and looked for a Messiah who would liberate them and establish an earthly kingdom. Their religious leaders considered themselves "a cut above" ordinary folk because of their righteousness (keeping the law of Moses more perfectly than others), and separated themselves (Pharisee means "separate one") from the common people – even lording it over them.

Into this mix came Jesus. He declared himself the Messiah, and called his disciples to "learn from me." (Matthew 11:29) What he taught the Twelve turned nearly everything they thought they knew on its head. They needed Jesus to "open their minds so they could understand the Scriptures." (Luke 24:45) They needed to grasp, for example:

- that righteousness comes through faith, not through works (John 3:16);
- that Jesus' "kingdom is not of this world" (John 18:36);
- that the Messiah needed to suffer (Luke 24:25-27);
- that serving others, not lording it over them, was the way of leadership (Matthew 20:25-28);
- that they had a critical role in the fulfillment of Scripture (Luke 24:44-49).

They had so much to learn! They needed to understand the Scriptures.

Mentees in the church today also need to comprehend and "correctly handle the word of truth" (2 Timothy 2:15) in order to represent and serve Jesus. Mentoring in the church means teaching rising leaders how to read and interpret the Bible. They not only must be fed on the Word of God, but they must become self-feeders – not dependent on others for their spiritual nourishment.

Jim had an amusing instance of this. Diego had learned how to read and interpret the Bible with understanding. He was now being taught how to bring that Word to others through preaching. He wrote his first sermon, and gave it to Jim to check over before delivering it to his church. The sermon had four points. The first three points were right on – straight out of the text. When he got to the fourth point, however, Jim did not see any scriptural basis for it.

“Where did you get this fourth point from?”

“Out of a (popular) study Bible.”

“Is it in the passage?”

“No.”

“Then, take it out of there!”

Later, Jim asked:

“What did you learn through this experience?”

“Never trust commentaries!” Diego replied.

Jim had to smile at the overreaction.

“You may use commentaries, but only after you have done your own work. Read the Bible for yourself. Then check yourself against commentators to see if they confirm your understanding, or if they highlight something you failed to see.”

Understanding . . . the Ways of God

“For my thoughts are not your thoughts, neither are your ways my ways,” declares the Lord. “As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” (Isaiah 55:8,9)

Mentoring in the church is mentoring into the ways of God. The ways of Jesus are often contrary to the ways of men. How often did Jesus have to reach his people by way of contrast?

- “You have heard that it was said to the people long ago, ‘Do not murder ... *But I tell you* that anyone who is angry with his brother will be subject to judgment.
- “You have heard that it was said, ‘Do not commit adultery.’ *But I tell you* that anyone who looks at a woman lustfully has already committed adultery with her in his heart.
- “It has been said, ‘Anyone who divorces his wife must give her a certificate of divorce.’ *But I tell you* that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress ...
- “Again, you have heard that it was said to the people long ago, ‘Do not break your oath ... *But I tell you* Do not swear at all ...”

And so Jesus continues to teach in the Sermon on the Mount – about loving enemies instead of hating them, about giving to the needy, about prayer, about fasting, about material possessions, about worry, about judging others, about false prophets. (Matthew 5 – 7)

The Twelve needed to learn the ways of God: that salvation comes by way of the cross; that the kingdom includes Gentiles as well as Jews; that, in the closing words of the prayer of St. Francis of Assisi,

(they) may not so much seek to be consoled as to console;
To be understood as to understand;
To be loved as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life.

St. Francis of Assisi

Do our mentees understand the ways of God? Do they know God is the sovereign Creator who loves them and has their good at heart? Do they see a heavenly Father's loving discipline in hardship? Do they rejoice in suffering? Are they "citizens of heaven" living in this world? Do they have a Christian worldview? Do they replace the wisdom of the world with the wisdom of God? Or vice versa? How can we as mentors help them think God's thoughts and have the mind of Christ our Savior?

Understanding . . . Truth

Since the father of lies instigated the fall into sin, truth has been a problem. "What is truth?" a frustrated Pilate asked Jesus. The modern age sought for truth and concluded that truth is relative – "What is true for you is true for you, but what is true for me is true for me." Post-modernity has now gone a step further, denying the existence of absolute truth – "There is no truth." Or, perhaps more typically: "Everyone makes up their own 'truth.'" Therefore, it is common to hear it said today: "It doesn't matter what you believe as long as you are sincere." Let's examine this by way of an illustration.

A salesman comes home after a long, exhausting trip.

Happy to be relaxing at home with his family, he drops, bone-weary into bed and falls into a deep sleep. In the middle of the night he wakes up with a splitting headache. Not wanting to awaken his wife, he feels his way to the bathroom without turning on the lights. He finds the medicine cabinet, opens it, and knows that the aspirin bottle is always on the lower right hand shelf. He locates it, opens it and takes, not just two tablets, but a couple extra for good measure. He tiptoes back to bed.

However, unbeknown to him, his wife had been battling a mice problem while he was gone, and the bottle he grabbed in the dark was not aspirin but capsules of poison she had bought to kill the mice!

Now, our salesman is in trouble. He sincerely believed that he was taking a harmless medicine. But he was sincerely wrong – maybe even dead wrong. It is not enough to sincerely believe that you have the truth if your “truth” turns out to be a lie. Truth is important. It does matter what you believe.

Jesus came to give his disciples (and the world) truth. In fact, he embodied truth. He said: “I am the way, the truth and the life. No one comes to the Father except through me” (John 14:6). Jesus prayed for his apostles: “(Father,) sanctify them by the truth; your word is truth” (John 17:17). Jesus promised the Twelve: “But when he, the Spirit of truth, comes, he will guide you into all truth” (John 16:13).

Jesus taught God’s truth to his followers. Even his enemies recognized this.

Then the Pharisees went out and laid plans to trap him (Jesus) in his words. They sent their disciples to him along with the Herodians. “Teacher,” they said, “we know you are a man of integrity and that you teach the way of God in accordance with the truth.” (Matthew 22:15,16)

In the midst of his trial before the Roman Proconsul, Jesus spoke of the truth.

“You are a king, then!” said Pilate. Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.” (John 18:37)

Mentors in the church pass on the truth of God. In fact, the church is described in the Bible as the “pillar and ground of the truth” (I Timothy 3:15).

Our mentees must:

- be given (re)birth through the word of truth; (James 1:18)
- be firmly established in the truth; (2 Peter 1:12)
- obey the truth; (I Peter 1:22)
- walk in the truth; (2 John 4, 3 John 3,4)
- recognize error and defend the truth; (Philippians 1:7 and 16)
- spread the truth. (I Timothy 2:4)

Church mentoring concerns itself with the head as well as the heart. A warning, however, is in order here. There is a very real danger that head-knowledge can overwhelm heart-knowledge. Knowledge about Jesus can replace relationship with Jesus. A well-grounded church leader is a well-rounded church leader who has both head-knowledge and heart-knowledge.

And, he or she also has “hand-knowledge” to which we turn next.

PRACTICAL: Training the Hands / Developing Skills

Jesus’ training was intentional. He addressed the relational, the intellectual, and now, the practical. An effective leader needs all three – to be relational (have EQ – Emotional Intelligence); to have intellectual acumen (have IQ); and to be practical (have SQ -- ministry skills). Some have said we need to mentor leaders in their being, in their thinking, and in their doing. Jim, in his Leadership Development Networks, encourages training in Character, in Content, and in Competence – the heart, head and hands of ministry. Let’s look to Jesus, Master Mentor, as he mentors the Twelve in practical ministry skills.

Jesus employed an apprentice style of training. The apostles would watch what Jesus did, and how he did it. They would ask questions and reflect on the skill with their master. They would practice doing what their teacher did, return to report on their successes and failures, and talk it over. Although it was not as regimented as what follows, we discern five different parts to Jesus’ “on-the-job training.”

Demonstration

The first “step” of training was demonstration. As the Twelve followed Jesus they watched what he did. And what did Jesus do? He

“... went throughout Galilee, *teaching* in their synagogues, *preaching* the good news of the kingdom, and *healing* every disease and sickness among the people.” (Matthew 4:23)

Take teaching as an example. The Twelve not only learned what to teach, but how. They saw how Jesus taught “with authority.” They listened to his many parables (stories). They benefited from his elaboration on the meaning of the parables. They learned to engage in discussion (“What do others say? What do you say?”). Jesus used similes and metaphors (“the kingdom of heaven is like ...”). He taught by contrast (“You have heard it said ... but I say to you ...”). He issued warnings (“Beware of the leaven of the Pharisees.”). He gave examples; he questioned; he challenged; he exhorted; he drew people out. Being with Jesus was like taking a wonderful “teaching methods” course.

(Reflection) Included in each segment of training is the important sub-step of reflection. Jesus was constantly stopping and asking his mentees to think about what they were learning. When they were alone, his disciples would often ask: “Explain ...”

Reflecting on, verbalizing about what is being learned, is critical in each step along the way.

Imitation

To learn a skill, however, it is not enough just to watch. The mentee must also practice. Skill building is a “see-and-do” proposition. So Jesus not only provided the “theory;” he advanced the “practicum.” He said to his followers: “As long as it is day, *we* must do the work of him who sent me.” (John 9:4)

When thousands were hungry, Jesus challenged: “*You give* them something to eat” (Mark 6:37). While they were with Jesus, the Twelve began to participate in his preaching, teaching and healing activities (Mark 3:14,15, Mark 8:6-8, Matthew 10:1). For example, Jesus included his disciples when he fed the five thousand by handing the food to the disciples who, in turn, distrib-

uted it to the people. A simple task, yet participatory involvement educates.

(Reflection) Again, reflection follows the event. After feeding the five thousand and later the four thousand, Jesus used these service ministries to teach a deeper lesson.

When they went across the lake, the disciples forgot to take bread.

“Be careful,” Jesus said to them. “Be on your guard against the yeast of the Pharisees and Sadducees.” They discussed this among themselves and said, “it is because we didn’t bring any bread.”

Aware of their discussion, Jesus asked, “You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don’t you remember the five loaves for the five thousand, and how many basketfuls you gathered? Or the seven loaves for the four thousand, and how many basketfuls you gathered? How is it you don’t understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees.” Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees. (Matthew 16:5-12; see Mark 8:14-21)

Imitation can be a part of mentoring in the church as well. If you are going to visit someone in the hospital, take your mentee with you. Let the mentee observe how you enter the room, speak to the patient, interact with the hospital personnel, encourage from the Scriptures, minister to the family members present, surface their feelings, include other patients in the room, pray. Etc. Then, in a subsequent visit, let the mentee take a portion of the visit – the Scripture reading or prayer. On succeeding visits the mentee can take over more and more elements of the call until he or she has gained sensitivity, expertise and mastery of hospital visitation. It is at this point that the mentee is ready to “go it alone.”

Delegation

Jesus did not wait long before delegating some of his work to his trainees. One time he sent out the Twelve, and “they went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them.” (Mark 6:12-12) Upon their return, it was time for

reflection.

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, “Come with me by yourselves to a quiet place and get some rest.” (Mark 6:30-31)

When Jim was a young seminarian his mentor quickly threw him into the thick of things ministerial as well. Pastor John had received a request to see an inmate at a maximum security prison. He sent Jim with the words: “This will be good for you.” So Jim, the rather sheltered seminarian, went to jail. It was a heart-thumping experience to enter the jail and to hear the succession of barred doors crash closed behind him as he was led deeper into the bowels of the jail. It was nerve racking to sit down with the “gangster” who had requested the visit. It was spirit-lifting to see how the Scriptures ministered to a hurting man. Pastor John and Jim reflected on these and many other things learned when Jim returned and John greeted him with the words: “How did it go?”

Supervision

Another time Jesus “appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.” (Luke 10:1) They returned with great joy and excitement: “Lord, even the demons submit to us in your name.” (Luke 10:17) Once again it was time for rumination. Jesus joined in their joy (“I saw Satan fall like lightning from heaven.” Luke 10:18), but he also saw that their new-found authority and power could lead to pride. So, he seized the teaching moment: “However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.” (Luke 10:20)

There comes a time when the wise mentor releases the mentee to “fly solo.” Supervision, however, is still in place. The mentee returns to tell how it went, and the mentor draws out what has been learned.

Propagation

The cycle of mentoring leaders is not complete, however, until the mentee

becomes a mentor himself and practices the ministry skills while someone else watches him and he passes on the skill. We mentor to multiply. Jesus mentored only twelve because he knew they, in turn, would pass it on to their understudies, to their “Timothys.” It is at this point that the original mentor becomes a coach who coaches a new mentor in the art of mentoring. More and more their coaching sessions move to skillful mentoring of yet another new emerging leader in the church.

One error we have seen repeatedly in the church is the unwillingness of a mentor to let the mentee “fly and flourish.” A dependent relationship develops wherein one (or both) of the people will not let go. Mentors in the church must “kick the bird out of the nest” or their mentees will never learn to fly on their own. Even Jesus “took flight” when he ascended into heaven – leaving the apostles to carry on his work and raise up succeeding generations of leaders for his church.

Jesus was a masterful mentor. We want our mentoring in the church to be masterful as well – to say nothing about being Master-full. If we can become intentional about mentoring up-coming leaders – shaping their hearts through our relationship, teaching truth for their heads, and training their hands with good ministry skills – we will rejoice in an abundance of Christ-like leaders for the church.

As we will see in the next chapter, this is exactly how God has worked throughout history.

Questions for Reflection

1. After reading this chapter we hope you have a better sense of how mentoring can fit right into daily ministry routine. Can you map out how a mentee could join you in ministry/leadership activities?
2. How do you rate your own “E.Q.” (relational skills)? What good qualities would a mentee observe in you? What areas require work?
3. It is time for a “heart check.” There was minister who said: “I love preaching, but I hate people!” Do you love people? Would a mentee notice?
4. Do you “have your head on straight?” That is, do you personally know the Word of God, the ways of God and the truth of God? Can you teach these things to a mentee?
5. Would a mentee who “shadowed” you learn good ministry/leadership skills?

V

Historical Examples of Mentoring

We're both old enough to remember when *Star Wars* first came out in the theaters. I remember watching the first film of the series with my son in a downtown cinema in San José, Costa Rica. We could either listen to the English or read the Spanish subtitles, it didn't matter. Little did I think at that time that I would find any linkage between this state-of-the-arts science fiction movie and the art and science of mentoring. Nevertheless, a reference to Luke Skywalker in an article in the *Adult Education Quarterly* caught my eye. "Luke Skywalker is paired up with veteran Obi-Wan Kenobi, an experienced and supportive mentor."¹ As I think back to the plot line of the movie, I can see the truth in this simple matter-of-fact statement. In another fictional piece, the legendary King Arthur is mentored by Merlin the magician. Among some of the recognizable and not-so-recognizable fictional mentoring pairs are Sophia to Manlius Hippomanes in Pears' *The Dream of Scipio*, or Rubeus Hagrid to Harry Potter in *Harry Potter and the Sorcerer's Stone*. Don Pedro is a mentor to Claudio in Shakespeare's *Much Ado About Nothing*. And the list goes on and on.²

Historical mentors and their mentees

Whereas Obi-Wan Kenobi and Merlin are fictional characters, there certainly were and are flesh-and-blood mentors and mentees, some of them having changed the course of history, or how men thought or acted. An elementa-

1 Darwin, 2000, pp. 197-198

2 For an extensive list, see http://www.mentors.ca/mp_fiction.html, Retrieved 8/31/2007

ry search of the internet for mentoring pairs will quickly turn up any number of historical mentors and mentees.³ Freud was a mentor to Carl Jung, Socrates mentored Plato. Aristotle mentored Alexander the Great. Antisthenes, a Greek philosopher, mentored Diogenes the Cynic. It was well known that Hubert Humphrey served as a mentor to Walter Mondale.

Canadian prime ministers have often been mentored by former prime ministers. Simón Rodríguez mentored Simón Bolívar, known as the Liberator of South America. Margaret Thatcher became a mentor to John Major. The first prime minister of the State of Israel, David Ben-Gurion, mentored Moshe Dayan, renowned soldier/statesman during a turbulent period in that nation's ongoing turbulent history. In American history, George Mason, "Father of the Bill of Rights," served as a mentor to future president Thomas Jefferson, who in turn mentored Meriwether Lewis, of Lewis-and-Clark fame. Lakota Chief Sitting Bull mentored Hunkpapa Chief Gall. "Common Sense" essayist Thomas Payne had "The Vicar of Wakefield" author, Oliver Goldsmith, as his mentor. Military leaders like Zachary Taylor were known to mentor other military leaders like Roberto E. Lee and U.S. Grant. In the abolitionist movement in American history, William Lloyd Garrison was a mentor to the silver-tongued Black orator and statesman, Frederick Douglass.

In the arts, sculptors often studied under the guidance of an established sculptor. So did painters under renowned artists, ballerinas under former prima donnas. The Spanish/Grecian painter of elongated figures, El Greco (Domenikos Theotocopoulos), was mentored by Titian of Venice, considered by some to be the greatest painter of the Venetian school.

An example from America's own history, George Washington Carver was a teacher who went beyond the call of normal education and mentored "Carver's boys" in life skills, considering that many of his mentees were only one or two generations away from slavery.⁴

We recognize the influence that a mentor can have in the life of his or her mentee. Some of those mentioned above, had major influences in the course of history, in philosophy, in psychiatry, in art, and in military strategy. Had it

3 A very comprehensive listing can be found at http://www.mentors.ca/mp_history.html retrieved 8/31/2007

4 From <http://center.acs.org/landmarks/landmarks/carver/mentor.html>, retrieved 8/31/2007

not been for mentors, many of “the greats” whose names we recognize would probably not have risen to their particular stature.

But let us not forget the purpose of this book. We are even more concerned with spiritual mentoring than we are in the kind of mentoring that we have just mentioned. Historical records are as equally vocal about spiritual mentors and their underlings. The next section of this chapter will take an in-depth look at some of these men and women. We will look first at mentors in the Bible and then other spiritual mentors down through history since biblical times.

Spiritual mentors and their mentees

In First and Second Kings, Elijah was spiritually mentoring Elisha. Elisha became Elijah’s servant, observing all that he did. Eventually Elisha succeeded Elijah as God’s messenger in 2 Kings 2:11-15. This passing of the office of prophet was symbolized through Elisha putting on the cloak of the old prophet. We can see a mentoring relationship between Moses and his father-in-law Jethro. Likewise, Moses takes on Joshua as his mentee and prepares him to lead the people of Israel after his demise.

Jan McCormack, professor of mentoring at Denver Seminary, presents several other Old Testament examples of mentoring relationships: Jehoshaba and Jehoida with King Joash in 2 Kings 11:1-12:2; Eli to Samuel in 1 Samuel 3; Hilkiah to King Josiah in 2 Kings 22-23; as well as the well-known story of Naomi and Ruth in the book of Ruth.⁵

In the New Testament, we have the example of Paul of Tarsus who, upon his encounter with Christ, was mentored by Barnabas the Encourager. Acts 9:26-27 says, “When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple. But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord....” This act of taking him and bringing him to the apostles was a mentoring action, a sponsoring of Paul as mentors often do. Raab and Clinton, in their study of Barnabas, consider his mentoring role of both Paul and John Mark to have been of vital importance in the future

5 McCormack, 2002

expansion of Christianity in the early church.⁶ As a good mentor, Barnabas knew when to disappear into the shadows. Fourteen years after Barnabas began mentoring Paul, Paul takes over the leadership role (Galatians 2:1). Having learned his lessons well, Paul even criticizes his former mentor's failings (Galatians 2:3-3:1).

The mentoring cycle did not end there, though. Paul now takes on the task of mentoring young Timothy. In 1 Corinthians 4:17 Paul refers to Timothy as "my son"; in 2 Corinthians 1:1 as "our brother," in 1 Timothy 1:2 as "my true son," and in 2 Timothy 1:2 as "my dear son." In this mentoring relationship, Paul treated Timothy like a son in the flesh, and by Philippians 2:22, the mentor (Paul) is able to say of his mentee, "Timothy has proved himself." Part of Timothy's mentoring was to observe and to do what his mentor did. In 2 Timothy 2:2, Paul counsels Timothy, saying, "And the things which you've received from me, entrust these to faithful men who will be able to teach others, also." In *Mentoring: How to Invest Your Life in Others*, Elmore suggests that the mentoring between Paul and Timothy clearly delineates ways in which mentors and mentees should relate:

1. Paul's ability to read potential in Timothy;
2. Paul is tolerant with Timothy in his mistakes;
3. He shows flexibility with people in different situations;
4. He is patient with Timothy whom he knows will mature over time;
5. Paul sees the future ahead of Timothy and helps him set a vision;
6. Like a good mentor, he encourages Timothy through letters; and
7. He provides Timothy with other resources.⁷

Some see the relationship between Priscilla, Aquilla and Apollos as a mentoring relationship also. There are probably other examples of mentors and mentees in the Bible that we have overlooked. Suffice it to say that spiritual mentoring was alive and well in both the Old and New Testaments as ways of passing on leadership from one generation to the next and from a spiritual giant to spiritual novices. Mentoring is not just something practiced in the so-called "secular world," but is also integral to the life of individual Christians and particularly to the training of leaders in the local church.

6 Raab and Clinton, 1985, pp. 6-7

7 Elmore, 1989, p. 17

The early church is replete with examples of spiritual mentoring following in the line of these biblical examples. Jesus Himself mentored John who in turn is said to have mentored Polycarp. Here we have an example from the New Testament era of someone who mentored one of the early church fathers.

Another early reference is the Third Century Desert Fathers who were Christian hermits, monks or ascetics who lived in the Scetes Desert of Egypt. They practiced their brand of spirituality by fleeing the trappings of the world. By the fourth century, each desert dweller was expected to have a spiritual mentor (a spiritual director.) These mentors were oftentimes called desert elders. “Though not educated in a traditional sense, these abbas/ammats enjoyed a reputation for wisdom and for using this wisdom to mentor others. Having accepted the responsibility, whether willingly or unwillingly, the elder then took on the mentoring role wholeheartedly. One of the crucial tasks... was to assist the disciples to carry their burdens by listening to them and counseling them.”⁸ The mentee monk, on the other hand, had certain responsibilities as well: “beginning with seeking out compatible spiritual guides.”⁹

In some cases such a search constituted a formidable task and was complicated by the fact that once the disciples found guides, they were expected to remain faithful to them for life. Furthermore, the desert disciples were expected to display openness of heart by disclosing their thoughts to the director.... The key to the success of the mentoring process was that the mentor and mentee worked diligently to integrate spirituality into daily life.... The quality of discernment, in particular, is integral to the mentorship role because it asks the mentor and mentee to reflect on how God is active in their lives and how they can respond to this call from God in different situations.”⁹

We may give it different names today, but what we see happening in the relationship of the Desert Fathers to their spiritual guides is similar to what many of us experience in accountability groups or one-on-one mentoring in the local church – though perhaps not to the degree that it was practiced nor to the depth of disclosure that was demanded in the early Third and Fourth Centuries. Nevertheless, such accountability is more than a superficial temperature check that often passes for mentoring in some circles today. Additionally, in today’s world, especially among Roman Catholics, there are spiritual

8 English, 1998, pp. 30 and 33

9 *Idem*, p. 34

directors who seek to guide their followers on their spiritual path. Such spiritual direction goes beyond what we call spiritual mentoring since the director is much more directive than a mentor would be. A mentor often asks questions to allow the mentee to make his or her own decisions while a director pretty much tells the person what to do.

Aside from Desert Fathers, we have two prominent names in the fourth century which you would surely recognize. St. Ambrose, the Bishop of Milan, was the spiritual mentor of St. Augustine, considered the greatest theologian of Christendom, after St. Paul.

Males were not the only ones who sought this kind of spiritual intimacy in a mentoring relationship. Gertrude of Helfta (Eisleben, Germany) became known as St. Gertrude the Great. She had written among other mystical works “Spiritual Exercises” which has guided many Cistercians since the 13th century. Gertrude mentored many nuns and monks in her day. She herself is said to have been mentored by another cloistered nun, Mechtild of Hackerborn. Several centuries later we come to *los místicos españoles* (the Spanish mystics): St. Teresa of Avila (Santa Teresa de Avila), St. John of the Cross (San Juan de la Cruz), and Friar Luis of Leon (Fray Luís de León). All three contributed greatly to Catholic mysticism in the 16th century, and today many of their works have been translated into English and are read widely by evangelical Christians. Peter of Alcántara, a Franciscan priest, responsible for founding hermit monk communities in Portugal, has been attributed as Teresa’s early spiritual mentor. “In St. Teresa, Peter perceived a soul chosen of God for a great work, and her success in the reform of Carmel was in great measure due to his counsel, encouragement, and defense.”¹⁰ These were troubling times in the church with lots of jealousy afoot by different religious orders. A woman, even as well known as Teresa was to become, needed a sponsor and supporter through these troubling times. Peter served as this sponsor and mentor. Teresa of Avila in her turn mentored John of the Cross. She also mentored Jerome Gratian (also spelled Jerónimo Gracián) who later became her spiritual director as the superior of the Descalced Carmelites order which she herself had founded. So we see that even those who are mentored sometimes become the mentors of their former spiritual guides!

10 <http://www.newadvent.org/cathen/11770c.htm>, retrieved 8/30/2007

Conclusion

We have looked at famous mentors and mentees in this chapter. We have a feel for what mentoring can be from examples in both secular and biblical history. In the next chapter, we'll look at mentoring as it relates to leadership development.

Questions for Reflection

1. Which historical or fictional example of mentor do you most identify with? Explain your answer.
2. Explain the role Barnabas has played in spiritual mentoring.
3. Do you see yourself as an “encourager” like Barnabas? What would it take for you to become a Barnabas to your mentee?

VI

Mentoring and Leader Development

A friend explained to Jim how mentoring often takes place in the African-American church. Young men are identified by the pastor as potential future preachers. They are given specific assignments that gradually move them forward, both literally and in the eyes of the congregation. They begin with small, behind-the-scenes tasks. If they prove faithful and responsible, they are moved to more visible positions such as ushering. Eventually, they move to sitting in the front row of the auditorium or into the choir. Finally, some are selected to sit on the platform with the pastor and to participate in portions of the worship service. By this time everyone in the church knows who is being groomed for ministry, and they add their words of encouragement. The up-front instruction continues right up to ordination day.

This is a picture of how leader development can take place organically in any church. Let's take a closer look at mentoring and leader development in the local church. As mentioned earlier, the words "disciple," "mentor," and "coach" are often used interchangeably. We see them as three distinct steps in developing a Christian leader – each building on the stage preceding it.

DISCIPLING – Laying Foundations

The task of the church is to make disciples of Jesus. Every convert, every believer, every covenant child needs to be disciplined. We disciple every person who comes to faith in Jesus Christ. Discipling lays the foundation for Christ-like living and service. If a church is not making disciples, it is not fulfilling

its God-given purpose. Church leaders need to ask themselves: Is each person here becoming a disciple? Do we have a well mapped-out journey of disciple-making? Is anyone being overlooked in our disciple-making effort?

Who is a disciple? What does a disciple look like? Bill Hull, after studying the biblical word, concludes that we must “think of a disciple as a committed follower of Jesus Christ.”¹

He goes on to say that we can summarize Jesus’ own teaching on disciples as follows. A disciple . . .

- Is willing to deny self, take up a cross daily, and follow Him (Luke 9:23-25).
- Puts Christ before self, family, and possessions (Luke 14:25-35).
- Is committed to Christ’s teaching (John 8:31).
- Is committed to world evangelism (Matthew 9:36-38).
- Loves others as Christ loves (John 13:34,35).
- Abides in Christ, is obedient, bears fruit, glorifies God, has joy and loves the brethren (John 15:7-17).²

As Jesus himself put it: “A disciple . . . who is fully trained will be like his teacher” (Luke 6:40).

How do we go about making disciples? Many guides and curriculums exist. Hull says that we need to train people to be self-feeding Christians in five areas: 1) in the Word, 2) in prayer, 3) in fellowship, 4) in witness, and 5) in love for others.³

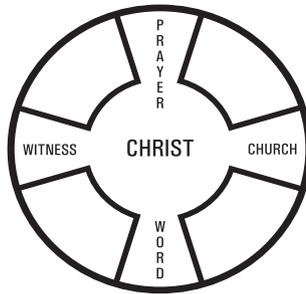
The Navigator’s have become world-renowned for their discipleship materials. They use a wheel illustration for creating and maintaining the obedient Christian life.⁴

1 Hull, 1988, p. 56

2 *Idem.* p. 249

3 *Idem.*

4 Cosgrove, 1988



This picture shows a person in Christ who masters four disciplines (Bible study, prayer, fellowship, and witnessing) resulting in an obedient Christian life.

Greg Ogden in *Discipleship Essentials* calls part one of his discipleship program “Growing Up in Christ,” and includes: 1) Quiet Time, 2) Bible Study, 3) Prayer, and 4) Worship. He goes on to part two: “Understanding the Message of Christ” (the three-person God; made in God’s image; sin, grace; redemption; justification; and adoption). Part three is: “Becoming Like Christ” (filled with the Holy Spirit; fruit of the Holy Spirit, trust, love, justice and witness). He concludes with part four: “Serving Christ” (the church, ministry gifts, spiritual warfare, walking in obedience, and sharing the wealth.)⁵ All of these “topics,” however, do not constitute disciple-making. That only happens when three other elements come together. “The first element is the unchanging truth of God’s Word. . . . The second element in the Holy Spirit’s laboratory is transparent relationships. . . . There is a third element that allows for transformation – mutual accountability.”⁶ He goes on to say, “Tools don’t make disciples. God works through disciples to model life in Christ for those who are maturing.”⁷ Disciple-making involves content, but mostly it is a matter of character. And, “modeling creates an atmosphere that effects values, attitudes and behavior.”⁸ In other words, it is the relationship that develops the disciple.

The broad contours of how to make disciples are clear. In a discipling relationship assist the new or young Christian to grow in Bible study, prayer, fellowship, witnessing, and loving obedience.

5 Ogden, 2007, pp. 8,9

6 *Idem*, p. 9, 10

7 *Idem*, p. 11

8 *Idem*

We have found, however, that there is one foundational skill that undergirds all the rest: learning how to read the Bible -- with understanding and personal application -- for oneself. Jim asked one of his mentees to tell his story of being disciplined.

I had been a Christian for about two years and I wanted to grow more even though I didn't know what that meant. I asked Bart, the discipleship leader at our church, if he could connect me with someone who could be a mentor for me. Bart hooked me up with Jim and we met for lunch. Jim asked me what I wanted and I had no idea actually, so I said I wanted to learn how to study the Bible. I honestly had no idea that Jim was a Bible teacher.

We began to meet at Jim's office once a week. He explained to me the difference between the versions of the Bible available and how I should use one easy enough to understand but close enough to a literal translation to get a good balance. He suggested a book called *How to Read the Bible for All It's Worth* (Fee & Stuart) and a Bible Dictionary. We began with I Thessalonians. When we spent the first hour studying the first sentence, I realized I had the right teacher!

Some of the more important things Jim taught me were to always begin a Bible study with prayer; everything in the Bible is there for a reason; the Bible can never say what it never said; and, test Scripture with Scripture. Jim never lectured me, but allowed me to learn by finding the answers myself. We met for about a year or so, and even now, three years later, Jim is always willing to take a minute to answer a question or give some advice when I ask. He always guides me toward the truth but never attempts to force any truth on me. Rather, he lets me learn truth for myself.

As a result of our time together, I have a better ability to look at a passage and study it in depth for myself. I enjoy reading the Bible like I never did before.

- Bernie

It is from the Scripture that we learn everything else we need to be disciples of Jesus.

We disciple new and spiritually immature believers. Discipling provides the basics that every Christian needs to lead a God-honoring, Kingdom-building life. Discipling lays the foundation for a personal walk with God, and provides direction for the disciple's service in God's kingdom. Some disciples, however, have leadership gifts. These require mentoring.

MENTORING – Facilitating Formation

Every Christian is a disciple, but some disciples are leaders. While we *disciple* new believers, we *mentor* emerging leaders. Among the disciples in your church there are those who demonstrate gifts for leadership. It is these people that you want to identify and mentor as emerging leaders.

One common definition of leadership is: “Leadership is influence.” Everyone influences someone – whether for good or ill – and in that sense is a leader. But, beyond this most basic understanding of leadership, there are levels of leadership that ascend to greater and wider areas of influence.

- Parents are leaders of their children.
- Church School teachers are leaders of groups of children.
- Youth ministers lead pre-teen and teenage young adults.
- Bible Study leaders share God's wisdom with small groups and large.
- Deacons apply their gift of mercy to church and community.
- Shepherding elders lead and serve their flock pastorally.
- Administrative or ruling elders guide the church in its God-given mission.
- Pastor-teachers lead the church into God's plan for them.

Ephesians 4:11-13 says it well:

It is he (the ascended Lord) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Every member – every aspiring leader – should be mentored to the level of leadership where he or she finds fullness of service to Jesus and to His church.

How do we know what that level is? One simple measurement that Jesus gave us was “the Rule of Faithfulness.” “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things.” (Matthew 25:21) As we mentor leaders into ascending levels of leadership, we look for faithfulness in “small things” before moving them on to “bigger things.”

This procedure assures us that we follow the apostle Peter, and not “the Peter Principle.” Saint Peter says:

To the elders among you, I appeal as a fellow elder, a witness of Christ’s sufferings and one who also will share in the glory to be revealed: Be shepherds of God’s flock that is under your care, serving as overseers not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. (I Peter 5:1-3)

The Peter Principle says that we promote people to the point of their incompetence – that is, one step beyond their giftedness and effectiveness. In the church we want to mentor people into the leadership positions for which they are fit – and not beyond. The best positional fit for a leader is the position for which he or she is uniquely fit.

In the church to which we belong there is a tendency to see the office of deacon as a stepping stone to the “higher” office of elder. While serving as deacon can sometimes provide a training ground for a future elder, the two positions are distinct and of equal honor. The two offices are not higher or lower, just different.

Merle was disciplined and mentored by Jim. Eventually he became a deacon in the church. Later, he was nominated and elected to be an elder. He served his (three year) “term” well. Some time after that Merle was asked to accept nomination as elder once again. Merle said: “No. But if you nominate me as a deacon I will accept.” Merle recognized that his gifts of mercy and stewardship, and his passion for diaconal work better suited him to serve as a deacon. This was a great lesson for the whole church. Some said to Merle, “Oh, I see you have been demoted from elder to deacon!” Merle’s reply? “No. I’ve been elevated to deacon!”

The church needs to mentor leaders to the area of their greatest effectiveness and impact. This means identifying emerging leaders' areas of spiritual giftedness, to play to their strengths and not their weaknesses. It is there that they will find fulfillment and fruitfulness. It is there that they will be the greatest blessing to their local church.

Such mentoring can also apply to the calling of pastor-teachers. Jim asked one of his mentees, Bob, to share his experience.

Thoughts on being mentored.

I think there are few honors in life that can compare to hearing the words, "I would like to mentor you personally." It was my privilege to hear these words spoken to me at a time of great searching and wondering where God was leading me. It was at a time of my life when I believed God was calling me into ministry, but with kids in college, and numerous responsibilities at home, church, and work, the ability to drop it all simply wasn't in the cards. Yet my extensive professional experience in education, administration, and business, led me to believe I would have a lot to offer the church in a ministry role. Enter Jim!

After searching for avenues to ministry preparation, I began a conversation with the man who would become my mentor, Rev. Jim Osterhouse. He described to me a program for future ministry leaders encompassing education, ministry skill development, and character formation. It sounded like the path for me, but the only way to get this preparation was to drive 100 miles from my home for class. I still remember the night in October, during a time of praying and searching, that Jim called me and said, "I think I would like to mentor you personally". That night was one of the clearest confirmations for me of my call to ministry. Shortly thereafter we began a three-year relationship, of teaching, mentoring, and encouraging, that has lasted to this day.

Mentorship, as a path to ministry training, is crucial because a ministry mentor brings so much more to the table than a teacher. Our learning and discussions centered not only on subjects like Bible and theology, responsible use of scripture, preaching and teaching, evangelism and

stewardship, but also ministry practice and skills from someone who has done it over a lifetime. Jim's constant question was, "how would you use this in ministry?" "Who needs this message?" "How could this be used in a worship setting, a youth setting, a bible study, etc.?" As I would express my thoughts, Jim would relate from his vast experience in the church to affirm and question me, and to suggest other possibilities and ideas. Jim would identify both the joys and the challenges of ministry; what worked and what didn't. As I would implement the skills we discussed in my church setting, we would review how it worked, what didn't, and how it could be improved upon. As I began to preach in my church having Jim's feedback was very important. As Jim came to know me, he would both challenge me and encourage me in my preparation. As I struggled with whether God was asking me to leave my full time job for full time ministry and its impact on my family, Jim's understanding of me and of ministry helped me to discern that calling. We discussed the heart aspects of ministry and the preparation of my character as well as my mind. It eventually led to my current position as a full time pastor.

There are few honors in life as having someone come alongside you and say, "I want to invest myself in you because I believe God is calling you and I can help". The relationship that we developed over time helped prepare me for ministry in ways that simply taking courses from a seminary on-line never could. It prepared my heart and my spirit, as well as my mind, for the awesome task of ministry. Having a mentor in my life is still a key component to my success and continued development, and I am blessed to still meet with my mentor and friend.

Proverbs 27:17 says, "As iron sharpens iron, so one man sharpens another."

I have been privileged to see this wisdom lived out.

-Bob

COACHING – Enabling Fruitfulness

As we mentor emerging leaders, we cannot possibly teach them everything they need to know for effective ministry. However, we can teach them how to find what they need as they serve. We can provide them with the skills of

a life-long learner. We can share with them how to use a library, how to do a WEB search, how to conduct research, how to seek out those who know what they need to find out. All of this is a part of mentoring.

But we cannot remain in a mentor-mentee relationship forever. Eventually, the mentee must move on to ministry. When they do, though, how are they to handle the myriad of situations and issues that service to the Master entails? The answer: through coaching.

Coaching is the on-going helping relationship between a coach and a ministry-practitioner. Coaching contacts are typically less frequent (say, once per month or less). Coaching relationships can be a continuation of the mentoring relationship, or, more commonly, a supportive relationship with a new person. Such a coach most often is five years or more down the same ministry path that the mentee is embarking on. The coach functions like a mentor, but is focused most specifically on the leadership/ministry area that the two hold in common. The coach is just far enough down the path before his colleague that he or she can understand, empathize, and provide guidance.

On occasion a mentoring relationship can merge into a coaching relationship, or morph into a peer-coaching relationship. This happened to Jim and Wayne. Wayne reflects on their story.

I met Jim in May of 1999 at a conference where Jim was the table coach within a larger leadership training event. Jim and I were both district leaders in different denominations. Age and experience had Jim with a ten year advantage over me.

There were seven participants plus Jim at his table. During the week - long event it was Jim's responsibility to mentor/coach the table participants through a series of learning activities that dealt with one's call in ministry and character formation as a leader. Several of the learning activities were designed for the participants to pair up for times of debriefing. Because of the odd number of participants at his table, and because Jim and I were seated next to each other, we were partnered for several of the conversations. One key activity had the leaders commit to a post-conference accountability telephone call after one month. Jim and I scheduled the call.

Prior to the conference, and unknown to Jim, I had been praying for a mentor who served in a position similar to mine but who was outside my local area of influence. During that initial thirty-day post-conference call, I realized that it was very possible that Jim might be God's answer to my prayer. With that in mind, I asked Jim if we could talk again in thirty days. Jim gladly accepted the invitation. That trend has continued over the following ten years.

The monthly calls were, for the first several months, focused on Jim mentoring me in the development and implementation of my personal calling statement. Also, during that first year, Jim walked with me as I moved from a district role to a regional role within my denomination; then later as I became the team leader within the organization that sponsored the leadership conference in the first place. In a way, I became Jim's mentor in the processes that Jim had first mentored me in. In the years that have followed we have continued to coach one another in personal as well as professional issues. We have gotten together face-to-face when-ever our paths cross, occasionally with our wives. We are peer-coaches now. Our relationship continues to grow as we talk, share, laugh, cry, challenge and pray monthly with and for each other. At the end of each month one of us says: "Let's schedule our next call."

- Wayne

Coaching does not have to be the continuation of a mentoring relationship. The new leader can get a new coach, or seek a coach to meet specific objectives. External coaches can bring new and fresh insights and resources. Specific coaches to address particular knowledge or skill areas can be great, temporary relationships.

We disciple new believers. We mentor emerging leaders. We coach mission-practitioners. Discipling lays spiritual foundations. Mentoring provides leadership formation. Coaching assists ministry fulfillment and fruitfulness. Since on-going leadership calls for continual growth, it is our practice to promise every mentored, new leader that we will provide them with a coach as they forge into the future that God has in store for them.

CULTURE – Creating the Environment

A while back a lot of people proudly sported on their shirts and blouses a large oval pin that said: PBP G I F W M Y. Those who saw such badges wondered: “What does that mean?” The answer?

P lease
B e
P atient,
G od
I sn't
F inished
W ith
M e
Y et.

It would be a striking way to describe a church that has a leadership development culture. Such a church is a place of grace where it is permissible to be “in process” and progressing. It is an exciting place where people are always growing. This is a church with a mentoring culture. This is the church culture that we would like to see springing up all over the world – a church of dynamic, growing people and leader development. It is the leader’s responsibility to create such a culture in a church. We have already highlighted the biblical foundations for such a church – creating godly people. We have looked at the process: discipling, mentoring, and coaching church members. We have examined the content: Christlike character, biblical thinking and world-view, and ministry skills.

But, creating a culture is also providing an environment in which such leaders can be groomed. How does a leader go about doing that? What does a leadership development culture look like?

It begins with the leader. The leader him- or herself must be a disciple of Jesus and a discipler of others. The leader must be a life-long learner who is committed to teaching others and developing future leaders. Leadership development cannot be a side line or an after thought, but must be woven

into the warp and woof of church life. When asked what their church is like members of such a church would immediately respond, “Ours is a church that equips disciples and leaders – it’s just who we are!” If you are a church leader, are you ready to create a healthy church culture which has leader development as its every day *modus operandi*?

What does such a church look like and feel like? A church can have the biblical basis, the processes and the content all in place, but still not have the “environment” or culture. The best way we can describe that intangible “feel” is that such a church is a learning organization. Like Jesus and the Twelve, a leader developing church does life and ministry together - one of the characteristics of a healthy congregation-, and in that context leaders emerge. There is an atmosphere of mutual maturation. There is group process and individual instruction. People are always growing. It is a place where someone can fall like Peter, and, like Peter, be restored. It is a life wherein ministry failure can become the training ground for future success. It is a congregation where love grows deep and wide. It is also a place of acceptance and joy. Even in the midst of struggle it is a happy place.

Such surroundings exist in one of the churches that Jim has worked with. One Sunday a bit of “creative mentoring” took place.

Jim was coaching Pastor Cal who, in turn, was mentoring Nick. Nick was learning to preach and Cal had given him one worship service per month to expound the Word. A number of months had passed when Cal reported to Jim:

“Nick is writing good sermons. His content is good, and his illustrations are terrific. I have had other pastors say to me, ‘I wish my illustrations were that good! Where does the guy find this stuff?’

“But,” Cal went on, “his delivery is weak so the message is not getting across. He lacks energy. There is no urgency, no punch. I know it is there. It just doesn’t get out!”

“How could you help him release the energy that you see pent up inside him?” Jim probed.

“I don’t know But, I have an idea. I’ll get back to you.” The next time Nick preached Cal had taken action. As Nick approached the podium and looked over the congregation, he noticed something new. His mentor had printed up some banners and had plastered them all over the back wall of the auditorium.

ENERGY!! SOCK IT TO ‘EM!! PROJECT! LET THEM HAVE IT!!

And Nick did.

Congregation members noticed that Nick preached with more passion and energy than before. They didn’t know why until they exited the sanctuary. It was then that they saw the hand writing on the wall.

What a fun place to be. That is what it is like when a church is discipling its members and developing new leaders.

Questions for Reflection

1. Do you find the distinction between “discipling,” “mentoring,” and “coaching that we propose helpful? In what ways?
2. Can you identify different levels of leadership within your church? What training would be necessary to bring an individual to each level?
3. What do you think would go into developing a “culture of mentoring” in your church? What steps would it take to establish such a culture/ environment?

VII

The Mentor—The Mentee

Introduction

Dr. John Perkins, in one of his books describes how he was disciplined in the faith.

“This teacher, whose name was Wayne Leitch, took me under his wing and began to disciple me. He taught me how to study and love the word of God. He taught me ways to study so that I could understand the Bible; and he believed that I could understand; *he believed in me*. He gave me a hope that I had never had in my life....”¹ (Italics mine.)

He goes on to describe a lifetime of discipling and mentoring as a result of someone taking an interest in him early on. Leitch may have been a discipler to Perkins, but he also exhibited the characteristics of a mentor, of one who takes an emerging leader and invests time and energy in that person. A mentor, like a discipler, is a person who believes in you, who gives you hope.

This chapter will look at both mentors and mentees. We will attempt to end this chapter with a clear understanding of both of these persons. They are inter-related. That is to say, there can be no mentor where there is no mentee. All the giftedness that I may possess, all the knowledge and resources that I have at my fingertips, are of little value for longevity’s sake if I am not mentoring someone, a mentee.

1 Perkins, 1993, p. 13

I recently began a mentoring relationship with a newly-ordained pastor. Why was I approached? This young pastor is ministering in a changing neighborhood, following in the footsteps of a retired pastor who broke ground, helping the congregation to begin reaching out to those in the neighborhood who are different from the majority of the congregation. Someone in the classis, the region adjudicatory, felt I had some expertise and gifts in cross-cultural ministry to share with this young pastor. We now meet once a month at a coffee shop to review how things are going in ministry in general and particularly in response to assignments we had agreed he would undertake between sessions. He does not need my help when it comes to doctrinal issues. He is seminary-trained. He does not need my advice regarding worship. I am his mentor relevant to his reaching out into the community, when issues of conflict surface, when it comes to empowering those who up to now have been disenfranchised and powerless in the community. When questions dealing with his elders and deacons, I refer him to other mentors in the community or to other resources that I bring along.

There is a pastor in southeastern United States with whom I carry on a phone conversation about every other week. Either one of us can initiate the call. We have been friends for a long time, but in some sense this is also a mentor-mentee relationship. We usually end up discussing his ministry, opportunities God has placed in his path. Together we wrestle over what God's will is for him. This has been especially true as he has recently received a call to another congregation which would require him to leave a group that recently relocated to another part of the city and has spend thousands of dollars to retrofit part of a shopping strip for worship.

There is another pastor who recently was separated from his congregation after several years of strife. I walked with him through this process as best I could long-distance. And now that he is no longer pastor of this congregation, I have begun pointing him to other possible ministries, even though these are outside of the denomination we share together.

I have a student going into Bible translation with whom I meet irregularly to discuss his future. I have mentored him by pointing out resources that would further prepare him for his life's calling. I put him in touch with a survival bootcamp in Florida for missionaries who plan to work in remote parts of the world. He called me yesterday that he successfully completed the bootcamp and was exhilarated over the event, encouraging me to make this a

requirement for others in the same major at the college. We meet to discuss his personality traits and ways to improve. We meet for breakfast periodically through the school year, even before the fall semester begins, simply to touch base and discuss whatever needs discussing.

A mentor sometimes opens doors for his or her mentee, as can be seen from the examples I have given here. I recently ran into an Hispanic campus pastor who said to me, “You were the one who made it possible for me to become a campus pastor. Without your encouragement and your door-opening, this never would have transpired.” He is probably right. I remember phone calls made, emails sent, people visited, to make this happen. Today in our denomination we have an Hispanic campus minister where there was none.

Jim was recently approached by someone we both know about a mentoring relationship. This pastor wants to be mentored by Jim for the long-haul, especially as he considers transitioning to a different ministry. Jim and he are presently establishing the ground rules for this mentor-mentee relationship while I will be working with the congregation as it thinks about its next pastor and stage of growth.

Jim has also had ample opportunities to mentor men in the congregation where he is presently attending. The pastor has approached him about mentoring these men, and others have identified Jim’s mentoring skills and have approached him as well.

Neither one of us has much discretionary time to be able to mentor. Nevertheless, we both recognize the need of being mentors to others, either pastors or emerging leaders in a local church.

We need to answer the question, “What makes for a good mentor?” Likewise, we need to answer the question “What makes for a good mentee?” Both of these topics will be the subject of this chapter on Mentor—Mentee.

What makes for a good mentor?

First, a good mentor is a good listener.

I remember a plaque hanging in the kitchen of Grandma Smith’s home that was a prayer about growing old gracefully. About two-thirds down the prayer, the person was asking God to keep them from sharing all of their

worldly wisdom with those around them, reminding God that “I want to have a few friends at the end of my life.” Mentors have the temptation of sharing all of their learned wisdom with their mentee, much to the chagrin of that mentee.

“Why would they ask me to be their mentor in the first place if they did not want my advice?” we might ask out loud. Nevertheless, it behooves us to listen more than we speak. An old Spanish proverb says that the Creator has given us two ears, two eyes and one mouth. We should deduce from this that we ought to listen and observe twice as much as we speak. Someone once called this “assertive listening.” Tice calls it “active listening.” He explains, “Its primary purpose is to understand the meaning of the message from the speaker’s point of view.”² The mentor needs to be an empathetic listener, “to understand, not to critique, analyze, advise, or argue.”³ Daloz describes active listening as “actively engaging with the student’s world and attempting to experience it from the inside.”⁴ In other words, we want to get into the mentee’s head. We want to understand the situation from the mentee’s point of view.

Johnston, in citing respondents to a survey sent out to the Michigan State University’s TA Program listserv, found that to be a good mentor, among other things, meant that the mentor needed to be a “good and effective listener.”⁵ We cannot be sitting on the edge of our chairs, anxiously waiting to respond to something our mentee has said. We need to make sure we understand what is being said and respond appropriately, either by verbalizing, by showing empathy, or by being silent. Our listening could have any number of responses, but listen we must.

Also, listening is more than simply hearing words being spoken. In a diversity-in-the-workplace training that I do, I help conferees to recognize that sometimes what is not said speaks volumes over what is being mouthed by someone. Nonverbal communication—either by gestures or nods or actions—is just as important as the words being spoken. As a mentor, I need to be able to pick up on those nonverbal cues. What I’m hearing being spoken may not be what is really being said. What’s below the surface may help me to understand the needs of the mentee much more than what he or she verbalizes to me.

2 Tice, 1997, p.189

3 *Idem.*, p. 192

4 Daloz, 1986, p. 215

5 Johnston, 2002

Shea points out that a side effect of being a good listener is that the mentee takes ownership and becomes his or her own problem solver.⁶ In effect, all he or she needs is someone to listen as they mentally and verbally work through a problem. There have been times in my own life when I have tried to solve a problem. Simply verbalizing it to someone else has helped me discover the answer without the other person even responding.

Second, a good mentor deals with the “just-in-time” moments in life.

Parks and Parks see mentors as those upon whom mentees are dependent “at the time of the development of ethical thought and the formation of an informed, adult and committed faith.”⁷ We are there to help a mentee in his or her development as an emerging leader. We provide them with just-in-time mentoring. They will one day outgrow us or their need for us. Until then, we have a role to play. Parks and Parks further state, “Good mentors help to anchor the promise of the future.”⁸

Have you had a “just-in-time” learning experience? Recall what this was like. How was your learning in this experience different from other learnings?. Do you feel as adults we learn more and retain that learning when it is just in time?. How do you see yourself applying this to your own mentoring in the future?

Third, good mentors are widwives.

A midwife assists in giving birth to new life. A mentor/midwife does just that, assisting “other people in giving birth to new ideas, new skills, new metaphors, and new ways of being and doing. They assist learners in giving birth to their own ideas, visions and goals.”⁹ Shea, who has written extensively on mentoring, describes the mentor as someone “who has an important, long-lasting, beneficial life-or-style-enhancing effect on another person, generally as a result of personal one-on-one contact.”¹⁰

Fourth, a good mentor helps a mentee see the options.

Especially in problem solving, mentees sometimes need another person to help them to see the options open to them. Shea sees the mentor as one who

6 Shea, 1994, pp. 46,49

7 Parks and Parks, 2000, p. 128

8 *Idem.*

9 Vogel, 2000, p. 24

10 Shea, 1999, p. 3

explores options, in which mentor and mentee brainstorm to see more choices, to be more creative in solving problems. We can be so close to an issue that we find ourselves down a dead-end street. We only see one option, if that. The synergy of speaking to another person is enough to help us begin to identify other options or alternatives. Daloz did a study on this aspect of mentoring. He sees the mentor as one who provides a mirror in which the mentee may see himself or herself, a way of extending the person's self-awareness. Daloz cites Socrates who held up his own mirror by asking a series of "if-thens" until his mentees saw the implications of their logic. He calls the mentor an "alternative voice," one who assists the mentee in exploring alternative viewpoints.¹¹ We have found a good technique to expand the mentee's horizon is to ask them to make a list of at least ten options available to them.

Fifth, a good mentor is an inspirer.

Like John Perkins stated about Leitch, "he believed in me. He gave me a hope that I had never had in my life..." Likewise, "We need to be around people who believe in us so that we can more fully believe in ourselves. This enduring belief in our own capabilities, more than anything else, is the gift that mentors give."¹² Have you had someone who believed in you, who inspired you? I certainly hope this is true of my mentoring, that I inspire my mentee, that I help him to believe in himself and his God-given capabilities to serve where God has placed him in the local church. Stanley and Clinton¹³ call this seeing the potential in a person.

Sixth, a good mentor is a critical thinker.

Zachary, who wrote extensively on mentoring in education, sees the mentor as a critical thinker.¹⁴ Mentors need to model critical thinking for the mentees. This idea is reinforced by other specialists in the field of mentoring. Brookfield, for one, wrote two books that adhere to this idea. One book deals with the educator, or mentor, who needs to become a critical thinker and a second volume deals with the mentor helping his or her student or mentee to become a critical thinker. The mentor facilitates critical thinking even, as we have seen, in the making of decisions by looking at the options. Part of critical thinking even involves the establishing of clear expectations in the mentoring relationship, modeling appropriate behavior, developing mutual respect, and knowing when

11 Daloz, 1999, p. 228; Galbraith and Zelenack, 1991, p. 129

12 Tice, 1997 p. 145

13 Stanley and Clinton, 1992 p. 38

14 Zachary, 2000 p. 16

to influence actions.¹⁵

Part of critical thinking may even be to challenge the mentee, especially when it appears the mentee is going off in the wrong direction. This is not done by a simple negative statement; rather, it is accomplished by asking questions so that the mentee “discovers” for himself or herself that things are going awry.

There is much more that could be said about a good mentor, but then we would not ever get to the mentee in this chapter. Before going to the mentee, we ought to consider for a moment those behaviors that the mentor ought to avoid if he or she is to be considered good at their task.

Mentor behaviors to avoid

Our friend Shea, who has written volumes on the mentor and mentee in the business world, gives us a list of seven things to avoid.

1. Giving advice too freely. This makes sense in light of the positive behavior of being an active listener. We can quickly shut down the lines of communication if we fail to listen and are quick to give advice. My wife often says to me, “Men are fixers, women are talkers.” When she shares a problem with me, she wants me to listen, not to try to fix the problem. As a mentor, I need to listen and not be quick to give advice. My mentee does not necessarily want me to fix the problem. He or she wants me to listen.
2. Criticizing. Who likes criticism, especially when you have just shared a problem or a quandary you find yourself in? Criticism only adds fuel to the fire. Again, the best advice is to listen.
3. Rescuing. My wife, when sharing a problem, doesn’t want me to rescue her. She only wants me to listen, to be heard. A mentee may want to be rescued, but will rescuing really solve the problem or help the mentee in the long run? Again, a good mentor will not be quick to rescue. When Jesus’ disciples found themselves in a situation where they were unable to cast out demons, they did not come back to Jesus expecting him to cast out the demons. They came to him expecting him to give them some just-in-time teaching so that they in turn could go back out and accomplish the task.

¹⁵ Johnston, 2002 p. 14

4. Sponsoring inappropriately. Do we sometime put forth a mentee before he or she is ready? Do we sometimes try to move our mentees into positions of influence for which they do not have the training or the skills? Maybe someone else is more qualified than our mentees. We may need to ask ourselves what our motivation for doing this is. Is it self-inflating to sponsor even when it is inappropriate?
5. Building barriers unnecessarily. Sometimes we do just the opposite. We place barriers or stumbling blocks in the way of our mentees. I know of a pastor who delegates, but then makes it impossible for the mentee to succeed. Unconsciously the pastor is afraid that the mentee will do a better job than he himself is doing. We make excuses why the mentee cannot possibly accomplish a task, and go about doing everything possible to set him or her up for failure. Sometimes this is the result of jealousy, or even the consequence of our not wanting the mentoring relationship to end. If our mentee is not ready and able to function on his or her own, we will be able to continue getting our thrills from mentoring that person.
6. Ignoring the “why.” Much of what is said in a mentoring session has a “why” behind it. Why did you just say what you did? Why did you do what you did? To ignore the why is to miss the very essence of the moment.
7. Discounting. We discount what our mentee is able to do on his own. We make light of it, when we should really be applauding him or her for their accomplishments.

Elmore discusses “How to spot a toxic mentor.”¹⁶ These seven behaviors will certainly be found in a toxic mentor, and curtail the learning that could occur in the mentoring relationship before it even gets started.

What makes for a good mentee?

One would think that of the two people in a mentoring relationship, the mentor is the more important. In some ways the mentor is. But in other ways, both are equally important. There are behaviors that will make the mentee either a good mentee or a bad one. We will spend some time in the remainder of this chapter, therefore, looking at what makes for a good mentee.

Students in my college classes often wanted me to spoon-feed them. They

16 Elmore, 1995, pp. 59-61

expect that I will provide them with study guides for the exams, and should I have a question on the exam that does not refer back to one of the items on the study guide, then I am at fault if they get a low grade. If absent, they expect that I will provide them with “anything important” that was covered in class during their absence. I acquiesce to a degree, but I still feel that it is a learner’s responsibility to learn more than it is my responsibility to teach. I will provide them with the basic tools for learning, but I expect that they will do the bulk of the research and discuss the material in class. I am not a lecturer! And so it is that at the beginning of a new semester, I give them my spiel on what they can expect from me and what I will certainly expect from them. Their success in my classes is more dependent on their initiative and proactivity and less on my feeding them information to regurgitate on exams.

Mentees likewise have a responsibility when it comes to the mentoring relationship. As Daloz has phrased it, “The trip belongs, after all, to the traveler, not the guide.”¹⁷ The mentee as an adult learner is now “someone who makes an effort to assess, internalize and use effectively the knowledge, skills, insights, perspectives or wisdom offered... who seeks out such help and uses it appropriately for developmental purposes wherever needed.”¹⁸

The characteristics, then, of a good mentee is

First, one who takes responsibility for his own learning.

In my mentoring relationships, I usually leave it up to the mentee to contact me. In some cases, we set the next mentoring session when we are ready to conclude our meeting. In other cases, I leave it open-ended and ask the mentee to contact me when he is ready to meet again. In both cases, we work around the mentee’s availability first. The mentee needs to schedule time with me. It needs to be important to the mentee that he actually opens his calendar or his PDA and looks for a time when we can meet. This makes sense when we think of the mentee as an adult learner. One of the characteristics of an adult learner is self direction. He/she knows when and where to go for help. A good mentee determines in some respects his or her own needs or wants.

Second, a good mentee is an active listener.

I previously mentioned how this was important for the mentor. Shea calls

17 Daloz,1986, p.33

18 Shea,1999, p. 3

the mentee to be an “assertive listener.”¹⁹ The mentee needs to hear what his or her mentor is saying, and then determine what to do with it.

Third, a good mentee is a proactive learner.

Shea says mentees need to choose “to develop and change themselves.”²⁰ Humans are intrinsically motivated. There really is no such thing as extrinsic motivation. Try as we might, we cannot change anyone. “You can lead a horse to water but you can’t make him drink” is a true enough adage. With our mentees in the pew, we pray that the mentee under the influence of the Holy Spirit will indeed change.

We cannot change them. They must be proactive in wanting to change. In the survey conducted at Michigan State University referred to earlier, the proactive mentee/learner was described as one who must:

- “Seek helpful feedback and demonstrate appreciation for the same
- Not be afraid to ask for whatever one needs to grow
- Never be afraid of asking questions
- Actively participate in the relationship
- Take advantage of the mentor’s expertise and experience.”²¹

Fourth, a good mentee is a lifelong learner.

The mentee will not always have a mentor at his or her beck and call. Nevertheless, the mentee needs to learn where to go when help is needed. This could be to a person, to a printed resource, to a website. Daloz has stated it correctly when he says, “Most of us have learned a good deal more out of school than in it. We have learned from our families, our work, our friends. We have learned from problems resolved and tasks achieved, but also from mistakes confronted and illusions unmasked. Intentionally or not, we have learned from the dilemmas our lives hand us daily.”²²

Such learnings make adults open to mentoring and being mentored. The goal becomes that of helping mentees develop a lifelong habit of learning. This follows on what others have called the need for self-empowering behaviors on the part of the mentee. Unlike the protégé of olden times, the modern-day

19 *Idem*, 32

20 Shea, 1994, p. 60

21 Johnston, 2002, p. 15

22 Daloz, 1999, p. 3

mentee is much more proactive and self-empowering and less dependent on his or her mentor to open doors, to tell him what to do and how to act.

Fifth, a good mentee is transparent.

Mentees will be open and frank with their mentors. They will not withhold vital information. A doctor can misdiagnose if a patient withholds vital information. They will be honest about deficiencies and needs and communicate problems clearly. A mentor, like a doctor, can only help based on what information the mentor has at hand.

Let these five characteristics of a good mentee suffice for now. If a mentee is responsible for his or her own learning; is an active listener; is a proactive learner; is a lifelong learner; is transparent; then the mentoring relationship has a strong probability of being successful. The mentee in the pew will gain the knowledge and skills and heart necessary to carry out his or her tasks in the local church, empowered by the Holy Spirit.

Questions for Reflection

1. Which of the characteristics of a good mentor would you need to work on to be more effective?
2. What bad mentor behaviors would you need to “unlearn?”
3. Is your mentee a good mentee? How could he/she improve?

VIII

Stages of Mentoring

Tom was dumbstruck when Harry approached him one Sunday after church and asked him if he would be willing to mentor him. Harry said he had been watching Tom for several years and saw his spiritual maturity and integrity in several arenas of life. “I want to be just like you, Tom,” he said in all earnestness. Without thinking through what all this would entail, Tom happily agreed to the proposition and suggested they get together the following week for coffee. Tom and Harry met at a local coffee shop. This went on for several months without any structures decided or ongoing agenda determined. After about the fifth coffee time, Harry informed Tom that he was going to break off the mentoring. “I’m not really getting much out of this, Tom; I’m sorry.” Both left the coffee shop a bit despondent. What went wrong? In this chapter we will discuss this and ways to keep a mentoring relationship going... and knowing when to bring it to a close.

Setting the ground rules

Within any mentoring relationship, from the very beginning one needs to establish ground rules. Things like 1) When shall we meet? 2) How long a meeting shall we have? 3) How often shall we meet? 4) What will be the topic(s) of our sessions together? 5) What topics, if any, will be taboo? 6) When will we know when we have accomplished what we set out to do? are all valid questions to ask at the beginning. In other words, for a mentoring relationship to be successful, both parties need to go into it knowing the expectations of the other and come to agreement on what will work and what won't. There must be structure to mentoring, even minimally.

Not all mentoring relationships are the same. The two of us have some relationships that are highly structured, very intentional while other mentoring relationships are much more informal and less intentional. Some of the relationships require a detailed mentoring agreement and are carried out on a weekly basis while others occur sporadically in a meeting downtown over coffee or on the phone whenever the mentee feels the need to talk.

Some mentoring relationships have gone on for years while others are short-term. The short-term mentoring relationships tend to focus on a single theme or skill and, when the mentee feels this has been accomplished, we part ways.

We learned a lot from Shea in his book *Mentoring: How to Develop Successful Mentor Behaviors* about structuring a mentoring relationship. He describes structured/short-term relationships, structured,/long-term relationships, informal/short-term and informal/long-term relationships.¹

Mentoring Structure and Intensity	
Structured “Short term”	Informal “Short term”
Structured “Long term”	Informal “Long term”

According to Shea, the mentor and mentee need to take into account the amount of mentoring needed and the resources at the finger tips of the mentor. In other words, the format or structure of the relationship and time involvement (intensity) will have a lot to say about the eventual outcomes and the success of the relationship. This is something that would have benefited both Tom and Harry as they entered into mentoring together.

According to the chart, one can see two forms of mentoring: structured and informal. The difference between the two is the degree of structure one gives to the relationship. In other words, the more details agreed upon prior to the actual beginning of the mentoring, the more structured (the more formal) is the relationship. The less structure one imposes on the relationship, the more

1 Shea, 2001.

informal the mentoring. What Tom and Harry had was a very informal mentoring, but one that seems to lack even a smidgeon of structure. It was just a “coffee kletz” as the Dutch would say; it is an excuse to drink coffee together with little substance to it. Where there is no accountability, either structured or informal, this is more a “shooting the breeze” than it is mentoring. Accountability on the part of both parties needs to exist for mentoring to occur. Accountability plays itself out in such a relationship when one party promises to do something. Harry may commit to making a change in his life, or to read a book recommended by Tom. Tom may promise to check for a certain article that would benefit Harry. He also commits to hold Harry accountable for the behavioral change or the reading of the suggested book. This is important whether the relationship is formal (structured) or informal.

One can also see two intensities of mentoring in this chart: long term and short term. If the goals are few, a mentoring relationship could be very short term. It could last only a couple of meetings or maybe up to six months. If the goals are numerous, the relationship could be long term, with milestones along the way as one goal after another is accomplished. Some tasks, some learnings, require a long period of time. Both mentor and mentee need to know this going into the relationship, since this will require a long term commitment on the part of both. On the other hand, if the mentor realizes that what the mentee wants can be accomplished short term, then this needs to be communicated as well. The only thing worse than a mentoring relationship that extends beyond its usefulness is a failed one.

Phases of mentoring

Whether highly structured or informal events, mentoring relationships go through at least four phases:

- Preparation
- Negotiation
- Enabling
- Coming to closure

Another mentoring specialist calls these four phases 1) tilling the soil, 2) planting seeds, 3) nurturing growth, and 4) reaping the harvest respectively. One mentor writes, “Simply being aware of them [the phases in a mentoring

relationship] provides significant signposts.”²

In the preparation stage, the mentee seeks one of us out and asks if he or she can be mentored. It is a time when the prospective mentee begins looking for the person who can help in the given situation. There is usually an initial conversation about what the mentee requires and an explanation is given by us as to what we would expect to transpire in such a relationship. This was absent in the initial and subsequent conversations between Tom and Harry. Had Tom had a clearer idea about what Harry was looking for, he could have decided if he was really the appropriate mentor for Harry. He also could have explained what he had to offer Harry.

In the negotiation phase, the ground rules for the mentoring relationship are established, including goals, boundaries, length of the mentoring relationship and a mentoring agreement is oftentimes written up and signed. This is particularly true in the structured requests. Clear goals keep any relationship on target. Knowing the intended end product would help Tom and Harry at this phase of the discussion. Setting boundaries is also important during the negotiation phase of mentoring. What topics will be discussed, and, particularly, what subjects will be avoided, helps set the boundaries. Mentoring is not a confessional unless this has been agreed to. Is everything up for discussion or will Tom and Harry limit their time together to specific topics which Harry feels need to be discussed and which Tom agrees to or vice versa? The more narrowly-focused a relationship is, the greater the success rate of the mentoring.

As teachers of college-age students, we both realize the importance of establishing clear boundaries with those students. Boundaries with those of the opposite sex are especially important due to the emotional attachment that can occur between professor and student.³ Also, too close a relationship with a student (buddy/buddy) can result in the loss of objectivity on the part of the professor or in the student taking advantage of that relationship.

The same holds true in mentoring relationships. Boundaries must be set, and regarding the same issues. The mentor must maintain a degree of objectivity in the relationship if he or she is to “speak the truth” and to see what is

2 Zachary, 2000, p. 50

3 We'll say more about this in a later chapter

happening in the life of the mentee. Too intimate a relationship can result in a loss of objectivity, and the advice given may be to the detriment of the mentee.

It is also true that some mentees, purposefully or not, can take advantage of the relationship and desire more of the mentor than is possible. A very dependent mentee could be calling all hours of the day and night, or even make demands that go beyond the scope of the relationship. For this reason, clear boundaries need to be set.⁴

It is probably fair to say that no mentoring relationship is intended to last a life time, at least not one in which the mentee is always dependent on his or her mentor for guidance. The relationship could turn into a peer mentoring relationship. It could turn into a mentoring relationship in which the mentee “touches base” periodically, but eventually a weaning process needs to occur lest a co-dependency is created in the relationship and the mentee is fearful of making any decisions without input from his or her mentor. This is why it is essential for the mentor and mentee to have periodic reviews regarding the relationship in order to determine if the goals have been met and if it should continue or not. This, also, is where boundaries come in.

Unfortunately, we also need to talk about when mentoring “goes bad.” Mentor and mentees need to recognize that mentoring relationships can “go south.” It may be due to shortcomings on either our part as mentor or on the part of the mentee. It may be due to a lack of confidentiality, a misplaced trust, or a lack of integrity on the part of one of the participants in the relationship. Strong disagreements may be the culprit. The reasons why a mentoring relationship turns sour are many and varied. For this reason, when establishing boundaries, many mentoring specialists suggest a “no-fault divorce clause,” as it were, in which either party may end the relationship. The mentor and mentee can then walk away from the failed mentoring relationship with as little damage to either party as possible. Both of us have experienced this at least once in our long career as mentors. It is painful, and there are times when we begin wondering what we could have done differently. Nevertheless, the lasting effects of the break-up are minimal if there is a clause allowing for the mentoring relationship to come to an end. Hopefully it does not mean an end to a personal relationship with the person. Sometimes that “divorce” ensures that we are able to maintain a good relationship where without the clause, an

⁴ An example will be found in the appendices.

irreparable rift might have occurred.

Tom and Harry may feel the need to set a time limit for the mentoring relationship, a time when they can evaluate how things are going, whether it is time to quit or time to “re-enlist” in the relationship. Setting a specific time—say after 5 sessions—gives either person a face-saving way to back out if the time commitment becomes too much or if either person feels they are not “gelling.” This would also be the time for a formal, written agreement or covenant if the two feel that this would keep them honest in the relationship. As is obvious from what we have written here, a lot goes into the negotiation stage. The more you discuss up front, the fewer problems further on in the relationship and the more confident both parties will feel as they go on to the third phase, which is the actual mentoring.

In the enabling phase, the actual mentoring takes place as the mentee is enabled to do certain things, to reflect on certain things, to develop certain habits and behaviors based on the established goals. Each accomplished goal can serve as a milestone marker in the relationship, guiding Tom and Harry toward the point when the relationship either takes on a new twist or it comes to an end. If Harry and Tom have been successful in the preparation and negotiation phases, the enabling phase will be successful. Since the preparation and negotiation phases in Tom’s and Harry’s initial discussions had been wanting, it is no wonder that the enabling phase went so poorly, to the point that Tom begged out.

Coming to closure is a phase when it becomes obvious to one or both that it is time to move on. This may be based on the goals being met or other facts that make it evident that the relationship needs to end. The weaning process occurs during this last phase. We need to be aware that such a phase can result in some highly emotional stresses since the intimacy of the relationship is being broken up, especially if the relationship has been going on for months or for years (high intensity). If the relationship does not end when it should, it could become counter-productive. Like 3-day old fish, the relationship can turn rancid. Likewise, a co-dependence could be created which does not serve in either Tom’s or Harry’s benefit. Preventing co-dependence is something that both parties need to be conscious of in the enabling phase so that closure can result in this last phase with little stress to either party.

It is also true, though, that many mentoring relationships simply seem to “run their course” and have no need of re-negotiation. When a mentoring relationship naturally comes to a conclusion, this is sometimes called “self-agency” or “self-authorship.” When the goals have been met, it may be time for the mentee to simply move on, either to self actualization or to another mentoring relationship with yet another mentor. Therefore, a good mentoring relationship knows when to call it quits. Ending a mentoring relationship well is as important as knowing how to initiate one. I like the title of a book that came out in 1999: *The Art of Mentoring: Lead, Follow, and Get Out of the Way*.⁵ Likewise, know when to quit.

Renegotiating the relationship

Mentoring relationships could be re-negotiated at this last stage in the game as well. New goals and parameters to the mentoring can be established, giving new freshness to the relationship, a *raison d'être*. One is, in essence, reverting back to the second phase, negotiation, and moving on from there. Perhaps in the beginning stages of mentoring, therefore, it is better to make mentoring short term relationships, always with the option of re-negotiating. As one gains skill in mentoring, one can always move to longer term mentoring relationships.

Conclusion

In this chapter, we have looked at the importance of setting ground rules. We have looked at mentoring structures and intensities where some relationships are structured and short term, others are structured and long term, while still others are informal and short term or informal and long term. We also studied the four phases in mentoring: preparation for mentoring, negotiation which deals with the nitty gritty of the mentoring that is to occur, enablement which deals with the mentoring itself, and closure, which brings the mentoring to an end or to a phase of re-negotiation. In the following chapter, we will study in more detail the mentoring relationship itself.

5 Shirley Peddy, 1999.

Questions for Reflection

1. Determine with your mentee the ground rules outlined in this chapter.
2. What is to be the structure (formal/nonformal) and intensity (short term/long term) of this mentoring relationship?
3. If you have experienced any of the boundary issues in a past mentoring relationship – either as a mentor or a mentee – comment on these.

IX

The Mentoring Relationship

“And the things you have heard me say in the presence of many witnesses
entrust to reliable men who will also be qualified to teach others”
(2 Timothy 2:2).

With these words, the Apostle Paul, thinking about the future of the church once he was gone, instructs—even pleads?—with his mentee Timothy to share with other mentees the good news of the gospel in all of its dimensions. Paul realized his own mortality and his inability to share the gospel and the “full counsel of God” with future generations. He also realized that in order for this gospel to be proclaimed throughout the then-known world, this message needed to be entrusted to others who, exponentially, would multiply those who hear. This was a lesson I wish I had learned early on in ministry.

I think back to my first years in Nicaragua as a missionary. I met a Nicaraguan named Enrique who came to my house one day selling paintings. They were the ugliest paintings I had ever seen. Needless to say, I didn’t buy one. But somehow we took a liking to each other. He was a pastor struggling to make ends meet. I eventually invited him to work with me.

He and his wife both met with me as they studied our doctrines and shared ministry experiences. There was a light-hearted competition between the two about who would learn the most. After a couple of hours of studying together, we’d break for lunch. Angelita made the best chicken soup I’ve ever eaten, and Enrique and I would sit there with smiles on our faces and sweat pouring down our brows in the 90+ degree heat of a typical day in Managua.

Enrique eventually replaced me as pastor of the emerging congregation when we left on our first furlough. Enrique began mentoring Isaac, a young adult in one of the village churches, San Benito. Isaac eventually became a pastor, and continues to preach at First CRC in Managua, where he also oversees a Christian school, and teaches theology for another missionary movement.

During our first years of pastoring that same church, two young boys were baptized together with their father. Raúl eventually served as an elder. The boys both took evening classes with me and another colleague, as well as with Enrique. Twenty years later, Ronald, the older of the two boys, has a degree in education, serves as principal of that school, and is an elder in the church much like his dad had been before him.

I did many things wrong in my missionary career, but I praise God for those few mentoring relationships that “stuck.” And these mentees do a much better job at mentoring than I ever could, because they can mentor within their own culture, understanding the “nonverbals” and the nuances and being able to communicate contextually in ways I never will be able to.

If I had it to do over again, I would spend the majority of my time in meaningful, intentional mentoring relationships with a few people rather than doing all of the other “missionary busyness” that I found myself involved in. It is only through such mentoring relationships that 2 Timothy 2:2 can become a reality and the church can be promulgated from one generation to the next. This chapter, then, will focus on the mentoring relationship. We will describe the mentoring relationship. We will discuss the transitions in a person’s life that often bring them to the point of searching out a mentoring relationship. We will also look at the dynamics of a mentoring relationship.

We have already mentioned in the beginning that a clear definition of mentoring is nearly impossible. In fact, Cross calls mentoring “a slippery concept.”¹ Others have written, “One problem in the mentoring literature is the lack of any one comprehensive, yet functional definition.”² Mentoring, although lacking a clear definition, is often understood through the mentoring relationship. It is what we can see, the activity, the action of a relationship between two people that describes if not defines mentoring. Mentoring relationships

1 Cross, in Daloz, 1999, p. xi

2 Bogart and Rednar, 1985, p. 851

are found in the workplace, in schools between an experienced teacher and a novice, in the church in many denominations between an assigned older pastor and a pastor fresh from seminary, in a high school work release program where students learn a trade under the supervision of a company employee. In all of these examples we have a mentoring relationship in which one person is experienced and the other a novice. This can result in a sense of paternalism on the part of the mentor, of a power-dependent mentee, of a hierarchical relationship. But this understanding of a mentoring relationship is changing. In our understanding of the mentoring relationship, we are moving away from a relationship of superior to subordinate, of master to journeyman, of an expert to protégé, to one of colleague or peer to peer. It is being defined now as a transformational journey and the mentor as a “trusted guide.” “Like guides, we walk at times ahead of our students, at times beside them; at times, we follow their lead.”³ In this relationship both mentor and mentee benefit from the process. Both develop and grow. It is a relationship that is both transactional and transformational—both actively participate and both are changed in the process.

This relationship has been described at times as a hazardous yet rewarding venture of two people: “The journey of mentor and mentee runs along narrow and daunting ledges as well as high outlooks and is not for the fainthearted or indifferent.”⁴ At the same time, on the positive side of things, others have called the mentoring relationship “the nurturing hospitable space of trust and intimacy.”

Mentoring relationships

Up to this point we have been talking about a mentoring relationship between two people, a mentor and a mentee. A mentoring relationship could involve more than two people. Group mentoring is also becoming popular. In group mentoring there could be a single mentor with two or more mentees. In such an arrangement, mentees are also learning from each other, but still under the guidance of an official mentor. The benefit of group mentoring can be seen in the following illustration: “Ecologists tell us that a tree planted in a clearing of an old forest will grow more successfully than one planted in an open field. The reason, it seems, is that roots of the forest tree are able to follow the intricate pathways created by former trees and thus embed themselves

3 Daloz, 1999, p. 244

4 Daloz, quoted in Zachary, 2000, p. xiv

more deeply. Indeed, over time, the roots of many trees may actually graft themselves to one another, creating an interdependent mat of life hidden beneath the earth. This literally enables the stronger trees to share resources with the weaker so the whole forest becomes stronger.”⁵ An interesting imagery! We have tried group mentoring. We have found that this works in many cultures, but some cultures do not lend themselves to such mentoring relationships. In some cultures, there is a low level of trust and a high level of suspicion. There is a concern that what is said within the mentoring session will not stay confidential, thus injuring a person’s ministry or personal life when things said in confidence are repeated.

Group mentoring works in areas in which the mentees are dealing with skills or basic knowledge that needs to be transmitted and understood by all. It does not work well when there are extremely confidential matters to be discussed unless there is a sense of complete confidentiality and a strong commitment on the part of all involved to not judge, but rather support and encourage each other.

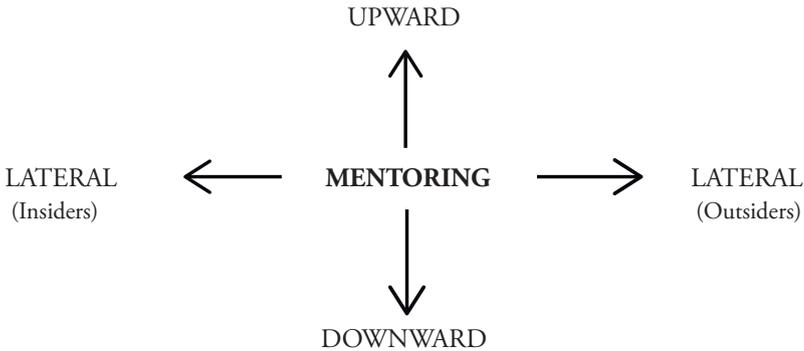
This easily leads into what is sometimes called peer mentoring. In peer mentoring, each mentee becomes a mentor. The group mentors itself. I know of a group of four successful church planters who decided to hold each other accountable, and to work on some specific skills sets among themselves. Out of this came a vision to share their learnings with others. They began to share from their own experiences, their own expertise, with fledgling church planters and those who wished to support new church starts.

One of my favorite memories of peer mentoring took place in Miami when I visited the ministries there on a regular basis. Sunday evening a group of pastors and I would go out for bread, cheese and sausages and Cuban cafecitos to relax and discuss different topics. We shared ideas with each other. It was informal and short-term for sure, but some of the best learnings on pastoring a church or on planting a new church came out of those discussions. There was a lot of give and take. We learned from each other.

Two well-known men of God, Paul Stanley and Bobby Clinton, wrote a book on mentoring called *Connecting: The Mentoring Relationships You Need to Succeed in Life*. In this book they refer to a constellation of mentoring relation-

5 Daloz *et al*, 1996, p. xiii

ships.⁶ In the space below, we have a diagram to illustrate these relationships.



We have four basic mentoring relationships in life: one upward with those from whom we seek help ourselves; one downward with those whom we ourselves are mentoring; a third and fourth are sideways or lateral, or peer mentors (friends, co-workers, spouses) in the one case those who are from within our own group or organization or church, and the other being peers from outside who do not have the church or group in common with us. We could be involved in all four at the same time.

A mentee may also have multiple mentors, developing a mentoring relationship with several mentors at the same time, or at different times in his or her life. A good mentor recognizes his or her shortcomings or lack of skills or knowledge or experience in a particular area, and calls on another mentor to assist. A mentee, in turn, may find the need to seek out another mentor when the existing mentoring relationship comes to an end. It is dangerous if we feel we can mentor a person in all areas of life and for all times, “until death do us part.”

Description of a mentoring relationship

Perhaps it is time to move on to another aspect of mentoring. What makes for a healthy mentoring relationship? One mentor describes a healthy relationship as one which is “intentional, mutually demanding, and meaningful...”⁷

6 Stanley and Clinton, 1992.

7 Parks and Parks, 2000, p. 127

Bob DeVries, retired professor at Calvin Seminary, writes, “Each party assigned to or entering the relationship must have a *commitment* both to the relationship and to the other person involved in this relationship. This commitment is evident by the amount of *intentionality* the person brings to the relationship, the intensity of *involvement*, and the level of care for the person or interest in the relationship that the party evidences.”⁸ A healthy mentoring relationship has been described as a “passionate and fertile relationship.”⁹

Another sees this relationship as a “developmental, caring, sharing and helping relationship”¹⁰ in which the mentor “invests time, know-how, and effort in enhancing another person’s growth, knowledge, and skills, and responds to critical needs in the life of that person...”¹¹ We see repeated the idea of caring, of intentionality, of responding. Developing a mentoring relationship doesn’t happen overnight, nor can it be sustained without commitment. I think long and hard—and pray—when someone approaches me about mentoring him. I know I need to be in there for the long-haul, through thick and thin. I know it requires my time, my prayers. It will demand as much of me as it will of my mentee. A mentoring relationship ought not to be entered into lightly, if it is to be sustainable and healthy. I also need to be aware of limitations. Do I have the time for this? Do I have the knowledge in the areas in which this person wants mentoring?

Father-and-son mentoring specialists, Hendricks and Hendricks in *As Iron Sharpens Iron: Building Character in a Mentoring Relationship*, describe what to us amounts to a healthy mentoring relationship. Nine ways in which a mentor helps a mentee are:¹²

- by serving as a source of information
- by providing wisdom
- by promoting skills development and appropriate behaviors
- by providing feedback
- by coaching, preparing the mentee to succeed in life
- by serving as a sounding board
- by being available in times of personal need

8 De Vries, 1987, p. 77

9 Daloz, *et al*, 1996, p. xxiv

10 Shea, 1994, p. 13

11 *Idem*

12 Hendricks and Hendricks, 1999, pp. 158-160

- by helping the mentee plan for his or her own growth
- by “nurturing curiosity,” showing possibilities, opening new doors, presenting options

Can you see yourself doing this in the life of another person? If so, you may be a candidate for a mentoring relationship.

Benefits of a mentoring relationship

As altruistic as we would want to be in going into a mentoring relationship, there must be some benefits to us if we are to make the time commitment needed for a meaningful mentoring relationship to develop. One writer describes three benefits for both mentor and mentee: learning, growth, and development. When we mentor, we learn new skills and ideas. Our ability to mentor gets fine-tuned every time we do it. We begin to think more critically before responding and begin to analyze our techniques for teaching and sharing ideas. We grow personally from the relationship. We also grow professionally. We may even be forced to re-examine some of our past decisions in light of what is transpiring in the mentoring sessions. Given our ages, we are moving into Erickson’s stage of generativity in which we begin reproducing ourselves in others. Our self worth is enhanced, and we have a positive feeling of passing something on to the next generation of leaders.

Tice writes, “In a vital, active, ongoing mentoring relationship, you may find your assumptions and beliefs challenged, your energy renewed, your mind doing fresh work with old ideas.”¹³ The two of us find this to be as stimulating as working with a group of students who likewise challenge our ideas and opinions at both the Bible college and seminary.

Likewise, mentees learn new skills which will help them at work, at home, or in the local church. They may learn the unwritten rules of the organization. They grow in self-confidence, in self-identity, in taking ownership for tasks that need to be performed. They may become aware of their own decision-making skills. From a developmental standpoint, the mentees eventually move on to autonomy or to another mentoring relationship. They begin to work independently or interdependently. Mentees learn what a mentoring relationship is all about and one day—sooner or later—find themselves men-

13 Tice, 1997, p. 149

toring others. A mentoring culture begins to develop as mentees take up the cloak and repeat the process in others.

Transitions

What prompts a mentee to seek out a mentor in the first place? Levison, a student of human life cycles, suggests that a mentor usually comes into a mentee's life during moments of transition. The mentee realizes the need for some expertise or guidance in the next phase of his or her life. It is usually in such moments that adult learners are best able to learn new ideas, to think new thoughts, to perceive in new ways, to take the time to acquire new skills. Think about a person who is facing a job loss. They begin to learn a new skill that will prepare them for the job market or they acquire knowledge that will make them even more valuable to their company. This is what Havighurst called "a teachable moment."¹⁴ We can remember persons who approached us as they were going through some kind of transition and they needed some time with a mentor to help them over the hump. Once they were successful, the mentoring relationship ended. I met Javier in the course of my work as a regional team leader for Christian Reformed Home Missions. Javier was enrolled in an online M.A. program. It became obvious that it was going to take him too many years to finish the program, taking only one course a quarter. He asked me to serve as his academic mentor as he thought through what was best for his personal and professional development. Over time it became obvious that with all of the previous credits he had acquired elsewhere, it made more sense for him to study locally in a different field and complete his degree in less time. He changed schools, took a different academic track, and recently completed his degree. He even replaced me in the ministry that I was leading! We continue to be friends and colleagues, but he has gotten over the hump that was the reason for our getting together. He has asked me to continue as his academic mentor when he decides to pursue a doctorate, but until then, our formal relationship as mentor and mentee has come to an end.

Dynamics of a Mentoring Relationship

No two people enter into a relationship without being changed. Jim and I have known each other for about a dozen years. Our relationship at first was

14 Havighurst, 1972, no page cited.

professional when we worked for different ministries. Eventually we began working more closely together due to common goals, and finally we worked for the same organization and at the same level as regional team leaders, then co-members within a department in the mission agency. We are more than colleagues now. We are friends, and even get together in an informal support/accountability pairing. I am better for knowing Jim and being in relationship with him. (Jim says, “Ditto.”)

Other relationships likewise show the same degree of intimacy and respect, camaraderie and friendship. The relationship I developed with Enrique and Angelita in Nicaragua continues to this day, even though we may see each other only once every three years or so. There are others whom I can call up for coffee or a place to stay when I travel, and we simply pick up where we left off. I’m sure you have experienced this also.

What is at play here, then, are the dynamics of a relationship. Zachary¹⁵ contributes to the line of thought when she gives a list of assumptions about the dynamics of a mentoring relationship. For her, mentoring is a powerful growth experience for both. She calls it a process of engagement for both mentor and mentee. It requires reflection, preparation, and dedication. At its best, it focuses on the learner, the learning process, and the learning that occurs. At the same time, mentor and mentee are co-learners who both benefit and grow from the relationship.

There is a dynamic of facilitation in the mentoring relationship. The mentor is not a teacher in the traditional sense; he or she is more of a facilitator. When Jim and I sit down with our mentees, it is not as teacher to student. Even in the classroom we both try to facilitate more than we lecture. We want to see students become life-long learners. This cannot occur if we are spoon-feeding them. Likewise, if we want our mentees to become responsible for their own lives, and self-directed, then we need to facilitate rather than dictate. It has been a long time since either of us has said to a mentee, “This is what you have to do.” Instead, we ask, “So, what do you see as your next steps?”

Facilitation is called “listening, empowering, coaching, challenging, teaching, collaborating, aiding, assisting, supporting, expediting, easing, simpli-

15 Zachary, 2000

fyng, advancing, and encouraging.”¹⁶ The two of us do all of these things, although not all in any single mentoring session. One of the most important of these activities is listening, being a sounding board. “Listening... is a powerful intervention, perhaps the most powerful we have as mentors.”¹⁷ Both the mentor and the mentee must be a good listeners.

What we find here, then, is a description of two people coming together in a relationship that can benefit both. The success of a mentoring relationship is very much dependent on both the mentor and the mentee. Coming to agreement regarding what the mentoring entails, when the two shall meet, what can be covered, how to maintain confidentiality, listing exit points in the mentoring all will stand the mentoring relationship in good stead.

A mentoring theoretical framework

A “mentoring theoretical framework” basically asks the question, “What makes for good mentoring?”

We have noticed in earlier chapters that mentoring as an art has changed over time in many ways. The best explanation of those changes we believe is found in “Elements in the Learner-Centered Mentoring Paradigm” developed by Zachary.¹⁸ The paradigm demonstrates that the mentee moves from being a passive person to an active participant. At the same time, the mentor moves from being an authoritative figure to a facilitator. The mentor works hard to create an environment which will promote learning. In the learning process, the relationship moves from mentor-directed to the mentee showing greater responsibility for what happens in the relationship. No longer determined by specific time frames, the relationship is determined by set goals, a condition most adults appreciate. Rather than living through a single mentoring relationship, the mentee may experience several over the course of their lifetime. There are multiple settings for mentoring; not all of it has to be face-to-face. Mentoring is process-oriented, allowing for critical reflection, an ability that will last a lifetime

16 *Idem*, 2000, p. 23

17 Daloz, 1999, p. 205

18 Zachary, 2000, p. 6

Elements in the Learner-Centered Mentoring Paradigm

Mentoring element	Changing paradigm	Adult Learning Principle
Mentee role	From: Passive To: Active partner	Adults learn best when they are involved in diagnosing, planning, implementing, and evaluating their own learning.
Mentor role	From: Authority To: Facilitator	The role of the facilitator is to create and maintain a supportive climate that promotes the conditions necessary for learning to take place.
Learning process	From: Mentor directed and responsible for mentee's learning To: Self-directed and mentee responsible for own learning	Adult learners have a need to be self-directing.
Length of relationship	From: Calendar-focused To: Goal - determined	Readiness for learning increases when there is a specific need to know.
Mentoring relationship	From: One Life = one mentor = one mentee To: Multiple mentors over a life-time and multiple models for mentoring: individual, group, peer models	Life's reservoir of experience is a primary learning resource: the life experiences of others add enrichment to the learning process.
Setting	From: Face-to-face To: Multiple and varied venues and opportunities	Adult learners have an inherent need for immediacy of application.
Focus	From: Product oriented: knowledge transfer and acquisition To: Process oriented: Critical reflection and application	Adults respond best to learning when they are internally motivated to learn.

This paradigm relies heavily on the theory of adult learning, which will help any mentor in the local church in relating to a mentee and in establishing the climate for mentoring to occur.

Summary

In this chapter, we have looked at the mentoring relationship from many different sides, like the facets of a diamond. Together, they give us a pretty good view of what a mentoring relationship ought to be.

At the very least, we should come away from this chapter with a better understanding of the components of a mentoring relationship. In the next chapter we will begin to look at some of the nitty gritty of mentoring, the do's and don't's.

We've "been there, done that," so learn from our mistakes and you may not have to repeat them.

Questions for Reflection

1. Describe a mentoring relationship—upward, downward, or lateral—that you have been part of.
2. The chapter talks about not entering into a mentoring relationship lightly since it involves so much of yourself. Do you have the time and energy to dedicate to mentoring someone in your church? What adjustments would you have to make in order for this to happen?
3. Explain what paradigm shifts in Zachary's model piqued your interest.

X

The Do's and Don't's of Mentoring

Good mentoring does not “just happen,” at least not good formal mentoring. It requires some training on the part of the mentor. It also requires understanding on the part of the mentee as to his or her role. In fact, Galbraith and Cohen write, “If adult... educators are going to be effective mentors and if adult learners are going to be effective mentees, then a *deliberate* effort must be made to acquire appropriate training” (italics mine).¹

That is the reason why we are dedicating a chapter to the do's and don't's of mentoring. We hope that you will learn from both our mistakes and our successes.

Jim and I got together over coffee one morning to come up with a list of what to do and what not to do in mentoring. We are certain that you could also add to this list (and if you write us, we would be glad to include it in the second edition, if there ever is one!)

The mentor

We will discuss our list under two headings, (1) relational do's and don't's and (2) skill-related do's and don't's. Relational will cover respect, value, trust, model, affirm, encourage, inspire, and pray. Skill-related will encompass listen, ask, clarify, draw out, inform, have an agenda, give time, guide, review, resource, and provide perspective.

1 Galbraith and Cohen, 1995a, p. 91.

Relational do's and don'ts

- Respect: Don't belittle

A mentor needs to respect his or her mentee, allowing that person to be honest and transparent without fear of being belittled. If you cannot respect your mentee for being honest with you, the mentoring relationship will be short-lived. Your attitude has a lot to do with this. Feel yourself superior to your mentee or feel you have more to offer your mentee than he or she has to offer you in the relationship, you will have problems. Go into this relationship with a positive outlook regarding your mentee.

- Value: Don't devalue.

We all like to be valued as persons. Being in a mentoring relationship does not mean that a mentor should lord it over the mentee, or that we should be pointing a finger at the mentee regarding all the possible areas of improvement. Rather, we need to value that person. Perhaps Paul's words to the Galatians are applicable here: "Serve one another in love" (Gal. 5:13). This mentoring relationship ought to reflect a Christ-like love. Also, there is a mutuality at play in a mentoring relationship. "Submit to one another out of reverence for Christ" (Eph. 5:21). Value each other. In fact, Paul exhorts the Roman believers "Honor one another above yourselves" (Rom. 12:10).

- Trust

"Trust God's ability, wisdom and strength."² We would add, trust not only God's faithfulness, but establish a level of trust between you and your mentee. Gray, in her book *Unleashing Women in the Church*, says, "Building and maintaining trusting relationships is hard work that never ends. It takes time and cannot be hurried. Building trust is a little like waiting for bamboo to sprout. You carefully tend it for years before it does. Over and over you prove you are an honest, faithful friend, a safe person. A person who truly rejoices and praises growth in others."³

² *Idem*

³ Gray, 2007, p. 180

- Model: Don't mettle.

Modeling for a mentee is paramount. If the mentee sees us modeling who we are as a servant of the Lord, this will speak volumes. At the same time, we need to avoid mettling into the mentee's affairs in areas where we have not been invited. When necessary, the mentee will eventually invite us if we are modeling Christ to them.

- Affirm: Don't condemn.

It is so easy for us to become judgmental. Paul says to the church, "Therefore stop passing judgment on one another" (Ro. 14:13), rather "Accept one another then just as Christ accepted you" (Ro. 15:7).

We can help our mentee more by affirming him or her than by being judgmental. When it is necessary to confront, we can do so still without a judgmental attitude. Affirm your mentee, then point out "in love" what needs to change. Or better yet, ask him or her what needs to change. Paul says to the Church in Ephesus, "Be compassionate to one another just as Christ forgave you" (Eph. 4:32). Part of affirming is being empathetic. We need to understand what our mentee is going through. We affirm their situation; we don't ignore it or down-play it.

- Encourage: Don't discourage.

"Encourage one another and build each other up" (I Thess. 5:11). All Christians are called to do this in order to establish community. It is vitally important in a mentoring relationship. Encourage this emerging leader, or he or she will soon become discouraged and become stunted in his or her spiritual growth. The mentee's potential for service in the church will be just that—potential and not actual.

- Inspire: Don't deflate.

Closely linked with the previous is the need to inspire and not to deflate. Help your mentees to see a brighter future, a greater vision, a reachable goal. Tell them, "You can do it!" more often than you tell them, "Hmm, seems like an impossible task on your part." Children accomplish the

seemingly impossible when someone urges them on. The same holds true for adults. Be your mentee's inspirer. Pat them on the back as you give them a gentle nudge ahead. We all need people who believe in us. Be that person in someone's life.

- Pray: Don't Patronize.

Paul says to the Philippian Christians, "Consider others better than yourselves" (Phil. 2:3). Patronizing has the tendency of considering ourselves better than others. Another word for patronizing is being condescending or treating another person in a condescending manner. If we pray, we are less apt to be patronizing. We seek the other person's good. We take his or her cares to the throne of grace. We demonstrate the love Christ had for the church when he prayed the high priestly prayer in John 17. If anyone had reason to be patronizing it was Jesus, yet his approach to these weak, oftentimes disappointing humans, was to pray FOR them.

Skill-related do's and don'ts

- Listen: Don't talk.

We need to listen more than we talk. Both of us have learned this probably the hard way over time. We have discussed this in a previous chapter as "active listening." Says Tice, "Its primary task [active listening] is to understand the meaning of the message from the speaker's point of view."⁴ Daloz also says, "Listening... is a powerful intervention, perhaps the most powerful we have as mentors."⁵ Listen to your mentee. He or she has something to say to you.

- Ask: Don't tell.

How can we discern what a mentee needs if we are only listening to our selves talk? The truth is that you can usually better influence the direction a person takes by asking the right questions than by telling them what you think they should do. Self- discovery is part of the secret of good question asking. As a mentee discovers for himself or herself through a

4 Tice, 1997, p. 189

5 Daloz, 1999

well-phrased question, the answer oftentimes becomes quite obvious.

- Clarify: Don't claim.

By asking questions, you can clarify what it is the mentee needs. Otherwise, you may give a ready-made answer for the wrong situation, claiming wisdom the mentee doesn't have. Likewise, be clear on what you want to say.

- Draw out: Don't pour in.

This do/don't combo is similar to the “ask/don't tell” combo. Draw out of your mentee the information you need in order to help. Don't simply pour into your mentee. I am reminded of a drawing that shows a professor pouring all of his knowledge through a funnel into the supposedly empty skull of a student. Although it may seem the right thing to do, avoid it. Take the time necessary to draw the mentee out. Ask clarifying questions. Ask questions that challenge the mentee to think even more deeply and to respond again in different ways. Coax the mentee, in other words. Remember, the mentee is full of his or her own rich experiences. Make use of those experiences for further learning. Remember the words of Galbraith and Cohen: this is a journey of “self-discovery.”⁶

- Have an agenda: Don't go into a session unprepared

Agendas keep you on track. At the top of your mentoring session should be the concerns expressed by your mentee. You can also have items you feel essential to cover. Flexibility, though, is important in the session since expressed concerns may take you down a path you had not intended to go as you thought about this meeting prior to sitting down with Mentee Joe. The items you wanted to follow-up on from the previous session, the new ideas you wanted to share, may not be as important to Joe as something that happened to him since you last met. An agenda, nonetheless, will give some structure to your meeting, even if you do need to put it aside for an emergency teaching.

6 Galbraith and Cohen, 1995b, p. 6

- Give time: Don't short-cut.

A mentoring relationship takes time. We have emphasized this more than once in this book. Give the time necessary. Don't try to take short-cuts. For example, take the time to build a relationship. There can be no trust factor between mentor and mentee without a previously-established relationship. Take time to establish the ground rules for the mentoring. This will avoid many problems in the future. Some issues the mentee faces will not be resolved in a single mentoring session. Take the number of sessions necessary for resolution to occur. Some issues will recur over and over until the lesson is learned.

- Guide: Don't goad.

Mentors are guides. We're not goading our mentees with a stick. We're not using a cattle prod full of electricity. We're guiding, pointing a way, pulling back a curtain, opening a door. It is the mentee who needs to walk through, voluntarily and freely, responsible for his or her own decisions. "Assist other people in giving birth to new ideas, new skills, new metaphors, and new ways of being and doing."⁷

- Review: Don't fail to reinforce

Each time you get together with your mentee, review past learning/growth. Reinforcement is a standard teaching tool that helps the mentee to develop a pattern, or remember a concept or put a learning into practice. It also adds continuity from one session to another. It demonstrates value of previous meetings and previous discussions.

- Resource: Don't research

Let us not do our mentee's work. We should serve as a resource and even point them to other resources, but we ought not to do the research for them. They are adult learners and capable of self-direction. What one researches on his or her own is much more valuable (and remembered over time) than what is handed to one on a platter. Remember what

7 Vogel, 2000, p. 24

Daloz had to say? “The trip belongs, after all, to the traveler, not the guide.”⁸

- Provide perspective: Don't provide pat answers.

Hendricks and Hendricks talk about “nurturing curiosity,” showing possibilities, opening new doors, giving the mentee a peek at different perspectives and opportunities.⁹ We can be helpful to our mentees by opening up to them other ways of seeing into an issue. This does not mean, though, that we provide pat answers. Far from it. We want our mentees to find the solution for themselves if at all possible. Pat answers are nothing more than trite or glib answers that serve no useful purpose. Most questions cannot be answered quickly and easily. Providing perspective, on the other hand, may clarify the issue, problem, or situation so the mentee can see his or her own solution. Mentors usually come with years of experience. They can offer perspective and put a situation into perspective. There really is nothing new under the sun, and so what may seem to a mentee to be an earth-shattering situation beyond resolution, many people before him or her have already faced. Also, a mentor can keep the mentee moving ahead when he or she begins to go down a rabbit trail. The mentor keeps the mentee on track and helps the mentee to see what is priority and what is not.

Summary

We are certain that there are more do's and don't's that could be added to this list. It is our goal, nonetheless, that these few will serve as a means of helping you to avoid some of the pitfalls.

The mentee

We also want to include a list of do's and don't's regarding the mentee. The mentee also has responsibilities in this mentoring relationship that must be fulfilled if the mentoring is to be successful. As the mentor, be sure to help the mentee understand his or her role in the mentoring relationship. This list of do's and don't's from the perspective of the mentee should help. This list will also be divided into relational and skill-related do's and don't's.

8 Daloz, 1983, p. 33

9 Hendricks and Hendricks, 1999, p. 160

Relational do's and don'ts

- Do be transparent: Don't be opaque.

Ask for help. Don't expect your mentor to guess what you need. The more transparent you are, the more your mentor can help. Your mentor will also be able to "customize" that help.

- Do be open to suggestions: Don't be closed-minded.

If you had all the answers, you would not be seeking the assistance of a mentor. Be open to suggestions, recommendations, looking at resources which your mentor provides you. You may not agree with what your mentor suggests; at least follow through and then reflect critically.

- Do be realistic: Don't expect miracles.

Mentoring will not solve all your problems or make you into a star leader. Recognize the limitations of mentoring. Understand what your mentor can do for you. Be realistic when it comes to your expectations of your mentor. He or she is not a miracle worker. Your mentor is a guide at your side, not a wizard.

- Do be your own person: Don't try to become a clone.

You may feel the greatest compliment that you can pay your mentor is to become just like him or her. On the contrary, your mentor wants you to be/become your own person. You have your own personality, your own gift mix, your own strengths and weaknesses, your own knowledge base. Your mentor wants you to become all that YOU can be.

- Do listen to the Spirit's leading; Don't ignore the message.

Recognize that this is a spiritual experience. It is a mentoring relationship between you, your mentor, and God. Be open to what the Spirit of God may be saying to you through the interactions, through the readings,

through the applications from your sessions.

Skill-related do's and don't's

- Do listen assertively: Don't fail to hear what your mentor says.

“As an adult learner, you need to be an “assertive listener.”¹⁰ This is more than listening with a half-cocked ear; it is active listening, listening that requires concentration and effort, combined with critical reflection.

- Do complete assignments: Don't be a procrastinator.

Any tasks assigned to you by your mentor or initiated by you should be completed in a timely fashion and will serve as fodder for the next session. In order for your mentoring sessions to be productive, it is important for you to complete these tasks prior to the next meeting. This will also demonstrate to your mentor your commitment to the “program.”

- Do research: Don't expect handouts.

As a mentee, expect to put some hard work into this relationship. Your mentor does not have to hand you everything on a platter. He or she may suggest that you read a book, listen to a tape, do some original searching of the Web. Do it. This is part of self-discovery and demonstrates a proactive, self-direction on your part as an adult learner.¹¹ Shea reminds us that in the mentoring relationship “Mentors help-mentees do!”

- Do be self-directed: Don't be dependent.

Self-direction is an attribute of a successful adult learner. Grow¹² says that an adult learner goes through four stages of self-direction: (1) dependent, not self-directed; (2) moderately self-directed, (3) intermediate level of self-direction, and (4) self-directed. As a mentee, you will find your-

10 Shea, 1999, p. 32

11 *Idem.*, p. 11

12 Grow, 1999, pp. 134-135

self somewhere along this continuum. You will want to move from dependency on your mentor to self-direction. You become responsible for your own learning, thriving in what Grow calls “an atmosphere of autonomy.”

- Do take advantage of your mentor’s gifts: Don’t hold back.

You have asked someone to be your mentor because of something you see in him or her. Take advantage of what this person can teach you. There may be things which you will ignore, but you will also find a rich resource in this person. Enjoy your mentoring relationship to its fullest!

Summary

The mentee’s responsibilities in this relationship are as important as the mentor’s. The mentee, like the mentor, can make or break the “program.” This list of do’s and don’t’s should help to make the mentoring relationship viable and successful.

Questions for Reflection

1. Which of the do's are the hardest for you? The easiest?
2. Place yourself in the shoes of your mentee. Which of the do's would you have the most difficulty with?
3. If you have been mentoring for some time, which of the do's was the hardest for your mentee?

XI

Mentoring – Gender and Race

We have discussed mentoring from many different perspectives. We have yet to discuss mentoring, though, when it comes to gender and race. Does mentoring across genders create a problem? Can we be successful in mentoring someone who is from an ethnic group or race different from our own? Are some groups in our churches? These are some of the questions we hope to answer in this chapter.

The Gender Issue

Speaking personally, neither of us has felt comfortable mentoring a woman one-on-one. True, there have been times when we as pastors or missionaries have been called upon to counsel females. Counseling is usually short-lived and where long-term counseling is required, this is normally turned over to professional psychologists. Mentoring, on the other hand, is an agreed upon relationship between two people with specific goals in mind and usually involves more than a few sessions together. Having said that, for either of us to engage a female mentee under these conditions would go against our natural instincts, and those of our wives. In fact, studies show that cross-gender mentoring in most cases is to be discouraged rather than encouraged. In an earlier chapter we talked about the importance of setting boundaries. One of these boundaries had to do with not mentoring persons of the opposite sex. Such mentoring can result in an attachment, something we clearly want to avoid. Recall what two mentors had to say when they described mentoring. They called mentoring “an intentional, mutually demanding and meaningful relationship between two individuals.”¹ Does this sound like a dynamic you

1 Parks and Parks, 2000, p. 127

would want to create with someone of the opposite sex, other than with your spouse? When I asked my wife for her feelings about cross-gender mentoring, her immediate response was, “This seems to be inappropriate.” My wife is a professional and has counseled many women and mentored a few. She said she would be uncomfortable mentoring a man, unless there is a noticeable age difference. The difference in age would put something of a buffer between the two. For her, there would need to be at least 25 years difference between the two of them.

Mentoring has often been described in the context of “likeness.” In other words, there is some kind of affinity between the mentor and mentee. For this reason, men traditionally mentor men and women mentor women. This homogeneity sets the stage for a successful mentoring relationship because of the things the mentor and mentee have in common. There is a mutual understanding. While it is true that we can learn something from someone who is not like us, to cross genders complicates a mentoring relationship in ways that other differences between a mentor and a mentee might not.

Husbands and wives have a difficult time understanding each other. Why should we think that mentoring someone or being mentored by someone of the opposite sex should be any easier? In fact, Tanner says men and women speak different languages. Instead of calling these dialects, he uses the word *genderlects*.² Likewise, given the need for transparency and full disclosure in some areas, men may not be as willing to be transparent or to disclose to a woman, and vice versa. Let us look at some of the research that has been conducted regarding mentoring and gender.

Although Hale finds that cross-gender mentoring creates unique concerns for which little research has been conducted, there is enough of a body of literature to be able to make some preliminary conclusions about mentoring across genders.³ Women have a harder time initiating and maintaining a mentoring relationship when most of the available mentors are men.⁴ There simply is a lack of female mentors in most professions. This even holds true for women going into the ministry. Hansman cites Kram as identifying “five major cross-gender mentoring relationship complexities in the work-

2 Tanner, 1990, p. 42

3 Hale, 1995, pp 327-339

4 See Hunt, D. M. and Michael, C., 1983, pp. 608-625

place: 1) collusion in stereotypical roles, 2) limitations of role modeling, 3) intimacy and sexuality concerns, 4) public scrutiny, and 5) peer resentment.”⁵

- By collusion in stereotypical roles, Kram means that men and women tend to play roles in a mentoring relationship. Where the mentor is a male and the mentee is a female, they may become “chivalrous knight—helpless maiden, or father-daughter.” Often if the relationship is reversed, the man may feel emasculated and the female viewed as over-bearing or manly.
- Regarding role models, women face different problems in life than men, and therefore male modeling may not be the modeling they need. Men cannot model for women how they ought to act as females in their profession, even in ministry, and vice versa. Men and women bring different ways of thinking and doing to a context.
- Hansman points out, “Mentors and protégés who work together to develop their careers require a level of intimacy and close relationship,” something we mentioned before.⁶ “With heightened concerns about sexual harassment, men may avoid mentoring women or may behave more remotely toward them than toward other men to avoid the possibility or appearance of an intimate relationship. As a result, the cross-gender mentoring relationship may become useless to women protégés.”⁷
- Likewise, “Public scrutiny of the cross-gender mentoring relationship may also limit its development. For example, in same-gender mentoring relationships, mentor and protégé may meet outside work for social activities that would cause no discussion of appropriateness of these actions in the workplace. However, in cross-gender mentoring situations, if men and women participate together in after-work social activities, they may become the targets of rumors and damaging gossip about sexual involvement.”⁸ I often had concerns as I traveled to conferences with female

5 Kram, 1985, pp. 63-71

6 *Idem.*

7 *Idem.*

8 *Idem.* We would also make mention of an article by Schwiebert, *et al*, 1999, pp. 241-253, which does an admirable job in discussing cross-gender mentoring and why there are more men mentoring women than women mentoring men. This article also touches on roles and responsibilities of women as mentors, as well as responsibilities and characteristics of mentees.

colleagues and wondered at the appropriateness of even a simple thing as going to a restaurant after a meeting for a cup of coffee.

- Finally, Hansman points out that as women receive mentoring from male colleagues, peers may resent this fact, assuming that these female mentees are receiving an unfair advantage over other peers.⁹

Most research, therefore, tends to support same-gender mentoring, particularly in the case of women. One particular work, a master's thesis entitled "Women's Way of Mentoring," suggests that there is a way of mentoring which is unique to women.¹⁰ Two other women researchers who are well known in the mentoring world, nevertheless, do not place as much emphasis in their writings on the uniqueness of women mentoring women or of gender-specific mentoring.¹¹

When it comes to women mentoring women, Gilligan emphasizes the importance of the sharing of feelings in the mentoring relationships and clear verbal communication.¹² "As the female mentor strives to allow for independent growth and development in the mentee, she must create an atmosphere that allows time and respect for *an exploration of feelings* that motivate individual decisions and choices."¹³ Little in the literature on traditional mentoring (men to men or men to women) discusses the importance of sharing feelings. Men are more inclined to tell another male to "be tough" or to "deal with it" than to take into account the sensitivities of the other person. Although there are more male mentors than female ones, it would be important for all mentors to recognize this need of "sharing feelings" among women mentees. What is going on around the mentoring pair may be unseen, but the woman "feels" and needs to communicate this to her mentor. Women tend to be more relational, and are more motivated in the relationship when feelings are discussed.

Although there are fewer women in mentoring roles in the secular world, within the local church, there are usually older women who can serve as mentors of younger women. In fact, there is an instruction from the Apostle Paul

9 *Idem.*

10 Christenson, 1999

11 Phillips-Jones, 2000c, and Zachary, 2000. Both of these women are recognized as mentors par-excellence.

12 Gilligan, 1982

13 *Idem.*

to Titus for older women to be mentors! Read what Titus 2:3-4 has to say about this: “Likewise, teach the older women to be reverent in the way they live,... but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.”

The word “Likewise” tells us there is something more to this. Go back to verse 2: “Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.” This passage would seem to teach that in the local church, men are to teach men and women are to teach women. As we did our research, we began to find books that supported this scenario, books that could be helpful for women mentors in the local church. One is entitled *Women Mentoring Women: Ways to Start, Maintain and Expand a Biblical Women’s Ministry*.¹⁴ A similar book follows up on the Titus passage—*Spiritual Mothering: The Titus 2 Model for Women Mentoring Women*.¹⁵ We also found a book dealing with older women mentoring young teenage girls.¹⁶ Most books dealing with women mentoring women have been published since the mid 1990s. Prior to this, most books on mentoring have dealt with men mentoring men and women alike.¹⁷

One place where cross-gender mentoring can be dynamic and growth-producing is in a group mentoring situation. The setting provides development and perspective for both men and women in the group. Cross-gender group mentoring can provide some gains while at the same time minimizing the risks. In this setting we recommend a husband-wife mentoring team to lead the group.

Let us bring this section to a close. Although we do see some value in cross-gender mentoring— namely stepping out beyond what is normal for

14 Kraft, 2003

15 Hunt, 1993, See also Clifford and Barnnett, 2006. You may also benefit from reading Otto, 1995, a classic work, followed by a more recent work by Otto, in 2001

16 Green, 2003

17 Schwiebert, Deck, Bradshaw, Scott and Harper, 1999, pp. 241-253, state, “There is a great need for female mentors. Although cross-gender mentoring relationships are more prevalent than same-gender mentoring relationships, women may gain greater benefits from participating in a same-gender mentoring relationship. Mentoring relationships in which women are mentored by other women provide the mentees with both psychosocial and career development benefits. Mentoring relationships in which women are mentored by men... lack the relational component important to many women, and fail to provide role models with which women can identify.”

one gender-- we still contend that it makes more sense for men to mentor men and women to mentor women, given their different gender makeups as well as the potential risks involved in cross-gender mentoring.

Also, we feel that same-gender mentoring does seem to be the norm in Scriptures. As we apply this to the mentoring of emerging leaders in the local church, we would propose same-gender mentoring as the *modus operandi* to be adopted.

Cross-Cultural Mentoring

Equally important for discussion is the question of whether we can be effective in mentoring someone of a different ethnic group or race. It could become tedious if we continued to refer to cross-ethnic and cross-racial mentoring. For simplicity, we will simply refer to this as *cross-cultural mentoring*.

Both of us have for years mentored emerging leaders who are from different ethnic or racial backgrounds. We feel we have been successful in our efforts. We have learned that there can be strength in cross-cultural mentoring. There appears to be added value. Not only are we learning about each other through the mentoring process, but we are learning in a cross-cultural context. For Jim to mentor an Hispanic helps him to better understand the ethos of the Latino culture. For Gary to mentor a first-generation Southeast Asian has helped him to better understand the complexities of the Southeast Asian mind, filled with the pathos of having escaped from behind the Bamboo Curtain. We are richer for these mentoring experiences as we learned something about the life histories of our mentees, histories we would never have experienced ourselves nor understood had it not been for the mentoring relationship.

Gary recalls his first encounter with several Laotians at a religious meeting in Holland, Michigan. Not having served in Indochina, places like Laos, Viet Nam and Cambodia were countries only seen on television. Once he began establishing a relationship with these Christian brothers, especially Ranong and Pheuy, he learned so much about their culture and language, food and customs. Knowing something of their history and how they got to Holland, helped him to appreciate an ethnic group he had not known previously and to be better equipped to mentor several of their emerging church leaders. Jim, likewise, has found great satisfaction and growth as he mentored Diego, a

Mexican American, Pedro, a Puerto Rican, and Tony, an Italian American. Each of these men has expanded Jim's understanding and appreciation of other cultures.

At the same time, there is an increasing body of literature on the subject of cross-cultural mentoring¹⁸ that suggests that there may be issues in mentoring or in the mentoring relationship which are peculiar to particular cultures or that need to be taken into account when one plans to mentor or be mentored within another culture. For example, in cross-cultural mentoring can we ever fully understand where the other person is coming from? There are cultural nuances that we could easily misunderstand or never even notice because of our differences in ethnicity or race. In some cases, because of past experiences there could even be a wall of mistrust. It might take longer to develop the level of trust needed in a mentoring relationship than in a same-culture mentoring relationship.¹⁹ There are stereotypes to be dismantled and sometimes those stereotypes stand in the way of progress. Nevertheless, there is other literature that says that the barrier in cross-cultural mentoring is not as high as we might assume. One educator proposes that race (and we would add ethnicity) does not matter as much as a match with career goals.²⁰ To put this into the church context, race or ethnicity do not matter as much as the desire to be a mentor to or to be a mentee with a desire to become a leader in the local church. This "career goal" supersedes race and ethnicity. We learn wherever we can learn and from whomever can teach us. In fact, there is an added value to cross-cultural mentoring in the local church when the mentor is from the dominant culture. The mentor can help the mentee cross the cultural barriers that exist, helping the mentee to navigate the waters of a culture different from his or her own experience. Whether same culture or different culture, the mentor needs to understand the church and to be able to "exegete" the context with the mentee.

If we commit ourselves to doing cross-cultural mentoring, what does it take? As we discussed this between ourselves, we came up with a list of essentials for doing cross-cultural mentoring:

- **Flexibility**, an ability to roll with the punches. Things may not go

18 Cohen,1995a, Griffin and Ervin,1990, Rodriguez,1995, Thomas, 2001

19 To understand the role trust plays in a cross-cultural mentoring relationship, see Leon, Dougherty, and Maitland, 1997.

20 Lee, 1999.

smoothly at the start. Things may be said that could be taken out of context by either the mentor or the mentee. Cultural differences may loom high between the pair. It is essential, then, that the mentor and mentee go into this relationship with a clear understanding that they may commit cultural faux pas. Why? So much of culture lies below the surface. It is like an iceberg. We only see a part of the iceberg while the larger portion of the iceberg remains submerged, hidden from view. Ignore it, and we can crash against it, Titanic-style! Much of this iceberg has to do with nonverbal communication. What is *not* said is oftentimes more important than what is said in a cross-cultural mentoring situation.²¹

- **Transparency.** The need for transparency is even more important in a mentoring relationship across ethnicity or race than in a same-culture situation. Recognizing the possibility of committing cultural faux pas, a protocol needs to be established, giving each person freedom to correct, freedom to challenge the other when something culturally inappropriate is said or inferred. Let us not tippy-toe around the problem. Let us deal with the differences openly.
- **Patience.** Establishing a mentoring relationship in a cross-cultural context will take more time than a same-culture mentorship. Language may play a part in trying one's patience, too, if both are not fluent in the same language.
- **Openness** to other ways of thinking and doing, an understanding of cross-cultural communication, particularly nonverbal forms of communicating. A lot more is "said" by gestures, word choices, than one imagines. Likewise, understanding how another culture views a mentor/mentee relationship is needed if we are to move beyond the mentor telling the mentee what to do and the mentee blindly following the advice of the mentor. In some cultures, mentoring is viewed as hierarchical and a mentee would find it difficult to be given the freedom to act. A mentee might not understand the importance of self-discovery or assertiveness. These might not be concepts understood in that culture. Likewise, a mentor from some cultures would tend to be more authoritarian and hierarchical than would be beneficial to his or her mentee. A mentee who is not used to such an authoritarian attitude would kick against the pricks.
- **Compromise.** Given the differences in culture, a mentor and mentee in

21 An excellent primer for understanding those who are from a culture other than one's own is Lanier, 2000. This small book alone would go a long way in helping mentor and mentee from different cultures to understand each other.

a cross-cultural mentoring relationship may need to make compromises. Some actions from one culture may be accepted and some actions from the other culture. They may agree to forego certain actions or ways of communicating in order to avoid conflict. In church mentoring, there may be the mentee's culture, the mentor's culture, and "God's culture." The mentoring process will constantly be determining where cultural distinctions can remain in place or where (perhaps) both cultures need to be transformed according to God's will for humankind.

- **Candor.** We have found that the mentee in particular must be candid enough to confront cultural misunderstandings and not just be a "pleaser." The mentor in turn must be gracious enough to accept correction. Oftentimes given the high view of the mentor, a mentee would be reluctant to be candid, but candid he or she must be or the relationship could sour.
- **Assertive listening.** Both mentor and mentee need to listen to each other. They need to do this assertively and carefully. Al Mulder, a colleague of ours, writes, "If communication is the name of the game in virtually all relationships, then caring, careful communication is even more crucial in cross-cultural relationships. When one's heritage of language and culture differs, it becomes all the more important to enter into one another's frame of reference, one another's view of customs and expectations of each other, and one another's vision of the coming of God's reign in our lives and in the world. Let us 'hear what the Spirit says to the churches'—and to us as individuals—*through one another*."²²
- **Trust.** We previously mentioned how trust could be an issue in a cross-cultural mentoring relationship, therefore it is important to establish trust. This may mean taking more time to build a relationship between mentor and mentee prior to actually beginning the mentoring process. Neither of us could have mentored Ranong or Diego or Peter or any of the others had we not first established a relationship which in turn fomented an environment of trust.
- **Appreciation.** For a cross-cultural mentoring relationship to work, we both, mentor and mentee, need to appreciate the other person's culture. Again, this is where establishing a relationship prior to the mentoring process is crucial. Can you imagine mentoring someone or being mentored by someone whose culture you know nothing about nor care to? Can you imagine going into someone's home where the shoes are re-

22 Mulder, 1992, p.21. Italics those of the original author

moved at the door and grumbling about having to do this act of courtesy? What about sitting down on the floor to eat a meal with chopsticks or to try foods foreign to your palate? Do not even attempt to do cross-cultural mentoring unless you truly desire to understand the other person's culture and can actually appreciate it.

- **Enjoyment.** If you have established a relationship, have created an environment of trust, can appreciate the other culture, are flexible, open, transparent, and candid; if you can compromise when compromise is necessary, then you will even *enjoy* mentoring cross-culturally. If there is no enjoyment, then why do it?
- **Mutuality.** With enjoyment comes mutuality, a commitment of “we’re in this together; we’ll work it through.” This mutuality allows you to think of the mentoring relationship “for the long haul,” for as long as it takes to accomplish the goals.

The Under-mentored

Who might be the under-mentored in the church? Reflecting who is statistically under-mentored in society at large, anecdotally we would have to say that women and non-Anglos tend to be the marginalized ones. The plethora of books now coming out on women mentoring women would suggest that this has been an area of less attention in the church. It would be interesting some day to do a study of churches across the country to find out how many have a Titus 2 model in practice. We are presuming that few do based on our own experiences. The mentoring of men in the church tends to be more common, given the male-dominant nature of the churches.

Likewise, non-Anglos in Anglo congregations often fall through the cracks when it comes to mentoring. There is a lack of intentionality in reaching out to non-Anglos to receive mentoring. They may be ignored for leadership roles, and therefore are not even considered when emerging leaders are to be mentored. We also have to confess that mentoring is foreign in many non-Anglo dominant congregations as well. Oftentimes the cultural status quo is an authoritarian pastor figure, and to see others in the church mentored for leadership roles would be uncomfortable for that pastor. We know of pastors who profess to be in favor of mentoring and even delegating, but when it comes to “walking the talk,” of putting this into practice, fall short.

As the Body of Christ, we have a ways to go to rectify these disparities when it comes to who is mentored. There needs to be intentionality on the part of the pastor, of mentors, to make certain *all* emerging leaders have the opportunity to be mentored and to grow to their full potential as servants in the local church.

We have perhaps painted a grim picture of what could transpire in a cross-cultural mentoring situation. And yet, is it our common bond in Christ that makes cross-ethnic and cross-racial mentoring more feasible than it is in the secular world? Simply because we are “one in Christ” might we be able to avoid or overlook some differences that under normal circumstances could put up a wall? In our experience, this has been the case. Our common faith, our brotherhood has enabled us to get beyond our differences and even to laugh at some of our antics in the mentoring session. There is something that binds us together that is absent in a cross-cultural mentoring relationship where one of the parties is not a Christian. Having this unity in Christ breaks down barriers rather than erecting them.

Questions for Reflection

1. What has been your decision regarding cross-gender mentoring in the church?
2. Does your church have a policy on this?
3. Name someone in your church different from yourself who could benefit from a mentoring relationship.
4. What has been your experience in mentoring someone from a different racial or ethnic group?

XII

Epilogue

We have taken a journey together into the art and science of masterful mentoring. We learned about the origins of this word mentor, coming to us from Greek prose. We have seen how *Mentor* was a substitute father, teacher and companion to Odysseus' son Telemachus. Others who have carried out the same role have become known as mentors. We saw examples of mentors from history, from fiction, and from the Bible itself. We began to describe a mentor, to paint a picture of what a mentor looks like, particularly by what he or she does.

We saw that mentors are like midwives, giving birth to new ideas in the mentee. Mentors were also described as “guides at the side” rather than “sages on the stage.” They are promoters of the mentee, lifesavers, persons with whom to bounce off ideas and plans, spiritual older brothers and sisters. One of the descriptors we used really says it all for us-- a people-grower. That's what we do as mentors-- we grow people. They're like a master gardener who puts a seed into the ground and waters it and fertilizes it. Eventually the seedling sprouts and a stem rises out of the ground and leaves appear as if by magic. Eventually the new plant becomes what it was meant to be, producing flowers or fruit and reproduces itself in other seedlings to begin the process all over again. A Japanese gardener takes a small cedar tree and prunes it and shapes it into a bonsai. A mentor is like a bonsai gardener. The product should be a growing, healthy church.

We learned that mentoring is best described rather than defined. It is in the

act of mentoring that we understand what it is and what it is not. Mentoring is a relationship first and foremost. It often involves an older person and a young person, although they may be of the same age also.

We also learned the difference between mentoring and spiritual mentoring. It is a triadic relationship of mentor, mentee, and God through the Holy Spirit. It goes beyond human mentoring to a relationship that involves God Himself. We saw this as a relationship that resulted in spiritual empowerment, as “iron sharpening iron.” It morphs into spiritual formation of the mentee as the Holy Spirit makes God’s will known through the meeting of a more spiritual man or woman in the life of a person under spiritual development-- a process that lasts a life time!

We also learned what mentoring (especially spiritual mentoring) is NOT. Spiritual mentoring is not discipleship of a new believer nor coaching of a mission-practitioner but it is the middle ground-- mentoring of an emerging leader. Of the three-- discipleship, mentoring and coaching-- it is probably the one action often overlooked. We assume that once we have discipled a new believer, he or she is ready to become a full-fledged leader in the church and we move to coaching them in a ministry position, whether as an elder, a deacon, a Sunday School teacher. We have made a giant leap. Oftentimes the person is ill-equipped and under-trained for the role we identified for them, making for a less-than-healthy congregation. We make a grave mistake in assuming this person is ready for a leadership position. It is no wonder so many new Christians fail and congregations fail to flourish. Maturation needs to occur. There is more spiritual development-- spiritual formation- that needs to occur before they are ready for a leadership role. Oh, both of us can think back to those we thrust into leadership roles before they were ready! We forgot to mentor them as emerging leaders first. We learned the hard way, much to the disappointment of those we sought to empower.

We learned also that we need to hold the mentee accountable. It does no good to be a guide to someone, give him or her growth assignments, if we have no plan to make sure he or she completes the tasks and reflects on what he or she has learned through the process. This led us to consider also the need to be incarnational-- present in the life of the mentee. We cannot be long distance mentors. Even though mentoring can be done by phone or through a chat room, it is best accomplished face to face. The long distance mentoring or chat

room form require additional effort on the part of both. Incarnational means *in the flesh!* Cara a cara (face to face) as we say in Spanish. I need to smell your breath, look into your eyes, hear your breathing, hear the inflection of your voice, touch you. It's the *calor humano* (human warmth) that comes from two people discussing, sharing, revealing, confessing, praying together that makes mentoring incarnational. And this leads to servanthood mentoring. We are servants of those we seek to mentor, not their masters. *Masterful mentoring* is about Jesus, the master mentor, not about us as masters or lords over those we mentor. We are there to serve our mentees. We have come "to serve, not to be served."

Let us return to the plant metaphor. A fig tree needs to bear figs. (We all know what happened to the fig tree that didn't!) An apple tree needs to produce apples. Our mentoring needs to result in our mentee bearing spiritual fruit. If the mentee is sterile, fruitless, we've missed the boat. We instill in the mentee the need to be peaceful, joyful, patient, full of self-control, everything that is summarized in Galatians 5 as fruit of the Spirit.

In our mentoring, we need to help the mentee discover his or her spiritual gift or gifts. (Multiplication Network Ministries provides a spiritual gifts inventory to help emerging leaders discover their giftedness.) The mentee may be "fruitful," but he or she also needs to be "gifted," gifted by the Holy Spirit. A mentor helps the mentee to discover that gift or gifts to be used in the church, among the community of believers. The mentee also needs to develop relational skills or all the giftedness and all the fruitfulness will be for naught. Only then is he or she ready for leadership.

Biblical/Theological Foundations

While mentoring has become a popular topic and materials on mentoring have multiplied, there is one area most often overlooked: the fact that mentoring is rooted in God. The revelation of God in the Bible teaches us that He is triune-- three persons (Father, Son and Holy Spirit) in a relationship of love. And, since we are created in the image of God, we, too, are persons in relationships of love. Mentoring founded on the Trinity demonstrates that mentoring is relational, that communication is essential, that accountability is requisite, and that love is fundamental. Since the triune God created all things, it is also true that mentoring can cover all things, every area of life.

Is your mentoring based on your relationship to God? Pick up the challenge of guiding your mentee according to *God's* will for him or her!

Jesus, the Master Mentor

We learned that Jesus came to save, but he also came to train. He trained his followers who kept the Mission going long after his death and resurrection. Empowered by the Holy Spirit, these trained men changed the then-known world! Jesus took emerging leaders-- fishermen, tax collectors, a Zealot-- people who were diamonds in the rough, and poured himself into them over a period of three years. On the day of Pentecost, with the indwelling of the Holy Spirit, these mentees were now fully equipped for the task at hand, to help form and shape the communities of believers that would eventually go around the world. Like Jesus we need to be fully aware of the strategic importance of what we are doing in the lives of our mentees. Like Jesus we need to recognize that we can truly invest ourselves only in the lives of a few. We may be Sunday School teachers who are responsible for classes of 15 to 20 students, or small group leaders of 7 to 12 people, but in the end, we see the need to invest in the 2 or 3 whom God places on our hearts as worth the additional investment of time, energy, sweat and tears. Jim has had many people approach him about a mentoring relationship. Through spiritual discernment, Jim has had to say no to some and yes to others. There are only so many hours in a day. We are all limited by a 24-hour day. Gary likewise is presently investing himself in only 3 different people. Traveling a good part of the world for Multiplication Network Ministries does not afford him lots of time to invest in many people. Likewise Paul had his Timothy. Elijah had his Elisha.

We saw how Jesus' mentoring was intentional. What if Jesus had not been intentional about identifying, selecting, training, and deploying those whom he mentored? There would be no church today! The Mission would have died with him. We would look back at the history of his presence among us-- if someone would have recorded it-- and that would have been it. Jesus would have just been a historical figure. But Jesus mentored intentionally. Those mentees not only recorded Jesus' presence among us but also went out with the Great Commission to make disciples and establish the Church. When one knows his time on earth is short, there is a sense of urgency and intentionality to what we do.

When Gary lived in Nicaragua during the Sandinista revolution, he knew his time there could be very short. So he was intentional in training those who could carry on the Mission if he were forced to leave the country. Today there is still a Christian Reformed Church in Nicaragua, a church that has a holistic view of things, including the establishing of Christian schools and transformational (diaconal) ministries.

Like Jesus, we pray for our mentees. As we learn of their needs, their fears, their joys and hopes, we find it easier to pray for them. As we “do life” with them, we are forced to our knees to intercede on their behalf.

Where possible, we gather our mentees into groups that they might learn from one another, just as Jesus did. (This is the value of a small group ministry in the local church.) And like Jesus, we may have to repeat the lessons until our mentees have learned the truth we’re trying to pass on. Mentees are not necessarily going to get the message the first time. We need to repeat and we need to explain it in different ways until the truth is caught.

The 3 C’s

We also discussed three components of mentoring-- actually what we called the 3 C’s. Mentoring ought to include Content, Competence and Character. There is basic knowledge (content) that needs to be learned by the mentee. Skills (competence) need to be acquired, and integrity (character) needs to be developed. In other words, there is an intellectual element to mentoring as well as a practical element, and a developmental element.

Like Jesus, we need to be relational, we need to impart some content, some knowledge, and we need to help sharpen our mentees’ skills. Mentoring needs to be relational. It also needs to have some flesh on the bones, something to be learned. It also needs to be skill-full or practical. Too often we want to make mentoring a merely academic exercise (content) to the exclusion of relationship-building and skills development. We need all three components in our mentoring, just as Jesus did. Let us work hard at helping our mentees become relational beings, demonstrating compassion, integrity, and other spiritual traits; who have something to impart-- biblical, spiritual knowledge-- and who are practical in their approach with others.

Instilling hope

In an earlier chapter, we quoted John Perkins who spoke of a person who mentored him. He remarked, “He believed in me. He gave me a hope.”¹ This led to Perkins becoming a lifelong mentor himself-- a hope-giver-- to others. Mentoring is about giving hope, of helping someone see the light at the end of the tunnel, of helping someone see the map and set a course. Had it not been for the Uncle Carls and Rev. Schaals in our lives, we might not be where we are today, giving hope to others as they seek God’s will for their lives and ministry within the local church.

Just yesterday Gary received a call from a Laotian woman who is being considered for deacon in her church. She has asked to meet with him together with another woman candidate to understand better the implications of being a deacon. This is not something Gary sought out. She (they) sought him out. Could it be that she is looking for a glimmer of hope that she could actually fulfill the task of a deacon? Will the meeting with Gary confirm God’s call on her life? The same held true for Jim with Diego who came to him asking for guidance as he was sensing God’s call to ministry in his local church. Many people are sensing a call to ministry in some form or fashion but need those who can give them affirmation and help lay out a road map. One of our joys as professors was the mentoring we were able to do in the lives of many students. It would occur regularly over a cup of espresso in the office, or over pizza down the road from campus. It occurred over dinner in the dining hall on nights when we had an evening class. It happens today through e-mail and Skype with students and graduates who continue to keep in touch and ask for our assistance even though we have left the classroom for other ministries.

Qualities of a good mentor

In chapter 7 we discussed what makes a good mentor. First and foremost was the ability to be a good listener. Mentoring is more about listening than in telling. People want a sounding board. They want to be heard, not told. In many cases, just listening allows the person to begin forming his or her own plan of action, or to get clarification on a point they are struggling with. We called this assertive listening or active listening, important for both the mentor as well as for the mentee. A technique of asking good questions that Jim and I

1 Perkins, 1993.

have often used is to turn the question back to the questioner. “What do you think?” we ask. We do this because the person often has the answer and just wants affirmation for what he or she is thinking. This is where as mentors we become sounding boards to others. Do others come to you with their situations and circumstances and bounce ideas off?

Oftentimes, a good mentor listens to what is not being said. This sometimes is even more important than what is verbalized. We said earlier that reading between the lines oftentimes speaks volumes, and we need to be attuned to the silent decibels. Can you listen for the unspoken word in a conversation?

We also saw that mentors often help a mentee with just-in-time learning. It’s more than a scheduled, outlined curriculum on life’s journey. It is often a response to a particular need that the mentee has. It may appear serendipitous, but it is not.

As mentors, we saw the need to be available for such moments for it is in these moments that a mentee oftentimes learns the most. He or she is more receptive in these moments, and these moments often occur outside of a scheduled mentoring session.

Gary and Jim are both working with someone who will soon be examined as a commissioned pastor, an ordained position within their denomination. When Gary meets with him, sometimes the curriculum review is put aside as the person shares a problem in church that he wants to air. He is not always looking for a solution, but wants a sounding board. At other times it is work-related that has nothing to do with becoming a commissioned pastor. Yet, in both of these cases, it is just-in-time learning related to a concern the mentee has. Gary himself has benefited from these times as he shares some of his own work struggles and together they can commiserate. How do you handle the unexpected? Do you see these as opportunities for further growth, for just-in-time learning?

We saw that the mentor can be a midwife, helping give birth to new ideas, “new ways of being and doing.” Gary and Jim’s mutual mentee is also a midwife in the lives of a group of people who come with their ideas about Christianity, about church, about life in general. He is there listening and guiding, helping give new birth as these people become firmer in their faith. He is at the tail-end of discipling and moving into a mentoring role with many of these

people. How are you at helping give birth to new ideas?

We learned that a good mentor also helps a person to see his or her options. We help the mentee explore options, brainstorm to see more choices, to become creative in solving problems. When confronted with a situation, we often see only one option, and not always a good one at that. A mentor can help us see other options, additional alternatives. Do you see yourself as a person who can help draw out options in another person?

We also saw the importance of being an inspirer, of helping another have faith in themselves, in their abilities. An emerging leader needs to be encouraged, needs to be affirmed in what he or she does in the church. “You believed in me” is a phrase we hear often. We know those who believed in us along the way-- friends, teachers, parents, spouses. Mentees need someone who believes in them, who can inspire them. Inspire implies breathing INTO them. Breathing life into another. How are you at inspiring and encouraging others?

We learned about the importance of a mentor being a discerning thinker. We all think, but few of us think critically, reflectively. A mentee needs someone who can help them to do this. At first, we may do this for them through the questions we ask. Eventually a mentee can do this for himself or herself. Are you a critical thinker?

We also know those things we ought to avoid if we are to be good mentors. Criticizing does not help. Giving advice too freely is just as detrimental. Rescuing is anathema! Sponsoring a person for a role in church for which he or she is not qualified is counter-productive. Putting up barriers to success unconsciously, or giving a person an unfulfillable task sets the person up for failure. So does not believing in their ability or pooh-poohing their desires.

Qualities of a good mentee

We discussed this briefly in chapter 7 as well. More than qualities these are behaviors that make for a good mentee. First is the ability to take responsibility for his or her own learning. Can the mentee complete an assigned ministry task in the church? Does he or she show a sense of accountability for what they have agreed to do as an action point before their next meeting with you, the mentor? Or do they rely heavily on you and require your constant reminding

or showing them step-by-step what needs to be done? Gary is helping a person develop his skills in exegesis of a passage of Scripture. He first gives him an example and walks the person through the process, but the next step is essential. The mentee now needs to look at other texts-- and he even gets to choose those texts himself-- and then needs to apply the process to interpreting the texts. If Gary did the work for him, he would not learn how to do it. He needs to do this for himself. He needs to show responsibility for the task. If an emerging leader agrees to make five visits to unbelievers in a week's time, he needs to complete this assignment before the next meeting with his mentor. If an emerging leader promises to prepare a prayer to share with the congregation next Sunday, she had better come prepared to pray the following week. Unless a mentee is willing to be responsible now as he or she is preparing for leadership, the mentee will never make a good leader in the future.

We spoke earlier that, like the mentor, a mentee, an emerging leader, needs to be an active listener. What he or she has seen in the mentor they need to imitate in their own dealings with others. Assertively listening will help make an emerging leader into a mentor in the lives of others.

A mentee needs to be proactive in his or her learning, and this for a lifetime. Jim and I constantly learn new things. We read voraciously. We learn from those we mentor. We seek out opportunities to attend conferences, or to sit over a cup of coffee with those who can help us learn something new or something pertinent to what we are doing. We share books and articles with each other. Both in our sixties, we do not consider ourselves as having "arrived." We still have much to learn.

In that learning, we are transparent with each other. A good mentee is transparent and honest in his dealings with his mentor. If she comes with a know-it-all attitude or hiding a weakness, an emerging leader will never rise above her failings or present knowledge. Would that all mentees had these behaviors!

Stages of mentoring

We recognized that there are stages to mentoring. Ground rules need to be established--when will we meet? How often? What topics are taboo? How do we deal with confidentiality? When will we know we've accomplished what we set out to do? Will our meetings be structured or informal? Short-term or

long-term?

We learned that most mentoring has four phases: preparation, negotiation, enabling, and coming to closure. Knowing these phases in starting and ending the mentoring relationship appropriately. Without this knowledge and work, a mentoring relationship can draw itself out *ad nauseum*, or end too soon.

The mentoring relationship

Mentoring needs to be a meaningful relationship. An emerging leader needs to see the value of the process. You as a mentor need to see the value as well. Over time a relationship is built if it did not already exist between you and the mentee. In this relationship as Bob DeVries had expressed, there is an intentionality, an intensity of involvement, and a level of care. The amount of intentionality that you and the emerging leader put into the relationship together with the intensity of involvement and the level of care demonstrated will determine the quality of the mentoring relationship. I remember a pastor who had been assigned a seminarian as his mentee. The pastor really did not give the time necessary to the seminarian/mentee. He did not meet weekly with his seminarian as was expected in the program. He did not do theological reflection with the seminarian as was required in the relationship. He used the seminarian more as a lackey to fulfill a role in the church than to help this emerging leader develop his skills and knowledge, and character. There was a lack of intentionality, a low degree of involvement, and certainly a low level of care for this seminarian. Did a mentoring relationship exist between the two? For all intents and purposes, no! So the question for you is this: If you are going to venture into the world of mentoring, will you give the relationship the intentionality and involvement and care that it needs? Are you willing to be intentional in your meetings with your emerging leader, whether in a structured or informal relationship? Will you have a high degree of intensity in your involvement with this person as Jesus did with his followers? Are you committed to exhibit a high level of care for this emerging leader?

If you answered yes to the above questions, be prepared to have your own life and ideas challenged. Recognize that you also will be changed through this mentoring relationship. As we said in chapter 9, the mentoring becomes two-sided. You will be refreshed and renewed. You may even find the way you do ministry will change. You may be forced to deal with a character flaw in

yourself as you help him or her deal with their own. No two people can come into a relationship and not be personally changed.

Mentor Do's and Don'ts

In chapter 10 we looked at what to do and what not to do in a mentoring relationship. When it comes to relational do's and don'ts, we mentioned things like: respect, don't belittle; value the person, don't devalue the emerging leader because they are not where you may see yourself in your own spiritual and skills development; trust the mentee rather than be suspicious of his or her actions or statements; model for him or her, but don't meddle in their affairs inappropriately; affirm but don't condemn or be judgmental; encourage, don't discourage the emerging leader when things don't go according to plan; inspire, don't deflate. A "you can do it" goes a long way; pray with sincerity for the emerging leader rather than patronizingly considering yourself better than he or she is.

When it comes to skills-related dos and don'ts, we also came up with a list. *Listen, don't talk* was first and foremost. We've discussed this in several chapters, so I think you're probably beginning to get the importance of listening more and talking less. Equally important is to *ask questions rather than telling* the emerging leader what he needs to know or do. This is a great failing of many of us. We are quick to tell and slow to ask. It's part of our parenting nature. With children we need to do more telling than asking. As a child becomes an adolescent, we need to change our *modus operandi* to one of asking more questions and telling less. Certainly as we work with adults, we should be asking more questions for self-discovery and being very slow to tell him or her what we think. By asking questions, you may help the emerging leader to clarify things in his or her own mind, rather than claiming to have THE answer. Nine times out of ten your answer may not fit the situation! *Draw out; don't pour in*. The emerging leader is not a clean slate. He or she has experiences upon which to draw. You may need to help draw those experiences out of the person to apply in a new situation. As full of advice and practical as you may be, avoid the desire to pour all of your knowledge and experience into what you consider to be an empty head. There is already "stuff" there for the emerging leader to utilize in new circumstances. *Have an agenda* when you meet, even if informally. And be sure to give time to the meeting rather than cut it short. Mentoring requires time. You cannot short-change the process.

Guide, don't goad. You are a “guide on the side.” You are an encourager. Goad-ing the emerging leader to do something he or she is not ready to do goes way beyond encouraging. Growing up in Vermont-- a state that for many years had more cows than people-cattle prods were common. A bolt of electricity could get a cow moving involuntarily with rapidity! That's not what you want to do with your mentee. He or she needs to voluntarily walk through the door, taking on an assignment, learning something new. Constant prodding will not make the mentee a proactive, lifelong learner nor will it prepare the leader to lead one day without you. *Resource, don't research.* In other words, be a resource to your mentee. Help the emerging leader to read the right books, to attend the right conferences. Point him or her to someone else in the church who can help them with a particular problem or expressed need. Let them self-direct their learning to the degree that they are taking the lead, not you. Provide perspective, not pat answers. Life does not consist of pat answers and formulas. Help your mentee to put things into perspective and move out from there.

Mentee dos and don'ts

We also saw in chapter 10 a list of do's and don't's for the mentee to observe, also as relational dos and don'ts and skills-related do's and don'ts.

Relationally, we said that the mentee needs *to be transparent and not opaque*. Honesty is essential if the mentor is going to be able to help the emerging leader in his or her growth and development. The mentee also needs *to be open to suggestions, not close-minded*. I have given up on those who refuse to come to a mentoring relationship with an open mind. Remember the words of Gerhard Frost that said something like this: “If I do not come into this with the idea that I have much to learn, it is better not to begin the journey.” He was referring to the mentor, but this is particularly true of the mentee. If you have all the answers, why seek out a mentor in the first place? *Be realistic in your expectations. Don't expect miracles* from the mentoring relationship. There is a limit to what can be accomplished in a mentoring relationship. The mentee may need several relationships along the way to accomplish all she wants to accomplish. *Be your own person, not a clone*. The emerging leader needs to develop his or her own *persona*. He cannot be another “you.” The son of a famous televangelist tried to imitate his father's style of preaching and his demeanor and failed miserably. He was he and his father was himself. The son could not become his father, but needed to develop his own skills and way of being. *Listen to the Spirit's leading; don't ignore the message*. The emerging leader need

to remember that this is a triadic relationship: you, the mentee and the Holy Spirit. The Holy Spirit may have much more to say and do in this relationship than either of you recognize. Let the Spirit lead.

As to skills-related dos and don'ts for the mentee, several were discussed in the same chapter. *Do listen assertively: Don't fail to hear what your mentor says.* Active listening again. He needs to recognize that you are something worth saying to him or he or she would not have approached you in the first place. *Do complete assignments: Don't be a procrastinator.* What does it tell you if your mentee does not get assignments done on time? Is he saying that the action plan was not important? Is she saying that she doesn't really have the time for this mentoring relationship? Is this an indicator of how this person will behave once he or she is in active ministry? If the emerging leader doesn't fulfill the small things, what will he do with the big things of ministry? *Do research: Don't expect handouts.* Expect your mentee to actively participate in his or her own learning. Don't spoon-feed. You will not always be there. Closely related to this last one is *Do be self-directed: Don't be dependent.* Adults are self-directed and need to demonstrate this in their mentoring relationship with you. Do take *advantage of your mentor's gifts: Don't hold back.* As a proactive learner, the emerging leader needs to show initiative, needs to take advantage of what you have to offer. If there is no sense of thirst for learning from you, recognize that this mentoring relationship is not going to work.

We have seen the importance of certain behaviors in both the mentor and the mentee. Are you up to it? Will you hold your emerging leader accountable for what he or she needs to do to make this relationship successful?

Gender and race in mentoring

If you read chapter 11 carefully, you were told in no uncertain terms not to do cross-gender mentoring. In other words, men should mentor men and women should mentor women. This is a rule that neither Gary nor Jim break. Women understand women. Men certainly don't understand them (and both of us have been married for more than 40 years!) For transparency and full disclosure to occur, we saw why it is essential that men mentor men and women mentor women. Some of the heartfelt questions that need to be asked could not or should be asked in mixed company. Also, men tend to think about cold facts while women tend to think according to feelings. Women tend to be

more intuitive than men, AND more pastoral. Titus 2:3-4 would also support same-gender mentoring.

Even cross-ethnic or cross-racial mentoring has its pros and cons. It may bring about greater understanding between people, but the lack of common experiences and history could also hinder that growth of understanding between individuals who are different from each other. There is no such thing as sociological color-blindness. We still see things through our own experiences, our own culture, our own racial/ethnic group. I cannot walk in your moccasins any more than you can in mine. Will you attempt to do cross-cultural mentoring? If so, recognize the challenges, but God bless you in your efforts. Remember what chapter 11 suggests-- be flexible. Be aware that you both may commit social faux pas because of your cultural differences. Laugh about it, explain it, and move ahead. Be very transparent and open in order to avoid hiding ill feelings or resentments. Tell each other why a certain word, a posture, a preconceived idea hurts. Clear the air. We also used the word candor in this context. And be patient. It may take longer to establish a high degree of trust between you.

Be willing to compromise. What works in one culture may not work in another. Don't try to impose your cultural way of doing something or responding to a situation on the other person. Learn from him or her what is culturally appropriate action, as long as it is not unbiblical. Learn to trust each other and appreciate your differences. You will have no difficulty in appreciating your similarities, but it's the differences that can cause friction in the relationship. Enjoy each other's company and walk side by side across the bridge with a sense of mutuality, that "we're in this together."

Conclusion

In this epilogue we have reviewed some of the key points discussed in this book on masterful mentoring. We've learned that it is not something that can happen overnight. It is a process, it has its rules, it requires lots of prayer and it calls for honesty between those who would mentor and those who would be mentored. Yet, it is not an impossible task.

Mentoring has gone on for eons. By adding the Holy Spirit to the mix, mentoring can be spiritually exciting and beneficial to the church. So, identify those who are emerging in their leadership in the church. Be available to them

should they seek you out. Establish your rules for mentoring, and then be consistent and intentional. The church will be a better place for it, -healthier, in fact-, and you-- as well as your mentee-- will be richly blessed in the process.

We challenge you to weave the mentoring of emerging leaders right into the life of your church. Read how our friend Pedro Aviles did it in his church – with a surprising result!

John Zayas came to my church, Grace and Peace Community, as a result of the invitation from his close friends, Freddie and Edwin Caraballo, brothers I have mentored off and on since their high school years.

These three played together for several years on a neighborhood baseball team in Chicago's Humboldt Park. During their spring training in 1991 John came to one of our worship services and surrendered his life to Christ. A month or two later, his wife, Iliana, also committed her life to Jesus. From the beginning, John demonstrated zeal for Christ and for serving in the ministry. In those first years, I watched as he and his wife became church members, faithfully attended a home small group, volunteered in our high school ministry, and got involved in church and community service projects.

I was mentoring about five young men in a small leadership formation group that met every Sunday morning at 7:00 AM, which included the Caraballo brothers. We were studying John Murray's book *Redemption Accomplished and Applied*, sermon/teaching preparation, and other topics on leadership in the church. This was a peer learning group where each participant was required to prepare and teach a part of Murray's book. Before joining, each participant was required to either be the leader of a home small group or be in a discipling relationship with another person. The high expectations were a challenge for all the participants, including John, which they willingly accepted.

John demonstrated a tenacity and passion for Christ and for reaching the lost. When our youth pastor accepted a call to Arizona, John became the new youth director. Our mentorship relationship continued through my small group, as John served as our youth director throughout the second half of the 90's.

In the year 2000 John began to sense a calling to plant a church. It took many months to prayerfully process this new direction, but that same year he was commissioned along with several families of my church to plant a new church in the adjacent Hermosa community. It was a joy to see one the Lord had allowed me to mentor now become a church planter and to be one of the first evangelists ordained in our denomination's district.

Five years into his church plant, there were a little less than 100 people in his Sunday services. In addition, his ministry had an afterschool program, a shelter for women with children who have experienced domestic violence, growing junior high and senior high youth ministries, and much more. In 2005, he and I felt the Lord leading us to merge our two churches into one. Our plan was to increase our outreach and to house all our ministries in a new larger facility. When we merged, the new church saw John and me as the co-pastors, but God had other ideas.

In the fall of 2005, God also led me to start working as an assistant professor at Trinity Christian College. Within the next two years after the merger God made it clear that he wanted me to step down as pastor and devote myself to teaching and to pursuing a PhD. So I did. At the same time, my family and I did not feel led to go to another church. We still worship at and remain members of Grace and Peace.

Some have asked me, how does John's former mentor relate to him now as his pastor? First, John is my spiritual son, like Timothy was Paul's spiritual son (I Cor. 4:17; Phil. 2:2; I Tim. 1:2). This truth shapes our relationship. Second, I submit to God's appointed leaders and respect how He called John to the pastorate. This means that I must and do accept that I am not the pastor of this church. Third, as his spiritual father we understand that I have a one-on-one respectful place of influence in his life. Fourth, I understand that my calling at this time is for personal training and for the continuation of developing another generation of leaders in the universal church. I am committed to 2 Tim. 2:2. *"And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others."*

- Pedro Aviles

12/10/2011

Epilogue

Just think – someone you mentor may become your pastor!

Note in Pedro’s story many of the things we have pointed out – identifying emerging leaders, mentoring in content, competence, and character, the importance of relationship, etc.

We challenge you to make your church into a “leader factory,” even a “pastor factory” through Masterful Mentoring.

In the appendix, we provide many ideas and helps to make this dream a reality in your church. There you will find the main tool used in mentoring, samples of mentoring questions, a “pathway” to follow in mentoring sessions, sample curriculums for training, and much more. There are enough helps there for you to get a good start in being a Masterful Mentor.

APPENDIX

Mentoring Tools

THE MAIN TOOL

- good questions
- basic questions
- the art of asking mentoring questions
- sample questions

A BASIC PATH

- GROW
- 4D flow
- mentoring grid
- 5 “R” mentoring process

CURRICULUM

- Biblical/Theological/Historical Knowledge
- ministry skills
- Godly character
- curriculum for evangelist training program
- Chicagoland Leadership Development Network

SPECIFIC TOOLS

- skill development
- character development
- 4 “L” meeting
- holistic balance

APPENDIX

Mentoring Tools

I had just moved to Florida. It was September, and it was unbearably hot and sticky. The air conditioner in the house was not working. The problem appeared to be the pump which circulated the water needed in the water-to-air/air-to-water type unit. Ray, my neighbor, came to the rescue. He disconnected the pump and brought it to the workshop in his garage. He set the pump on his workbench. Then he selected a large number of tools and laid them out on the workbench as well. “You can fix most anything if you’ve got the right tools,” he said.

That sentence stuck with me: “You can fix most anything with the right tools.” While mentoring is primarily a relational endeavor, it is a relationship with definite goals in mind – growth in character (being), in competence (doing), and in content (knowing). There are tools that a mentor can use to assist the mentee to grow in these three ways. They are: good questions, a mentoring path, a mentoring curriculum, skill development, character development, and balance.

Mentoring tools: **THE MAIN TOOL**

GOOD QUESTIONS

A major dictum in mentoring is: Ask, don't tell. For many mentors learning to be a guide rather than a teller is a difficult transition. We are accustomed to think of teaching as telling rather than assisting the learner to discover things for him or herself. Nonetheless, learning to ask good questions (rather than give good answers) is a critical skill for an effective mentor.

An old maxim has it: "God gave you one mouth and two ears. Use them in accordance to the proportion given." In other words, listen twice as much as you talk. Indeed, we suggest applying the 80/20 rule. You should be listening 80% of the time, and speaking 20%. Check yourself. If you are chattering more than 20% of the time, you are talking too much. The tools suggested in this chapter will help you get things in proportion. Remember: never tell your mentees something that they can discover on their own.

BASIC QUESTIONS

It is helpful to have in mind a basic set of questions that urge your mentee to think things through. Gary Schipper, who developed the Spanish language "Adelante" program for training pastors, suggests four crucial questions for mentoring. He says: "There are no more important questions than these four. They emphasize the fact that the mentor is not to be telling, but training. Ask them as many times as you can. You can apply these to most every situation."¹ Here are the questions from the "Adelante" program.

1. What have you tried or achieved so far?
2. What has been the result of what you have tried?
3. What additional things could you have tried? (**ask this question many times until all potential possibilities have surfaced**)
4. What are your new plans and when are you going to put them into practice?²

1 Schipper, 1991

2 *Idem.* Adelante Program Manual

THE ART OF ASKING MENTORING QUESTIONS

Notice how the four questions draw the mentee into active reflection. The mentor does not provide easy answers, but asks probing questions. Good mentoring questions ...

- . . . release the dynamic of discovery
- . . . foster thinking for oneself
- . . . call for contemplation
- . . . develop discerning minds
- . . . sharpen decision-making skills
- . . . help the mentee dig deeper
- . . . probe problems and stimulate solutions
- . . . agitate for alternatives
- . . . encourage self-disclosure
- . . . deepen the relationship
- . . . excite the imagination.

Good mentoring questions should be . . .

- . . . open-ended (not call for “yes” or “no” answers)
- . . . thought-provoking
- . . . challenging
- . . . purposeful (not just “filling time”)
- . . . thought through beforehand, and followed up on afterward.

We will share questions for development of content, character and competence. But first, in case this seems daunting, we share “99 Excellent Coaching Questions” from Steve Ogne (just to show it can be done!).³

3 Ogne and Nebel, 1995, pp. 2/13 – 2/16

SAMPLE QUESTIONS

99 Excellent Coaching Questions

The following coaching questions are organized according to the coaching blueprint (below), plus several sets of additional questions by topic.

- Listen Actively
- Celebrate Wins
- Care Personally
- Strategize Plans
- Skill Training
 - * Evangelizing and Discipling Skills
 - * Family Issues and Relationships
 - * Interpersonal Relationship and Resistance
 - * Listening Skills Development
 - * Mobilizing Leaders and Volunteers
 - * Prayer and Spiritual Disciplines
 - * Time Management
 - * Vision and Planning
- Develop Character and Leadership
- Challenge Specifically

Listen Actively

1. How is your ministry going?
2. How are you personally?
3. How is the family? Your spouse?
4. Tell me about last week's meeting.
5. How are you and God doing?
6. What issues are important to you right now?
7. What concerns you right now?
8. Where are you feeling resistance?

Celebrate Wins

9. What are you excited about?
10. What was your greatest accomplishment this month?
11. What prayers have been answered?
12. Where is He working in the ministry?

13. How has God been faithful?
14. What milestones have been accomplished?
15. Where have you demonstrated your best leadership?
16. Who are your most loyal ministry partners?

Care Personally

17. What concerns do you or your spouse have about your ministry?
18. What can I be praying with you about?
19. What help do you need?
20. Where do you receive support and encouragement?
21. How do you feel when you get resistance?
22. What have you done to play?
23. Are you sleeping well?

Strategize Plans

24. Are you comfortable and confident with your vision, values, and mission?
25. Do you have a strategic plan for implementation? Is it complete and realistic?
26. What are your immediate priorities?
27. How are you continuing to attract and involve new people?
28. What is your vision for church multiplication?
29. Have you developed a ministry flowchart? Is it realistic? Working?
30. How is evangelism and spiritual growth happening?
31. How is leadership development happening?
32. What ministry systems do you need?

Evangelizing and Discipling Skills

33. How many unchurched families do you have contact with?
34. Does your life have integrity with unchurched people?
35. Are you seeing many decisions/converts?
36. How are they being assimilated into the church?
37. Where does discipling fit into your ministry?
38. What kind of time have you spent with anyone who is a non-Christian this past month?

Family Issues and Relationships

39. Do others see you as self-reliant or dependent upon God?
40. How would you like to grow spiritually?

41. How are your family's spiritual needs being met?
42. Are each of your family members getting enough of your time and attention?
43. When will you take time off with your spouse?
44. How is the balance of family and ministry going?
45. How often do you give your spouse a day off?

Interpersonal Relationships and Resistance

46. Where do you sense resistance in your leadership or core group?
47. What are the issues and values involved?
48. How do you respond to resistance?
49. Are there any unresolved conflicts in your circle of relationships right now?
50. When was the last time you spent time with a good friend of your own gender?

Listening Skills Development

51. How and when do you listen to unchurched people?
52. How and when do you listen to God?
53. How and when do you listen to your spouse? Your children?
54. How and when do you listen to leaders?
55. How can you improve your listening skills?

Mobilizing Leaders and Volunteers

56. How do you encourage and motivate volunteers?
57. How have you practiced good coaching?
58. Have you created position descriptions for key leaders and volunteers?
59. How and when are you casting vision for leaders?
60. How will you begin an apprenticing system?
61. How will you appreciate and encourage volunteers this month?
62. How will you find the leaders you need?
63. How will you identify and raise up leaders?
64. What leaders do you have? What leaders do you need?

Prayer and Spiritual Disciplines

65. Do you have a personal intercessory prayer team in place?
66. What have you read in the Bible in the past week?
67. Where do you find yourself currently resisting Him?
68. What specific things are you praying for?

Time Management

69. What tasks that you are currently doing will you give to volunteers?
70. Tell me about your rest and recreation patterns.
71. What do you wish you had more time for?
72. What personal and time management tools or techniques do you use?
73. How and when do you say no?
74. How many hours are you giving to ministry?

Vision and Planning

75. How do you seek vision from God?
76. How do you communicate vision and values to others?
77. Share with me your mission statement.
78. Does it meet the tests of a good mission statement?
79. How have you approached planning in the past?
80. What planning tools have you found to be helpful?
81. When and how will you involve your team in a planning process?

Develop Character and Leadership

82. What is one area besides ministry where God is asking you to grow?
83. What are the specific tasks facing you right now that you consider incomplete?
84. What have you read in the secular press this week?
85. What would your spouse tell me about your state of mind, spirit, and energy level?
86. How might Satan try to invalidate you as a person or as a servant of the Lord?
87. How is your sexual perspective? Tempted? Dealing with fantasies? Entertainment?
88. Where are you financially right now? Under control? Under anxiety? In great debt?
89. What would you say are your fears at this present time?
90. What are your greatest confusions about your relationship with God?
91. How would you describe your leadership style?
92. What do your leaders need from you?
93. Who are you personally mentoring?

Challenge Specifically

94. What are your next steps?
95. What are we believing God for?
96. When will you seek vision from God? (calendar)
97. What are your highest priorities for this month?
98. When and how will you take time for planning?
99. What will you do to encourage the spiritual life of your group?

If you took the time to read the entire list, I am sure you will agree that this list of questions alone could carry you a long way into effective mentoring conversations. But remember: after asking the opening question, follow up with more questions, not answers.

Questions for Reflection

1. How adept are you at asking questions that draw others out?
2. Asking good questions is a learned skill. Ask a good friend for permission to “practice” on them. Devote 20 minutes to asking questions without making any statements. (Okay, start with ten minutes!) When the practice period is over, reflect with your friend on the experience. What did you learn?
3. Steve Ogne came up with an astonishing number of questions (99)! Are there any additional questions that you could add?

Mentoring tools: **A BASIC “PATH”**

GROW

It is helpful to have in mind a clear outline or path for a mentoring meeting. Some sort of mentoring guide is a good prompt to keep you on track. Having a direction or scheme to follow helps the mentor guide the mentee toward the desired end and not to wander around. It gives focus to the conversation. John Whitmore in his book *Coaching for Performance* made the G.R.O.W. strategy popular.⁴

- G – What is the GOAL of your appointment?
- R – What is the REALITY in this situation?
- O – What are your OPTIONS?
- W – What WILL you do?

Ogne and Roehl in *Transformational Coaching* developed a “4D Flow” approach.⁵

4D FLOW

- Discern – Where is God working?
- Discover – How does he want me to participate?
- Develop – What are the next steps?
- Depend – Whom do I need?

We have modified an outline from Bob Logan and Neil Cole into the following “Mentoring Grid” that we find helpful.⁶

4 Whitmore, 1994.

5 Ogne and Roehl, 2009, pp. 115 – 118

6 Logan and Cole, 1995, p. 5/33

MENTORING GRID

Name: _____ Date: _____

	CHARACTER DEVELOPMENT	MINISTRY SKILL DEVELOPMENT	BIBLE KNOWLEDGE
REFLECT <i>How does God want you to grow?</i>			
REFOCUS <i>What are you going to do to grow?</i>			
RESOURCE <i>What resources are recommended for your growth?</i>			
PRAYER <i>How can I pray for you?</i>			
FOLOW-UP <i>When will we meet next?</i>			

Later, in *Coaching 101*, Bob Logan and Sherilyn Carlton modify this guide via their “Coaching Process.”⁷

5 ”R” MENTORING PROCESS

- **Relate** – Establish coaching relationship and agenda

⁷ Logan and Carlton. 2003, p. 29

- **Reflect** – Discover and explore key issues
- **Refocus** – Determine priorities and action steps
- **Resource** – Provide support and encouragement
- **Review** – Evaluate, celebrate, and revise plan

Again, being true mentors, they provide in their book questions that can be asked under each heading.⁸

Powerful Coaching Questions

RELATE

1. How are you doing?
2. Where are you now?
3. How can I be praying for you?
4. What do you want to address?
5. How can we work together?

REFLECT

1. What can we celebrate?
2. What's really important?
3. What obstacles are you facing?
4. Where do you want to go?
5. How committed are you?

REFOCUS

1. What do you want to accomplish?
2. What are possible ways to get there?
3. Which path will you choose?
4. What will you do (who, what, when, where, how)?
5. How will you measure your progress?

RESOURCE

1. What resources will you need to accomplish your goals (people, finances, knowledge, etc.)?

8 *Idem*, pp. 119-120

2. What resources do you already have?
3. What resources are missing?
4. Where will you find the resources you need?
5. What can I do to support you?

REVIEW

1. What's working?
2. What's not working?
3. What are you learning?
4. What needs to change?
5. What else needs to be done?
6. What further training would be helpful?
7. What's next is our coaching relationship?

Questions for Reflection

1. Do you go into a mentoring meeting with a mental outline in place? Is your “path” enhancing or limiting? What changes do you need to make?
2. What mentoring guide will you adopt, adapt or devise?
3. Should your mentoring guide be revealed to your mentee? Why or why not?

Mentoring tools: **CURRICULUM**

Curriculums abound for the teaching of emerging leaders. Before viewing a few of them, however, it would be good to reflect on broad categories – the big picture.

We have already mentioned the ingredients recommended for basic disciple-making: Christ-centeredness, prayer, Bible reading, church fellowship,

and witness. But what about the basics for emerging leaders? A gathering of mentors who were mentoring evangelists-in-training drew up the following desired outcomes.⁹

Following are suggested outcomes for evangelists-in-training. There are many different ways in which leaders can be trained – formal, non-formal, mentor-driven, on-the-job training, etc., but all of them can lead to similar outcomes.

We suggest the word “guidelines” for the suggested outcomes. The phrase “minimum standards” could be viewed too narrowly or too legalistically. Guidelines leave flexibility for local and cultural differences while providing guidance for teachers and mentors of emerging evangelists – guidelines that can be used for evaluation of evangelists-in-training, for ecclesiastical exams, and by aspiring evangelists themselves. The guidelines we propose fall into the three domains of training: Biblical/Theological Knowledge, Ministry Skills, and Godly Character.

BIBLICAL/THEOLOGICAL/HISTORICAL KNOWLEDGE

1. Biblical Knowledge

The evangelist has a working knowledge of the Bible in his/her native language, and is:

- A. Able to identify Scripture’s main themes (covenant, kingdom of God, missio dei, etc.) and to locate their place in the redemptive history that is centered in Christ,
- B. Able to identify the large divisions of Scripture (law, prophets, writings, etc.), the historical and literary (genre) context of each biblical book, and the hermeneutical principles required to interpret them,
- C. Able to memorize key scripture passages, and to appropriately apply them to life and ministry, and,

9 LDN Leaders’ Conference. Denver, CO. 1998

- D. Based on this knowledge, able to prepare and preach messages/ teach lessons that are true to the text, meaningful and motivational for unbelievers and believers, and clearly communicate the gospel message.

2. Theological Knowledge

The evangelist has knowledge of doctrinal standards and systematic theology at the level of Berkhof's *Manual of Christian Doctrine*... Furthermore, the evangelist is able to differentiate and defend the... faith biblically... He/She is able to reflect from a biblical perspective on the cultures, circumstances, and events of everyday life and ministry.

3. Historical Knowledge

The evangelist has a basic knowledge of church history (including the non-Western church, and (*denominational*) history, culture and polity), and is able to apply its lessons to present reality and ministry.

MINISTRY SKILLS

The evangelist demonstrates proven ministry skills. The skills necessary for ministry are many, and not all evangelists possess them in the same measure. But with the talents given, the evangelist uses his/her skills for ministry to lead the church of Jesus Christ to fulfill its purposes as outlined in Acts 2:42: outreach, worship, fellowship, discipleship, and service.

1. Leadership skills – The evangelist is able to help people and the church move from where they are to where God wants them to be. To do this, leaders possess such skills as: vision-casting, creating ownership, creating functional organizational systems, conflict resolution, developing gift-based ministries, good management/administration of time, money and people, ministry planning, and developing/mentoring new leaders.
2. Outreach skills – The evangelist is able to personally share the faith (witness) and defend the faith (apologetics); and to lead the church in evangelism and creating an accepting Body of Christ.

3. Worship skills – The evangelist is able to interpret scripture (hermeneutics), prepare and deliver messages/teach lessons (homiletics), administer the sacraments, and lead in worship and prayer.
4. Fellowship skills – The evangelist possesses people (relational) skills which enable him/her to personally and through the church (corporately) provide for pastoral care and visitation, small groups, youth ministry, spiritual counsel, and conduct of weddings and funerals. He/She is able to create a nurturing Christian community.
5. Discipleship skills – The evangelist is able to raise up disciple-making disciples, teach, and create a reproducing Christian community.
6. Service skills – The evangelist is able to respond to community needs by mobilizing the church for ministry.
7. Specialized skills – The evangelist has any necessary skills specific to his/her particular calling within the church.

GODLY CHARACTER

The evangelist is mature in Christ. “Christ-likeness” covers all of what it means to be Godly. The following guidelines suggest many aspects of Godly character.

1. Devoted to Jesus – The evangelist is “in Christ” (John 15:5); filled with his Spirit (Acts 1:8); exercising personal spiritual disciplines.
2. Committed to the church and its mission (Acts 20:28, I Peter 5:1-4, Eph. 4:11-13) – The evangelist is a person in Christian community. He/She has been tested, proven, and recognized by the community of believers (I Tim. 5:22).
3. Called and gifted (Mt. 28:16ff., Acts 1:8) – The evangelist has a calling from God, confirmed by the church. That calling provides him/her with a mission, with vision, and with intrinsic motivation. He/She ministers

out of giftedness (I Cor. 12, Rom. 12, etc.).

4. Filled with love (Mt. 22:37-40) – The evangelist is characterized by love – love of God, love of self, and love of others including lost and diverse people.
5. Possessing the fruit of the Spirit (Gal. 5:22,23) – The evangelist gives evidence of love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control.
6. Possessing the qualities of an office-bearer (2 Tim. 3:1-13, Titus 1:5-9) – The evangelist demonstrates such qualities as: reputable, loyal, self-disciplined, respected, hospitable, mature, honest, sincere, teachable and able to teach, emotionally stable, blameless, lover of God and not money, resilient, responsible, not quick-tempered, not overbearing, not quarrelsome, managing his/her own household well (including spousal support of ministry), risk-taking, flexible, adaptable, etc.
7. Have a servant's heart (Mt. 20:26) – The evangelist is a servant-leader.
8. Possessing wisdom (Prov. 1:1-7) – The evangelist is skilled in living according to God's design, recognizes Christ as "wisdom from God" (I Cor 1:30, Col. 2:3), and seeks wisdom from above (James 1:5, 3:13).
9. Managing his/her personal life well – The evangelist practices good stewardship of time, talents, treasure, and "trees" (creation) (Gen. 1:27,28; Ps. 8:6-8).
10. Striving to learn – The evangelist is a life-long learner, ever studying God's word and God's world (Psalm 19).

A study committee for the Synod of our denomination recommended "basic standards" for church leaders.¹⁰ This thorough document pays special attention to applying standards according to the level of responsibility (what it calls "the principle of proportionality"), and can be accessed on line at www.crcna.org.

10 *Agenda for Synod 2000 of the Christian Reformed Church*. pp. 293-296.

But how do these general outlines play out in specific training? Each mentor will need to develop this within his or her ministry context. A few examples may help.

Al Breems leads an Evangelist Training Program (ETP) in southern California. His curriculum deals with one major component of the “character/content/competence” triad per year.¹¹

CURRICULUM FOR EVANGELIST TRAINING PROGRAM

PHASE ONE: Character Development

Students in this phase will be trained in the basic character traits needed for front line leadership responsibilities in the church. The areas which will be covered are as follows:

- MONTH 1: A Heart For Lost People
- MONTH 2: A Heart For Prayer
- MONTH 3: A Heart Of Faith
- MONTH 4: A Servant’s Heart
- MONTH 5: A Heart of Purity
- MONTH 6: A Heart for one’s Family
- MONTH 7: A Heart of Perseverance
- MONTH 8: A Leader’s Heart

PHASE TWO: Biblical Foundations

In this phase students will be trained in the basic background, historical roots, main themes, and tie in to Christ as well as to our lives today of the different books of the Bible in such a way that they will better be able to teach the truths of these books to those who are new to the Bible or Christianity. The curriculum for this phase will be as follows:

- MONTH 1: The Pentateuch

¹¹ Al Breems. Evangelist Training Program introductory material.

MONTH 2:	The Former Prophets
MONTH 3:	The Writings
MONTH 4:	The Major Later Prophets
MONTH 5:	The Minor Later Prophets
MONTH 6:	The Gospels
MONTH 7:	The Pauline Epistles and Acts
MONTH 8:	Other New Testament books

PHASE THREE: Doctrinal Foundations

In this phase, students will be trained in taking the truths of the Bible and being able to organize and systemize them in such a way that they will be able to teach them again to those new to such truths or systematic ways of thinking about them. The curriculum for this phase is as follows:

MONTH 1:	Teachings about God
MONTH 2:	Teachings about Humanity
MONTH 3:	Teachings about Christ
MONTH 4:	Teachings about Salvation
MONTH 5:	Teachings about the Church (part 1—doctrine & polity)
MONTH 6:	Teachings about the Church (part 2—history)
MONTH 7:	Teachings about the End of History

PHASE FOUR: Systems And Strategies

In this phase, the student will be taught how to strategize about setting up key ongoing reproducible systems in the life of the church. The curriculum for this phase is as follows:

MONTH 1:	Mission Statements and Core Values
MONTH 2:	Prayer Support Systems
MONTH 3:	Worship
MONTH 4:	Children's Ministries
MONTH 5:	Youth Ministries
MONTH 6:	Outreach
MONTH 7:	Assimilation
MONTH 8:	Small Groups
MONTH 9:	Pastoral Care

- MONTH 10: Leadership Development
 MONTH 11: Staff Development
 MONTH 12: Birthing a Daughter Church

In this second example, the Chicagoland Leadership Development Network integrated each of the three components every year over three years.¹²

CHICAGOLAND LEADERSHIP DEVELOPMENT NETWORK

CONTENT (head) Biblical/Theological Knowledge	COMPETENCE (hands) Ministry Skills	CHARACTER (heart) Spiritual Formation
Phase 1		
Bible Knowledge Old Testament Bible Knowledge New Testament Scripture: Major Themes Scripture Memory	Bible Interpretation Leading Bible Study Evangelism Leading Small Groups	Spiritual Disciplines Fruit of the Spirit Gifts of the Spirit Christ-likeness
Phase 2		
Doctrinal Standards Theological Reflection The Mission of God	Teaching/preaching Leading a meeting Visitation	Love Forgiveness Integrity/authenticity Wisdom/Proverbs
Phase 3		
CRC History Church Order Ethics Worship Sacraments	Ministry planning/ tools Vision-casting Leadership development Worship leading Worship music	Personal Mission Vision & Values Mentoring Marriage/family relationships Spiritual Formation

12 Jim Osterhouse. Chicagoland Leadership Development Network: Mentoring Matters. p. 3.

TRAINING SESSIONS – ONE SUNDAY AFTERNOON PER MONTH

CONTENT (KNOWLEDGE)	- Monthly meetings
COMPETENCE (SKILLS)	- Monthly training - On the job training with the mentoring pastor
CHARACTER	- Monthly training - Personal reflection with the mentoring pastor

LDN, A CHURCH-BASED, MENTOR-DRIVEN, LEARNER-CENTERED LEADERSHIP DEVELOPMENT SYSTEM

These and other readily available sources can suggest what you would want in your curriculum to make sure your emerging leaders know what they need to know and grow where they need to grow.

Questions for Reflection

1. What do you think should be included in a mentoring curriculum?
What would you add or subtract from the sample curriculums above?
2. Construct your own curriculum for a person you would like to mentor in your church. Make sure it covers the three areas of: character, content, and competence. Make it appropriate to the level of service/leadership that this person would be trained for.
3. Show your curriculum to someone else for critique. Show it to your perspective mentee. Does it excite him/her?

Mentoring tools: **SPECIFIC TOOLS**

SKILL DEVELOPMENT (COMPETENCE)

Masterful mentoring of leaders in the church also includes skill development. There are some things which a church leader simply needs to know how to do. Much of this training can be accomplished in apprentice-style mentoring – “simply” by following the master trainer around, observing what he or she does, being shown how to do it, and then giving it a try. Once again, there are helpful tools available for the mentor.

A concise guide to skill building is “The Show-How Training Agenda” from Bob Logan and Neil Cole.¹³ There are five steps.

- I do – you watch.
- I do – you help.
- You do – I help.
- You do – I watch.
- You do – someone else watches.

Here are a few tips in applying this type of training:

1. Write “debrief” after each step. Each step along the way should be talked over. For example, after “I do – you watch” you would want to challenge your mentee to think through what he or she just saw with such questions as:
 - What did I do?
 - What else did I do? (repeat often)
 - Why do you think I did what I did?
 - What could I have done differently?
 - What could I have done that I didn’t do?
 - What would you do?
 - Do you have any questions about what I did?
2. Bring the “I do – you help” phase in early. Don’t bore your mentee by having them watch you endlessly without getting in on the action.

13 Logan and Cole, p. 4/18

3. Move through the steps. You can always go back to an earlier level if something didn't "take." (Sometimes observation of the master is more keen after the apprentice has tried and failed).
4. Note that the fifth step includes the mentee modeling for a mentee of his or her own. At this point you as a mentor can begin to train your mentee in mentoring as well as in the particular skill being honed.

"Begin with the end in mind." This has become a well-known bit of advice. It applies to skill training. What are the skills your mentee needs to lead effectively at his or her ministry task(s)? Make a list. Break it down to component parts. Build the skill, one component at a time. On-the-job training is a great way to learn.

Questions for Reflection

1. Have you compiled a list of the skills necessary for your mentee to master?
2. Have you broken your skill training down into transferable components/steps?
3. Is regular reflection/debriefing an established pattern at each step along the way?

CHARACTER DEVELOPMENT

Throughout this book we have noted the necessary personal and spiritual development of the mentee. What we would like to comment on now is how to handle character growth when it gets difficult or “sticky.”

Sometimes, when mentoring for character growth, a crisis situation appears. Ogne and Roehl have developed a simple path mentors can follow to help people in crisis or pain. On this roadway there are four “Ls.”

4 “L” MEETING

Listen. First be there and be quiet! Let the emotional overload and overflow come out

Learn. Often a person in pain has a distorted perspective on reality. Asking wise and sensitive questions . . . will help you learn what reality is and where to go with the person next.

Love. Reassuring a person in pain of God’s love for them and your love for them needs to come . . . (before leading them to self-discovered next steps).

Lead. Questions we can ask to help leaders gain insight include:

- What has God been teaching you through this?
- What are you learning about God and your relationship with Him through this?
- What are you learning about yourself?
- What does God want you to do next?¹⁴

Like it or not, character growth often comes through suffering. A mentor needs to guide the person in pain down the road to healing and maturity. It is also important to remember that a mentor is not a counselor. If what your mentee is facing is beyond your capability, admit it. The best thing you can do for him or her is to make the appropriate referral to a helping professional.

Balance

What we are striving for is mentoring emerging leaders as the Master did. This means that we take care to develop the whole person – to be holistic in

14 Ogne and Roehl, 2009, pp. 184 – 185

our mentoring. We mentor them in character, in competence, and in content. We address their being, their doing, and their knowing. We want them to realistically assess and accept who they are, what they can do, and what they know. Following are a few suggestions and tools that will help you remain well- balanced in your mentoring.

First of all, the masterful mentor puts prayerful thought into each mentoring meeting, each mentoring contact. The excellent mentor includes his/her mentee in daily prayers and seeks God’s direction in guiding this person toward ministry and maturity.

Secondly, the masterful mentor prepares him/herself for every mentoring meeting. Schipper suggests “10 Questions a Mentor Must Ask Him/Herself.” They are:

1. About which character development issues should I inquire?
2. About which studies should I inquire?
3. Which ministry tasks should be reviewed or assigned?
4. Which pastoral ministry tasks or orientations should I recommend?
5. Which additional resources could I recommend?
6. How am I going to encourage this mentoree?
7. Am I praying enough for and with this mentoree?
8. Have I reviewed the notes of the last two sessions?
9. Am I prepared to listen and ask, rather than tell?
10. How is my mentoree handling the work load? Am I over burdening my mentoree?¹⁵

Thirdly, the masterful mentor checks his/her balance of the mentoring components. Logan and Cole provide us with a worksheet which reveals whether we have maintained balance or not.¹⁶

15 Schipper, 1991

16 Logan and Cole, 1995, p. 4/17

HOLISTIC BALANCE in Leadership Development

To evaluate your own balance in holistic mentoring, use the following worksheet.

Leader's Name:

Date:

1. Being: I have helped this person in the growth and development of character in the following ways:

2. Doing: I have trained this person in the following ministry skills:

3. Knowing: I have helped impart the following understandings to this person:

Reflection

1. The area of development I am strongest in is:

2. The area of development I need more intentional involvement in is:

3. I will take the following steps to balance my personal mentoring with this person:

Fourthly, empowering mentoring means that we mentors need to provide resources for our mentees – books, tapes, videos, training seminars, and the like. A comprehensive on-line resource that can steer you to many others is Bob Logan's CoachNet™ and CompuCoach™.

Questions for Reflection

1. Is your mentoring holistic? Are you developing the whole person? Great skill or knowledge without godly character (and vice versa) is self-defeating.
2. What do you need to do to assure that you are developing a well-rounded Christian leader?
3. Are YOU well-rounded and well-grounded? Do you need to seek out a mentor in any particular area?

What we have provided in this chapter are tools to help the mentor ask good questions, develop a path for the mentoring meeting, construct the mentoring curriculum to meet the needs of the individual mentee, provide hands-on skill development, assure the development of Christ-like character, and maintain balanced growth in character, competence and content. As a number of emerging leaders in the local church are thusly mentored, it should contribute to a healthier congregation. Some may go on to plant a new church. This path will establish a DNA that will result in a new, fruitful, and healthy congregation.

Mentoring tools can never replace a mentoring relationship – but they can enhance the effectiveness of that relationship greatly. Be the best mentor you can be – for your mentee and for your Master.

Appendix – Mentoring Tools

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Multiplication Network Ministries envisions a healthy church representing the Kingdom of God in every community. To do this, Christian leaders are trained and equipped to strengthen and multiply healthy churches.



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