
MENTORING

FACILITATOR'S GUIDE

Welcome to the world of mentoring. In this four-session workshop, you will learn the basics of what a mentoring program should be like. Although what is taught in these four sessions can be applied in different contexts in the church, the purpose of this specific mentor training is for pastors of the mother church who will coach church planters who are in the process of planting their own churches. This workshop will also provide the necessary tools to ensure that the investment of personnel, time and resources is successful in the planting of a new church that brings glory to God. The successful planting of healthy churches will always expand the Church for the Kingdom of God. This manual explores each topic and serves as a guide for the trainer. There is an extra section that includes notes from the authors to aid the trainer in preparing for each topic.



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Unless otherwise specified, all Scriptures are taken from the New International Version.

This workshop is based on the books *Masterful Mentoring* and *Why We Must Mentor Church Planters*. The first is available for free download on our website, www.multiplicationnetwork.org.

This handbook is an abridged and revised version of the original trainer’s manual on mentoring. Additional explanatory notes are found under the section titled “Notes from the Authors” in the final pages.

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NOTE: Every lesson can be taught in 60 to 90 minutes. It should not take more than 120 minutes per lesson.

SESSION ONE

WHAT IS MENTORING?



OBJECTIVES

- To discover biblical examples of mentoring
- To describe the key terms related to mentoring

BIBLICAL EXAMPLES OF MENTORING

Many stories in the Scriptures demonstrate the mentoring process as God's plans accomplished through humans who are led and empowered by the Holy Spirit. One generation serves another. Parents teach their children of their knowledge of God to create a godly heritage. A leader instructs his or her successor in the ways of God and leadership. There are many stories but we will focus on a few relationships between mentor and mentee that illustrate the biblical foundation for mentoring.

MOSES AS MENTOR



Exodus 17:9-14; 24:13-18; 32:17-18; 33:11; Numbers 11:24-29; 14:6-9, 30, 38; 27:18-23; 32:12; 34:17; Deuteronomy 1:38; 3:21-22, 28; 31:3, 7-8, 14, 23; 32:44-46; 34:9; Joshua 1:1-18; 24:31; Judges 2:7-11.

These are important characters in the history of the settlement of the Promised Land.

1. Describe how Moses and Joshua's relationship developed.

2. What knowledge or experience did Moses possess that Joshua needed?

3. How did Moses transfer that knowledge and experience to Joshua?

4. How did Joshua develop or grow as a result of his relationship with Moses?

5. How did Moses empower Joshua?

6. What was the end result for the people of God?

*"As iron sharpens iron,
so one person sharpens
another," Proverbs 27:17.*



Individually or in groups, read these verses. It may be helpful to assign reading by groups and share answers at the end.

BIBLICAL EXAMPLES OF MENTORING

MOSES AS MENTOR:
"Then Moses set out with Joshua his aide, and Moses went up on the mountain of God." Exodus 24:13 (NIV)

BARNABAS AS MENTOR
WITH SAUL OF TARSUS:
"But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus." Acts 9:27 (NIV)

WITH JOHN MARK:
"Then he wanted to take John, also called Mark, with them." Acts 15:37 (NIV)





BARNABAS AS MENTOR

Acts 9:27-29; 11:25-26; 15: 36-41. Colossians 4:10. 1 Peter 5:13. Acts 12:25; 13:4-5; 13:13. Philemon 1:24.

WITH SAUL OF TARSUS | PAUL

Three years after his conversion in Damascus, Saul of Tarsus traveled to Jerusalem to meet with the apostles (Gal 1:18). However, the believers there were reluctant to believe their former persecutor was now a fellow believer in Christ. Barnabas risked his own reputation to become the intermediary through whom Saul, the believer, was accepted into the fellowship of the apostles and believers. Later, the apostles sent Barnabas to observe, encourage, and strengthen the new congregation of Gentile believers in Antioch. He immediately saw the opportunity to further develop the ministry of Saul, and he brought Saul from Tarsus to Antioch. There, with Barnabas as his mentor, Saul began to flourish in his ministry. Barnabas demonstrates an important step in the mentoring process by allowing Saul (now called Paul) to assume a new role of leadership. Under the direction of the Spirit, he released his mentee into the role to which Paul had been called.

- Barnabas was a name given by the apostles that meant "son of encouragement" (Acts 4:36).
- The mentoring relationship was initiated by Barnabas (Acts 9:27).
- He saw or understood Saul's potential for God's kingdom (Acts 9:27-29).
- He found a place of ministry for Saul and shared in ministry with him (Acts 11:25-26).
- He set an example that Paul was later able to duplicate in his own ministry (1 Corinthians 11:1; 2 Timothy 2:2).
- He was able to allow Paul to take the leadership position (Acts 13:7-46).
- Barnabas also mentored John Mark, who, along with Paul, wrote about one-third of the New Testament.



Individually or in groups, read these verses. It may be helpful to assign reading by groups and share answers at the end.

1. Describe how the relationship between Barnabas and Saul (Paul) developed.

2. What knowledge or experience did Barnabas possess that Paul needed?

3. How was that knowledge and experience transferred to Paul?

4. How did Paul develop or grow as a result of his relationship with Barnabas?

5. How did Barnabas empower Paul?

6. What was the positive outcome of Barnabas mentoring Paul?

WITH JOHN MARK

1. Why did Paul no longer want to continue working with John Mark?

2. What did Barnabas and Paul decide?

3. Who were Paul and Barnabas going to mentor?

4. What was the result of Paul and Barnabas' mentoring?

PAUL AS MENTOR

Paul duplicated the mentoring he had received from Barnabas in all of his later missionary journeys. In the book of Acts and in Paul's epistles, sixteen people are mentioned as having worked together with Paul. Luke names seven others as Paul's companions on one or more of his trips. It goes without saying that all of these benefited from his instruction and his relationship with them. The affection he expresses for them in his letters confirms this. The elders who led the church in Ephesus were the product of Paul's mentoring, as were the leaders of the seven churches in Asia (Acts 19:10; Rev. 2-3). Paul later directed letters outlining the content of his personal instruction to two men in particular—Timothy and Titus. Paul addresses both as "sons in the faith," possibly indicating that they were his converts. Examine the book of Acts, Paul's epistles, and the letters to Timothy and Titus to discover the nature of Paul's mentoring concerns for his most well-known mentees.

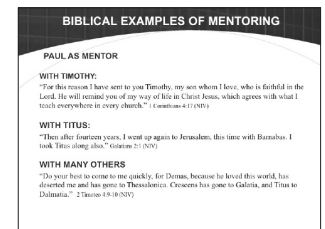


Acts 16:1-5; 17:14; 19:22; 20:4; 1 Corinthians 4:17; 2 Corinthians 1:1, 19; 7:5-16; 8:6, 16-24; 12:18; Galatians 2:1-3; Philippians 2:19-22; 2 Thessalonians 3:1-3, 6; 1 Timothy 1:2, 18-20; 2 Timothy 4:10; Titus 1:4-5.

1. Describe how Paul used relationships with young men to develop them as leaders.

2. What did Paul know and what had he experienced that Timothy and Titus needed to know?

3. What was the knowledge and experience transferred to Timothy and Titus?

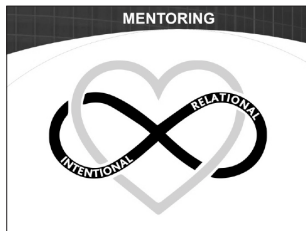


Individually or in groups, read these verses. It may be helpful to assign reading by groups and share answers at the end.

4. How did Timothy and Titus develop and grow as a result of their relationship with Paul?

5. How did Paul empower his mentees?

6. What was the positive result of Paul's mentoring?



DEFINING "MENTORING"



WHY SHOULD WE BE INTENTIONAL?

Mentoring is "a relational experience in which one person empowers another by sharing God-given resources." –Stanley and Clinton

Another definition very similar to the first:

"For all intents and purposes, ...mentoring [is] 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."

–Osterhouse and Teja



1. Mentoring is a **RELATIONAL** process.
2. It is **INTENTIONAL**; it is not spontaneous or purposeless.
3. The mentor has experience to **SHARE**.
4. Something is transferred (resources, information).
5. The mentor **FACILITATES DEVELOPMENT**.
6. The mentor **EMPOWERS**.

You might want to ask some additional questions to clarify the specific elements of these definitions:

- What is meant by "relational process"?
- What is the goal of the mentoring process?
- What areas of life and experience are involved in mentoring?

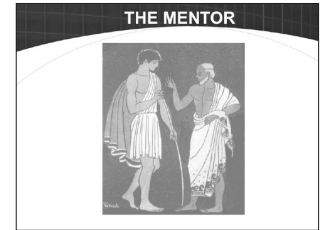


- What does the phrase “facilitates development or empowerment” mean?
 1. Share an experience when you were mentored.
 2. If you remember who it was, talk about it.
 3. Was it spontaneous or planned?

DEFINING “MENTOR”

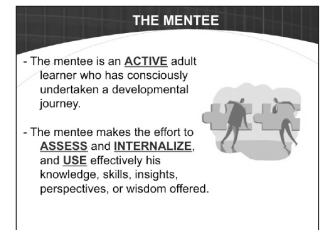
Mentor is a character in the *Odyssey* who was in charge of the young son of Odysseus, Telemachus. *Mentor* acted as his advisor and teacher.

The word mentor originated in Homer’s epic poem, the *Odyssey*. When Odysseus left for the Trojan War, he entrusted his son, Telemachus, into the care of a wise and trusted servant, Mentor. Mentor was responsible to guide the young man’s social development, education, and preparation for life. Thus, a mentor is commonly defined as a wise and trusted counselor and teacher. This is reflected in the standard dictionary definition: “a trusted counselor or guide.” A mentor is an experienced person who enters into a developmental relationship with a less experienced individual for the purpose of augmenting that person’s abilities, skills, perspectives, and spiritual maturity in relation to ministry.



DEFINING “MENTEE”

Protégé and *apprentice* were commonly used to describe the second person in the mentoring relationship. Each of these words conveys meanings of dependency and control or protection by the mentor that are not conducive to understanding the concept in relation to the ministry of church planting.



1. The mentee is an **ACTIVE** learner who has consciously undertaken a developmental journey.

The mentee is an active or passive participant? Why?

2. The mentee makes the effort to **ASSESS, INTERNALIZE,** and **USE** effectively his knowledge, skills, insights, perspectives, or wisdom offered.

Why is it important for the mentee to evaluate or internalize what he receives from his mentor?

DISCIPLER, MENTOR, COACH

We DISCIPLER	New BELIEVERS	FOUNDATION
<i>LAYING THE FOUNDATION</i>		
We MENTOR	Emerging LEADERS	FORMATION
<i>PROVIDING LEADERSHIP FORMATION.</i>		
We COACH	Ministry PRACTITIONERS	FACILITATION
<i>HELPING THEM BEAR FRUIT.</i>		



At this point, it may be necessary to clarify some of the concepts that may be confused in popular discussions about mentoring. In Jesus' final commission, He instructed His followers to make disciples in all the nations. Do discipling and mentoring have the same meaning and achieve the same goals? Some writers see discipleship as the lifelong process of spiritual growth, while others view it as initial training in Christian living. Some have referred to mentoring as advanced discipleship. At what point does discipling give way to mentoring? How does mentoring differ from the related concepts of discipling and coaching?

CONCLUSION

What aspects of mentoring are the most exciting to you personally?

What aspects of mentoring do you find most challenging?

In your own words, what is a mentor?

In your own words, what is a mentee?

SESSION TWO

MENTORING

THE ADULT LEARNER

“You cannot teach a man anything, you can only help him find it within himself.”
-Galileo Galilei



OBJECTIVES

- To differentiate between pedagogy and andragogy.
- To present the church planter as an adult learner.
- To explore the styles of adult learning.
- To identify the challenges adult learners face.
- To list the benefits of mentoring, for the mentor and the mentee.

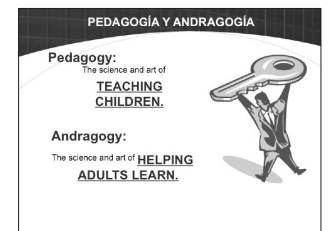


Discuss the difference between teaching adults and teaching children.

Pedagogy is commonly used to refer to methods or strategies for teaching. However, recent research in adult education has demonstrated that adult learning patterns differ greatly from those of children and youth. These studies have led to the introduction of a new strategic approach to adult education called *andragogy*.



PEDAGOGY	ANDRAGOGY
Greek παιδος "paídos," child and γωγος "gogos," to lead	Greek ἀνήρ, man and ἀγωγή, helping or guiding.
The science and art of TEACHING CHILDREN.	The science and art of HELPING ADULTS LEARN.

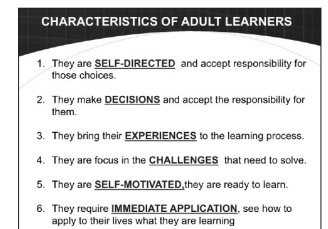


NOTE: Although many participants will define andragogy as "teaching adults," the real answer is that andragogy is the *art and science of helping adults learn*. This distinction is very important and should be emphasized frequently.

CHARACTERISTICS OF ADULT LEARNERS

Our mentees are adult learners. Each one has a lifetime of experiences that is useful to process and evaluate new information and make decisions. Most, however, lack experience in church planting and pastoral ministry. Nevertheless, the mentees have chosen to enter a new phase of ministry training. They seek wise counsel to facilitate their development. Those who serve as their mentors need to enter this relationship with an understanding of how adults learn best.

1. They are **SELF-DIRECTED**.
2. They make **DECISIONS** and accept responsibility.
3. They bring their **EXPERIENCES** to the learning process.
4. They are **FOCUSED** on the challenges they want to resolve.
5. They are **SELF-MOTIVATED**, ready to learn.
6. They require **IMMEDIATE APPLICATION**.



WHY IS IT NECESSARY TO KNOW THE CHARACTERISTICS OF ADULT LEARNERS?

Explain to the participants that in this lesson you will explore mentoring in relation to the characteristics, needs, and capabilities of adult learners. This evokes another related question: How does mentoring differ from the training and development of adults using traditional educational techniques?

1. **ADULT LEARNERS ARE SELF-DIRECTED.** The mentor should emphasize the agenda of the mentee and not impose his own agenda. What could happen if the mentor imposes his own agenda?

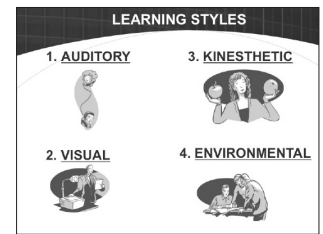
2. **THEY MAKE THEIR OWN DECISIONS.** The mentor should guide the mentees in making the appropriate decision on their own instead of giving his own answer. What could happen if the mentor makes decisions instead of the mentees? Whose decision is it?

3. **THEY POSSESS A RESERVOIR OF EXPERIENCE.** This should be taken into account to enrich the mentoring. The cumulated experiences of the mentees give them the ability to evaluate and assimilate new information and experiences. How can non-ministry experience help them solve a problem in the ministry?

4. **THEY ARE FOCUSED ON THEIR CHALLENGES.** The mentor should base his mentoring on helping the mentees look for alternative ways to resolve their challenges. Searching for practical solutions, not just theories, that can or cannot be applied. How can the experiences of the mentees be a tool to find practical solution in church planting?

5. **THEY ARE SELF-MOTIVATED.** The mentor does not need to force his mentees to learn. The most powerful motivators are internal pressures to complete their own goals. When did they learn something of value? When was it from personal motivation or was it through a teacher's motivation?

- 6. **THEY REQUIRE IMMEDIATE APPLICATION.** Compared to children, adult learners need immediate application of what they are learning or it is not valuable. They will even stop participating and attending if they do not see how to apply to their lives what they are learning.



LEARNING STYLES

Church-planting mentees represent a diverse group of people, each having distinct abilities and needs. We use the term learning styles to describe the way in which each person processes new information. Not everyone learns in the same way—learning styles are innate to each person. Learning experiences can be maximized by tailoring the delivery of new information to the individual learner using a variety of methods to facilitate comprehension and retention. The styles listed below represent those most commonly recognized by researchers. These descriptions help mentees identify their style of learning in order to maximize the value of the mentoring relationship.

- 1. **AUDITORY:** Auditory or oral learners excel when information is given in verbal form. They experience high levels of recall and retention for lectures and discussions.
- 2. **VISUAL:** When the information is read or seen, visual learners do extremely well. They have highest recall from graphics, images and illustrations.
- 3. **KINESTHETIC:** Kinesthetic learners are also called tactile learners. They are discovery learners whose learning ability is enhanced through touch and experimentation.
- 4. **ENVIRONMENTAL:** Ambient comfort, lighting, and proper temperature levels increase environmental learners' ability to process and retain new information.



Which of these is your learning style? Share a personal experience to support this.

How could you help your mentee identify his own learning style?

How could you adjust your mentoring style to match the learning styles of your mentee?



- Ask a participant to give an example of a person who came to Christ from an unfavorable background, but through the influence and perhaps the mentoring of a pastor and other believers has matured as a Christian leader.

- Ask participants to identify a challenge that mentees are likely to face in planting a church.



Divide the participants into groups and ask each group to come up with suggestions for helping mentees deal with one of the challenges listed.

CHALLENGES THAT CHURCH PLANTERS FACE

Mentees are members of a diverse group of individuals who share a common calling. They come from a full range of demographic categories and from different economic categories and vocations. Their educational levels vary, as do their academic abilities and intellectual capacity. In terms of their experience, they range from entry-level leaders to mature ministry leaders. There are no two people who share the same combination of talents, skills, abilities, or spiritual gifts. The appropriate focus, therefore, must be on equipping mentees to fulfill the role for which the Master has called them, regardless of their background or the stage of life at which they enter the training process. The necessary training process for ministry and subsequent entrance into this vocation present the new church planter with a new set of challenges. The mentee may be at the same time a breadwinner, a minister, and a student. This is in addition to his regular responsibilities and obligations.

1. **BALANCING** existing responsibilities

- Family
- Job
- Education, ministerial training
- Spiritual growth and health
- Other social responsibilities
- Time management

2. **Managing FINANCES**

- Household
- Education
- Ministry
- Work (bivocational church planters)

3. **Gaining CONFIDENCE**

- Educational challenges related to classroom and outside assignments
- Fear of failure
- Ministerial competency

4. **Developing a SUPPORT SYSTEM**

- Friends and relatives who will provide emotional support for family
- Prayer partners and intercessory group
- Mentor

ADVANTAGES AND REWARDS FROM THE MENTORING PROCESS

BENEFITS OF MENTORING:

For the mentee:

- He will have someone to help bear the burden.
- He will have a better probability of success.
- He will have someone to be accountable to.
- He will see a faster and greater growth in the new church.
- He will mature from having a relationship with a more experienced person.
- He will have easy access to wise advice.
- He will develop a healthy spiritual relationship to model in future ministry.

- He will have an appropriate model to mentor others.

THE MENTOR WILL:

For the mentor:

- He will experience the joy of sharing his experiences and vision.
- He will help in strengthening God's Kingdom.
- He will be enriched by the mentoring relationship.
- He will see the influence and effectiveness of his ministry multiplied.
- He will avoid stagnation and wasting his time.
- He will leave a lasting legacy.
- He will learn. Those who teach learn better.
- He will contribute to building for the Kingdom of God.

CONCLUSION

How does your knowledge about the nature of mentees help you to know how to help church planters learn better?

How has this session changed your approach to mentoring? How will you mentor church planters as a result of what you have learned about the characteristics of mentees?



Divide the participants into two groups. Ask one group to identify the benefits for mentees in the mentoring process. Ask the other group to identify the benefits for mentors. Compare these lists with those below (also in the Participant Guide).



Ask one of the participants to pray for the needs of the mentees that the group will be mentoring.

Ask another to pray for the mentors who will be investing in the lives of the church-planting mentees.

SESSION THREE

THE MENTORING RELATIONSHIP

OBJECTIVES



- To list some qualities of a good mentor and a toxic mentor.
- To list some qualities of a good mentee and a bad mentee.
- To recognize some dangers in mentoring.
- To identify the importance of trust and confidentiality.

QUALITIES OF A GOOD MENTOR

Have the participants reflect on the following qualities and decide whether, in their personal evaluation, they feel they have these necessary qualities.

1. A good mentor is a **GOOD LISTENER**.
There is a Spanish proverb that goes something like this: "We were created with two ears and only one mouth. We should, therefore, listen twice as much as we speak." Good mentors listen more than they speak. When they do speak, it is to ask questions in order to hear answers from their mentees.
2. A good mentor deals with the "**JUST-IN-TIME**" moments in life.
In mentoring relationships, we are dealing with the highs and lows of life, of the circumstances the mentees are presently confronting. As in an educational setting, "just-in-time learning"—that is, sharing something at a "teachable moment"—is more effective than teaching that does not seem to connect with the mentees' present reality.
3. Good mentors are like **MIDWIVES**.
Mentors 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." -Vogel
4. A good mentor helps a mentee see the **OPTIONS**.
When faced with a difficult situation, people can get "stuck" and see only one solution, only one result, only one course of action. When mentees discuss issues with their mentor, the mentor can help them to see other options.
5. A good mentor is an **INSPIRER**.
We all need someone who believes in us. We need a Barnabas who can encourage us when we are depressed and feel like a failure in ministry.
6. A good mentor is a **CRITICAL THINKER**.
As mentors, we need to help mentees to think critically and analytically—things are not simply black and white. As mentors reach out for solutions, they will need to analyze the present situation in order to help their mentees move beyond it.
7. A good mentor **GUIDES**.

Which of these characteristics describe you? Which ones would you like to develop? To help the mentee analyze a situation, here are some suggestions:



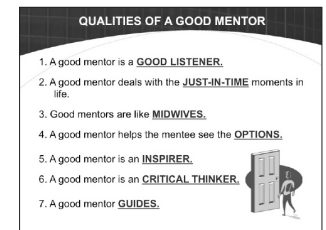
- Identify important information, including the background.
- Reflect on the situation objectively.
- Identify the assumptions of the mentee.
- Consider other points of views.
- Consider the impact of the cultural context on the people they are ministering to.

"After all, the trip belongs to the traveler, not the guide."

—Daloz



Ask those in the group to think back on their lives to a time when someone mentored them. Was this person a good mentor? If so, what made the person a good mentor? What do they consider qualities of a good mentor?




Give participants 5 minutes to reflect individually on these qualities. Then ask them to divide up into groups of 2 or 3 to spend 10-15 minutes sharing with each other about which characteristics they possess and which they feel they need to improve on in order to be good mentors.



QUALITIES TOXIC MENTOR

1. Giving **ADVICE** too freely.
2. **CRITICIZES**.
3. **RESCUES** the mentee inappropriately.
4. Building **BARRIERS**.
5. **DISCOUNTS** the mentee and his ideas.



QUALITIES OF A TOXIC MENTOR

There are qualities in a mentoring relationship that can constrain learning. Look at the list below without given it too much time.

1. Gives **ADVICE** too freely.
2. **CRITICIZES**.
3. **RESCUES** the mentee too often.
4. **SUPPORTS** the mentee inappropriately.
5. Builds **BARRIERS**.
6. **DISCOUNTS** the mentee and his ideas.

Which of these behaviors are you most in danger of exhibiting and why? How can you “unlearn” these behaviors?

QUALITIES OF A GOOD MENTEE

1. A good mentee takes **RESPONSIBILITY** for his own **LEARNING**.
2. A good mentee is an **ACTIVE LISTENER**.
3. A good mentee is a **PROACTIVE** learner.
4. A good mentee is a **LIFELONG** learner.
5. A good mentee is **TRANSPARENT**.



QUALITIES OF A GOOD MENTEE

1. A good mentee takes **RESPONSIBILITY** for his own learning.
Good mentees determine their own needs and desires in some aspects. The mentees, together with their mentors, should decide when they will meet, how often they will meet, and how long the meeting will last. They may even determine the principal topic to be covered in the mentoring session, based on current events in their lives. The journey belongs to the traveler. The mentor is only a guide.
2. A good mentee is an **ACTIVE LISTENER**.
Mentees, just as much as mentors, need to be “assertive listeners.” The mentees need to hear what their mentors are saying and then determine what to do with it.
3. A good mentee is a **PROACTIVE** learner.
 - Seeks helpful feedback and demonstrates appreciation for it.
 - Is not afraid to ask for whatever he needs to grow.
 - Is never afraid to ask questions.
 - Actively participates in the mentoring relationship.
 - Takes advantage of the mentor’s expertise and experience.
4. A good mentee is a **LIFELONG** learner
When mentors help their mentees learn where to go for help (printed material, the Internet, other people, etc.), they enable the mentees to become lifelong learners. Mentees should not be dependent on mentors for the short term or over a long period of time.
5. A good mentee is **TRANSPARENT**.
Good mentees are open and frank with their mentors. They do not withhold important information. A good mentee will be honest about deficiencies and needs and communicate problems clearly. Only then can the mentor give a good diagnosis.



Ask the participants what the qualities of a bad mentee are. Ask what they suggest mentors can or should do when their mentees display these characteristics.

QUALITIES OF A BAD MENTEE

1. They are overly **DEPENDENT** on their mentors for answers.
2. They don’t take the **INITIATIVE** to identify new areas that need to be covered.
3. They **DISCOUNT** what their mentors say or suggest.
4. They fail to **ANALYZE** the reality of the present situation and envision where they could be.

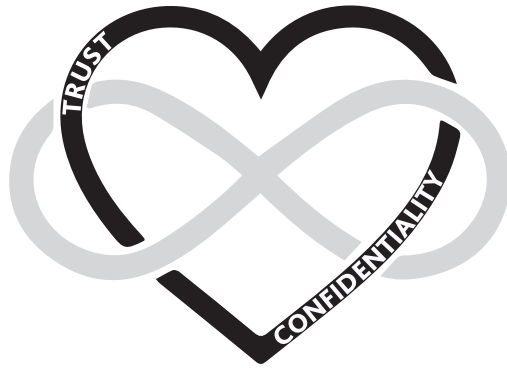
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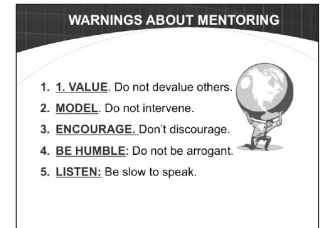
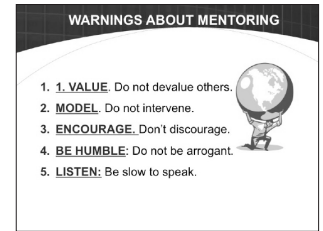
WARNINGS ABOUT MENTORING

1. **VALUE.** Do not devalue others. (Galatians 5:13; Ephesians 5:21; Romans 12:10)
2. **MODEL.** Do not intervene.
3. **ENCOURAGE.** Don't discourage. (1 Thessalonians 5:11; Romans 4:13, 15:7; Ephesians 4:32)
4. **BE HUMBLE.** Do not be arrogant. (Philippians 2:3)
5. **LISTEN.** Be slow to speak.
6. **CLARIFY.** Don't assume.
7. **GIVE SUFFICIENT TIME.** Don't take shortcuts.
8. **REVIEW.** Do not fail to build them up.
9. **GIVE RESOURCES.** Do not look everything up for them.
10. **PROVIDE PERSPECTIVE.** Don't give easy answers.

IMPORTANCE OF TRUST AND CONFIDENTIALITY



- Mentoring is built on a base of trust and confidentiality.
- Without trust, there can be no confidentiality. Without confidentiality, all trust is lost.
- No mentoring relationship will be effective or will last if what is said in confidence is not kept in confidence, or if the mentee feels that confidentiality will not be kept.
- Even when mentors do maintain confidentiality, if their mentees believe this is lacking, the mentees will quickly cease to share openly.
- Without transparency, the mentoring relationship will never get to the heart issues.



Read Gal. 5:13; Eph. 5:21; Rom. 12:10; 1 Tim. 5:11; Rom. 4:13; 15:7; Eph. 4:32; and Phil. 2:3. Discuss how these verses relate to these points.



Ask participants to share examples of situations—without naming names or describing things in detail—in which trust was lost because of a lack of confidentiality. Was it due to gossiping? Did a mentor scandalize a situation that was shared? Or was information that was shared in the confidentiality of a mentoring relationship used in a power play or held over the head of the mentee? What was the effect of the lack of confidentiality on the mentees—and the mentors—in these cases?



Ask for volunteers to identify the key points covered.



Pray for the mentors, mentees and for the development of confidentiality and trust in the mentoring relationships of the participants.

CONCLUSION

What most impacted you from this session?

Based on the lists of what make a good mentor and a bad mentor, which ones do you need to work on?

SESSION FOUR

BEGINNING A MENTORING RELATIONSHIP

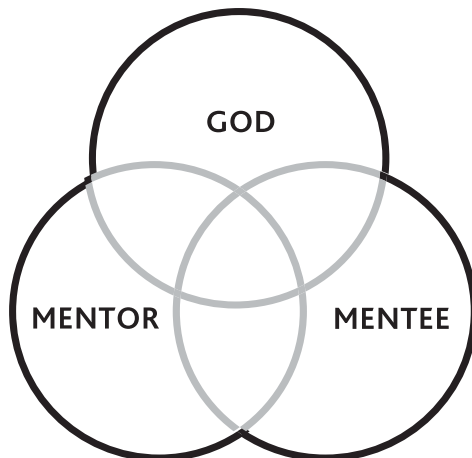


OBJECTIVES

- To describe the Mentoring Covenant.
- To provide an example of the agenda for a mentoring session.
- To formulate questions the mentor can use.
- To explain the importance of Action Points.
- To learn how to use the Mentor Record.

THE MENTORING COVENANT

The mentoring relationship is triadic: God, mentor, and mentee. It is a spiritual covenant.



COMPONENTS OF A MENTORING COVENANT

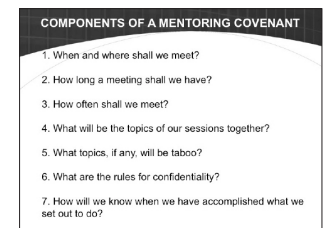
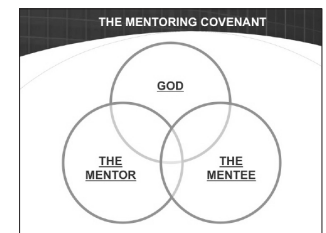
The mentoring covenant sets the ground rules for the mentoring relationship. The covenant answers the following questions:

1. When and where shall we meet?
2. How long of a meeting shall we have?
3. How often shall we meet?
4. What will be the topics of our sessions together?
5. What topics, if any, will be taboo?
6. What are the rules for confidentiality?
7. How will we know when we have accomplished what we set out to do?*

It may not always be possible to go as deeply in mentoring discussions as mentors might consider necessary. There may be some things the mentee will not want to share, especially if the mentor is also the mentee's pastor.

"Jesus provides the very best model of a mentor."

–Teja & Osterhouse



*For the mentees in the Multiplication Network training, this point will be discussed in the last module of the church planter training program.



When the mentor and mentee have accomplished the goals of their mentoring relationship, they can decide whether they want to continue meeting together. If so, they should then create a new mentoring covenant.

QUESTIONS TO ASK BEFORE SIGNING A MENTORING COVENANT

The following are some questions you can ask your mentee that are based on andragogy.

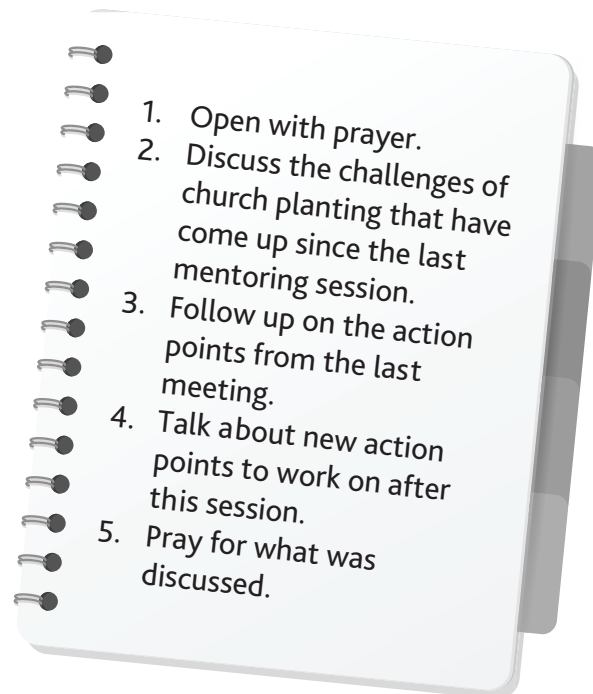


Read these six questions for a mentor to ask a mentee and ask the participants if there are any more they would like to add.

1. Why are you involved in the mentoring process?
2. What skills or information would you like to learn?
3. What characteristics would you like to develop in the next five months?
4. What characteristics would you like to change in the upcoming months?
5. What are some experiences you've had and how can God use them in your ministry?
6. What problems or challenges are you currently facing in your ministry, in your relationship with God or with your family?

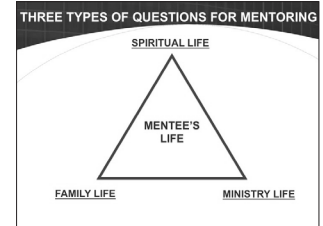
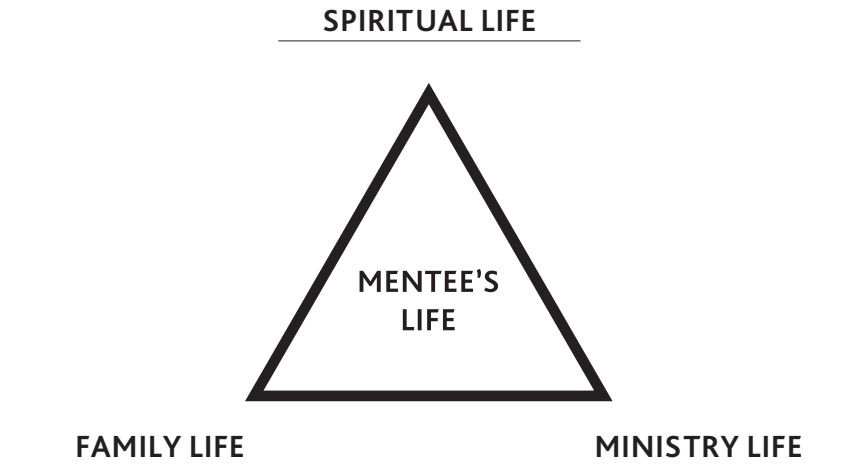
AGENDA FOR A MENTORING SESSION

An agenda can give fluidity to the development of the mentoring session. Nevertheless, a mentor should not be a slave to the agenda, especially if the mentee comes with an urgent or unexpected need.



THREE TYPES OF QUESTIONS FOR MENTORING

The mentor should be concerned about three areas of the mentee's life.



1. The mentee's spiritual life.
2. His relationship with his family.
3. The mentee's ministry life.

SPIRITUAL LIFE

The mentee's ongoing relationship with God is fundamental for success in ministry. Concern for mentees' spiritual life needs to take priority—too many leaders have failed in the home and in ministry because of spiritual weakness. The pressures of planting a church in particular require a close walk with God. For this reason, mentors need to be especially attuned to what God is saying and doing in the life of their mentees.

Questions for the mentors to ask their mentees about their spiritual life:
<ul style="list-style-type: none"> • What is God saying to you at this time? How do you know this? • What has God taught you since our last session? • How would you evaluate your walk with God at this moment: close, mediocre or distant? • Do you have a daily quiet time with God? Describe it for me. • How are you incorporating the disciplines of prayer and fasting into your life as you plant this church?

Note: If mentees confess a sin in their life, it is at the discretion of the mentors how to handle this, both from the point of confidentiality and in counseling the mentees with the purpose of restoring them. Mentors should encourage their mentees to confess the sin to God, renounce it and make restitution if possible as a sign of their repentance.

Additional questions about the mentee's spiritual life:



Share examples of questions that mentors can ask of their mentees about their spiritual life. Let them know that examples of questions are available in the Tool Box at www.multiplicationnetwork.org.



Ask the participants whether they feel comfortable asking questions about the family life of their mentees. What do they feel are legitimate questions and what questions do they feel are taboo? What would be some limits beyond which mentors should not go?

Divide the participants into groups of 2–3 and ask them to develop a series of questions regarding family life. Give them about 15 minutes for this activity. Then write the questions they come up with on a whiteboard or large piece of paper.



Ask the participants to suggest some aspects of ministry the mentors should cover in a mentoring session. Write them on a board or a large piece of paper.

FAMILY LIFE

Mentors need to ask questions regarding their mentees' relationships with their spouse and children. But mentors must proceed with caution and delicacy when dealing with such intimate issues. The purpose of mentoring is to help mentees and not hurt them. Mentors' questions must not appear to be prying; rather, they must give their mentees the opportunity to share both the joys of family life and the difficulties that may be surfacing, but in an atmosphere of trust and confidentiality and to the degree in which the mentees feel comfortable.

Questions for the mentors to ask their mentees about their family life:

- How much time are you giving to your family?
- Do you and your spouse have a special time weekly when you go off by yourselves to reconnect? Please share with me what you do.
- How do your children feel about the time you have for them?
- What things do you do to make your home a safe haven for your family? How do you prevent your home from becoming a public house, with constant visits from those you are ministering to?
- Are you dealing with any family issues that are hindering your ability to be effective in planting a church?

Additional questions about the mentee's family life:

MINISTRY LIFE

Although the ultimate goal of this training is ensuring that healthy churches are planted, the previous questions focus on maintaining healthy church planters. Their spiritual life and family life are very much interwoven into the process of planting a church. That is why this session deals with those two areas first. Questions regarding the church-planting ministry itself are tertiary. The mind and passion of church planters, though, will be far from their ministry if they have not adequately cared for their spiritual life and family life first.

Questions for the mentors to ask their mentees about their ministry life:

- Questions for the mentors to ask their mentees about their ministry life:
- Can you tell me about a recent visit you've had with a new contact? How did it go and why?
- Is there a struggle you're having right now in planting the church? Please tell me about this.
- How many visits have you made since our last meeting and how many of these have been follow-up visits?
- What are you doing to get to know the area better?
- What new thing have you learned about your target area?
- How successful have you been in starting a small group?
- Have any conflicts surfaced? If so, how did you handle them?
- Do you see any people in your small group who are potential leaders? Tell me about them.
- How comfortable do you feel with the rhythm at which the church is being planted?
- Is there any area in ministry in which you are discovering yourself to be uncomfortable or in need of help?
- Whom have you asked to be prayer supporters for you as you plant this church? How often do you communicate prayer requests and answers to them?

Additional questions about the mentee's family life:



Why do you think this training puts the issues about spiritual and family life before ministry life?

ACTION POINTS

The mentoring session is not complete without mentors having asked the question, "So, what are your next steps?" Mentees need to be challenged to consider and determine what they will do next, whether this has to do with their spiritual, family, or ministry life.

Church planting is a progression of activities. Mentees need to consider what they will do next to address issues in their life with God, to strengthen their family life, and to advance the church plant. As issues arise in the sessions, they must be dealt with in some way—the mentees need to decide how and when. Real learning only takes place as the mentees take responsibility for their own growth. This is accomplished by specific action steps. These steps also serve as concrete measures by which mentors and mentees can together measure the progress that has been made.

Questions for the mentor:

- What next steps will you take regarding this situation?
- What do you want to accomplish between now and the next time we meet?
- What do you see as the next thing you need to do regarding this situation?
- How do you hope to resolve the conflict between [name] and [name]?
- How do you hope to get beyond this obstacle?
- What three things do you feel you need to do to advance the church plant between now and the next time we meet?
- What will you do next week with [name] in order to open up the lines of communication?
- Where (or to whom) will you turn for help with the particular problem you have just mentioned?

Additional questions related to action points:



THE USE OF EXPERTS

From time to time in a mentoring session, mentors may realize they are in over their heads. Their mentees may need advice or counsel in areas in which the mentors feel inadequate. When this happens, mentors need to be honest about this. We are not experts in all areas of ministry. Good mentors recognize when they need to suggest others who can help their mentees in a particular area—people who are specialists in the area of need. This can also be fodder for the next session. Mentors might ask a question like, “So, how did your meeting with [Frank] go regarding the problem you brought up last time? Is there anything you'd like to share?”



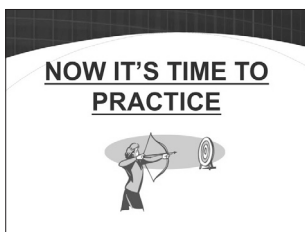
Ask the participants to write something they will do as a result of this session that they had not thought of before. Invite a few of them to share their ideas with the whole group.

1. Mentors need to recognize their **LIMITATIONS**.
Few mentors have sufficient training to do more than just minimal counseling and so they need to recognize their limitations particularly in the area of counseling. Mentors must know when to refer a mentee to a professional counselor. Failure to do so could harm the mentee as well as rendering the mentor liable to a lawsuit, in certain contexts.
2. Mentors need to bring in **SPECIALISTS** in areas in which they feel uncomfortable or inadequate. This allows mentees to expand their network of support. One of the people a mentor suggests might even become the mentee's next mentor when the current mentoring relationship has finished.

THE MENTOR'S LOG

In a mentor's log, the mentors record when they met with their mentees, what was discussed, and what action steps were agreed on. Mentors should not write in the log during the mentoring meeting, but rather as soon after the meeting as possible.

Prior to the next mentoring session, mentors should review what happened in the previous session. They should also refer to the questions on the second page of the mentor's log, which can serve as suggestions for what to ask their mentees during the upcoming session. The mentor's log is included in the next section.



CLOSING

Write down something you will do as a result of this session that you had not thought of previously.

MENTOR'S LOG

Mentee's Name _____

Date of meeting ____ / ____ / ____ Time of meeting ____ : ____ Place _____

INITIAL QUESTION: What did you learn in the previous module? How have you been able to apply it?

SPIRITUAL QUESTIONS (Examples of questions on the back of this page.)

QUESTIONS ABOUT THE FAMILY (Examples of questions on the back of this page.)

MINISTRY QUESTIONS (Examples of questions on the back of this page.)

ALWAYS ASK: Have you brought your ABC Report to your ministry leader?

ACTION STEPS: (Fill this part out with your mentee.)

SPIRITUAL QUESTIONS

- What is God saying to you at this time? How do you know this?
- What has God taught you since our last session?
- How would you evaluate your walk with God at this moment: close, mediocre, or distant?
- Do you have a daily quiet time with God? Describe it.
- How are you incorporating the disciplines of prayer and fasting into your life as you plant this church?
- Are you taking time alone to listen for God's voice? Describe it.
- If you want to share, tell me of some area where you are struggling spiritually.

FAMILY QUESTIONS

- How much time are you giving to your family? What percentage of time is dedicated to your family?
- Do you and your spouse have a special time when you go off by yourselves to reconnect after a busy week? Please share with me what you do.
- How do your children feel about the time you have for them?
- What things do you do to make your home a safe haven for your family? How do you prevent your home from becoming a public house, with constant visits from those you are ministering to?
- Are you dealing with any family issues that are hindering your ability to be effective in planting a church?

MINISTRY QUESTIONS

- Can you tell me about a recent visit you've had with a new contact?
- Is there a struggle you're having right now in planting the church?
- How many visits have you made since our last meeting, and how many of these have been follow-up visits?
- What are you doing to get to know the area better?
- What new thing have you learned about your target area?
- Have any conflicts surfaced? If so, how did you handle them?
- Do you see any people in your small group who are potential leaders? Tell me about them.
- How comfortable do you feel with the rhythm at which the church is being planted?
- Is there any area in ministry in which you are discovering yourself to be uncomfortable or in need of help?
- Whom have you asked to be prayer supporters for you as you plant this church? How often do you communicate prayer requests and answers to them?

ACTION POINTS

- How do you hope to get beyond this obstacle?
- Where (or to whom) will you turn for help with the particular problem you mentioned?
- What do you want to accomplish between now and the next time we meet?
- What do you see as the next thing you need to do regarding this situation?

SCENARIOS FOR A MENTORING SESSION

THE PURPOSE

The goal of this exercise is to give the participants the opportunity to practice a mentoring session. We present three distinct scenarios. Ten minutes should be given to each. Every scenario needs a mentor and mentee. After describing the scenario to the mentor and mentee in private, give them a few minutes to prepare before having them act it out in front of the others. After the "session," ask the rest of the participants how they would evaluate the effectiveness of the mentor. What did he do well? How could he do better?

SUGGESTIONS

Pay special attention to the percentage of time the mentor talks. It should be minimum. Furthermore, his interaction should be more asking instead of giving his own ideas or comments. The mentor should:

1. Ask questions to clarify the situation.
2. Repeat what he hears from his mentee to be sure he understands the situation.
3. Ask questions that will help the mentee look for options or answers to the problem.
4. Show empathy for the mentee or show interest in what he is saying.

Note: It should always be men mentoring men and women mentoring women.

SCENARIO 1

The mentee comes to his mentor very worried and agitated. Two members of a small group the week before had a very loud verbal disagreement. The mentee is afraid that if the argument continues, it could destroy the small group and all

the work of making contacts, creating the group, and beginning to share the Gospel with them. He is afraid the negativity is affecting not just the two who are in disagreement but also the whole group.

SCENARIO 2

When the mentor asks about the church planter's family, the mentee confesses that his wife does not agree with him that they

should continue planting the church. The mentor wants to help the church planter find out why and how to change the wife's mind if possible.

SCENARIO 3

The mentor asks about the mentee's spiritual life. The mentee shares that he has been very busy with the church and his

devotional life has suffered. As a result, he does not feel very close to God.

ABC CHURCH PLANTING REPORT

MONTHLY REPORT

GENERAL INFO

MONTH OF REPORT		MENTORING MEETING ATTENDED	YES	NO
CHURCH PLANTER'S NAME				
CHURCH PLANTER'S ZONE				
ZONE COORDINATOR				

INDIVIDUALS

	MONTHLY GOAL	MONTHLY RESULT
NEW CONTACTS PEOPLE CONTACTED IN THE CHURCH PLANTING CONTEXT TO PRESENT THE GOSPEL		
NEW CONVERSIONS FOLLOWERS OF JESUS		
NEW PERSONS BAPTIZED PEOPLE PARTICIPATING IN THE SACRAMENT OF BAPTISM		
NEW LEADERS IN TRAINING PEOPLE THAT THE PLANTER IS TRAINING FOR LEADERSHIP		

SMALL GROUPS | Minimum 2 new disciples and one leader

	MONTHLY GOAL	MONTHLY RESULT
NEW SMALL GROUPS GROUPS INITIATED THIS MONTH		
NEW PARTICIPANTS IN SMALL GROUPS NEW PEOPLE PARTICIPATING IN SMALL GROUPS THIS MONTH		
NEW LEADERS WITH A GROUP NEW LEADERS WITH A GROUP UNDER THE SUPERVISION OF THE PLANTER		

PRAYER REQUESTS

1. _____
2. _____
3. _____

TESTIMONY

THREE LINES ARE THE MINIMUM REQUIRED

NOTES FROM THE AUTHORS

The explanatory notes and additional details from the original trainer's guide, which were not included in this version, are found in this appendix. After many field tests, the content was reduced and the order was slightly modified to provide greater fluidity and to put the teaching in a more appropriate order. The "Notes from the Authors" section can be used to go into more detail on some topics if there is time.

BIBLICAL EXAMPLES OF THE MENTORING PROCESS

With the participants, review the key elements of Clinton and Stanley's definition of mentoring: (1) mentoring is a relational process; (2) the mentor has experience to share; (3) something is transferred; (4) the mentor facilitates development; and (5) the mentor empowers.¹ Use these elements as a framework to examine the mentoring process in each of the biblical examples that follow. A more complete rendering of each example is provided in *Why Mentor Church Planters?* found in the Mentoring Tool Kit.

THEOLOGICAL FOUNDATION FOR MENTORING

This section is divided into three parts. In the first part, participants will examine how God as the Trinity provides the basis for human relationship. The second part describes the incorporation of this principle into God's creation of human beings. The third part explores Jesus' incarnation and ministry as the model for our employment of these characteristics in mentoring others.

THE BASIS IN THE NATURE OF THE TRINITY

In this section, you will help the participants to understand how the nature of the Trinity relates to our task of mentoring new church planters. First, explain that this is an accurate representation of the manner in which God has revealed Himself to us.

Although the word Trinity is not found in the Bible, the concept of the triune nature of God can be deduced through the study of many distinct passages of the Bible. The Church adopted this term to explain how God has revealed Himself as Father, Son, and Holy Spirit.

Second, explain that the relationship within the Trinity consists of three persons who exist in complete unity and who are co-equal, co-eternal, and inseparable. Apply this description of

¹ Stanley and Clinton, *Connecting*, 12.

the Trinity to mentoring in the following manner.

- First, God is **LOVE**. A key aspect of God's nature is His self-giving love.
- Secondly, the Trinity dwells in an eternal **COMMUNITY** characterized by love and unity.
- Third, God is capable of **RELATIONSHIP** both within the Trinity and with God's creatures.
- Fourth, God **CARES FOR** people and all of creation.

These characteristics of God's nature are reflected in the human beings He has created.

Activity:

Ask the participants to give examples of how they have seen the nature of God reflected in creation. How might these aspects of God's nature relate to our mentoring?

THE BASIS IN GOD'S CREATION

God's nature and character are reflected in His creative activity. His love and His capacity for relationship motivated Him to create the universe to be the object of His love and care. He created everything that exists out of nothing for His own glory and pleasure. Creation demonstrates God's benevolent outward focus. He acts for the benefit of others. As if to emphasize this attribute, He created human beings in His own image and likeness—capable of loving, living in community, and relating to one another.

Thus, God created humans for community and relationship. God's "threeness" and all that it implies provides the model for human relationships. God not only created—He relates to His creation.

Humans, then, are created by God with special capacities:

1. They are created to **LOVE**:
 - To love God
 - To love their neighbors
2. Humans are created for **COMMUNITY**:
 - Living in love and equality with other humans, modeling the unity of the Trinity
 - Community is the full expression of loving relationship
3. Humans are created for **RELATIONSHIP**:
 - With their Creator
 - With the created world. This God-given relationship

includes the responsibility to govern and care for the created world

- With other human beings
4. Human beings are created with the capacity and responsibility to CARE FOR other persons and created things, not just themselves:
- The focus of God's creation is outward, toward others

Activity:

How does being created in the image and likeness of God affect the way we relate to other people?

The more we are conformed to the image of God in Jesus Christ, the more we reflect His love and His ability to live in community. What might it look like when God's image surfaces in a person in his or her ministry? (Some examples: patience with a difficult person, forgiveness for a church member who has offended a brother or sister in Christ, telling the truth in love.)

THE BASIS IN THE INCARNATION

Activity:

Select different participants to read these five biblical passages: John 3:16; Matthew 20:28; Mark 10:45; John 10:11; Philippians 2:5-11. After each passage is read, ask other participants to explain what each one tells us about the incarnation. How did Jesus apply this in His teaching about greatness in the kingdom of God? How would they apply this to mentoring?

God came to **DWELL** with **PEOPLE** in a visible form in the incarnation. Jesus, born of the Virgin Mary, is Emmanuel, God with US. He was sent into the world out of God's love (John 3:16). He came to reveal the **FATHER** to us. Although Jesus is God incarnate, He told us that He came to serve, not to be served; He came to give His life for others (Matthew 20:28; Mark 10:45; John 10:11; Philippians 2:5-10).

By coming to us in human form, Jesus demonstrated the way in which God intended us to use the capacities He has given us as human beings—to **LOVE**, to **RELATE**, to build **COMMUNITY**, and to serve **OTHERS** for the benefit of God's Kingdom. He accomplished this by entering into relationship and developing community with His disciples. Mark tells us that from among His many followers, Jesus chose twelve men, "designating them apostles," with a dual purpose. First, "that they might be with him," and, "that he might send them out to preach and to have authority to drive out demons" (Mark 3:14-15). Here the priority is given to being in **RELATIONSHIP** with

Him.² Knowing the limited time He had to minister to them, the Good Shepherd spent the majority of His time mentoring the twelve: teaching, demonstrating, and empowering them to carry on His work after His departure. With His final words, Jesus commanded them to **MENTOR** others as He had mentored them (Matthew 28:19-20; John 20:21).

DEFINING "MENTORING"

Explain that the use of the words mentor and mentoring in business and education provide us with a common understanding of the terms. You might ask, why then is it necessary to define the concept here? Suggest the following answers:

1. An accurate definition clarifies the concept and provides a precise mental picture of the process, the people involved, and their roles.
2. By specifically identifying the target, incorrect assumptions are replaced by positive concepts.
3. Proper definitions provide a precise means of measuring performance by the participants at all phases of the mentoring process.

The following definitions for mentoring move from simple to complex. Review each one and consider the implications of each concept expressed. Invite participants to underline key aspects of mentoring they find in the definitions and then ask them to share what they identified.

THE SIMPLE DEFINITION

We begin with this simple definition: Mentoring is an **INTENTIONAL**, long-term **RELATIONSHIP** in which one person imparts **EXPERIENCE**, **KNOWLEDGE**, and **INSIGHT** in order to develop the capacity and skills of the **OTHER PERSON**.

Authors Paul Stanley and Robert J. Clinton describe mentoring as "a relational experience in which one person **EMPOWERS** another by sharing God-given **RESOURCES**."³ They expand that definition by adding several elements included in the mentoring relationship.

"Mentoring is a relational process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree,

² This concept is fully developed in *The Training of the Twelve* by A. B. Bruce (1971) and *The Master Plan of Evangelism* by Robert E. Coleman (1963).

³ Stanley and Clinton, *Connecting*, 33.

at an appropriate time and manner, so that it facilitates development or empowerment."⁴

Activities:

- Ask participants to share what they underlined. Write the key ideas or phrases on a whiteboard or large piece of paper.
- Ask one of the participants to explain the meaning or share an example of the key phrases they identified. Be sure that they mention the following:

THE KEY CONCEPTS

(1) Mentoring is a relational process; (2) the mentor has experience to share; (3) something is transferred; (4) the mentor facilitates development; and (5) the mentor empowers.⁵

Next, ask participants to read the second definition and look for both similarities to the previous definition and new ideas. This definition comes from Jim Osterhouse and Gary Teja in their book *Masterful Mentoring*.

"For all intents and purposes... mentoring [is] 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 (2012:3)."⁶

Activity:

Ask any participants who have experienced a formal mentoring relationship to express how their experience compares with the definitions of these authors. Have the group compare the definitions.

You may want to use these questions to direct and focus the discussion:

- How are the definitions similar?
- What ideas do they have in common?
- What new ideas about mentoring does the second definition provide?

DEFINING "MENTEE"

Explain to the participants that prior to 1978, the words protégé and apprentice were commonly used to describe the second

person in the mentoring relationship.⁷ Each of these words conveys meanings of dependency and control or protection by the mentor that are not conducive to understanding the concept in relation to the ministry of church planting. That is why we have chosen to use "mentee" as the proper term to describe the second person in the mentoring relationship. Review the following definition of mentee from *Masterful Mentoring*, then use the key phrases below to help the participants understand the nature of the mentee.

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. "The essence of an effective relationship is now led by the mentee rather than the mentor." 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." 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.

1. The mentee is an **ACTIVE** adult learner who recognizes a need for **ADDITIONAL** insight and counsel in developing ministerial skills and knowledge.
2. The mentee is "an adult learner who has **CONSCIOUSLY** undertaken a developmental journey."⁸
3. The mentee is an **ACTIVE** rather than a passive participant in this process.
4. The mentee makes the effort to **ASSESS, INTERNALIZE** and **USE** effectively the knowledge, skills, insights, perspectives, or wisdom offered.
5. The mentee **SEEKS OUT HELP** and uses it appropriately for developmental purposes wherever needed.
6. The mentee is an individual who is helped along the way in order to develop his or her own **UNIQUENESS**.
7. An effective mentoring relationship is led by the **MENTEE** rather than the mentor.

Activity:

Have the participants break up into small groups. Assign the reading of Osterhouse and Teja's description of the mentee given above and have the participants discuss how this depiction shapes our understanding of the meaning of

⁴ *Ibid*, 40.

⁵ *Ibid*, 40

⁶ Osterhouse and Teja, *Masterful Mentoring*, 3

⁷ *Ibid*, 8.

⁸ Daloz, *Effective Teaching and Mentoring*, 206.

mentoring by doing the following:

- Use your own words to restate the characteristics of the mentee listed above. Are there any characteristics you'd like to have explained?
- If the relationship is led by the mentee, what is the role of the mentor?

DISCIPLE, MENTOR, COACH

At this point, it may be necessary to clarify some of the concepts that may be confused in popular discussions about mentoring. In Jesus' final commission, He instructed His followers to make disciples in all the nations. Do discipling and mentoring have the same meaning and achieve the same goals? Some writers see discipleship as the lifelong process of spiritual growth, while others view it as initial training in Christian living. Some have referred to mentoring as advanced discipleship.⁹ At what point does discipling give way to mentoring? How does mentoring differ from the related concepts of discipling and coaching?

Activity: If you have downloaded the book, review the distinctions between these terms in the Introduction of *Masterful Mentoring*. Have the students discuss the terms and distinguish between the types of ministry necessary at each level of leadership development. Have participants give examples of what people might need to learn in the three types of training listed above.

LEARNING STYLES

AUDITORY: Auditory or oral learners excel when information is given in verbal form. They experience high levels of recall and retention for lectures and discussions. They may read aloud or use a recorder to play back lectures as a means of enhancing learning.¹⁰

VISUAL: Visual learners do extremely well when new information is demonstrated or illustrated in a visual format. They have the highest recall from graphics, images, and illustrations. They often prefer to sit on the front row in order to observe everything. They interpret the body language of the speaker as part of their learning experience.

KINESTHETIC: Kinesthetic learners are also called tactile learners. They are discovery learners whose learning ability is enhanced through touch and experimentation but who encounter difficulty in learning by reading or listening. They

thrive with "hands-on" methods of instruction, such as chemistry experiments or drama. Frequently they will doodle or use other similar activities to augment comprehension while listening to lectures.

ENVIRONMENTAL: Environmental learners need to be in control of their surroundings. Ambient comfort, lighting, and proper temperature levels increase their ability to process and retain new information.

BASIC ASSUMPTIONS IN ADULT LEARNING¹¹

Explain to the participants that the concept of andragogy originated with the studies of Malcolm Knowles and his associates. They based their adult education programs on the following four basic assumptions, which are the factual propositions that serve as the foundation for their approach to adult education. Introduce the participants to these assumptions.

1. As people mature, they experience changes in their ability to make choices. In infancy and childhood, the perception is one of total dependency. Maturity produces awareness of being independent and self-directed. Adults make choices and accept responsibility for them. It is at this point that a person is considered to be an adult psychologically.

2. Entrance into adulthood increases exposure to new and varied experiences. The lifetime of experiences that adults bring to the learning process effectively increase the learners' capacity to relate to and profit from new learning incidents. This bank or collection of experiences is invaluable for the adult learner. Consequently, traditional teaching methods give way to increased involvement in experiential methods that encourage application, interaction, and analysis of experience by the learner. This implies that the learning experience is bidirectional rather than unidirectional.

3. As a person matures, the pressure to perform academically is replaced by the desire and motivation to learn based on the need for new skills and capacities. These are needed for the learner to excel at his or her new tasks within society. It is crucial that new learning experiences coincide with the needed task-oriented development.

4. Traditional education is subject-centered. The teacher prescribes the course of study and the material that students must learn, for some possible future use. Adults enter educational opportunities in response to the need for new

⁹ Brown, *Mentoring for Ministry*, 48

¹⁰ Two-thirds of the world are auditory learners.

¹¹ Adapted from Malcolm Knowles, *The Adult Learner: A Neglected Species* (1978): 56–71.

competency in specific areas of inadequacy. Their orientation is problem-centered or life-centered. There is a sense of immediacy in adult-learning—what is learned today is to be applied tomorrow, not in the distant future.

ADVANTAGES OF MENTORING ADULT LEARNERS¹²

Seven principles based on the foundational assumptions are listed below. Each principle will help participants to understand the qualities of mentees and to facilitate the learning process.

FIRST PRINCIPLE: ADULT LEARNERS NEED TO KNOW WHY. The world is always changing, presenting mentees with new circumstances that require additional learning. As adults, they will want to know why they need to learn something before they choose to enter a new learning experience that will crowd into their already busy schedules.

ADVANTAGE: The mentee enters the mentoring relationship with the understanding of why this experience is necessary.

ACTIVITY: Ask how many participants ask the question, “Why do I want to learn this?” when they come to a new learning situation. How does answering that question aid the learning process? How does it facilitate the mentoring relationship?

When participants begin working with mentees, the mentees should identify why they want to grow in their ability to plant a church. What might their motivation be?

SECOND PRINCIPLE: ADULT LEARNERS ARE AUTONOMOUS AND SELF-DIRECTED.

Adults see themselves as self-directed. Mentees will have a self-concept of being responsible for making their own decisions and directing their own life. This means that attempts to impose ideas or concepts on adult learners are likely to encounter resistance. Adult learners like to be respected and seen as equal partners in the learning experience.

ADVANTAGE: Mentees have chosen this course of action as the best option for gaining the needed knowledge at this time. This implies that the mentor-mentee relationship is one of colleagues engaged in a common pursuit, in which one partner has more experience with which to guide the other.

ACTIVITY: Ask the participants what effect this positive choice will have on the mentoring experience. In view of this, how can a mentor make sure that the mentee gains the skills needed

for ministry without violating his or her autonomy and self-direction? Are there any negative aspects related to this adult learning characteristic? If so, how should this be handled?

It is important that mentors ask their mentees to identify what they would most like to learn, what skills they would like to develop, and what character traits they would like to work on. Providing mentees with a list of options can be helpful.

THIRD PRINCIPLE: ADULT LEARNERS POSSESS A RESERVOIR OF PAST EXPERIENCES.

The prior experiences of the learner provide a rich resource for learning. Adults come to an educational activity with both a greater volume and a different quality of experience from that of children.

ADVANTAGE: An adult learner's experiences provide a foundation of knowledge he or she can apply to current circumstances. Accumulated experiences gained over a lifetime enable the adult learner to evaluate and assimilate new information and experience. In this way, past experiences are stepping stones leading toward the mentee's transformation.

ACTIVITY: Ask one or two participants to tell how a non-ministry experience helped them solve a problem in ministry or changed their approach to dealing with people in ministry.

It is helpful for mentees to reflect on previous life experiences (both successes and failures), learn from them, thank God for them, and ask God to use them to bless others in the future.

FOURTH PRINCIPLE: ADULT LEARNERS ARE PROBLEM-CENTERED.

When adults encounter a new situation for which they can find no solution in their past experiences, they focus attention on discovering new ways to resolve the difficulty. Shaping the mentoring process to address problems that are of concern to mentees will increase its value for them.

ADVANTAGE: Problems and situations in ministry provide the focus for the learning experience. Mentors and mentees seek practical solutions rather than exploring theories that may or may not apply to the present problem.

ACTIVITY: Ask the participants to reflect on how their own experiences might be a tool for helping their mentees to find practical solutions to existing problems.

FIFTH PRINCIPLE: ADULT LEARNERS ARE READY TO LEARN. Adults typically become ready to learn only in response to situations for which they are unprepared. This provides the

¹² Adapted and condensed from *The Adult Learner* by Malcolm Knowles, Elwood Holton, and Richard Swanson (1990): 57–63.

impetus needed to learn and to develop new skills that enable them to handle those circumstances effectively.

ADVANTAGE: Mentees enter the mentoring relationship seeking answers for problems they have already identified.

ACTIVITY: Explain that this means, for mentees, the learning experience is related to real-life situations for which they seek to develop new skills and abilities needed in their ministry or their social responsibilities. Ask participants how this makes the mentoring task easier.

SIXTH PRINCIPLE:

ADULT LEARNING IS LIFE-CENTERED.

For mentees, education is a process of developing increased competency levels to achieve their full potential. This contrasts with the subject-centered orientation of traditional learning.

ADVANTAGE: As adult learners, mentees are task-centered or problem-centered in their orientation to learning. They seek answers to present realities. There is always an element of immediacy—what is learned today must be applicable to the current situation.

ACTIVITY: Allow one or two participants to suggest how applying this principle modifies their concept of mentoring.

SEVENTH PRINCIPLE:

ADULT LEARNERS ARE SELF-MOTIVATED.

This means that the motivation of mentees is internal rather than external. Learning is valued internally in terms of self-esteem, quality of life, job satisfaction, and/or sense of accomplishment.

ADVANTAGE: Mentees may respond to some types of external motivation, but the most potent motivators are internal pressures to meet their own goals. Mentors do not have to serve as motivators.

SUMMARY OF THE SEVEN PRINCIPLES

When conducting the training, keep in mind the following questions about what each of the principles teaches us about mentees: (1) How does this information provide guidelines for the mentoring process? (2) How should the participants assimilate this information into their approach to mentoring?

Activity:

Ask the participants how what they have learned about andragogy (helping adults learn) will change their approach to mentoring. Have each participant identify something in

particular from these seven principles that he or she would like to keep in mind when working with mentees.

QUALITIES OF A GOOD MENTOR

Activity:

Start this session by asking those in the group to think back on their lives to a time when someone mentored them. Was this person a good mentor? If so, what were those things that made the person a good mentor? What do they consider qualities of a good mentor?

Good mentors share a number of noteworthy qualities. As you examine some of these qualities, have the participants reflect on them and decide whether, in their personal evaluation, they feel they have these necessary qualities.

1. A good mentor is a GOOD LISTENER.

There is a Spanish proverb that goes something like this: "We were created with two ears and only one mouth. We should, therefore, listen twice as much as we speak." Good mentors listen more than they speak. When they do speak, it is to ask questions in order to hear answers that come from their mentees.

Some have called this assertive listening. Other call it active listening. In using these adjectives, the emphasis is on something that is proactive. This is not passive listening, which is when we carry on a conversation but do not really pay close attention to the responses from our partners. In passive listening, our mind drifts to other things or to what we want to say next. But in assertive or active listening, we pay close attention to what the others are saying. We read their nonverbal communication as much as their verbal communication and attempt to understand what they mean and not just what they are saying. One mentoring expert called this "actively engaging with the student's world and attempting to experience it from the inside."¹³

Activities:

1. With a volunteer from the group, model passive listening and active listening. Have the volunteer tell you about what they did last weekend while you demonstrate passive listening by changing the subject, not paying attention to what the volunteer is telling you, and talking about what you did over the weekend. Then model active listening by having the volunteer tell you about what they're going to do today and tomorrow, asking them questions to clarify what they're saying, asking them how they perceive situations, or asking about how they feel about things. Keep the focus on better understanding what the volunteer is trying to communicate.

¹³ Daloz, *Effective Teaching and Mentoring*, 205.

2. Ask the participants whether they were ever in a situation where, simply by verbalizing their situation to someone else, they were able to come up with a plan of their own to resolve a problem. Have participants share their experiences with one or two people sitting near them. Allow for several minutes of sharing.

Explain that, in addition to helping us to understand a situation from our mentees' viewpoint, being a good listener also enables mentees to become the problem solvers as they speak their mind and evaluate possible solutions. If mentors are more concerned with talking than listening, their mentees might not make these discoveries on their own. Self-discovery is always more valuable than being spoon-fed solutions by someone else.

2. A good mentor deals with the "JUST-IN-TIME" moments in life.

In mentoring relationships, we are dealing with the highs and lows of life, of the circumstances that the mentees are presently confronting. As in an educational setting, "just-in-time learning"—that is, sharing something at a "teachable moment"¹⁴ is more effective than teaching that does not seem to connect with the mentees' present reality. Remind participants that one of the characteristics of adult learners is that they want to be able to immediately apply what they are learning. The same holds true in mentoring. Mentoring needs to reflect present reality and not a far-off, distant situation, unless it is dealing with vision, which is by nature future-oriented. Even then, there are present steps that can be discussed. One mentor specialist writes: "Good mentors help to anchor the promise of the future."¹⁵

Activity: Ask several participants who have had a just-in-time learning experience to share about this with the group. Follow up with further questions, such as these:

- How was your learning in this case different from some of your other learning experiences?
- Do you feel that 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?

3. Good mentors are like MIDWIVES.

Activity:

Ask the participants what the role of a midwife is.

¹⁴ Havighurst, *Developmental Tasks and Education*, page unknown.

¹⁵ Sharon D. Parks, *Big Questions, Worthy Dreams: Mentoring Emerging Adults in Their Search for Meaning, Purpose, and Faith*, 1st ed. (San Francisco: Jossey-Bass Inc., 2000): 128.

Then explain that mentors act as a type of midwife, 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."

¹⁶ Give the participants an opportunity to explain why is it important for mentees to gain new ideas, new visions, or new goals.

4. A good mentor helps a mentee SEE the OPTIONS.

Explain that when faced with a difficult situation, people can get "stuck," seeing only one solution, only one result, only one course of action. When mentees discuss issues with their mentor, the mentor can help them to see other options. They begin to see that there may be solutions they have not considered, and they are guided to think deeply and differently. Brainstorming can take place. The synergy of two or more dealing with a situation can bring creative ideas and new ways of thinking or doing things.

Activities:

- Give an example from your personal experience, if possible, in which you were guided to see different options. Then ask participants to share some of their own examples of this.
- Ask participants to identify types of situations in which mentees might need help seeing different options.
- Have participants suggest ways to help mentees consider different solutions, such as having the mentee make a list of at least three options for dealing with a problem. Mentors can help mentees explore the possible results of each option by asking, "If you do this, what will happen?"

5. A good mentor is an INSPIRER.

We all need someone who believes in us. We need a Barnabas who can encourage us when we are depressed and feel like a failure in ministry.

Activity:

Who inspired you in your spiritual walk? If you can name someone, tell the participants about this person and how they inspired you. Then divide the participants into small groups of 3–4 and allow time for them to share about their own "inspirers" with each other. Ask one or two participants to share with the whole group.

6. A good mentor is a CRITICAL THINKER.

As mentors, we need to help mentees to think critically and analytically: things are not simply black and white. As mentors

¹⁶ Vogel, "Reckoning with the Spiritual Lives of Adult Learners," 24.

reach out for solutions, they will need to analyze the present situation in order to help their mentees move beyond it. Good mentors help their mentees to...

- Identify the important information about the situation, including its background. (This includes understanding the dynamics of church planting.)
- Reflect objectively on the situation.
- Identify their own assumptions.
- Consider others' points of view.
- Consider the impact of the cultural context on the people to whom they minister.

Activity:

Give participants 5 minutes to reflect individually on these qualities. Then ask them to divide up into groups of 2 or 3 to spend 10–15 minutes sharing with each other about which characteristics they possess and which they feel they need to improve on in order to be good mentors.

WHAT TO AVOID

The section could be called “Qualities of a Bad Mentor.” Review the list below briefly with the participants without spending too much time on it, unless someone in the group wants to go deeper. (Note: For a full description of each of these qualities, see chapter 7 in *Masterful Mentoring*.¹⁷)

- Giving advice too freely.
- Criticizing. Criticism destroys inquiry.
- Rescuing. We learn from our mistakes more than we learn when we're not allowed to make mistakes.
- Building barriers unnecessarily. Too often as mentors we are afraid that our mentees will pass us by and so we put up roadblocks unintentionally to prevent their further growth.
- Ignoring the “why.” There is always a reason behind everything.
- Discounting. It is so demeaning not to accept what a mentee tells us. What may be a mountain to him is nothing to us, but failing to deal with the mountain puts down the mentee.

These six behaviors can be found in a “toxic” mentor. They curtail the learning that might have occurred in the mentoring relationship before it even gets started.

Activity:

1. Have participants describe the above behaviors in their own words.

¹⁷ Osterhouse and Teja, *Masterful Mentoring*.

2. Ask participants to identify which of the six behaviors they are most in danger of exhibiting, and why. Discuss how mentors can avoid or “unlearn” these behaviors.

NEEDS OF MENTEES

In this session you will be discussing two types of needs of mentees: RELATIONAL NEEDS and LEARNING NEEDS.

RELATIONAL NEEDS

Mentees have three main areas of relational needs: their walk with God, their relationship with their family, and their relationship with their church-planting ministry.

The order of mentees' priorities should be their spiritual lives first, their family lives second, and their ministry third. How does the way we spend our time, money, and resources suggest about our priorities? How does the way we solve problems and make decisions reflect our priorities?

Activity:

Ask the participants to suggest areas in which a mentee may need guidance. Divide the participants into groups of 2–4 and allow about 10 minutes for the groups to discuss this and write down their ideas.

Then ask the groups to share some of their answers with everyone. Write the suggestions on a white board or on a large sheet of paper. Then as a group determine whether each of these answers relates to the areas of God, Family, and/or Ministry. Put a G in front of those that deal with our need for a relationship with God, F for family, and M for ministry. Emphasize the importance of putting God first, family next, and ministry last.

Activities:

1. Ask participants why it is important for mentees to order their priorities with God first, family second, and ministry last.
2. Ask the participants to take a few minutes to reflect silently on their lives and listen to what God is saying to them about their own priorities. Do they truly put God first, family second, and ministry third? Invite them to think about the evidence for their priorities. What does the way they spend their time, money, and resources suggest about their priorities? How does the way they solve problems and make decisions reflect their priorities?
3. Invite participants to share with a partner what they have discovered about their priorities and identify either what they need to do to keep their priorities straight or one change they

need to make to readjust their priorities.

LEARNING NEEDS

Mentees' learning needs are also three in number: knowledge, understanding, and skill. In other words, mentees as learners need some basic knowledge. They need to understand the value of that learning, and apply it where possible. Lastly, they have to develop their ministry skills. Mentors can help mentees in all three of these areas.

Activity:

Ask the group to list at least 2 examples of each of these learning needs of mentees. Write these on a whiteboard or on a large sheet of paper. In the area of knowledge, learning needs will largely be determined by the training they are going through in the modules. Regarding understanding, how do they value, for example, the need to have a clear vision or to write out a mission statement? As to skills, are they able to articulate their vision to others in a clear and succinct way? Can they "sell the vision" to a group of people?

TRUST AND CONFIDENTIALITY

A mentoring relationship is built on trust and confidentiality. If either of these two values is missing, the relationship will be shallow at best, and a failure at worst.

Activity: Ask the participants what the terms trust and confidentiality mean to them. Then ask why these are essential for a healthy mentoring relationship.

In this session, we first discuss do's and don't's in the relational and skill areas that will help to build trust and confidence in the mentoring relationship. Afterwards, we discuss confidentiality.

RELATIONAL DO'S AND DON'TS

1. RESPECT: Don't belittle.

Mentors need to respect their mentees, allowing them to be honest and transparent without fear of being belittled. They must pay attention to their mentees' feelings, experiences and efforts and affirm what is good, correcting gently and respectfully.

2. VALUE: Don't devalue.

Everyone wants to be valued as a person. Mentors must not lord their leadership over their mentees, nor should they point fingers at the mentees regarding all the possible areas of improvement. Rather, they need to value their mentees as persons.

Activity:

Have the participants look at Galatians 5:13, Ephesians 5:21, and Romans 12:10 and discuss how these verses relate to this point.

3. MODEL: Don't meddle.

Jesus modeled ministry and character for his disciples. Mentors need to do the same. They also need to avoid meddling into their mentees' affairs in areas where they have not been invited.

4. AFFIRM: Don't condemn.

Recognize when your mentee does something well and affirm their actions.

Activity:

Have participants read aloud the following passages: Romans 14:13; Romans 15:7; Ephesians 4:32. Ask them to explain how these passages relate to affirming and not condemning.

5. ENCOURAGE: Don't discourage.

Remind the participants that mentors can be either a help or a hindrance to their mentees.

Activity:

Read 1 Thessalonians 5:11 with the participants. Ask the participants to think of other applicable texts.

6. INSPIRE: Don't deflate.

Mentors should tell their mentees, "You can do it!" more often than they tell them, "Hmm, seems like an impossible task on your part."

Activity:

Ask whether the participants have ever known a naysayer, a person who always put them down or implied that they would only fail at whatever they undertook. How did this feel? Did this "advice" encourage them to try or did it discourage them? What happens when a person is constantly put down?

7. PRAY: Don't Patronize.

Paul says to the Philippian Christians, "Consider others better than yourselves" (Philippians 2:3). Being patronizing means being condescending or treating another person in a condescending manner. It is the tendency to consider ourselves better than others.

Activity:

Ask participants how prayer can keep mentors from being

patronizing toward their mentees.

SKILL-RELATED DO'S AND DON'T'S

1. LISTEN: Don't Talk

Remember, people have two ears and only one mouth. What does that say about the mentoring relationship?

Activity:

Ask participants how much of their own education took place with a teacher who did all of the talking. Were they encouraged to think for themselves, or simply to regurgitate what the teacher had said? Is this truly learning, or is this "telling" without lasting results?

2. ASK: Don't tell.

How can mentors discern what their mentees need if the mentees are only listening to the mentors talk? Mentors should ask questions more than they give answers. Self-discovery takes place when mentors ask questions of their mentees instead of telling them what to think or do.

3. CLARIFY: Don't claim.

Mentors should be sure they understand what their mentees need and what the mentees are asking for. Otherwise, the mentors might give a ready-made answer for the wrong situation, offering wisdom the mentees don't need.

4. DRAW out: Don't pour in.

Mentors should draw out of their mentees the information needed in order to help. They shouldn't simply pour information into their mentees.

Activities:

- Ask participants why people find it so easy to simply pour information into the head of another person. Do mentors think that by taking a shortcut, mentees will learn more and learn it more quickly?
- Ask whether any participants have gone with a question to an expert in computers. Perhaps they wanted simply to learn how to carry out a particular operation, such as sending a document to a printer. Instead, the expert took control of the computer and rapidly hit the keys until the document began printing. The participant was then left sitting there with his or her mouth open, no more knowing how to print a document than before he or she asked for the expert's help. How could such a learner have learned better? What could the computer expert have done instead? How can this example be applied to the concept of "drawing out"?

5. Have an AGENDA. Don't go into a mentoring session

without a plan of action.

Agendas help keep people on track. An agenda can include the following:

- Have the mentee pray, asking for God's presence and guidance in the meeting. Pray whenever necessary in the course of a meeting. We can never have too much prayer!
- Ask what concerns the mentee has—even if this means not covering the other agenda items.
- Follow up on items from the previous session. Review and reinforce past learning. Check on the mentee's progress on the action points from the previous session.
- Present the new ideas you wanted to share.
- Have the mentee identify action points to work on as a result of this session.
- Pray for the mentee, for things that have come up during the meeting, and for the action points the mentee will be working on.

An agenda can keep things moving forward smoothly in the mentoring session. Nevertheless, a mentor should not be a slave to his or her agenda, especially if the mentee comes with an urgent or unexpected need.

6. Give TIME: Don't take shortcuts.

Mentors must be willing to invest the time necessary to develop the mentoring relationship. They shouldn't try to take shortcuts. It takes time to develop trust and confidentiality—this does not happen overnight.

7. GUIDE: Don't goad.

Mentors are guides—they are not goading mentees with a stick. "Assist other people in giving birth to new ideas, new skills, new metaphors, and new ways of being and doing."¹⁸

8. REVIEW: Don't fail to reinforce.

Each time mentors and mentees get together, they should review past learning and growth. Reinforcement is a standard teaching tool that can help mentees to remember new concepts, put new learning into practice, and develop a pattern.

9. Be a RESOURCE: Don't research.

Mentors should serve as a resource, as well as pointing mentees to other resources. Mentors should not do the research themselves: their mentees are adult learners and capable of self-direction.

¹⁸ Vogel, "Reckoning with the Spiritual Lives of Adult Learners," 24.

Activity:

Ask participants to make a list of possible resources for mentees. Such resources include other people, books, journals, movies, audio recordings, websites, and blogs.

10. Provide PERSPECTIVE: Don't provide pat answers.

Mentors should help their mentees to see possibilities, open new doors, and envision new opportunities. This does not mean, though, that they should provide pat answers.