

Lesson Four

Mentoring Emerging Leaders

Synopsis

This lesson discusses the significance of mentoring in the training of emerging leaders, roles of the mentor and mentee, and how ministers can effectively mentor.

Learning Outcome

The student will

- define mentoring and describe the features that characterized Jesus' mentoring of the 12 disciples.
- describe the characteristics of a mentor, a mentee, and a productive mentoring relationship.
- discuss the stages of mentoring and how to conduct a mentoring session.
- Explain the challenges of racial, cultural, and gender differences in the mentoring relationship.

Learning Objective

The student will know

- how to develop a mentoring relationship and successfully lead a mentee through the stages of mentoring.

Lesson Outline

Introduction: Trained Leaders Needed

Definition of Mentoring

Jesus—A Model Mentor

- Intentional
- Relational: Reaching the Heart/Shaping the Character
- Intellectual: Teaching the Head/Imparting Truth
- Practical: Training the Hands/Developing Skills

The Mentor and Mentee

- The Mentor: Definition
- The Mentee: Definition
- Characteristics of a Healthy Mentoring Relationship: The Do's and Don'ts of Mentoring
- Types of Mentoring Relationships
- Phases of Mentoring
- Gender, Racial, and Cultural Differences

Conclusion: Mentoring Reduces the Shortage of Trained Leaders

Lesson Review Questions**Appendix A:** Glow and Grow Report

Appendix B: Mentee Self-Evaluation

Appendix C: Personal Profile

Appendix D: Commitments

Works Cited

A photograph of a person from the waist down, wearing a brown suit jacket, dark trousers, and a brown leather messenger bag. The person is walking on a light-colored path. The image is framed by green vertical bars on the left and right sides.

Lesson Four

Mentoring Emerging Leaders

Introduction: Trained Leaders Needed

Across the globe, the church of Jesus of Christ is growing. There is an “exponential growth of new churches being planted worldwide . . . people are coming to Christ . . . and being incorporated into . . . local [congregations].”¹ However, there is no corresponding or resultant growth in trained leadership within the Body of Christ. Few among the many that are joining the church are being prepared to move on to leadership, and many of the current core leadership and eldership are untrained.² This is problematic because the lack of trained leadership makes it difficult to have healthy churches. Therefore, it is important that local pastors and leaders find effective ways to train emerging leaders and prepare them for ministry. One such way is mentoring, which authors Osterhouse and Teja believe is “the key component in the training of emerging leaders, making them a valuable asset in getting ministry accomplished in the local church.”³ In the early church, Jesus’ disciples were quite valuable in getting ministry accomplished, and their preparation for ministry can be attributed to being mentored by Jesus. Although he taught and ministered to the masses, Jesus concentrated on the twelve that he called to be apostles by spending the majority of his time training them.⁴ Unfortunately, the local church has fallen into a pattern of ministering to the masses while neglecting to develop leaders.⁵ Jesus did both, and local churches today need to do likewise.

"Although he taught and ministered to the masses, Jesus concentrated on the twelve that he called to be apostles by spending the majority of his time training them."

Definition of Mentoring

Experts in the field of mentoring have found the term challenging to define, however, the definition we will work with is:

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.*⁶

As for mentoring in the context of the church, spiritual mentoring "has often been defined as the type of mentoring that helps a person grow in his religious development, in his or her relationship with God and with others in the spiritual community."⁷ It surpasses all other types of mentoring because it includes God in the process and focuses on both the mentor and the mentee's need to depend on him for direction in the mentoring relationship.⁸ Additionally, according to Paul Stanley and Bobby Clinton, it is a "relational experience through which one person empowers another by sharing God-given resources."⁹ In spiritual mentoring, "we are empowered by [a spiritual mentor] and God to become what we were intended to be."¹⁰

To define spiritual mentoring further, it is helpful to clarify what mentoring is not.

Mentoring is NOT:

Spiritual Direction

In spiritual direction, a person submits himself completely to the leading of his spiritual director. The relationship is defined by the spiritual director dictating into the life of the mentee. The mentee is a passive participant who does not make major decisions without consulting the director. Although this type of relationship has its place, the focus for this lesson is a relationship that is more give-and-take and places more responsibility on the shoulders of the mentee as an active participant in this mentoring relationship.¹¹

Discipling

"Discipling" is what is done with a new believer to establish him or her in the faith."¹² It lays the foundations of spiritual disciplines to help the disciple develop an intimate relationship with God. On the other hand, mentoring takes place *with* a disciple who demonstrates leadership gifts. It is the process of forming an emerging leader.¹³

Coaching

"Coaching" is done with a ministry practitioner."¹⁴ It is the process whereby a seasoned leader comes alongside a new leader to facilitate his or her growth as a leader-in-practice.¹⁵ A coaching relationship often becomes peer-coaching over time.

Succinctly put:

We **DISCIPLE** new believers - Foundation

We **MENTOR** emerging leaders - Formation

We **COACH** mission-practitioners - Facilitation¹⁶

Jesus—A Model Mentor

Though it might not be expressly stated in Scripture, one of Jesus' tasks in coming to earth was "to raise and train leaders (John 17:6) who would continue His work after He left this earth and ascended to heaven."¹⁷ According to Bruce, "(T)he great Founder of the faith desired not only to have disciples, but to have about him men whom he might train to make disciples of others"¹⁸ and to accomplish this, "he ordained twelve, that they should be with him" (Mark 3:14), and it is in this "being" that we observe Jesus as a model mentor.

Notice the distinction—Jesus as a model mentor, not *the* model mentor. While Osterhouse and Teja agree without reservation that "Jesus was the smartest, most gifted teacher of all time,"¹⁹ they recognize that he used the rabbinic form of his time in his ministry. Therefore, because times change, cultures differ, and technologies advance, following Jesus as a model mentor does not necessarily mean following his method as *THE* mentoring model.²⁰ For that reason, Jesus is an excellent model for mentoring; however, "we must not legalistically limit ourselves to his method as the only model-locked in time and space."²¹ About Jesus, Dallas Willard remarks: "I am not necessarily learning to do everything he did, but I am learning how to do everything I do in the manner that he did all that he did."²² Therefore, looking to Jesus as a model mentor, there are certain elements in his training of the twelve that we can emulate today. Osterhouse and Teja describe four major features of the

mentoring of Jesus that are worth exploring: 1) intentional; 2) relational; 3) intellectual; and 4) practical.

Intentional

When we consider the successful spread of the Gospel and expansion of the kingdom of God, especially *after* Jesus' ascension, we can appreciate his intentionality in the calling and training of the twelve, as evidenced in the following actions.

He prayed

According to Luke 6:12, Jesus prayed all night before he chose the twelve that he would mentor before sending them into the world

"It is not an exaggeration to state that 'the future of the church tomorrow depends on the selection and training of leaders today.'"²⁴

with the Good News message. With him as our example, "Should we do any less as the church continues its march toward the purpose of God?"²³ It is not an exaggeration to state that "[t]he future of the church tomorrow depends on the selection and training of leaders today."²⁴ Therefore, we are encouraged to be proactive and deliberate and resolutely pray for leaders. Purposely select and determinedly develop them and resist any temptation to simply wait for it to happen.²⁵ The truth is, it likely will not. Therefore, a tried-and-true way to begin your journey of mentoring is to intentionally ask God to lead emerging leaders to you to mentor. Prayer is the first step.²⁶

He identified the individuals

Jesus intentionally identified, selected, called, and appointed each one of the twelve.²⁷ They were very different individuals, but Jesus

saw that with training, he could use each one. Undoubtedly, Jesus did not see just an impulsive, fickle fisherman when he saw Simon, he saw what he could, and would, become—Peter, a rock, one of the leading apostles who would be at the forefront of the imminent, and what would be the greatest, movement that would turn "the world upside down." Moreover, to be sure, Jesus also saw the potential in all the other disciples. "The men slow to understand Jesus and his kingdom message eventually became the New Testament writers explaining Jesus and spreading the message."²⁸ To emulate Jesus as a mentor, then, "we must be able to identify those with leadership potential. We must foresee what they are capable of. Then we must train them—mentor them into greatness of service."²⁹

He repeated the lessons³⁰

In mentoring, and life in general, it is true that some lessons are harder to learn than others. For those harder lessons, repetition is crucial. One such lesson was on servant-leadership, which Jesus repeated multiple times with the twelve. Examples are found in Mark 9:33-35, Matthew 20:20-28, and John 13:2-16. To mentor like Jesus, we must be willing to be patient with our mentees and repeat lessons as many times as necessary to help them to learn them.

He reproduced himself

As we observe and study how Jesus interacted with the twelve, it is soon clear that he "was not just making disciples, but he was making disciple-makers!"³¹ This is evident in the Great Commission as rendered in Matthew 28:18-20. There we find Jesus expressly saying in verse 18, "Go and make disciples of all nations." The twelve, and us in turn, must not only go and spread the Good News, but also make disciples as we go. According to Osterhouse and Teja, "We are not called to make converts. We are sent to make disciples."³² Furthermore, they remind us that, "Making disciple-making disciples does not happen without intentional pursuit: seeking the lost, discipling the found, sending the mentored."³³

"[Jesus] He desired more than a master-servant relationship from his association with the twelve."

This intentionality is noted between the apostle Paul and his mentee Timothy. The apostle said, "You, then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Timothy 2:1-2 NIV).

The remaining three features of Jesus' mentoring describe his approach to training the twelve in terms of training their hearts through relationship (relational), their heads through teaching (intellectual), and their hands by equipping them with ministry skills (practical).³⁴

Relational: Reaching the Heart/Shaping the Character

We are reminded in Mark 3:14 that Jesus appointed the apostles that they might *be with him*. This demonstrates that Jesus was being intentionally relational, because without contact there is no impact. Moreover, "the closer the contact the greater the impact."³⁵ At the heart of mentoring is meaningful relationship, because it is in the context of relationship that life-change occurs.³⁶ When mentor and mentee connect, character development takes place because closeness produces the person.³⁷

Association

"Meaningful relationships are built through association. Jesus did not have associates; he cultivated association."³⁸ He desired more than a master-servant relationship from his association with the twelve. He desired friendship (John 15:15, 16). To Jesus, his apostles were people, not projects, demonstrating his understanding of the proverb: "As iron sharpens iron, so one man

sharpens another" (Proverbs 27:17 NIV).³⁹ One sure way of cultivating association is to abide by "[o]ne of the maxims of mentoring in the church . . . 'Never go alone!' . . . Always take someone with you."⁴⁰ You can successfully build association in your daily life and work by always taking a mentee along with you as you go about your ministry.⁴¹ Such close and continual association is purposeful and effective because through such constant contact, the mentee will learn and grow.⁴²

Motivation

Motivation is an important element in leadership. It is "the internal engine that powers the leader."⁴³ Jesus understood that what motivates a person to act is not an external incentive, but an internal orientation that determines his or her actions.⁴⁴ According to Proverbs 4:23, it is what is at the core of someone's inner being—the heart—that is lived out. "Mentoring is hard work because it is heart work."⁴⁵ Accordingly, what was at the core of Jesus' being that he lived out? The answer is love; this was Jesus' motivation. Not only did he repeatedly teach love, but he also lived it, and more importantly, his disciples observed and therefore, learned it.⁴⁶ Evidence that his followers learned love is found in their writings: 1 John 4:19; 1 Corinthians 16:14; 1 Peter 3:9; Hebrews 13:1; 1 Corinthians 13:13.

Because mentoring in the church is relational, there are significant implications for mentors.⁴⁷ "It means that we must be what we want to see (in our mentees)."⁴⁸ Therefore, mentors must be Jesus-like people who have had their hearts transformed into hearts of love.⁴⁹ "Teach we must, but we must teach by life as well as by lip; by example as well as by exhortation; by modeling that authenticates our message."⁵⁰

Intellectual: Teaching the Head/Imparting Truth

Mentoring is a matter of the heart, as well as the mind. Jesus understood this and so he addressed his followers' intellect by addressing truth.⁵¹

"Because mentoring in the church is relational, there are significant implications for

Understanding the Scriptures

Jesus' followers needed to know the Scriptures and their meaning, because they were raised in a religious system that had distorted the truth.⁵² This system insisted that people keep the law of God perfectly in order to be saved, and they looked for a Messiah who would free them from the despised Roman Empire and establish an earthly kingdom. Their religious leaders were elitist and believed themselves superior to the masses because of their more perfect keeping of the Law of Moses.⁵³ However, Jesus' teaching capsized nearly everything the twelve thought they knew. They needed him to "open their minds so they could understand the Scriptures" (Luke 24:45).⁵⁴ As the twelve had much to learn and needed to understand the Scriptures, so do mentees in the church today.⁵⁵ They need to "correctly handle the word of truth" (2 Timothy 2:15) in order to represent and serve Jesus authentically.

Understanding Truth

Although "your" truth and "my" truth have become commonplace in modern day language, biblically, truth is absolute. It is important to help mentees understand truth because it *does* matter what we believe.⁵⁶ Jesus came to impart truth to His disciples and the world. In fact, He was, and still is, the embodiment of truth.⁵⁷ He said, "I am the way, the truth and the life. No one comes to the Father except through me" (John 14:6). "Mentors in the church pass on the truth of God"⁵⁸; therefore, it is crucial that our mentees be firmly established in it (2 Peter 1:12); obey it (1 Peter 1:22); walk in it (2 John 4 and 3 John 3-4); and defend it (Philippians 1:7, 16).⁵⁹

Practical: Training the Hands/Developing Skills

Jesus was invested in the full development of the twelve into effective leaders. He addressed the relational, the intellectual, and now the practical.⁶⁰ Jesus' style of training was that of an apprentice.⁶¹ The apostles would watch what the Master did and how he did it. They would ask questions and reflect on the skill with him. They would practice doing what their teacher did, return to report on their successes and failures, and discuss it.⁶² Osterhouse and Teja observe five different parts of Jesus' apprentice style training, as follows:⁶³

Demonstration

Because of their close relationship with Jesus, the twelve got front row seats to observe the "what" and the "how" of ministry. They were present to observe when, for example, he "went throughout Galilee, *teaching* in their synagogues, *preaching* the good news of the kingdom, and *healing* every disease and sickness among the people" (Matthew 4:23). From Jesus' demonstration, the twelve

*not only learned what to teach, but how. They saw how Jesus taught with "authority." They listened to his many parables . . . They benefited from his elaboration on [their] meaning . . . They learned to engage in discussion ("What do others say? What do you say?"). Jesus used similes and metaphors . . . He taught by contrast ("You have heard it said . . . but I say to you . . ."). He issued warnings . . . He gave examples; he questioned; he challenged; he exhorted; he drew people out. Being with Jesus was like taking a wonderful "teaching methods" course.*⁶⁴

The disciples got firsthand demonstrations for approximately three years. How glorious! Furthermore, Jesus included times of reflection in their training.⁶⁵ He was constantly stopping and asking his mentees to think about what they were learning, and conversely, his disciples would often ask him to explain what certain things meant.⁶⁶

Imitation

After watching the demonstration of a skill, the mentee must practice it to learn it.⁶⁷ "Jesus not only provided the 'theory;' he advanced the 'practicum.'"⁶⁸ While they were with Jesus, the twelve participated in his preaching, teaching, and healing activities (Mark 3:14, 15; Mark 8:6-8; Matthew 10:1). Similarly, in the church today, imitation ought to be a part of mentoring. Therefore, if you are going to visit someone in the hospital, for example, take your mentee with you. Remember, "Never go it alone!" Bring your mentee along so that he or she may observe the "how" of making a hospital visit. He or she will have the opportunity to observe how you enter the room, speak to the patient, interact with the hospital staff, encourage from the Scriptures, minister to the family members present, pray, etc.⁶⁹ Then, in a subsequent visit, allow the mentee to participate by reading the Scripture or praying, for instance. In later visits, "the mentee can take over more and more elements of the call until he or she has gained sensitivity, expertise, and mastery of hospital visitation. It is at this point that the mentee is ready to 'go it alone.'"⁷⁰

Delegation

Jesus was not always present with his disciples during times of ministry, because there were certain times that he delegated some of his work to them. For instance, in Mark 6:12, 13 and Mark 6:30, 31, Jesus sent out the twelve and "they went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them." Upon their return, it was time to reflect. The apostles gathered around Jesus and reported to him all that they had done and taught.⁷¹ So, Jesus allowed the twelve to do ministry without being present; this is delegation, and it is necessary in the training of a mentee.

Supervision⁷²

In the delegation step, a mentee is allowed to "fly solo"; however, supervision is still necessary. The mentee returns to tell how the ministry activity went, and the mentor draws out what

"Jesus allowed the twelve to do ministry without being present; this is delegation, and it is necessary in the training of a mentee."

has been learned. This is exhibited in Luke 10:1-20 when Jesus sent out the 72. After they went out by twos, they returned to their mentor with great joy and excitement, declaring, "Lord, even the demons submit to us in Your name" (Luke 10:17). Although Jesus joined in their joy by saying "I saw Satan fall like lightning from heaven" (Luke 10:18), he also recognized that their newfound authority and power could lead to pride. Therefore, he seized the teaching moment and interjected, "However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (Luke 10:20).

Propagation

Lastly, the cycle of mentoring leaders is complete when "the mentee becomes a mentor himself and practices the ministry skills while someone else watches him and he passes on the skill."⁷³

Jesus mentored only twelve because he knew that they, in turn, would pass it on to their understudies, to their "Timothys."⁷⁴ Now, the original mentor becomes a coach to a new mentor and guides him or her in the art of mentoring. This last step is crucial because the mentor must eventually let the mentee "fly and flourish,"⁷⁵ lest their mentees never learn to fly on their own, which runs counter to the goal of the mentoring relationship.

The Mentor and Mentee

There are many factors necessary for a mentoring relationship to be successful, two of which are a good mentor and a good mentee, without which there is no mentoring relationship in the first place. Let's define the

two terms and explore some of the qualities that make for a good mentor and a good mentee.

The Mentor: Definition

The dictionary defines a mentor as a wise and trusted counselor or teacher. More specifically, he or she 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.”⁷⁶

Qualities of a Good Mentor

- A good mentor is a **GOOD LISTENER**. Good mentors will listen more than they speak.⁷⁷ In as much as the mentor was likely asked to be a mentor because of his or her knowledge and experience, to support a successful mentoring relationship, a mentor must resist the temptation simply to share all of his or her learned wisdom with the mentee. Instead, a good mentor will ask good questions in order to hear answers from their mentees.⁷⁸ A good mentor actively listens to his mentee. According to Tice, active listening is seeking to “understand the meaning of the message from the speaker’s point of view.”⁷⁹ The mentor needs to be someone who is an empathetic listener who understands and does not critique, analyze, advise, or argue.⁸⁰ According to Daloz, active listening is “actively engaging with the [mentee’s] world and attempting to experience it from the inside,”⁸¹ ultimately to understand the situation from the mentee’s point of view. Further, good and effective listening, as determined from respondents to a survey sent to the Michigan State University’s TA Program, is not “sitting on the edge of our chairs, anxiously waiting to respond to something our mentee has said . . . [rather] . . . We need to make sure we understand what is being said and respond appropriately, either by verbalizing, by showing empathy, or by being silent.”⁸²

"A good mentor will ask good questions in order to hear answers from their mentees."

In addition, listening is more than simply hearing words being spoken.⁸³ Oftentimes, mentees will be “saying” more about what they are *not* saying rather than what they are. Sometimes what is not said “speaks” louder than what is.

- A good mentor helps a mentee see the **OPTIONS**. When faced with a difficult situation, mentees can get “stuck” and see only one solution,⁸⁴ or no solution at all. However, when they discuss such issues with their mentors, the good mentor will explore “options, in which mentor and mentee brainstorm to see more choices, to be more creative in solving problems.”⁸⁵ Daloz sees the mentor as one who extends a mentee’s self-awareness by providing a mirror in which the mentee may see himself or herself.⁸⁶
- A good mentor is an **INSPIRER**. Being around people who believe in us will help us believe more fully in ourselves.⁸⁷ “This enduring belief in our own capabilities, more than anything else, is the gift that mentors give.”⁸⁸ Good mentors see the potential in their mentees and work to help them believe in themselves and their God-given capabilities to serve where God has placed them in the local church.⁸⁹
- A good mentor is also a **CRITICAL THINKER**. As mentors, we need to help mentees to think critically and analytically, because things are not always black and white.⁹⁰ Mentors can do this by modeling critical thinking for their mentees as well as helping them explore their available options when making decisions.⁹¹ In addition, a “[p]art of critical thinking may even be to challenge the mentee, especially when it appears the mentee is going off in the wrong

direction."⁹² Challenging a mentee can take the form of asking questions to help him see for himself that things are going awry. This will bring about better results than negative statements.⁹³

Qualities of a Toxic Mentor

To complete the discussion on the qualities of a good mentor, consider the following behaviors mentors will want to avoid. According to Shea, the following are a few such behaviors.⁹⁴

- **ADVISES** too freely. Giving advice is not a bad thing; however, it must be done in a balanced and appropriate manner. Remember the positive behavior of being an active listener. If we fail to listen actively and are quick to give advice, we can jeopardize the lines of communication with our mentees. So be mindful to listen and not be quick to give advice.
- **CRITICIZES**. Criticizing anyone can be toxic to that individual and to the relationship, especially when he or she has just shared a problem. Criticism only adds fuel to the fire. Again, the best advice is to listen.
- **RESCUES** the mentee too often. When mentees are sharing problems, some of them might just want to be heard and not rescued. Others might actually want their mentor to swoop in like a superhero and rescue them. However, will rescuing really solve the problem or help the mentee in the long run? Again, a good mentor will not be quick to rescue.
- **SPONSORS** the mentee inappropriately. Mentors must be mindful not to put forth mentees for positions of influence before they are ready. If they do not have the training or the skills, it is not in their best interests to sponsor them until they are better prepared.
- **BUILDS** barriers unnecessarily. While a mentor should not prematurely sponsor a mentee, neither should he place obstacles in the mentee's way unnecessarily. If a mentee is ready to take on greater responsibilities, perform more challenging

tasks, or "fly solo," barriers should not put in his way to hinder him in his progress.

The Mentee: Definition

The second person in the mentoring relationship was commonly referred to as the *protégé* or *apprentice*, designations that convey meanings of dependency and control or protection by the mentor.⁹⁵ However, "the word mentee itself implies a different way of looking at the mentoring process and the mentoring relationship."⁹⁶ The mentee is not a *passive* participant in this process, but rather an *active*

"Giving advice is not a bad thing; however, it must be done in a balanced and

one. According to Daloz, "The trip belongs, after all, to the traveler, not the guide."⁹⁷ The mentee, therefore, 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."⁹⁸

Qualities of a Good Mentee

- A good mentee takes **RESPONSIBILITY** for his own learning. Because the mentee is an adult learner, he or she learns best when self-directed. Therefore, good mentees determine their own needs or wants, in some respects.⁹⁹ Together with their mentors, the mentees should decide when and 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.¹⁰⁰
- A good mentee is an **ACTIVE LISTENER**. As important as it is for mentors to be active listeners, so it is for mentees. They need to hear what their mentors are saying and

then determine what to do with it.¹⁰¹ Active listening will require concentration and effort, combined with critical reflection.¹⁰²

- A good mentee is a **PROACTIVE LEARNER**. The responsibility is on the mentees to choose “to develop and change themselves,”¹⁰³ because as human beings who are intrinsically motivated, we cannot change anyone. Mentees must be proactive in wanting to change.¹⁰⁴ According to the Michigan State University survey referenced earlier, as a proactive learner, the mentee:¹⁰⁵
 - 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.
- A good mentee is a **LIFELONG LEARNER**. Because the mentee will not always have a mentor at his disposal, it is vital that he learns where to go when help is needed.¹⁰⁶ This could be to a person, to a printed resource, to the Internet, etc. The goal, then, becomes helping mentees develop a lifelong habit of learning. As others have said, the mentee needs to develop self-empowering behaviors. Unlike the protégé of old, today’s mentee is more proactive and self-empowering and less dependent on his mentor to open doors, to tell him what to do, and how to act.¹⁰⁷

Qualities that are Unacceptable in a Mentee¹⁰⁸

As there are good qualities of a mentee, so there are unacceptable qualities. Consider a few that mentees will want to avoid.

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

could be.

Characteristics of a Healthy Mentoring Relationship: The Do’s and Don’ts of Mentoring

The success of a mentoring relationship is very much dependent on both the mentor and the mentee, as well as their interactions with each other. Therefore, in addition to the qualities of a good mentor and a good mentee discussed earlier, there are specific actions each can take, or not take, to support a sustainable and healthy relationship. Osterhouse and Teja have compiled a list of do’s and don’ts of mentoring for the mentor and the mentee that are quite instructive. The following are a few of the items on that list.

The Mentor

Establish trust and give time; don’t shortcut

Mentoring is built on a base of trust and confidentiality. Without trust, there can be no confidentiality. Without confidentiality, all trust is lost.¹⁰⁹ Furthermore, without these, it is impossible to establish and sustain a successful mentoring relationship.¹¹⁰ According to Gray, in her book, *Unleashing Women in the Church*, “Building and maintaining trusting relationships is hard work that never ends. It takes time and cannot be hurried . . . Over and over you prove you are an honest, faithful friend, a safe person.”¹¹¹ Therefore, avoid taking shortcuts and give the time necessary to build and support a trusting relationship.¹¹² For example, take time to establish the ground rules for the mentoring process; take time—as many sessions necessary—to work through particularly difficult issues that the mentee faces.¹¹³

Ask; don’t tell

It is important to listen attentively and allow the mentee to speak so that we can, with the help of the Holy Spirit, discern what the mentee needs. In fact, you can usually better influence the direction a person takes by asking the right questions than by telling him what you think he should do.¹¹⁴ Asking good questions can also help the mentor to draw out of the mentee the information needed to

help. This is more effective in helping a mentee grow and develop than simply pouring out all your knowledge.¹¹⁵ Therefore, ask clarifying questions; ask challenging questions that help the mentee to think even more deeply and to respond again in different ways.

Review: Don't fail to reinforce¹¹⁶

In each session, review past learning. Reinforcement helps the mentee to develop a pattern, remember a concept, or put a learning into practice. It also adds continuity from one session to the next while demonstrating the value of previous meetings and discussions.

"Asking good questions can also help the mentor to draw out of the mentee the information needed to help."

Resource; Don't research

It is important to remember that the mentee is an adult learner and thus capable of self-direction. Therefore, a mentor should serve as a resource and even point them to other resources, not do the research for them. Furthermore, what mentees research on their own is much more valuable (and remembered over time) than what is spoon-fed to them.¹¹⁷

Have an agenda; Don't go into a session unprepared

Agendas keep you on track. The priority of your mentoring session should be the expressed concerns of your mentee; however, you can also have items you feel essential to cover.¹¹⁸ Having an agenda doesn't mean you should be a slave to it, especially if your mentee comes with an urgent need.¹¹⁹ The agenda is meant to give some structure and fluidity to your meeting. Therefore, it is important to be flexible because some sessions might take turns you did not intend or plan for but are important to your mentee.¹²⁰ Consider the following sample agenda and questions to ask mentees:¹²¹

Sample Agenda

- Open with prayer.
- Discuss any challenges that have come up since the last mentoring session.
- Follow up on the action points from the last meeting.
- Talk about new action points to work on after this session.
- Pray concerning what was discussed.

The following are three types of questions for mentoring sessions:

- Spiritual life.
- Family (relationships) life.
- Ministry life.

Spiritual Life¹²²

A mentee's ongoing relationship with God is fundamental for success in ministry. Many leaders have failed in the home and in ministry because of spiritual weakness; therefore, concern for a mentee's spiritual life needs to take priority.

Sample questions to ask mentees about their spiritual life include:

- 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.
- If you want to share, tell me of some area where you are struggling spiritually.

Relational Life¹²³

Mentors need to ask questions regarding their mentees' relationships with their spouse, children, and other significant individuals. However, because these are such intimate issues, mentors must proceed with caution and delicacy. Your questions must not appear to be prying; rather, give your 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 to which the mentees feel comfortable. If the mentee is an unmarried

"The agenda is meant to give some structure and fluidity to your meeting."

adult, ask questions that allow him/her to share about significant relationships outside the family circle.

Sample questions about relationships:

- How much time are you giving to your family?
- Do you and your spouse have a special time weekly when you make time for 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 relational issues that are hindering your ability to be effective in ministry?
- Are there any unresolved or difficult relational issues with friends or others who are significant in your life?
- Are you choosing to act with integrity and moral purity in all relationships?

Ministry Life¹²⁴

Sample questions about ministry life:

- Is there a struggle you're having right now in your leadership role? Please tell me about this.
- What ministry tasks have you done since our last meeting?
- Have any conflicts surfaced in ministry tasks? If so, how did you handle them?
- 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? How often do you communicate prayer requests and answers to them?

Action Points¹²⁵

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. Real learning only takes place as mentees take responsibility for their own growth. This is accomplished by determining specific action steps. These steps also serve as concrete measures by which mentors and mentees can together measure the progress that has been made.

Sample questions:

- What next steps will you take 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 about this particular situation between now and the next time we meet?

The Mentee

The mentee also has responsibilities that must be fulfilled if mentoring is to be successful. As the mentor, you can help the mentee understand his or her role in the mentoring relationship. The following are some do's and don'ts for the mentee.¹²⁶

Do be realistic; don't expect miracles¹²⁷

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

Do be your own person; don't try to become a clone¹²⁸

You may feel the greatest compliment that you can pay your mentor is to become just like him or her. On the contrary, your mentor wants you to be/become your own person. You have your own personality, your own gifts and

abilities, your own strengths and weaknesses, your own knowledge base. Your mentor wants you to become all that YOU can be.

Do research and complete assignments; don't be a procrastinator and don't expect handouts

Mentees are expected to put some hard work into the relationship. Therefore, when the mentor gives an assignment, it is important

"Self-direction is an attribute of a successful adult learner."

that the mentee does it and does so in a timely manner. This is part of self-discovery and demonstrates a proactive self-direction on the mentee's part as an adult learner.¹²⁹ Furthermore, mentoring sessions will be more productive when assigned tasks are completed prior to the next meeting.¹³⁰

Do be self-directed; don't be dependent¹³¹

Self-direction is an attribute of a successful adult learner. Grow¹³² says that an adult learner goes through four stages of self-direction: (1) dependent, not self-directed, (2) moderately self-directed, (3) intermediate level of self-direction, and (4) self-directed. As a mentee, you will find yourself somewhere along this continuum. You will want to move from dependency on your mentor to self-direction. You become responsible for your own learning, thriving in what Grow calls "an atmosphere of autonomy."

Types of Mentoring Relationships

The structure and intensity of each mentoring relationship will differ. In his book *Mentoring: How to Develop Successful Mentor Behaviors*, Shea describes four types of relationships, as illustrated in the chart below:¹³³

Mentoring Structure and Intensity	
Structured "Short term"	Informal "Short term"
Structured "Long term"	Informal "Long term"

According to Shea, there are two forms of mentoring: structured and informal. The more details agreed upon prior to the start of the mentoring relationship, the more structured (the more formal) the relationship is. Conversely, the less structure there is, the more informal the relationship. Additionally, according to the chart, there are two intensities of mentoring: long term and short term. A mentoring relationship with only a few goals could be short term, lasting only a few meetings or maybe up to six months. On the other hand, if the goals are many, the relationship could be long term, with milestones along the way as one goal after another is accomplished.

Phases of Mentoring

Whether highly structured or informal, mentoring relationships go through at least four phases: Preparation, Negotiation, Enabling, and Coming to Closure.¹³⁴

Preparation

In this first phase, the mentee actively seeks out a mentor. He will approach a prospective mentor, ask if he can be mentored, and the prospective mentor and mentee will usually have an initial conversation about what the mentee requires and what the mentor would expect to transpire in such a relationship. Before beginning a mentoring relationship, it is good to ask the mentee to complete the "Self Evaluation" and "Personal Information" sheet prior to the initial conversation or first session. Content of these forms and the "Commitments" sheet should be discussed with the mentee. The "Self Evaluation" form can provide information to guide the mentor's discussion of the mentee's spiritual life, while a thorough

discussion of the mentor's and mentee's commitments will facilitate accountability during the mentoring relationship.

Negotiation

In this second phase, the ground rules for the mentoring relationship are established. The goals, boundaries, and length of the mentoring relationship are discussed. This will help to establish structure and expectations and allow both mentor and mentee to come to an agreement on what will work and what won't.¹³⁵ In addition, a mentoring agreement or covenant is oftentimes written up and signed at this stage, especially in structured requests. This phase is particularly important because clear goals and boundaries will help to keep the relationship on target and moving toward a successful end.

Because no mentoring relationship is intended to last a lifetime, another important discussion topic in this phase should be about a weaning process. It is essential for the mentor and mentee to have periodic reviews in order to determine if the goals have been met and if the relationship should continue or not. In a similar vein, the pair should also discuss what will happen if mentoring "goes bad." For varied reasons, mentoring relationships can sometimes fail. To preempt any acrimony that may result from a mentoring relationship failure, it is important to have a clear understanding between the mentor and mentee that either individual (mentor or mentee) may end the relationship. This decision should be respectfully communicated to the mentor or mentee. The mentor and mentee

can then walk away from the failed mentoring relationship with as little damage to either party as possible. While this might be painful, the lasting effects can be minimal if there is an agreed-upon understanding that allows the mentoring relationship to end. Sometimes this understanding will ensure that we are able to maintain a good relationship whereas without it, an irreparable rift might occur.

The Mentoring Covenant¹³⁶

Components of a Mentoring Covenant

The covenant answers the following questions:

- When and where shall we meet?
- How long of a meeting shall we have?
- How often shall we meet?
- What will be the topics of our sessions together?
- What topics, if any, will be taboo?
- What are the rules for confidentiality?
- How will we know when we have accomplished what we set out to do?

Questions to ask your mentee before signing a mentoring covenant:¹³⁷

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

Enabling¹³⁸

This is the phase in which actual mentoring takes place. The mentee is enabled to reach goals, to reflect on activities, and to develop habits and behaviors based on the established goals. Each accomplished goal can serve as a milestone marker in the relationship, guiding mentor and mentee toward the point when

"When the goals have been met, it may be time for the mentee to simply move on, either to self-actualization or to another mentoring relationship with yet another mentor."

the relationship either takes on a new goal or comes to an end. If both parties have been successful in the preparation and negotiation phases, the enabling phase will be successful.

Coming to Closure¹³⁹

This is a phase when it becomes obvious to one or both that it is time to move on. This may be based on the goals being met or other facts that make it evident that the relationship needs to end. The weaning process occurs during this last phase. We need to be aware that such a phase can result in some highly emotional stresses since the intimacy of the relationship is being broken up, especially if the relationship has been going on for months or for years. If the relationship does not end when it should, it could become counter-productive. A co-dependence could be created which does not serve in either the mentor or the mentee's best interest. Preventing co-dependence is something that both parties need to be conscious of in the enabling phase so that closure can result with little stress to either party. It is also true, though, that many mentoring relationships simply seem to "run their course" and have no need of re-negotiation. When a mentoring relationship naturally comes to a conclusion, this is sometimes called "self-agency" or "self-authorship." When the goals have been met, it may be time for the mentee to simply move on, either to self-actualization or to another mentoring relationship with yet another mentor. Therefore, a good mentoring relationship knows when to call it quits.

Renegotiating the Relationship¹⁴⁰

Mentoring relationships could be re-negotiated at this last stage. New goals and parameters can be established, giving new

freshness to the relationship. In essence, the parties are reverting to the second phase of negotiation and move on from there. Perhaps in the beginning stages of mentoring, therefore, it is better to make mentoring short-term relationships, always with the option of re-negotiating.

Gender, Racial, and Cultural Differences

It is important to consider the challenges that occur in the mentoring relationship concerning gender, racial, and cultural differences that exist between mentor and mentee.

The Gender Issue

"Studies show that cross-gender mentoring in most cases is to be discouraged rather than encouraged."¹⁴¹ Because mentoring has often been described in the context of "likeness," there is some kind of affinity that will likely develop between the mentor and mentee. For this reason, men traditionally mentor men and women mentor women. Same-gender mentoring sets the stage for a successful mentoring relationship because of the things the mentor and mentee have in common. While it is true that we can learn something from someone who is not like us, to cross genders complicates a mentoring relationship in ways that other differences between a mentor and a mentee might not. Moreover, given the need for transparency and full disclosure in some areas, men may not be as willing to be transparent with, or to disclose to, a woman, and vice versa.¹⁴² While little research has been conducted on the concerns created by cross-gender mentoring, there is enough literature to afford preliminary yet reasonable conclusions.¹⁴³ The following major cross-gender mentoring relationship complexities further support why men mentoring men and women mentoring women is preferable.¹⁴⁴

- **Limitations of role modeling.** Women face different problems in life than men; therefore, male modeling may not be the modeling they need. Men cannot model for women how they ought to act as females in their profession, even in ministry, and vice versa.

"It is important to consider the challenges that occur in the mentoring relationship that exist between

- **Intimacy and sexuality concerns.** A mentoring relationship will require a certain level of intimacy and “[w]ith heightened concerns about sexual harassment, men may avoid mentoring women or may behave more remotely toward them than toward other men to avoid the possibility or appearance of an intimate relationship. As a result, the cross-gender mentoring relationship may become useless to women [mentees].”¹⁴⁵
- **Public scrutiny.** In light of the above, “Public scrutiny of the cross-gender mentoring relationship may also limit its development.”¹⁴⁶ For example, social activities between mentor and mentee in cross-gender relationships might elicit discussions of appropriateness that they wouldn’t between their same-gender counterparts. Rumors and damaging gossip about sexual involvement might arise and hinder the effectiveness of the relationship.¹⁴⁷

Therefore, most research tends to support same-gender mentoring.¹⁴⁸ Additionally, research shows that there is a lack of female mentors in most professions. In fact, this is also true for women going into the ministry.¹⁴⁹ However, given the apostle Paul’s instruction to Titus, there is hope that this will change. He instructs Titus to “Likewise, teach the older women to be reverent in the way they live . . . Then they can train the younger women” (Titus 2:3, 4). In other words, let the older women mentor the younger women.

One place where cross-gender mentoring can be dynamic and growth-producing is in a group mentoring situation.¹⁵⁰ In this context, there could be a single mentor with two or more mentees.¹⁵¹ Cross-gender group mentoring can provide some gains while at the same time minimize the risks. In this setting, Osterhouse and Teja recommend a husband-wife mentoring team to lead the group.¹⁵²

In conclusion, because of the potential risks involved in cross-gender mentoring and the fact that same-gender mentoring does seem to be the norm in Scripture, Osterhouse and Teja

propose same-gender mentoring as the *modus operandi* to be adopted to the mentoring of emerging leaders in the local church.¹⁵³

Cross-Cultural Mentoring

Equally important for discussion is whether effective mentoring can occur across ethnic groups or races, which we will refer to as *cross-cultural mentoring*. To be sure, there is strength and added value that can result from cross-cultural mentoring. Information shared within this context can enrich the participants. Mentors can learn information about the culture of their mentees that they would never have experienced themselves nor understood had it not been for the mentoring relationship.¹⁵⁴ Such knowledge can help a mentor to appreciate an ethnic group he or she had not known previously and to be better equipped to mentor many others of the same race or ethnicity.

While there are benefits to be gained in cross-cultural mentoring, there is an increasing body of literature on the subject¹⁵⁵ that suggests that there may be issues in the relationship that are peculiar to particular cultures or that need to be considered when one plans to mentor or be mentored within another culture.¹⁵⁶ For instance, in cross-cultural mentoring, can one ever fully understand where the other person is coming from? There are cultural nuances that could be easily misunderstood or never acknowledged because of differences in ethnicity or race. Moreover, there might be trust issues due to past experiences, so it might take longer to develop the level of trust needed in a mentoring relationship than its same-culture counterpart.¹⁵⁷ In addition, there might be stereotypes to be dismantled and sometimes those stereotypes impede progress. On the other hand, there is other literature that purports that the barrier in cross-cultural mentoring is not as high as we might assume.¹⁵⁸ As one educator proposes, race (and, Osterhouse and Teja add, ethnicity) does not matter as much as a match with career goals.¹⁵⁹

For our context, "race or ethnicity do not matter as much as the desire to be a mentor to or to be a mentee with a desire to become a leader in the local church." This "career goal" supersedes race and ethnicity."¹⁶⁰

Conclusion: Mentoring Reduces the Shortage of Trained Leaders

Spiritual mentoring is a crucial element in the development of emerging leaders in the church. With its intentional and sustained practice in local congregations, the shortage of trained leadership will diminish in the Body of Christ. As this lesson demonstrates, discipleship is not the same as mentoring; therefore, it is not wise to assume that once we have discipled a new believer, he or she is ready for a leadership position.¹⁶¹ Instead, the discipled believer should be guided into further spiritual development, that is, spiritual formation and maturation, and the ideal process to accomplish this is spiritual mentorship. It is the process that the Master Mentor employed to prepare the twelve, and it is one that remains relevant in our modern day. Jesus deliberately took the time to identify and train a few disciples from among the masses so that he could prepare them to share the gospel, expand the kingdom, and train others. As leaders in the church today, it is our privilege and responsibility to do the same.

Lesson Review Questions

1. Why is mentoring needed more than ever in the church?
 - a. Churches need trained leadership to remain healthy
 - b. Mentoring provides support for church growth and expansion
 - c. Few people are being prepared to move into leadership
 - d. All of the above
2. How is spiritual mentoring different from spiritual direction?
 - a. Mentoring is task oriented
 - b. Mentoring is a give-and-take, active relationship
 - c. Spiritual direction is more structured
 - d. Mentoring is only for new believers
3. When should mentoring take place?
 - a. After someone joins a church
 - b. Before a person joins the church
 - c. When someone is appointed to a leadership position
 - d. When a disciple demonstrates leadership gifts
4. Why should Jesus be considered a model mentor, not the only model mentor?
 - a. His model was appropriate in his time
 - b. It is difficult to emulate Jesus' model because he knew his mentees well
 - c. Jesus used rabbinic teaching styles not familiar today
 - d. The disciples were fully committed as mentees
5. What did Jesus do first before identifying the Twelve?
 - a. Sought counsel from those who knew each disciple
 - b. Tested the disciples in various ways
 - c. Prayed
 - d. Spent time with each one
6. According to Osterhouse and Teja, "(w)e are not called to make_____. We are sent to make _____."
 - a. Disciples; converts
 - b. Converts; disciples
 - c. Leaders; disciples
 - d. None of the above
7. What is an effective way to build meaningful associations?
 - a. Connecting with your mentee through social media
 - b. Inviting your mentee to social events
 - c. Taking a mentee along with you as you go about your ministry
 - d. Giving your mentee specific tasks to complete

8. Intellectually, mentors must establish credibility through _____.
 - a. Sound apologetics
 - b. An understanding of biblical truth
 - c. Emphasizing the importance of Scripture memorization
 - d. Focusing on subjective truth
9. Development of skills involves four steps before the mentee can complete the cycle and become a mentor. These are:
 - a. Observation, delegation, practice, supervision
 - b. Imitation, observation, engagement, evaluation
 - c. Demonstration, delegation, practice, release
 - d. Demonstration, imitation, delegation, supervision
10. Why is a mentoring covenant or agreement important in a structured setting?
 - a. Clear goals and boundaries will keep the relationship successful.
 - b. Provides clarity
 - c. If there is a misunderstanding, this agreement can be referred to
 - d. The covenant provides stability for the mentee
11. Which of the following is NOT a quality of a good mentor?
 - a. Good listener
 - b. Inspirational
 - c. Critical thinker
 - d. Rescuer
12. Pastor Scott is mentoring Jim. Jim comes to him with an issue he is facing in his relationship with his wife. After listening, Pastor Scott should:
 - a. Help Jim see different options he might have
 - b. Focus on the failures of Jim's wife
 - c. Set up a meeting to talk with Jim's wife
 - d. Share his opinion of what Jim should do
13. Pastor Scott is considering nominating Jim to lead a discipleship committee within the church. However, after much consideration, decides the time might not be right. Why might he make this decision?
 - a. He and Jim have just entered into a mentor/mentee relationship
 - b. He feels that Jim would be more successful in a different role
 - c. Jim is in the process of developing leadership skills
 - d. All of the above
14. Which of the following is NOT a quality of a good mentee?
 - a. Active listening
 - b. Skepticism
 - c. Responsibility
 - d. Commitment

-
15. Another name for the phase in which actual mentoring takes place is_____
- a. Negotiation
 - b. Doing the work
 - c. Enabling
 - d. Closure

Appendix A

Glow and Grow Report

Suggestions for reporting:

Pay special attention to the percentage of time the mentor speaks. It should be minimum.

Furthermore, his interaction should be more asking instead of giving his own ideas or comments.

The mentor should:

Ask questions to clarify the situation.

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

On a scale of 1-5 (5 being the highest), how well did the mentor do the following:

(Please circle your score).

Actively listens	1	2	3	4	5
Asks questions rather than give advice	1	2	3	4	5
Provides or helps to explore options	1	2	3	4	5
Discusses action steps	1	2	3	4	5

Glow comments:

Grow comments:

Appendix B

Mentee Self Evaluation

Note to Mentor

Before beginning a mentoring relationship, it is good to ask the mentee to complete the "Self Evaluation" and "Personal Information" sheets prior to the initial conversation or first session. Content of these forms and the "Commitments" sheet should be discussed with the mentee prior to beginning the mentoring relationship. The "Self Evaluation" form can provide information to guide the mentor's discussion of the mentee's spiritual life while a thorough discussion of the mentor's and mentee's commitments will facilitate accountability during the mentoring relationship.

Directions for completing the "Self Evaluation":

Answer each question by circling the most appropriate answer. If it seems that none of the options presented are quite right, choose the one that most closely describes you, and put a question mark in the margin next to it.

1. I am (not sure, fairly sure, positive) that if I were to die today, I would go immediately to heaven.
2. I have (minimal, average, thorough) knowledge of what the Bible is talking about when it says I am a "new creation."
3. I am (not sure, fairly sure, positive) that all my sins have been forgiven.
4. I have (minimal, average, thorough) knowledge about the many important changes that took place in me after I asked Christ into my life.
5. I have (minimal, average, thorough) knowledge of the tension that exists between my new nature and my old nature and why I still struggle with temptation even though I am a "new creation."
6. I have (minimal, average, thorough) knowledge of the activities I can undertake that will help me to grow spiritually in a balanced, steady fashion.
7. I have a (minimal, average, thorough) understanding of why it is important for me to be involved actively in fellowship with other Christians.
8. I read the Bible (never, rarely, sometimes, consistently).
9. I (don't understand, have some idea, know very well) why the Bible is called the "Word of God."
10. I know that prayer is simply talking to God, and I don't have any real

Directions for completing the "Self Evaluation" (continued):

difficulty doing it (agree, disagree).

11. On the average, I have a period of personal, concentrated prayer _____ days a week, each session lasting about _____ minutes.
12. Right now, I could do a (poor, fair, good, great) job of telling another person how to become a Christian if the opportunity presented itself.
13. I feel (petrified, hesitant, willing, strongly motivated) to tell others about how they might come to a saving knowledge of Christ.
14. I am (not sure, fairly sure, positive) that adversity is a normal part of the Christian life; when I experience trials, I (never, rarely, sometimes, often) get mad at God and (never, rarely sometimes, often) go to him for help.
15. I know that Satan is real (yes, no), that he seeks my downfall (yes, no), and I have (no, some, extensive) knowledge about how to resist him.
16. I have a (minimal, average, thorough) knowledge of what to do when I sin, in order to restore fellowship between God and myself.
17. I am (terrible, fair, pretty good, very good) at managing my time, goals and priorities in life.
18. I have (no, a vague, a fairly clear, a very clear) idea about what I want to accomplish in life.
19. I have a workable program in place that helps me to set and reach personal goals successfully and manage my day-to-day activities effectively (agree, disagree, somewhat agree).
20. I see myself as having the potential of being (minimally, somewhat, very extremely) significant to the advance of the kingdom of God.
21. I have (minimal, average, thorough) understanding of the spiritual gifts and how they are used in the body of Christ. I am (unsure, fairly sure, positive) of what my spiritual gifts are and how I can use them to advance the kingdom of God.
22. I would say that at this point I am (minimally, somewhat, very, extremely) motivated to pursue my spiritual development and my relationship with God actively.

Appendix C

Personal Profile

Mentee Personal Information

Name:

Address:

Home phone:

Cell phone:

Office phone:

E-mail address:

Employment:

Birthday (physical):

Birthday (spiritual):

Anniversary:

Spouse's name:

Children's names and ages:

Church where you serve:

Pastor's name:

Pastor's Address:

Education:

Religious background:

Family background:

Training for ministry:

Previous ministries you have been involved in:

Ministries you are currently involved in:

Spiritual gifts:

Natural talents and abilities:

Acquired skills:

Personal Goals:

Life's Mission:

Appendix D

Commitments

My Commitment as a Mentor

Consistent prayer for you, your personal, professional, spiritual and ministry life.

- Transparency.
- Confidentiality. What we discuss in our correspondence or times together will not be discussed with others unless I have your permission to do so.
- Commitment to your growth and development as an individual and Christian leader.
- Commitment to regularly meet with you for prayer, Bible study, and personal accountability.

Your Commitment as a Mentee

Consistent prayer for you, your personal, professional, spiritual and ministry life.

- Consistent prayer and completion of Bible study assignments.
- Transparency.
- Confidentiality. What we discuss in our correspondence or times together will not be discussed with others unless I have your permission to do so.
- Teachable spirit.
- Willingness to adjust personal schedule to meet with me regularly for prayer, Bible study, and personal accountability.

Works Cited

- ^{1, 2, 3, 4, 5, 6, 7, 8} James Osterhouse and Gary Teja, *Masterful Mentoring* (Sauk Village: Multiplication Network Ministries, 2015), 5; 5; 6; 7; 7; 11; 18; 19.
- ⁹ Paul Stanley and Bobby Clinton, *Connecting: the Mentoring Relationships You Need to Succeed in Life*, p.12 as cited in Osterhouse and Teja, *Masterful Mentoring*, 18-19.
- ^{10, 11, 12, 13, 14, 15, 16} Osterhouse and Teja, *Masterful Mentoring*, 19; 20; 21; 21; 21; 21; 21.
- ^{17, 18} A.B. Bruce, *The Training of the Twelve*, p.12, 13 as cited in Osterhouse and Teja, *Masterful Mentoring*, 43.
- ^{19, 20, 21} Osterhouse and Teja, *Masterful Mentoring*, 46.
- ²² Dallas Willard, *The Divine Conspiracy*, p. 283 as cited in Osterhouse and Teja, *Masterful Mentoring*, 46-47.
- ^{23, 24, 25, 27} Osterhouse and Teja, *Masterful Mentoring*, 48; 48-49; 49; 49; 49.
- ^{28, 29} Osterhouse and Teja, *Masterful Mentoring*, 50.
- ^{30, 31, 32, 33, 34} Osterhouse and Teja, *Masterful Mentoring*, 51-52; 53; 53; 53; 59.
- ^{35, 36, 37, 38, 39} Osterhouse and Teja, *Masterful Mentoring*, 60.
- ^{40, 41, 42} Osterhouse and Teja, *Masterful Mentoring*, 62.
- ^{43, 44, 45, 46} Osterhouse and Teja, *Masterful Mentoring*, 66.
- ^{47, 48, 49, 50, 51} Osterhouse and Teja, *Masterful Mentoring*, 67.
- ^{52, 53, 54, 55} Osterhouse and Teja, *Masterful Mentoring*, 68.
- ^{56, 57} Osterhouse and Teja, *Masterful Mentoring*, 71.
- ^{58, 59, 60, 61, 62} Osterhouse and Teja, *Masterful Mentoring*, 72.
- ⁶³ Osterhouse and Teja, *Masterful Mentoring*, 72-76.
- ^{64, 65, 66, 67, 68} Osterhouse and Teja, *Masterful Mentoring*, 73.
- ^{69, 70} Osterhouse and Teja, *Masterful Mentoring*, 74.
- ^{71, 72} Osterhouse and Teja, *Masterful Mentoring*, 75.
- ⁷³ Osterhouse and Teja, *Masterful Mentoring*, 75-76.
- ^{74, 75} Osterhouse and Teja, *Masterful Mentoring*, 76.
- ^{76, 77} Multiplication Network Ministries, "Mentoring" (Workshop, Facilitator's Guide revised 11/4/19), 7; 15. This resource can be accessed from www.multiplicationnetwork.org, Training Materials, Training for Mentors of Church Planters.
- ⁷⁸ Osterhouse and Teja, *Masterful Mentoring*, 104.
- ⁷⁹ L. Tice, *Personal Coaching for Results: How to Mentor and Inspire Others to Amazing Growth*, p. 189 as cited in Osterhouse and Teja, *Masterful Mentoring*, 104.

- ⁸⁰ L. Tice, *Personal Coaching for Results: How to Mentor and Inspire Others to Amazing Growth*, p. 192 as cited in Osterhouse and Teja, *Masterful Mentoring*, 104.
- ⁸¹ L. Daloz, *Effective Teaching and Mentoring*, p. 215 as cited in Osterhouse and Teja, *Masterful Mentoring*, 104.
- ⁸² Johnston, "Why Mentoring Graduate Students Matters." as cited in Osterhouse and Teja, *Masterful Mentoring*, 104.
- ⁸³ Osterhouse and Teja, *Masterful Mentoring*, 104.
- ⁸⁴ Multiplication Network Ministries, "Mentoring", 15.
- ^{85, 86} Osterhouse and Teja, *Masterful Mentoring*, 106.
- ^{87, 88} Tice, *Personal Coaching for Results*, p. 145 as cited in Osterhouse and Teja, *Masterful Mentoring*, 106.
- ⁸⁹ Osterhouse and Teja, *Masterful Mentoring*, 106.
- ⁹⁰ Multiplication Network Ministries, "Mentoring", 15.
- ^{91, 92, 93, 94} Osterhouse and Teja, *Masterful Mentoring*, 106; 107; 107; 107.
- ⁹⁵ Multiplication Network Ministries, "Mentoring", 7.
- ⁹⁶ G. Shea, *Making the Most of Being Mentored*, p. 11 as cited in Osterhouse and Teja, *Masterful Mentoring*, 15.
- ⁹⁷ L. Daloz, *Effective Teaching and Mentoring*, p. 33 as cited in Osterhouse and Teja, *Masterful Mentoring*, 109.
- ⁹⁸ G. Shea, *Making the Most of Being Mentored*, p. 3 as cited in Osterhouse and Teja, *Masterful Mentoring*, 15.
- ⁹⁹ Osterhouse and Teja, *Masterful Mentoring*, 109.
- ^{100, 101} Multiplication Network Ministries, "Mentoring", 16.
- ¹⁰² Osterhouse and Teja, *Masterful Mentoring*, 143.
- ¹⁰³ G. Shea, *Mentoring: Helping Employees Reach their Potential*, p. 60 as cited in Osterhouse and Teja, *Masterful Mentoring*, 110.
- ¹⁰⁴ Osterhouse and Teja, *Masterful Mentoring*, 110.
- ¹⁰⁵ Johnston, "Why Mentoring Graduate Students Matters," p. 15 as cited in Osterhouse and Teja, *Masterful Mentoring*, 110.
- ^{106, 107} Osterhouse and Teja, *Masterful Mentoring*, 110; 110-111.
- ^{108, 109} Multiplication Network Ministries, "Mentoring", 16; 17.
- ¹¹⁰ Osterhouse and Teja, *Masterful Mentoring*, 40.
- ¹¹¹ Jeanette Finley Gray, *Unleashing Women in the Church*, p. 180 as cited in Osterhouse and Teja, *Masterful Mentoring*, 136.
- ^{112, 113, 114, 115, 116, 117, 118} Osterhouse and Teja, *Masterful Mentoring*, 140; 140; 138; 139; 140; 140; 139.

- ¹¹⁹ Multiplication Network Ministries, "Mentoring", 20.
- ¹²⁰ Osterhouse and Teja, *Masterful Mentoring*, 139.
- ^{121, 122, 123, 124, 125} Multiplication Network Ministries, "Mentoring", 20; 21; 22; 22; 23.
- ^{126, 127, 128, 129, 130, 131} Osterhouse and Teja, *Masterful Mentoring*, 142-143; 142; 142; 143; 143; 143-144.
- ¹³² G.O. Grow, "Teaching Learners to Be Self-Directed," pp. 134-135 as cited in Osterhouse and Teja, *Masterful Mentoring*, 143.
- ^{133, 134, 135} Osterhouse and Teja, *Masterful Mentoring*, 114; 115; 113.
- ^{136, 137} Multiplication Network Ministries, "Mentoring", 19; 20.
- ^{138, 139, 140} Osterhouse and Teja, *Masterful Mentoring*, 118; 118-119; 119.
- ^{141, 142} Osterhouse and Teja, *Masterful Mentoring*, 147; 148.
- ¹⁴³ M.H. Hale, "Mentoring Women in Organizations: Practice in Search of Theory," pp 327-339 as cited in Osterhouse and Teja, *Masterful Mentoring*, 148.
- ¹⁴⁴ Osterhouse and Teja, *Masterful Mentoring*, 148-150.
- ¹⁴⁵ K. Kram, *Mentoring at Work: Developmental Relationships in Organization Life*, quoted in Catherine Hansman, "Mentoring and Women's Career Development," *New Directions for Adult and Continuing Education*, no. 80, pp. 63-71, Winter 1998 abstract as cited in Osterhouse and Teja, *Masterful Mentoring*, 149.
- ¹⁴⁶ Osterhouse and Teja, *Masterful Mentoring*, 149.
- ¹⁴⁷ K. Kram, *Mentoring at Work*, quoted in Catherine Hansman, as cited in Osterhouse and Teja, *Masterful Mentoring*, 149.
- ^{148, 149, 150, 151, 152, 153, 154} Osterhouse and Teja, *Masterful Mentoring*, 150; 148; 148; 123; 123; 152; 152.
- ¹⁵⁵ Cohen, 1995a, Griffin and Ervin, 1990, Rodriguez, 1995, Thomas, 2001 as referenced in Osterhouse and Teja, *Masterful Mentoring*, 153.
- ^{156, 157, 158} Osterhouse and Teja, *Masterful Mentoring*, 153.
- ¹⁵⁹ W. Lee, "Striving Toward Effective Retention: The Effect of Race on Mentoring African American Students," as cited in Osterhouse and Teja, *Masterful Mentoring*, 153.
- ^{160, 161} Osterhouse and Teja, *Masterful Mentoring*, 153; 160.