Becoming a Mentor

An eight week course for developing mentoring skills

John Sweetman
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The Purpose of the Course

In many churches there is a great cry for leaders. One reason we lack Christian leaders is because no-one has taken the time to help future leaders to develop. We have run course after course on leadership, but leadership development is best done one-on-one in mentoring relationships.

This course is designed to develop Christian mentors who are competent in and committed to mentoring people with potential. It involves learning in a mentoring relationship.

If you have a heart to grow and be equipped as a Christian and to help others grow and be equipped, you should find this course of immense benefit. It attempts to make mentoring as simple as possible so that everyone can be involved.

About the Author

John Sweetman has been pastoring since 1979. At present, he is the Principal of Malyon College where he teaches in the pastoral track and takes responsibility for the graduate pastoral training program. He previously has pastored at two Baptist churches in Brisbane. John has a Doctor of Ministry from Denver Seminary. His thesis topic dealt with the issue of developing mentoring commitment and competency in Christian leaders. John is married to Debbie and has three adult sons.

The Methodology

This course is designed around principles of adult learning. You will find:

1. There are no long lectures by an expert, just a few pages of reading each week.

2. There is a lot of application. Every week you will have things to do to apply what you are learning.

3. While the basic content is set, there is plenty of flexibility and opportunity to explore and discuss your own areas of interest.

4. You will be doing the course with a group or a fellow-learner. This will give you the opportunity to help at least one person develop through your ideas and experience, as well as receive feedback and be accountable. This person is called your co-mentor(s).

5. With your co-mentor(s) you will decide on the dynamics of the course - where you will meet, how long you will meet for, the content of your meetings, and what you will expect of each other.

6. The learning process rests on your shoulders. You will be provided with resources and support, but only you can supply the motivation to learn.

Revised Editions

This course was initially published in 1998. It was revised in 2001. It was revised again in 2009 so that it can be used in a group/network setting as well as a co-mentoring relationship. The other people in the network are called your co-mentors. If you are completing this course in a network, you may need to adapt some of the activities. It may be helpful to split into pairs for some of the activities.
Components of Each Week

The material for each week is divided into 5 sections:

1. **PAUSE** - An opportunity to think about a mentoring issue that is often related to a biblical passage or a quote from a mentoring author.

2. **CONSIDER** - The input for the week.

3. **REFLECT** - Questions that will help you reflect on the input and forge your own ideas.

4. **APPLY** - Suggestions on how you can put your ideas into practice. Often there will be too many suggestions to use them all. But it is always helpful to apply your learning as soon as possible.

5. **SHARE** - Suggestions on areas to cover when you meet with your co-mentor(s). You may like to explore other issues and ideas in your weekly meetings, but the SHARE section provides a starting point.

What You Need to Get Started

1. **The Course Booklet.** See below for further copies.

2. **A Co-mentor(s).** It is essential to find at least one person who will do this course with you. It does not have to be someone you are working with or even someone you know. But your co-mentor(s) will need to have the time to meet with you regularly for eight sessions, and to complete the course between each session. The best co-mentor(s) is someone you respect and with whom you would like to spend time.

3. **Time.** This course requires a minimum of three hours a session for eight sessions. You need at least two hours to do the reading, reflection, and application and one hour with your co-mentor(s). Don’t attempt to start the course without the available time. Taking short-cuts will inevitably diminish the benefit of the course for you and your co-mentor(s).

4. **Expectation.** This course will open your eyes to what you are already doing and how you can more effectively build God’s kingdom. It may well revolutionise your ministry. It will certainly help your personal growth.

Further Booklets or Information

Further copies of this course or information about this course are available from Malyon College.

- The office phone number is 07 3354 5656 and the fax number is 07 3354 5660.
- The office email address is info@malyon.edu.au
- The postal address is Malyon College
  PO Box 6166
  Mitchelton
  Australia 4053
Course Covenant

After discussion with your co-mentor(s), please complete the following covenant by ticking the boxes that are applicable to your relationship(s) and signing at the bottom.

☐ I realise that the readings and assignments will take about two hours each session, and I will make every effort to complete them.

☐ I will make our regular, co-mentoring appointment/sessions a high priority in my week and will give plenty of notice if I am unable to keep the appointment.

☐ I am committed to this co-mentoring relationship(s) for the time it takes to complete the course. Any continuance of this relationship beyond the course will need to be decided mutually during the course.

☐ I will be as honest as possible in sharing with my co-mentor(s), but will not feel obligated to answer any questions in the course or by my co-mentor(s), if they are inappropriate for my personal situation. I will give my co-mentor(s) the same freedom.

☐ If for some reason I am unable to complete the course, I will speak openly with my co-mentor(s), explaining the real reasons.

☐ I will keep all information shared by my co-mentor(s) completely confidential unless I am given permission by my co-mentor(s) to share it with others.

☐ I will pray for my co-mentor(s) regularly. (Name the frequency: ........................................)

☐ I (will/will not) be available for personal contact with my co-mentor(s) as needs or issues arise. (Discuss the limits of any contact.)

☐ With my co-mentor(s), I will evaluate the effectiveness of the co-mentoring relationship towards the end of the course.

☐ I would like to celebrate the completion of this course with my co-mentor(s) in the following way:

☐ I give my co-mentor(s) permission to hold me accountable to this covenant.

Signed: ...........................................................................................................
Mentoring Questionnaire

On the following page are some statements designed to measure where you are at in regards to mentoring. They will help you assess your commitment to and competency in mentoring.

Please use the following simple definition for mentoring when rating each comment:

**Mentoring is a relationship through which a mentor shares God-given resources (e.g. skills, ideas, experience, attitudes, contacts) with another person (mentoree) in order to help that person.**

For every statement please **circle** the response closest to your position.

The scale is:

- **SA** - Strongly Agree  
  “I firmly agree with this statement.”
- **A** - Agree  
  “I think this statement is true .”
- **MA** - Mildly Agree  
  “This statement is more true than not true.”
- **MD** - Mildly Disagree  
  “This statement is more untrue than true.”
- **D** - Disagree  
  “I think this statement is not true.”
- **SD** - Strongly Disagree  
  “I firmly disagree with this statement.”

You will notice that there is no neutral response. If you are not sure of your response you still need to decide whether you are closer to mildly agree or mildly disagree. Please respond to every statement.

Please be completely honest. The only ‘right’ answer is how you actually feel. This questionnaire will only be helpful to you if you choose to be real.

Don’t spend too much time analysing the statements. Usually your first response is the most accurate response.

The Answer Sheet is opposite the Mentoring Statements.

When you have completed the Answer Sheet. Please turn over the page and use the Scoring Sheet to calculate your score out of 60 in the areas of Mentoring Commitment, Mentoring Knowledge, and Mentoring Skills. Do this by circling your responses, totalling each column, multiplying by the appropriate number, and then totalling each row.

You will complete this questionnaire again at the end of the course. Hopefully it will indicate how you have changed and grown in mentoring commitment and competency.
MENTORING STATEMENTS

1. I want to mentor someone.
2. It is important to be attracted to a potential mentoree.
3. In a relationship I prefer talking about the things that are important to me.
4. I am too busy at the moment to mentor anyone.
5. I understand what makes a basic mentoring relationship work.
6. I am happy to share things that I have learned with others.
7. Mentoring is not really a high priority for me.
8. Good mentors will rescue their mentorees when they get into trouble.
9. I help people think and talk about their lives.
10. God had given me resources that I want to share with a mentoree.
11. I have little idea of what to do as a mentor.
12. I find it easy to share with a friend about both positive and negative things in my life.
13. Mentoring is my most important ministry.
15. I tend to have strong opinions on most issues.
16. I don’t think that I would be much of a mentor.
17. I believe every leader should be mentoring someone.
18. I am comfortable with a mentoree using me as a model.
19. I have someone in mind that I am mentoring or would like to mentor.
20. Problems in a mentoring relationship are usually a sign that it’s not working.
21. I work hard at encouraging others.
22. I think mentoring someone would really help me.
23. Mentoring is more about giving advice and direction than listening to problems.
24. I feel comfortable confronting negative attitudes or behaviour in a friend or mentoree.
25. I want to put at least one hour into mentoring each week.
26. Effective mentoring helps the mentor grow.
27. I am able to give people another chance when they fail.
28. I don’t think there is anyone at the moment who really needs my mentoring.
29. I know things that I need to avoid to mentor someone effectively.
30. I tend to be negative towards brash or abrasive people.
31. I am looking for opportunities to mentor this week.
32. A good mentoring relationship should last a lifetime.
33. I can see the potential in people even when others can’t.
34. I am committed to mentoring as a lifestyle.
35. I understand when to conclude a mentoring relationship.
36. I know my strengths and weaknesses.

KEY:  SA - Strongly Agree  SD - Strongly Disagree
       A -  Agree            D -  Disagree
       MA - Mildly Agree    MD - Mildly Disagree
# ANSWER SHEET

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**KEY:**
- SA - Strongly Agree
- A - Agree
- MA - Mildly Agree
- MD - Mildly Disagree
- D - Disagree
- SD - Strongly Disagree
# SCORING SHEET - Mentoring Commitment and Competency

## Commitment to Mentoring

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Total /60

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Week 1

Why Mentor?
Pause and think about the following questions:

1. Who had most impact on your early life - your mother, father or someone else?

2. Why did this person have such an impact on your early life? How did they influence you?

3. Who else has had a significant influence on your life? You may think of family members, friends, teachers, classmates, neighbours, workmates, ministers, youth leaders, employers, or someone else.

4. Choose one or two people that have been influential and describe how they influenced you and what lasting effect this has had on your life.

5. Who is influencing you at the moment?
Read how some biblical characters may have answered the previous questions:

While my father and mother had a strong impact on my early life, there is no doubt that my whole approach to life and ministry was forged during the time I spent with Elijah. His call to assist him in his prophetic ministry came to me as a call from God and from then on I left my family and other responsibilities to devote myself to following, serving, and learning from Elijah. We did everything together. Although my role was rather insignificant, I took note of everything that Elijah said and did, and made the most of the opportunities to discuss theology and prophetic ministry with the old master as we walked and ate. By the time Elijah received his call home I felt I was ready (with God’s help) to take over Elijah’s demanding ministry.

Elisha

When I first met my future mother-in-law I thought she was rather strange. She was a foreigner in our country and so she did things differently, spoke a different language and worshipped a different God. However after marrying her son Mahlon I got to know her really well. Through the tragedy of those ten years when she lost her husband and both her sons (one of whom was my husband), her faith in God and love for people never wavered. We spent lots of time together, crying, hoping, sharing, and gradually the faith that she had began to grow in me. When Naomi decided to go back to her home in Israel I knew that I needed and wanted to stay with this remarkable woman, the most influential person in my life.

Ruth

You will probably find this difficult to believe but the person who influenced me most was the son of my worst enemy, Saul. Somehow Jonathan and I just clicked from the start. We shared a sense of adventure, a dream for our nation, and a passion for God. I am not ashamed to say that I loved Jonathan intensely. Even when his dad hated me so much that he tried to kill me, even when Jonathan knew that my success would mean his rejection, our friendship never wavered. I met many wonderful, godly people in my life but none influenced me, changed me or touched my heart the way Jonathan did. I just wish he could have served with me when I became king.

David

I would not be where I am today without my cousin, Mordecai. He more or less adopted me when my mum and dad died and has been there for me ever since. I admire him so much. The deportation from Israel, racial abuse, and many disappointments never phased him. He would always say, “Just trust God and do what is right,” and he practised what he preached. Even when I became queen he continued to support me and advise me. I could never have saved my people without his encouragement. I am so thankful that God has given me Mordecai as my life-long mentor.

Esther

I thank God for many men and women of God who have supported me and ministered with me, but I would say that the most influential person in the formative years of my ministry was Barnabas. When all the other Jewish Christian leaders questioned the reality of my conversion, Barnabas risked his reputation to sponsor me and gain my acceptance by the Jerusalem church. Then after my years as an unknown, Barnabas again took a risk in inviting me to help him lead and disciple the Antiochan church. He encouraged me, supported me, and occasionally gave me a kick in the pants when my headstrong ways caused pain. I owe him an incredible debt. Barnabas even willingly stepped aside from leadership when God indicated to him that I should be in charge. My ministry would have taken much longer to develop without his mentoring.

Paul
These are just a few examples of mentoring relationships in the Bible. You can probably think of many others. In biblical times, ministry, character and relationship with God were almost always achieved through an influential, personal relationship with a mature follower of God. Jesus developed many of the leaders of the early church by mentoring the disciples for three years.

However “mentoring” did not close with the canon of Scripture.

In his foreword to Ted Engstrom’s book (1989) on mentoring, Gordon MacDonald makes the following comments:

Up until recently, mentoring - the development of a person - was a way of life between the generations. It was to human relationships what breathing is to the body. Mentoring was assumed, expected, and, therefore, almost unnoticed because of its commonness in human experience.

In the past, mentoring happened everywhere. On the farm, a boy or girl was mentored alongside of mothers, fathers, and extended family members. From the earliest years, these mentors gave children a sense of “maleness” and “femaleness” and taught them what work was all about and how it was done, what character meant, and what were the duties and obligations of each member of the community.

Mentoring was the chief learning method in the society of artisans where an apprentice spent years at the side of the craftsman learning not only the mechanics of a function, but the “way of life” which surrounded it. A similar pattern was pursued in the old university where a student learned in the home of the scholar; it occurred in the old royal court where the knight imparted the warrior’s skills to the novice and in the studio where the artist poured himself into the formation of his proteges. In the world of spiritual development, the mentoring pattern was universal. Eighteenth century New England pastor and wife, Jonathan and Sarah Edwards, usually had one or more “disciples” living in their home where there was ample time for the learner to observe the quality of a marriage, personal spiritual dynamics, and the vigorous pursuit of pastoral activity. (Engstrom, 1989, ix-x)

Yet this century has seen the demise of mentoring.

Again quoting from Gordon MacDonald:

In contrast to the past, the mentoring function today is in short supply. It is certainly not found in those homes where children part company with their parents for the better part of each day and accumulate an average of only eight to eleven minutes of parent-child conversation before the sun sets. And it is not found on most campuses where faculty and students rarely meet outside the classroom. Nor is it found in many parts of industry where the craftsman has given ground to the technician.

Today, what passes for people development happens in a classroom, and the certification of a person is by diploma from an institution rather than the stamp of approval from an overseer, a mentor. The criteria for the judgment of people rests upon knowledge rather than wisdom, achievement rather than character, profit rather than creativity. And as long as that is true, mentoring will likely be a second class matter in our value system. (Engstrom, 1989, x)
Week 1: Why Mentor?

You are probably already thinking of reasons why mentoring (which seems such a vital component of spiritual and leadership development) has diminished this century in Western culture. Here are a few reasons that come readily to my mind:

1. **Privacy.** People do not want deep relationships in which they will be accountable. They prefer to do what is required and then retreat into the privacy of their home where they form a personal relationship with the TV and computer - very non-demanding partners. Our society prizes personal freedom. Freedom inevitably comes at the expense of relationship. Let's face it, it is much easier and simpler (though far less effective) to control your own life without the interference or demands of other people. Now, with all our technology, we can almost do it. Although it does sound rather non-Christian!

2. **Pressure.** Mentoring relationships take time and time is such a rare commodity in our stressful, pressured world. We may squeeze in time to do a course or read an article or attend a meeting or lead a program, but relationships are time-consuming and less urgent so they are not given a high priority. People living under pressure concentrate on what is urgent rather than what is important, and relationships only become urgent when conflict arises or decisions have to be made. Intentional mentoring seldom becomes a priority for pressured people.

3. **Pace of Change.** Mentoring often involves the passing on of wisdom and skills from one generation to the next. However the rapid rate of change can mean that the skills and ideas of a previous generation are no longer relevant to the changed environment and circumstances. For instance, can a senior church elder help a youth leader reach young people of Generation X? The youth leader is much more likely to do a course in contemporary youth work than look for a more mature mentor. This is particularly true of ministry skills but is also relevant to philosophy, vision, style, and theology.

There are plenty of forces arrayed against a re-emergence of mentoring. In many ways it seems easier to just "go with the flow."

**But there are numerous reasons why mentoring is essential:**

1. Mentoring is the biblical model for leadership development.
2. Unlike courses, mentoring helps develop character, not just knowledge and skills.
3. Mentoring produces more significant change because life is touching life.
4. Mentoring grows spiritual leaders more thoroughly and effectively than any other process.
5. Mentoring develops both the mentor and mentoree. It is a mutual relationship that produces growth for both people.
6. Mentoring produces learning ideally suited to the learner.
7. Mentoring can be adapted to any situation.
8. Mentoring develops accountability which is a missing ingredient in the lives of many Christian leaders.
9. Mentoring can produce deep relationships that have a life-long impact.
Use the following questions to help you reflect on the reading:

1. Can you think of other examples of mentoring in the Bible?

2. Why is it that you have not been mentored more often? OR Why have you not mentored more people?

3. What do you see as the most important benefits of mentoring someone?

4. How important has mentoring been in your spiritual and ministry development? Why?

5. Are you interested in exploring mentoring further? Why?
You may like to try some of the following activities to interact further with this material:

1. Read a book about mentoring. Some suggestions are in the RESOURCES section at the end of the booklet.

2. Talk with your parents about their influence on your life. Thank them for the positive aspects of their contribution to you.

3. Write a thankyou note to someone who has “mentored” you at some stage in your life. Explain to them how their concern and input have made a difference to you.

4. Try to list every person who has contributed to your life in some significant, long-lasting way. You will be surprised how many people come to mind if you persevere.

5. Ask a friend to share how you have impacted their life.

6. Pray about the need for mentoring and resolve not to be deflected from influencing and mentoring others by the difficulties.

7. Think about and pray for people you may be influencing or may be able to influence.
Some issues to discuss with your co-mentor(s):

1. Share your expectations about doing this course.

2. Reflect on your development as a Christian and talk about the impact others have had on your life.

3. Discuss the CONSIDER section. Talk about your agreement and disagreement with the material and any further observations you have.

4. Share your reflection on and application of the material (see pages 14-15).

5. Talk about the efforts (intentional or unintentional) you have made to mentor others.

6. What do you already know about mentoring?
Week 2

What is Mentoring?
The Story of Mentor

The story of Mentor comes from Homer’s Odyssey. When Odysseus, king of Ithaca, went to fight in the Trojan War, he entrusted the care of his household to Mentor, who served as teacher and overseer of Odysseus’ son, Telemachus.

After the war, Odysseus was condemned to wander vainly for ten years in his attempt to return home. In time, Telemachus, now grown, went in search of his father. Telemachus was accompanied on his quest by Athena, Goddess of War and patroness of the arts and industry. She assumed the form of Mentor to assist Telemachus.

Eventually, father and son were reunited and together they cast down the would-be usurpers of Odysseus’ throne and of Telemachus’ birthright.

In time, the word Mentor became synonymous with “trusted adviser, friend, teacher and wise person.” (Shea, 1992, 3)

Pause and think about the following questions:

1. What do you most like about the concept of mentoring?

2. What would you most like to learn about mentoring?

3. How would you define “mentoring”?
Week 2: What is Mentoring?

So far we have considered mentoring broadly. In this section mentoring will be defined more carefully and characteristics of the mentoring relationship will be explored.

Definitions of Mentoring

Mentoring is making the mentor’s personal strength, resources, and network (friendships/contacts) available to help a protege reach his or her goals. (Bobb Biehl & Glen Urquhart)

Mentoring is a deliberate transfer of wisdom from one person to another with an emphasis on credibility, experience, time, and relationship in the transfer process. (Bob Shank)

Christian mentoring is a dynamic, intentional relationship of trust in which one person enables another to maximise the grace of God in their life and service. (John Mallison)

Mentoring is a process of developing a person to his/her maximum potential in Jesus Christ in every vocation. (Ted Engstrom)

While these definitions differ significantly, there appear to be three common threads running through the four definitions:

1. Mentoring involves a relationship. It is not something that can be done at a distance but requires time together to develop a personal relationship.

2. Mentoring involves a mentor with resources. These resources may include skills, experience, character, knowledge, wisdom, contacts, networks, or maturity. The mentor must have something to offer the mentoree.

3. Mentoring involves the development of a mentoree. The mentoree must be “developed” or “empowered” by the mentoring relationship. Some sort of change in the mentoree is essential to true mentoring.

I feel that Stanley & Clinton’s definition best encapsulates the three essential elements of mentoring and will use it as the basis for this course.

Mentoring is a relational experience through which the mentor empowers the mentoree by sharing God-given resources.

However there are many different approaches to mentoring.

Bob Shank (1993) suggests three varieties of mentoring:

1. Role mentoring - in which the resource the mentor is providing to empower the mentoree involves ability in a role the mentor has. For instance, the mentor might work with the mentoree in the area of marriage or family or sport or finances or leadership skills or visitation.

2. Soul mentoring - in which the aim is to help develop the character of the mentoree. Here the goal is to develop character traits like integrity, humility, authenticity, honesty and patience. Though the discussion may deal with some skills areas, the fundamental concern is for godly character.
3. **Whole mentoring** - in which the mentor provides a life model for the mentoree. This occurs when the personal callings and gifts of the mentor and mentoree are similar. Whole mentoring accelerates the growth of the mentoree into their mission. Examples of life mentoring are Elijah and Elisha, Paul and Timothy, Jesus and the disciples.

Paul Stanley and Robert J. Clinton in *Connecting* (1992) discuss an even wider range of mentoring styles in three main categories:

1. **Intensive mentoring** - discipler, guide, or coach.
2. **Occasional mentoring** - counsellor, teacher, or sponsor.
3. **Passive mentoring** - contemporary or historical models.

Later on in this course we will deal with these mentoring styles in more detail. At the moment it is just important to understand that mentoring relationships can range from casual telephone conversations at difficult moments to a daily sharing of life and ministry over a lifetime. Some mentoring relationships deal with single issues and others touch every area of the mentoree’s life. Mentors may be, for example, family members, friends, bosses, ministry leaders, counsellors, experts, teachers, peers or acquaintances.

**What is the difference between mentoring and discipling?**

Probably in the broadest sense of the term, “discipling” means the same as “mentoring.” However traditionally discipling has been used to describe the relationship between a new Christian and a more mature follower of Christ in which the new believer is established in the faith and learns the spiritual disciplines that are important for spiritual growth. Through discipling relationships, young Christians learn to obey Jesus and grow in their relationship with Him.

With this specialised usage, “discipling” is a form of mentoring. It involves the empowering relationship between a mentor with resources (in this case, spiritual maturity and biblical knowledge) and a mentoree who is keen to grow spiritually. However discipling is only one form of mentoring. Many Christian mentoring relationships would not focus at all on spiritual disciplines or study of the Scriptures. Discipling is only one style of mentoring relationship.

**What do mentors do?**

Because mentoring involves a fluid relationship and because there are so many different styles of mentoring, it is impossible to state prescriptively what a mentor should do. Mentoring is part feelings, part intuition, part divine inspiration, and part hunch, made up as you go along.

Yet it may be helpful to give a list of things a mentor could do so that you can gain a better understanding of the broad range of mentoring activities.

So here is my list of possible activities of a mentor (not in any order of priority). I’m sure you would be able to add lots more.

Mentors may ...
- Help a person work through personal problems. They may offer support, advice and comfort to those finding things difficult.
- Teach by their example. They may provide a model for those who want to grow.
Week 2: What is Mentoring?

CONSIDER

- Provide appropriate resources. These could be anything from helpful books to new ideas to financial support.
- Encourage, encourage, encourage. Everyone needs encouragement. It makes such a difference.
- Explain how structures and organisations work. When a new person joins one of our worship teams they are mentored by someone who knows where to find the music, how the practices work, and who to contact when you have a problem.
- Offer wise counsel. Words from others at the right time and phrased in the right way, have made a significant impact on my life.
- Stand by their mentorees in tough situations. Almost every leader will face times of apparent failure. They need someone to tell them that they are still significant and that God is forging their character. They need unconditional love.
- Help interpret experiences theologically. Sometimes we need someone else to help us understand what God is doing in various situations.
- Coach in particular skills. New youth leaders will often need help in disciplining young people. Church caterers may need some advice from experienced cooks. Everyone needs some help with skills as they try new ministries.
- Pray with their mentoree. One of the greatest contributions we can make to someone else is to pray for them.
- Hold mentorees accountable for their actions. Knowing someone is going to check on our actions, or ask tough questions about our behaviour, or question our motives, can help forge character.
- Confront negative behaviours and attitudes. Most people ignore our sin or only talk about it behind our backs. If they say anything, it is usually a response out of anger or pain. Mentors can lovingly confront sin and help their mentoree work towards change.
- Sponsor their mentoree within the organisation or church. They can put their mentoree in contact with their friends and promote their mentoree with others in significant positions.
- Offer alternative solutions and explanations. Mentors outside our situation can provide much better perspective on what is happening in our lives.
- Share their life experiences. We all have experiences that will help others.
- Show how the Scriptures are relevant to personal situations. Scripture is a tremendous resource for mentoring. Jesus filled his mentoring with OT Scripture.
- Socialise with their mentorees. Love and respect grow as we play together.
- Suggest avenues for further growth. We are often blind to the next step in our lives, but a mentor can offer ideas for future development.
- Teach spiritual disciplines. Spiritual disciplines like prayer, Scripture reading, meditation, giving, and fasting are often learned best from others who are practising these disciplines.
- Trigger self-awareness.
- Listen to the concerns of their mentoree. Much of mentoring is not talking but listening. We show we care by listening.

Anyone can mentor as long as they have some resource to offer a mentoree and are willing to form a relationship with the mentoree. Mentoring is not only for those who have special maturity, ability, or leadership skills. Anyone who has a passion to see people grow in their life, ministry and relationship with God can mentor.
Use the following questions to help you reflect on the reading:

1. Why is mentoring so difficult to define?

2. Bearing in mind our definition of mentoring, which biblical character would you most like to be mentored by? Why?

3. Using our definition of mentoring, what would help develop the following relationships as mentoring relationships? (See the first relationship for an example.)
   - A parent-child relationship
     *Intentionally spending time with your child to talk about issues that you feel may help them develop and grow as a person.*
   - The relationship between a worker and a demanding boss
   - The relationship between a teacher and a class of 30 students
   - A pastor and church leader who meet regularly for lunch
   - A Sunday school teacher and a child in his/her class
   - An older pastor and his/her youth minister
   - Prayer partners who pray over the phone together once a week
   - A home group leader with a member of the home group
   - A Girl’s Brigade captain with one of her officers

4. When have you experienced
   - role mentoring?
   - soul mentoring?
   - whole mentoring?

5. What resources do you have to offer as a mentor? Which of the activities of a mentor listed on pages 20-21 have you tried?
You may like to try some of the following activities to interact further with this material:

1. Write your own definition of mentoring.

2. Make a conscious effort to mentor someone this week.

3. Think of ways in which you can turn your interaction with friends into mentoring.

4. Pray for someone to soul-mentor or whole-mentor you.

5. Go through the article on “What mentors do” and list people who do this for you.

6. Go through the article on “What mentors do” and list people for whom you have done these things.
Some issues to discuss with your co-mentor(s):

1. Share your feelings about your relationship with God at the moment.

2. Summarise what you now know about mentoring.

3. Discuss the CONSIDER section. Talk about your agreement and disagreement with the material and any further observations you have.

4. Share your reflection on and application of the material (see pages 22-23).

5. Talk about your ideas concerning people who could mentor you.

6. Discuss an aspect of your life in which you are feeling unsettled or confused. Try to mentor each other.
Week 3

What Makes Effective Mentoring?
Barnabas was a people influencer. He saw potential in Saul (later the Apostle Paul) when others kept their distance. Saul’s conversion turned this brilliant zealot of orthodox Judaism into a fearless Christian evangelist and apologist. The disciples feared him and were afraid to let him join them. “But Barnabas took him (Saul) and brought him to the apostles” (Acts 9:27). Barnabas was not intimidated by this brash convert but drew him in and vouched for him. Undoubtedly, he encouraged and taught Saul during those early days and patiently stayed with him, knowing that time and experience would soon temper and mature this gifted young leader.

Later when the gospel spread to Antioch and “a great number of people believed and turned to the Lord” (Acts 11:21), the apostles sent Barnabas (“the Encourager”) to the city to verify the phenomenon as genuine. Barnabas knew that they would need teaching and growth, so he went to Tarsus to find Saul and bring him back to Antioch to help. Saul was a powerful teacher and understood the Greek mind and culture. Barnabas (the mentor) knew the kind of developmental environment and challenge that Saul needed in order to grow, and drew him into it. (Stanley, 1992, 38-39)

1. What made the mentoring relationship between Barnabas and Saul so effective?

2. How important was this relationship in Saul’s development? What may have happened to Saul if Barnabas had not mentored him?

3. What character qualities do you think made Barnabas a good mentor?

4. How close have you come to mentoring a “Saul” (a strong person with tons of ability)? What is the toughest thing about mentoring a “Saul”?
Mentors come in all shapes and sizes. The diversity among mentors means that different mentoree needs can be met by different mentors. Paul’s picture of the church as a diverse, healthy body (1 Corinthians 12) dispels any possibility that all mentors need to come out of the same mould. We celebrate the fact that some mentors will be hands and others will be feet.

However it appears that good mentors do have some characteristics in common. So this week we are exploring the common characteristics and approaches to mentoring that effective mentors display, while remembering that in many other areas there is considerable diversity in style and approach.

**Common Characteristics of Effective Mentors**

For many years Robert Clinton has been conducting significant studies of biblical and historical Christian leaders with a particular focus on their development as spiritual leaders. Therefore he speaks with authority when he writes:

> A study of major biblical figures and the biographies of Christian leaders clearly underscored the conclusion that one of the major influences most often used by God to develop a leader is a person or persons who have something to share that the leader needs. These people who influenced others seemed to have some common characteristics:
> 1. Ability to readily see potential in a person.
> 2. Tolerance with mistakes, brashness, abrasiveness, and the like in order to see that potential develop.
> 3. Flexibility in responding to people and circumstances.
> 4. Patience, knowing that time and experience are needed for development.
> 5. Perspective, having vision and ability to see down the road and suggest the next steps that a mentoree needs.
> 6. Gifts and abilities that build up and encourage others.

(Stanley, 1992, 38)

Jonathan Hunstiger (Hunstiger, n.d., 15-18) lists four yardsticks of a mentor:

1. Committed - committed to the Lord, committed to Christian standards in both his own life and the life of his mentoree, and committed to holding his mentoree accountable.
2. Honesty - willing to honestly speak the truth and to openly share struggles and strengths, failures and successes, setbacks and achievements.
3. Modeling - displaying a caring, non-judgmental, encouraging ministry style that is worth emulating.
4. Discerning - having the ability to see potential and make the right decisions.

It appears that the important characteristics of Christian mentors have more to do with attitude than special gifts or abilities. This means that anyone may be an effective mentor. It is far more important to be able to listen to, like, and let mentorees be themselves, than it is to have strong leadership gifts and abilities.

The kind of characteristics described by Clinton and Hunstiger will only be completely displayed by people who are secure in themselves, secure in their relationships with people, and secure in their relationship with God. People who are easily threatened, driven by unmet needs, or trying to prove themselves, do not usually make helpful mentors because they find it difficult to treat their mentoree as a separate person with different needs.

Mentoring is a relationship that is centred in the needs of the mentoree. The most effective mentors are characterised by an ability to submerge their own agendas in order to truly care.
What makes effective mentoring?

There are just so many important aspects of an effective, intentional, mentoring relationship. However to be helpful it is more advantageous to reduce the list than expand it. What are the core elements of an effective mentoring relationship? I believe that there are three vital dynamics of effective mentoring - attraction, benefit and commitment.

The ABC of effective mentoring:

Attraction
Benefit
Commitment

Attraction

For effective mentoring there needs to be an attraction between the mentor and mentoree. Stanley and Clinton put it this way:

*This is the necessary starting point in the mentoring relationship. The mentoree is drawn to the mentor for various reasons: perspective, certain skills, experience, values and commitments modelled, perceived wisdom, position, character, knowledge and influence. The mentor is attracted to the mentoree’s attitude, potential, and opportunity for influence. As attraction increases, trust, confidence, and mentoring subjects develop that will strengthen the mentoring relationship and ensure empowerment.*

(Stanley, 1992, 43)

A one-sided attraction will not produce a strong mentoring relationship. If the mentor is not attracted to the mentoree, the relationship will not be one of strong rapport and openness. If the mentoree is not attracted to the mentor, he/she will find it difficult to learn.

Attraction does not mean that you like every aspect of the mentor/mentoree’s character. It does not mean you will be the closest of friends. It does not necessarily mean that you have similar passions or visions. It does mean that you find it worthwhile being with your mentor/mentoree and that you both feel that benefit will come from the relationship.

One of the dangers of mentoring is spending too much time with people who have special needs, who want to be with you, and who greatly appreciate your time and energy. These people can increase your sense of importance and self-esteem, but they are not always receptive to or ready for the growth challenges of mentoring. We are called to minister to the hurting and needy, but our mentoring needs to be targeted towards those who attract us with their potential for growth and who will be able to influence others.

Of course we are not always able to choose our mentor or mentoree. In some circumstances mentor/mentoree combinations are chosen by others (for example, student field workers placed under a pastor by a training college), or are governed by situations (for example, a home group leader having to find an assistant leader from within the group). Usually this “arranged” mentoring is less effective than mentoring relationships based on mutual attraction.

Just a word of advice. Don’t go looking for the perfect mentor or mentoree. They don’t exist, and if they did, they wouldn’t be attracted to you. But do look for someone with whom you want to spend time, someone whom you feel has something to contribute. Attraction does not guarantee an effective mentoring relationship, but it sure is a great starting point.
Benefit

The mentoree in particular must be keen to benefit from the relationship. This will show in his/her openness towards the mentor, motivation to apply what is being learned, responsiveness to the ideas of the mentor, and willingness to submit to the disciplines of the relationship. A teachable spirit is very important for the mentoree.

A mentoree who is just going through the motions, who is unteachable or who is even antagonistic towards the mentor will make mentoring a difficult, if not impossible, process. So much is dependent on the mentoree’s desire to benefit from the relationship. An open, teachable, responsive mentoree can grow hugely through mentoring.

On the other hand, the mentor must also benefit from the relationship. The rewards for the mentor are different from those for the mentoree. They include:

- seeing their experience being used
- influencing someone with potential for the future
- developing a strong relationship with a Christian brother or sister
- multiplying their ministry and sphere of influence by training others
- being challenged to grow personally

A mentoring relationship must be mutually beneficial to both mentoree and mentor if it is to be effective.

Commitment

Effective mentoring requires commitment. The mentor needs to be committed to the mentoree and the relationship. This commitment will mean meeting regularly with the mentoree, offering resources, and believing in and praying for the mentoree. In a busy ministry, mentoring must remain a very high priority. If a mentor does not have a strong commitment to mentoring, it will be buried under a multitude of urgent tasks.

The mentoree not only needs to be committed to the relationship but also should be accountable to the mentor. One of the greatest benefits of mentoring is the accountability it provides. We live in a culture where individual freedom is prized and no-one wants to be committed or accountable. However growth in Christian maturity and ministry involves submission to Christ that flows most easily through accountable relationships with other Christians.

Ted Engstrom comments:

> Because it is so awkward, it is rare today when anyone calls another to account for his deeds. However, calling someone to account is an act of love beautifully suited to a mentor. No one can ask the hard questions and demand answers as effectively as a trusted mentor. Forcing a mentoree to open his life to a confidant who has earned the right to be heard, can save marriages from divorce, churches from division, organisations from financial disaster, and careers from ruin. (Engstrom, 1989, 30)

Accountability in mentoring cannot be demanded by the mentor. It must be offered by the mentoree. A willingness to be accountable shows a strong commitment to the mentoring relationship and provides the mentor with a unique opportunity and responsibility.

**An effective mentoring relationship between a mentor and mentoree will be characterised by mutual attraction, mutual realisation of the potential benefits, and mutual commitment to working hard to make the relationship work.**
Use the following questions to help you reflect on the reading:

1. Think about a relationship in which you have been mentored.
   a. What was your attraction to your mentor? Why was your mentor attracted to you?
   b. What benefit did you gain from the relationship? What did you have to do to gain this benefit?
   c. How did your mentor demonstrate his/her commitment? To what degree were you accountable to your mentor?
   d. What do you think would have made the mentoring relationship more effective?

2. Paul’s mentoring relationship with Timothy appears to have been particularly effective (Phil. 2:20-22). Why do you think this was the case?

3. Do you think attraction, benefit, or commitment would be strongest in the following mentoring relationships:
   a. A mother mentoring her daughter through her teenage years.
   b. A boss mentoring an employee with potential.
   c. A leader mentoring a new Christian who is really excited and keen to grow.
   d. A senior pastor mentoring a reluctant associate pastor.
   e. A small group leader mentoring a talented but disorganized assistant leader.
   f. A prayer intercessor mentoring a pray-er who greatly admires him/her.

4. Do you have any Christian friend or acquaintance that you particularly admire? Is that person mentoring you in any way? Why or why not?

5. Which Christian are you accountable to at the moment? What areas of your life does this accountability cover? In which areas would you appreciate accountability?
You may like to try some of the following activities to interact further with this material:

1. List the benefits you have gained from mentoring others.

2. List and then talk to people to whom you are spiritually attracted. Tell them what you appreciate about their lives.

3. See what similarities you can find in the list of people you find spiritually attractive. Are you attracted to a certain type of character, passion, ministry, or spiritual gift?

4. Ask someone to hold you accountable for personal behaviour that is presently unaccountable. Choose someone that you trust and respect.

5. Thank God for the people who have cared enough for you to ask the tough questions.

6. Think and dream about your ideal mentoring relationship. What keeps you from such a relationship?

7. Spend some time with a friend you appreciate.
Some issues to discuss with your co-mentor(s):

1. Talk about your week.

2. Describe your ideal mentoring relationship.

3. Discuss the CONSIDER section. Talk about your agreement and disagreement with the material and any further observations you have.

4. Share your reflection on and application of the material (see pages 30-31).

5. Talk about a person that you feel you could effectively mentor and ask for the opinion of your co-mentor(s).

6. If you feel free, share about areas in your life where some accountability to another Christian would be helpful.
Week 4

What Skills Does a Mentor Need?
Not every mentoring relationship in the Bible was smooth going. Take the case of Paul and John Mark.

John Mark was, we learn in Acts 12:25, a companion on Paul and Barnabas’ preaching mission in Asia Minor. But, for reasons unnoted, John Mark left them midjourney to return to Jerusalem (Acts 13:13). Homesickness for Jerusalem, altered travel plans prompted by an illness of Paul’s, and a change in leadership from Barnabas to Paul have all been suggested as explanations. Whatever the reason, Paul was upset at his young colleague. Speaking of a later missionary trip, Luke tells us “Barnabas wanted to take John Mark with them, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. They had such a sharp disagreement that they parted company” (15:37-39).

The two eventually were able to resume their relationship, however. Paul tells the church at Colossae about John Mark, “You have received instructions about him; if he comes to you, welcome him” (Col.4:10). Paul even told Timothy, “Get Mark and bring him with you, because he is helpful to me in my ministry” (2 Tim.4:11).

A mentoring relationship that saw brokenness and pain became, through the working of God’s grace, a renewed partnership in learning and ministry. So much so that John Mark was most likely the Mark who wrote one of the New Testament’s four Gospels, the one that bears his name.

(PJones, 1993, 89-90)

Pause and think about the following questions:

1. How are Paul’s and Barnabas’ approaches to mentoring different? Whose style would you most closely identify with?

2. Who would you prefer to be mentored by - Paul or Barnabas? Why?

3. Why did the relationship between John Mark and Paul end up so well?

4. What can we learn about mentoring from this case study?
The Mentoring Skills of Effective Mentors

My list of the most important mentoring skills would include:

1. **Listening** - you have to hear what your mentoree is saying and adopt your mentoree’s agenda.
2. **Modelling and Revealing** - you have to live with integrity and be real and honest about your life.
3. **Leading Reflection** - you have to be able to help your mentoree explore and work through significant issues.
4. **Offering Appropriate Advice** - you have much to offer but you need to choose the right time and not to answer questions that are not being asked by your mentoree.
5. **Confronting** - there comes a time when you need to confront inappropriate behaviour and attitudes.

Stanley and Clinton come from a slightly different angle in describing ways in which mentors help mentorees.

1. **Mentors give to mentorees:** timely advice; letters, articles, books or other literary information that offers perspective; finances; freedom to emerge as a leader even beyond the level of the mentor.
2. **Mentors risk their own reputation in order to sponsor a mentoree.**
3. **Mentors model various aspects of leadership functions so as to challenge mentorees to move toward them.**
4. **Mentors direct mentorees to needed resources that will further develop them.**
5. **Mentors co-minister with mentorees in order to increase their confidence, status, and credibility.**

(Stanley, 1992, 39-40)

Gordon Shea, although writing from a secular, business perspective, has some important advice about seven types of mentoring skills that are particularly helpful in encouraging mentoree growth (Shea, 1992, 43-54). These are:

1. **Helping a person shift her or his mental context.** This involves helping people see things from a new perspective. Mentors help their mentorees change contexts so that they envision worthy goals and move towards the fulfilment of them.
2. **Listening when the mentoree has a problem.** Providing a listening ear, without taking on the other person’s problem, giving advice, or joining them in the “ain’t it awful” game, can serve as a powerful aid to the mentoree. Many mentors believe that respectful listening is the premier art of mentoring. This means allowing your mentoree to talk without interruption, accepting what she says as genuine, and not injecting your own opinions or solutions.
3. **Identifying mentoree feelings and verifying them.** It is more important to listen for feelings than to listen for facts. Feelings are important - they motivate our actions - and we must detect them or we may miss the most important part of the message.
4. **Effectively confronting negative intentions or behaviours.** Confronting a mentoree must be done carefully if his self-esteem is not to be damaged. It is better to explain the negative effects you perceive in a particular behaviour or attitude than to tell your mentoree that they are wrong. Once the mentor has confronted the mentoree it is appropriate to listen as the mentoree works through her problem.
5. Providing appropriate information when needed. A mentor has access to resources that can be extremely helpful to the mentoree. However, overloading the mentoree with extra resources usually satiates the desire to learn and grow. It is best to wait until the mentoree really needs the resources before offering them.

6. Delegating authority or giving permission. A good mentor tries to set his mentoree free to explore, try and even fail. Although the failure of a mentoree may reflect poorly on the mentor, she is willing to take the risk because more can be learned from failure than from success.

7. Encouraging exploration of options. Mentorees will often look for advice from respected mentors. However, the role of mentoring is not to give easy answers but to help the mentoree make good decisions based on her careful exploration of the options.

Good mentoring does not usually come naturally

As you can see good mentoring involves considerable sacrifice. If your picture of mentoring is a disciple sitting at the feet of a master, drinking in the wise words that fall from the master’s lips, you are going to be disappointed and disillusioned as a mentor.

Mentoring has the same basis as all Christian leadership - it is founded on serving. This means that a mentor is more interested in the growth and fulfilment of the mentoree than in his/her own growth and fulfilment. Such sacrifice does not come naturally.

However, as you see your mentoree from God’s perspective you will discover that you begin to notice his/her potential, you become more honest and less dogmatic, and you find yourself less afraid of your own failure and more concerned about the growth of your mentoree. Most effective mentoring relationships end up growing the mentor as much as the mentoree. There is nothing more beneficial than sacrificing yourself for another.

Learning tolerance, flexibility, patience, openness, ability to encourage, listening skills, delegation, and acceptance of failure may take some time, but it is well worth the effort. The attitudes and skills of good mentors turn out to be the attitudes and skills of people that relate well to, and are willing to serve, others. They are fundamental to true Christian leadership.

Negative Mentoring Behaviours

In mentoring relationships, there are common behaviours that may appear to be helpful but are in fact generally destructive to the growth of the mentoree. In this section we will discuss three of these behaviours.

1. Criticising

   Criticism is evaluative and judgmental, no matter how we sugarcoat it. When we offer “constructive” criticism, we want our message to be helpful to the person. But our intentions are undercut by the way that criticism damages self-esteem, generates defensive blocking and drains the energy needed for constructive action. Also, if the person accepts the criticism, he acknowledges that he has been bad or wrong - something he is unlikely to do if he is doing wrong intentionally, and something he should not do if he has not been doing wrong at all. (Shea, 1992, 59)

   Of course, avoiding most criticism doesn’t mean that the mentor has to accept poor performance, failure, or negative behaviour without saying anything. (We have already seen
that the best mentoring occurs when the mentoree is accountable to the mentor.) We just need to find other ways to provide feedback in these situations.

One of the most healthy ways to work through negative behaviour is to ask non-judgmental questions. Questions like, “What were you aiming to do?” “Do you feel you are achieving your goals?” “What were the results of your action?” “What was really needed?” “How did you react to the situation?” can open up healthy, positive discussion on perceived weaknesses which may lead to cooperation in solving the problem together.

2. Advice-giving

Many mentors believe that a large part of their job is giving advice to their mentorees. There is a down side to giving advice. When we give advice, we assume we have superior knowledge, insight or wisdom related to the problem. While this may be true in professional areas, when we are dealing with a mentoree’s personal problem, whether job related or not, our mentoree is likely to know more about the problem than we ever will. After all, he or she has been living it. (Shea, 1992, 61)

There will be some areas in which advice-giving is appropriate when desired by the mentor. But usually we serve our mentorees best by listening carefully to their concerns and trying to help them explore the basis of their problem. We can ask questions, feed back emotions, and provide resources to enable a better solution. However the final decision needs to come from the mentoree not the mentor.

Anyway, mentorees usually like to remain independent and are looking to their mentor more for insights and resources, than advice. Only those who want to remain dependent ask for advice because it relieves them of the responsibility for the decision. Growth comes through solving our own problems with the support of God and those who love us.

3. Rescuing

Some individuals, because of feelings of inadequacy, prior victimisation or maladaptation to crises in their lives, set up repetitive patterns of failure. Most of us do this in some areas of our lives. Rescuing the mentoree, or attempting to take over the problem, is not likely to be helpful in the long run. Temporary help in a crisis may be appropriate, but when there is a recurring pattern of such rescuing, the mentor becomes part of the mentoree’s problem. (Shea, 1992, 63)

Most people who care for people enjoy rescuing others. It feels great to be able to significantly help people who are facing a crisis. Mentors need to discern between one-off crises where intervention is important, and continuing crises or failures that indicate a weakness in the mentoree.

Continuing crises need to be pointed out to the mentoree and skills developed through the mentoring relationship to enable the mentoree to cope with the crises and deal with the events and behaviours that produce them. Substantial change occurs when mentoring deals with root causes rather than surface behaviours.

This section has not been designed to make you cautious about mentoring. You will make mistakes in your mentoring relationships. Mistakes are both healthy and normal. They are even potentially beneficial. You will never be a perfect mentor.

However exposure to the potential problems should help clarify your vision of a healthy mentoring relationship and make you more determined to be the best that you can be with God’s help.
Week 4: What Skills Does a Mentor Need?  REFLECT

Use the following questions to help you reflect on the reading:

1. Write down what you consider to be the five key skills of a good mentor.

2. Which skills mentioned in the reading do you already have?

3. In which areas mentioned in the reading do you need to change and grow to be more effective as a mentor?

4. When you try something and fail, how would you like your mentor to respond? List at least three behaviours you would like.

5. When you have a personal problem, what could a mentor do to help you change for the better? Think of real examples like overeating, watching too much TV, or not having a quiet time.

6. How would people typically respond to the following statements by a mentoree? How would you respond?:
   a. “I’m going to stop teaching my Sunday School class because the children behave so badly.”
   b. “I didn’t really prepare for leading the service, but it went well anyway, don’t you think?”
   c. “I’m supposed to preach next Sunday but I have two assignments due next week. Would you mind filling in for me?”
   d. “My husband wants us to go for marriage counselling, but I don’t think things are bad enough to warrant counselling.”
   e. “You seem to be able to cope with pressure. How on earth do you do it?”
   f. “I’m tired of my work situation, so I’ve decided to quit and look for a new job.”
You may like to try some of the following activities to interact further with this material:

1. Choose one area mentioned in the reading that you regard as a strength, and try to work out how it has become a strength.

2. Choose one area mentioned in the reading that you regard as a weakness, and work out an action plan to help you grow in this area.

3. Try spending more time listening and less time talking this week. Determine to ask a non-judgmental question every time you feel like criticising this week.

4. Talk to your marriage partner or a close friend about your typical reactions when they have failed or feel vulnerable or need support.

5. Write a letter to God that honestly deals with your strengths and weaknesses.

6. List weaknesses you perceive in your character or behaviour. Read them aloud and then say, “God accepts me with these weaknesses. I don’t have to be perfect.” It may be beneficial to repeat this activity a number of times.

7. Encourage someone who you know needs encouragement but who you feel doesn’t necessarily deserve it.

8. Spend time with someone who makes you feel special OR thank someone who you feel understands you and is on “your side.”
Some issues to discuss with your co-mentor(s):

1. Share a dream you have for the future.

2. Share a hurtful experience in your life.

3. Discuss the CONSIDER section. Talk about your agreement and disagreement with the material and any further observations you have.

4. Share your reflection on and application of the material (see pages 38-39).

5. If you have not already done it, talk about your mentoring strengths and weaknesses. Practise listening to each other and giving honest feedback without giving advice or criticising. Decide on a personal area that needs work (the decision needs the agreement of your co-mentor(s)) and write out a three week growth contract that should bring improvement in this area. You will be reporting on this in Week 7 of the course.

6. Share how God is changing you at the moment.
Week 5

Are There Different Forms of Mentoring?
Consider the following mentoring relationships:

- Nathan & David 2 Samuel 12
- Jesus & Mary Luke 10:38-42; John 11
- Paul & Philemon Philemon
- Jethro & Moses Exodus 18

Pause and think about the following questions:

1. How often do you think each mentor and mentoree would have met together? (You will need to guess.)

2. What do you think was the main goal of each mentor in the mentoring relationship?

3. Do you think the relationship was initiated by the mentor or mentoree?

4. What was the major resource each mentoree gained from the relationship?

5. What do these biblical examples teach you about mentoring?
Types of Mentoring Relationships

Mentors are helpers. Remember our definition of mentoring? “Mentoring is a relational experience through which the mentor empowers the mentoree by sharing God-given resources.”

Of course mentoring can take many different forms. A mentor may be someone you only speak to once in your life, but whose words have a significant impact on you. On the other hand, you may be mentored by someone who meets with you weekly over a lifetime. Mentoring can be done by anyone, at any time, at any place. Sometimes mentoring can be unconscious. You may impact someone’s life without even realising it.

Gordon Shea uses a two-dimensional graph to help categorise types of mentoring relationships (Shea, 1992, 8). His categories are summarised below:

- **Structured, Short-term**: The relationship is formally established for a short period, often to meet specific objectives. For example, someone starting a new ministry.
- **Structured, Long-term**: The relationship continues formally over an extended period. Often used for training successors or apprentices.
- **Informal, Short-term**: This type of off-the-cuff mentoring ranges from spontaneous help to occasional or as-needed counselling.
- **Informal, Long-term**: Usually a form of “friendship mentoring” where a person is available as needed.

While Shea’s original categories are mainly applied to mentoring within the secular, business environment, they are helpful in showing the range of mentoring relationships possible. The category of mentoring we are principally dealing with in this course is the highly structured, short-term relationship, where a mentor is committed to a mentoree for a limited period of time.

However each mentoring relationship will be different and you need to choose the style which best fits yourself, your mentoree and the situation.
Another Model

Paul Stanley and Robert Clinton use a simple one-dimensional continuum to categorise eight distinct types of mentoring according to the deliberateness of the mentoring relationship involved. Their summary diagram (Stanley, 1992, 41) is reproduced below:

Stanley & Clinton’s work on mentoring types (which involves most of their book) is extremely helpful for expanding our vision for mentoring and so I have summarised their categories (Stanley, 1992, 47-155).

1. **The Discipler** (Intensive mentoring)
   Discipling involves a more experienced follower of Christ sharing with a newer believer the commitment, understanding, and basic skills necessary to know and obey Jesus as Lord. It establishes spiritual disciplines that will affect character and destiny. It concludes when the newer believer becomes spiritually independent. Discipling-mentors can have a long-lasting impact.

2. **The Spiritual Guide** (Intensive mentoring)
   A Spiritual Guide is a godly, mature follower of Christ who shares knowledge, skills, and basic philosophy on what it means to live like Christ. (Discipling is a special kind of spiritual guidance and is more training intensive.) A Spiritual Guide moves a follower of Jesus from independence to interdependence. A Spiritual Guide can help assess your development, point out strengths and weaknesses in spirituality, help work through changes, provide new perspectives on spiritual depth, and provide accountability. You most need a Spiritual Guide at transforming stages of life. One important stage is the 35-45 age bracket when pressure and questions create confusion and plateauing. Spiritual guidance is normally initiated by the mentoree. A Spiritual Guide must know what it takes to persevere in difficulty, to be humble in blessing, and to pursue God’s will in the midst of temptation.

3. **The Coach** (Intensive mentoring)
   The Coach’s central thrust is to provide motivation and impart skills to meet a task or challenge. Coaches know their area well and teach mentorees how to do things. They motivate, observe, evaluate, give feedback, and link with appropriate resources. The best Coach is an experienced person with similar personality and gift.

4. **The Counsellor** (Occasional mentoring)
   A Counsellor provides timely advice and impartial perspective on the mentoree’s view of self, others, circumstances, and ministry. Counselling can be a timely word of advice or an extended experience. Major empowerment functions of a Counsellor include encouragement and perspective, recognition of inconsistencies, specific advice, inner healing, and linking with resources.
5. **The Teacher** (Occasional mentoring)
   Teachers impart knowledge and understanding of a particular subject and motivate the mentoree to use that knowledge. Learning with/from a mentor is more focussed and personal and therefore faster and often deeper. There needs to be a deliberate decision to pursue the learning experience together. 
   When you wish to learn, decide whether you (the mentoree) need a group context or an individual mentor.

6. **The Sponsor** (Occasional mentoring)
   A Sponsor is a person with credibility and positional or spiritual authority within an organisation or network who uses this authority to enable the development and increase the influence of the mentoree. Usually the Sponsor is attracted to the mentoree because of the potential seen. Potential leaders need sponsors to reduce frustration and pressure. Sponsors must maintain a balance between what is good for the organisation and good for the mentoree. Sponsors look for loyalty. Sponsors build confidence, encourage vision, inspire perseverance, impart skills, link to resources, provide perspective, and motivate towards potential. Sponsors should always be seeking out people with potential.

7. **The Contemporary Model** (Passive mentoring)
   The contemporary Model is a living person whose life or ministry is used as an example to indirectly impart skills, principles, and values. Because the Model is primarily passive the mentoree must supply the dynamics of attraction, responsiveness, and accountability. Exposure to Models is one of the most effective tools in leadership development. Try to find someone who is doing what you want to develop and get around them.

8. **The Historical Model** (Passive mentoring)
   The historical Model is a deceased person whose life or ministry is recorded so that they can be an example to indirectly impart values, principles, and skills. Integrity is the key for Models - their lives reflect the values and principles they expound. The constant availability of historical models makes them a priceless resource.

The range of mentoring described by Stanley and Clinton shows that mentorees may have a number of mentors at any one time. For instance they may have a Spiritual Guide with whom they formally meet once a month to talk about their personal spiritual growth, they may have a Pastor Sponsor who is creating opportunities for them to develop leadership within the church, and they may be reading a Christian biography that is greatly influencing their vision for ministry.

As a mentor you must realise that you don’t have to cover all bases. Your major ministry with one mentoree may be to coach them in ministry skills and with another it may be to provide accountability in recognised areas of spiritual weakness. However some mentoring relationships will be far-ranging. It’s just a matter of clarifying both your and the mentoree’s expectations.

There is another type of mentoring that has not been mentioned - **Co-mentoring**. Not all mentoring relationships have clearly defined mentor and mentoree roles. Sometimes you develop friendships in which both people are being influenced and empowered by the interaction. This is called co-mentoring.

Co-mentors are important because they often provide greater intimacy and accountability than other mentors. Pivotal areas in which they help are dealing with the temptations of sex, power, pride, self-centredness and materialism. While it doesn’t replace the need for straight mentoring, co-mentoring is an essential ally. You need a co-mentor.
Use the following questions to help you reflect on the reading:

1. Give examples of relationships you have formed that fit into the following categories:
   b. Highly structured, long-term.
   c. Informal, short-term.
   d. Informal, long-term.

2. Into which category above would you fit the following mentoring relationships:
   a. Helping the next door neighbour concrete his driveway using your know-how.
   b. Meeting weekly with another leader for prayer for your families.
   c. Taking your daughter to breakfast once a week during her teenage years.
   d. Reporting to your coordinator once a month for feedback and visioning.
   e. A young married couple meeting regularly with a more mature couple for a year.
   f. Learning more about youth work by spending a week with a youth pastor in another town.

3. Choose a few of Stanley and Clinton’s mentoring types and describe how you have acted or how you could act as a mentor in each style. Do you have a co-mentor? Why or why not?

4. What type of mentoring would you most value at the moment? Why?
   What type of mentoring are you most likely to provide at the moment? Why?

5. How has the reading helped you? What questions did it raise?
You may like to try some of the following activities to interact further with this material:

1. Think of some mentoring relationships in the Bible and try to classify the relationships according to Shea’s or Stanley & Clinton’s categories.

2. Reflect on whether you have grown more through structured or informal relationships. Why has this been the case?

3. Name at least one person who could act as your:
   a. discipler
   b. spiritual guide
   c. coach
   d. counsellor
   e. teacher
   f. sponsor

4. Choose a person you would perceive as a contemporary Model for you. Decide what you need to do to learn more from this person.

5. Talk to friends about biographies that have significantly influenced their lives. Obtain a few of these biographies to read for yourself.

6. Compile a list of biographies that have helped your development and write a paragraph about the influence of each biography. Have this list ready to hand on to your mentorees.

7. Think about a friend who could become a co-mentor. Begin to pray about the development of this relationship.
Some issues to discuss with your co-mentor(s):

1. Which mentor has had most impact on your development in spiritual ministry? According to Stanley & Clinton, what type of mentor were they? Why did they have such an impact on you?

2. Which of the mentoring styles mentioned in the reading have you experienced in some way?

3. Discuss the CONSIDER section. Talk about your agreement and disagreement with the material and any further observations you have.

4. Share your reflection on and application of the material (see pages 46-47).

5. Share your dreams about mentoring. If you could have or do anything you wanted in mentoring, what would it be?

6. Share your dreams about ministry. What do you think God may have for you sometime in the future?
Week 6

How Do You Start Mentoring?
Read how the mentoring relationship between Elijah and Elisha commenced. You will find the information in 1 Kings 19:14-21.

**Pause and think about the following questions:**

1. Why did Elijah need the mentoring relationship?

2. What do you think Elisha felt he would gain from the mentoring relationship?

3. What does this passage tell us about Elisha’s background and potential?

4. What was Elijah’s role in the relationship and what was Elisha’s role?

5. What general principles does this passage teach about commencing a mentoring relationship?
You are probably already mentoring.

By now you should know enough about mentoring to realise that you already have a number of informal mentoring relationships. You don’t have to do a course to start mentoring. If you are a leader you will already be sharing some of your God-given resources with others through your relationship with them. This, of course, is mentoring.

What you are learning through these studies should equip you to be more effective in your informal mentoring. However some of the best mentoring comes through more formal mentoring relationships where you intentionally commit yourself to mentoring a person for a period of time. Formal mentoring requires more structure.

How do you start a formal mentoring relationship with a mentoree?

Many of us feel inadequate in ourselves and so are reticent to forge formal relationships. We feel that we have little to offer, or that others are much better qualified. The fact is that most Christians are not being formally mentored by anyone. They are basically being left to themselves to develop and grow in spirituality and ministry. Your help may not be earth-shattering but is certain to be better than what most people are receiving at the moment. My experience has been that when people understand the benefits of mentoring, almost everyone wants a mentor.

However mentoring is a large commitment that you can only make to a few people. So you need to be careful in initiating a mentoring relationship. Remember that the long-term success of your ministry will probably depend more on the people you have mentored than on anything else you do.

Here are a few guidelines to help you in the process of establishing an effective mentoring relationship. But please note well: If a God-given opportunity comes along, forget the guidelines and seize it with both hands.

1. **Assess**

The first area to assess is that of your resources - your gifts, abilities and experiences. Most people are far more aware of their weaknesses than their strengths, but a realistic assessment of the contribution you can make is important to an effective mentoring relationship. You will see that you have much to offer if you assess honestly.

Some questions that may be helpful in assessing your resources include:
- What special gifts has God given me?
- In what ministries have I been effective?
- What things do I really enjoy doing?
- What have I learned about serving God over the long haul?
- What experiences have moulded my spiritual life and ministry?
- What do other people notice about me and my Christian service?
- What fruit of the Spirit do I display?
- What is my God-given passion?

The second area you need to consider is your commitment to mentoring. What effort and priority are you prepared to put into formal mentoring relationships? While your commitment will probably change as the relationship develops, you need to assess honestly what your initial commitment is going to be. This commitment cannot be reduced for the length of the initial relationship.
Some questions that may be helpful in assessing your commitment to mentoring include:

- How important is mentoring to you? What areas take higher priority than mentoring?
- What amount of time per week can you honestly put into mentoring?
- What resources are you prepared to share with a mentoree?
- With what style of mentoring (see Week 5) do you feel most comfortable?
- How open about your failures and weaknesses will you be?
- For what length of time would your initial commitment to formal mentoring be?
- Would you expect a mentoree to come to you?

By the end of this step you should have a fairly clear idea of what your formal mentoring relationship will involve (at least from your perspective).

2. Search

Now you need to find the person with whom you can share your resources - your mentoree. One essential element of searching is prayer. Keep praying that God will lead you to the person He has chosen for you. There are probably many that could benefit from your resources and friendship. You need to find at least one of these persons.

Remember the ABC of effective mentoring. Your mentoree needs to be someone to whom you are attracted - someone in whom you see potential. Don’t just look for someone who needs you but for someone who will benefit by growing in ministry through the relationship. You also want someone who is keen to learn and grow and who is willing to be accountable to you. Check through Week 3 in the studies (What Makes Effective Mentoring?) for more details about what makes a good mentoree.

The best place to start searching is among those with whom you may already have informal mentoring relationships. You know these people well and are probably aware of their commitment to growth and change. Frequently a good mentor and mentoree relationship can be strengthened by initiating discussion about a more formal relationship.

However if you feel that none of these people would be the type of mentoree you are looking for, don’t hesitate to look further afield. Usually people who are younger than you make the most teachable mentorees, but there are many exceptions, particularly if you have strong areas of expertise or experience.

Bobb Biehl & Glen Urquhart suggest that you enlarge your horizons by asking the question, “Which three potential leaders (who may be open to my mentoring today) have the highest potential for leadership 10 years from now?”

You would normally complete this stage with a small list of names of people with whom you feel you could form a worthwhile mentoring relationship. Usually it’s best to start with just one formal mentoree.

3. Approach

This stage involves the greatest risk. You could find that no-one wants you as their formal mentor, but until you make a move, nothing will ever happen. There are many mentors with God-given resources who are “burying them in the ground” because they are afraid to risk rejection by approaching a potential mentoree. You have the resources and the information so it is up to you to make the move. Yes the person could say no. Yes the relationship may not prove productive. But at least give it a go.
When you approach someone remember that they probably know very little about mentoring. Your volunteering to be their mentor may seem overwhelming or may make no sense to them. You probably need to offer them both some information to read about mentoring, some time to think it over, and an opportunity to chat with you at some length about the possibilities.

Please do not pressure in any way. It is vital that the mentoree has the freedom to say "No," or "Not yet." Maybe the mentoree does not feel an attraction towards you. Maybe the mentoree does not have sufficient time for a mentoring relationship. Maybe the mentoree already has a mentor. There are many good reasons why a mentoree may decline your offer. A coerced mentoree is sure to bring frustration into the relationship.

Sometimes you will be approached by a mentoree who would like you to become his/her mentor. Although it is easy to be flattered by the invitation, such approaches need to be carefully considered. Certainly an approach means that the mentoree is keen to learn, but you need to be sure that this mentoring relationship is a priority for you.

4. **Pray**

Don’t rush into the relationship. Spend some time praying separately about your visions and how these will mesh together. Then if you both wish to pursue the relationship take time to pray together before you make any concrete decisions. At the heart of Christian mentoring lies a personal relationship with God that synergises the bonding together.

**How to find a mentoree:**

**ASSESS**  
**SEARCH**  
**APPROACH**  
**PRAY**

**How soon should you start?**

You may have noticed that the first letters of the guidelines for starting a mentoring relationship form an acrostic - ASAP! Unless you have a very good reason, postponing your initiation of formal mentoring will mean that it will never happen. You need to move now if you want to make the most of the opportunities and time God has given you.

**How do you find a mentor?**

This course fundamentally deals with becoming a mentor. But every mentor needs a mentor, and if you do not at present have a mentor, you should start looking.

ASAP (Assess, Search, Approach, Pray) can also be used for finding a mentor. Assess your needs for and commitment to mentoring, search for mentors who may be able to meet these needs, approach potential mentors with a plan for what may be possible, and pray with them for God’s will.

You will probably never find one mentor who meets all of your needs, but you should be able to find mentors who can contribute to your life and ministry by providing God-given resources.

If you cannot find a mentor you should definitely make sure you have a co-mentor.
Use the following questions to help you reflect on the reading:

1. How do you feel about starting a formal mentoring relationship? How do you think you will go about it?

2. Describe how an informal mentoring relationship has developed (or could develop) into a more formal one.

3. What would be the advantages and problems of having the following mentorees?
   a. a person you really like but with little obvious potential
   b. a person who is rather headstrong and difficult but who has great ability
   c. a person who likes you but who has proved unreliable in the past
   d. a person who is really keen to learn but who is not well liked or respected by others

   Which of the above people would you most likely choose as a mentoree?

4. List 3 of your possible mentorees and describe why you feel they are suitable.

5. Have you ever approached anyone to be your mentor or to mentor you? What happened and what were the results? Has anyone ever approached you?

6. What do you feel are the greatest barriers to commencing formal mentoring relationships?

7. If you could have anyone in the world to mentor you, who would you choose? Why?
Complete this form to assess your resources for and commitment to mentoring:

**RESOURCES**

1. What special gifts has God given you?

2. In what ministries have you been effective?

3. What things do you really enjoy doing?

4. What have you learned about serving God over the long haul?

5. What experiences have moulded your spiritual life and ministry?

6. What do other people notice about you and your Christian service?

7. What fruit of the Spirit do you display?

8. What is your God-given passion?

**COMMITMENT**

1. How important is mentoring to you? What areas take higher priority than mentoring?

2. What amount of time per week can you honestly put into mentoring?

3. What resources are you prepared to share with a mentoree?

4. With what style of mentoring (see Week 5) do you feel most comfortable?

5. How open about your failures and weaknesses will you be?

6. For what length of time would your initial commitment to formal mentoring be?

7. Would you expect a mentoree to come to you?
Some issues to discuss with your co-mentor(s):

1. What have you enjoyed about the last week? Have you learned anything new?

2. What insecurities affect your life? Do they affect your ability to be an effective mentor?

3. Discuss the CONSIDER section. Talk about your agreement and disagreement with the material and any further observations you have.

4. Share your reflection on and application of the material (see pages 54-55).

5. Share your plans for initiating any new mentoring relationships.

6. Talk about how God has changed you over the last ten years and how He has done this.
Week 7

What Happens in Formal Mentoring?
The Gospels are full of examples of Jesus mentoring his disciples and close friends. He was constantly helping them understand, interpret and practise the things that he said and did. Sometimes the relationships were informal but at other times they were more formal with a strong accountability required by Jesus.

One example of Jesus’ mentoring his disciples is recorded in John 13:1-17. Please read this passage thoroughly.

**Pause and think about the following questions:**

1. How would Jesus have been feeling at this time?

2. What were the disciples concerned about at this time? (Luke 22:24)

3. What actions in the passage show Jesus as a mentor?

4. How do you think the disciples reacted to this mentoring? How would you react?

5. When have you used a similar style of mentoring?
Ten Commandments of Mentoring

Paul Stanley and Robert Clinton list what they call, “The Ten Commandments of Mentoring.” (Stanley, 1992, 197-198). These guidelines are extremely helpful for those who have not previously been in formal mentoring relationships.

1. Establish the mentoring
2. Jointly agree on the purpose of the relationship.
3. Determine the regularity of interaction.
4. Determine the type of accountability.
5. Set up communication mechanisms.
6. Clarify the level of confidentiality.
7. Set the life cycle of the relationship.
8. Evaluate the relationship from time to time.
9. Modify expectations to fit the real-life mentoring situation.
10. Bring closure to the mentoring relationship.

Stages in a Formal Mentoring Relationship

1. Covenant

The first thing to do after deciding on your mentoree is to establish a covenant that outlines both the commitment of the mentor and the commitment of the mentoree. A clear covenant is vital to the success of the mentoring relationship.

Areas that the covenant could include are:
   a. Expectations of the mentor and mentoree.
   b. Time commitment including regularity of meetings and other time available.
   c. Content and direction of meetings.
   d. A statement about confidentiality.
   e. Areas of accountability.
   f. Length of the relationship.
   g. Time for and method of evaluation.

I have found that the most effective mentoring relationships work with a written covenant. With expectations in writing both the mentor and mentoree can feel more secure in the relationship. A written covenant is particularly effective when the mentor is experienced and the mentoring has a definite purpose and direction.

Sometimes however, arranging a covenant feels like signing a marriage certificate when you hardly know the person you are marrying. This may be especially true in co-mentoring relationships or in early mentoring when you are not sure what to expect or what accountability can be maintained. In such cases, a verbal agreement may be sufficient.

No matter what type of covenant you establish, avoid open-ended relationships:

When you enter a mentoring relationship, do not expect it to last forever. In fact, we prefer breaking up potentially long mentoring experiences into obvious or logical segments, so that at each juncture closure can be made if desired. If you assume that the given purposes and accountability measures will take six months, set up a smaller goal of three months with evaluation. Then both of you can back out without losing face if the mentoring relationship does not meet your expectations. On the other hand, if it goes well you can continue the relationship and set up a new evaluation point. Better to have short periods, evaluation, and closure points with the possibility of reentry than have a sour relationship for a long time that each fears terminating. (Stanley, 1992, 205)
2. **Explore**

No relationship becomes intimate solely through commitment, it also takes trust that comes over time. You need to take time to allow the relationship to develop and deepen. So be patient.

Usually your meeting times will require some content or order. This could be a simple structure like:

a. Reflection on events since last meeting.
b. Discussion of projects or present problems.
c. Checking on areas of accountability.
d. Plans for action.
e. Prayer together.

Bobb Biehl & Glen Urquhart suggest a somewhat tighter structure. While I feel their structure is more appropriate in a business setting than a church setting, it does provide some helpful ideas:

- The mentoree should come to each meeting prepared to discuss:
  - A list of 1-3 upcoming DECISIONS to which the mentor can give perspective
  - A list of 1-3 PROBLEMS in reaching the mentoree’s goals, to discuss with the mentor for perspective and help if possible
  - A list of PLANS for the mentor’s general information and update
  - A list of PROGRESS POINTS for the mentor’s update so the mentor can give well deserved praise
  - A list of PRAYER REQUESTS for the mentor’s prayer and general support
  - Personal roadblocks, blind spots, and fears the mentoree would like to discuss

Note: These problems, decisions, and/or plans should be in relationship to GOALS the mentoree has set in any of the 7 areas of his or her life: Family/Marriage, Financial, Personal Growth, Physical, Professional, Social, Spiritual. (Biehl, 1990, 11)

John Mallison suggests the following design for a mentoring session:

- Start where they are. How are you? How can I help you today?
- Report on the assignment from the last session.
- Discuss ongoing needs or new areas of need.
- Help them build a support prayer base.
- Agree on a new assignment.
- Pray together.

(Mallison, 1998, 145)

You have to find the kind of agenda that suits you and your mentoree. I prefer a significant amount of flexibility in the content to be covered in each session, others prefer more structure. However you should never let flexibility become an excuse for lack of discipline and accountability. If your mentoree feels that you will never follow through on the issues discussed or hold him/her to the covenant, the mentoree’s growth will be minimal. You have to make the most of the time you have together.

The early exploration times are often really enjoyable as you get to know your mentoree and find that you can contribute to his/her life and ministry.
3. **Endure**

As with all relationships, mentoring someone will eventually involve pain. The pain can come from many directions. For example:

- your mentoree lets you down or lies to you
- your mentoree betrays a confidence and you suffer for it
- you have a clash of personalities or a significant difference of opinion
- you try to hold your mentoree accountable and he/she can’t cope and rebels
- your mentoree tells you something about yourself that is too close to the bone
- your mentoree ignores you or ridicules your ideas
- your mentoree outgrows your mentoring

All pain will threaten the relationship. The only relationships in which we accept pain are those we cannot escape like family or relationships at work. Therefore the voluntary acceptance and processing of pain within a mentoring relationship can be extremely beneficial. Sometimes the immensity of the pain will destroy the relationship, but generally acknowledging and working through the pain together will develop your character and deepen the relationship.

Don’t give in at the first sign of difficulty or disappointment. Of course it is going to be tough at times. Be open, honest and non-judgmental. See what God can do through problems and pain.

4. **Evaluate and Modify**

No mentoring relationship is ideal but it can always be improved. It is important to build in regular times when you can honestly evaluate the relationship. The evaluation has two purposes - to decide on changes that would be mutually beneficial and to lower expectations to meet the reality of the situation.

The evaluation is usually initiated by the mentor who gives the mentoree permission to share his/her impressions and feelings. This permission is vital to honest reflection. If the mentoree appears reluctant to convey anything negative, the mentor can ask direct questions like: “What could I do to improve your mentoring?”

Evaluation can be formal or informal but it needs to deal with the original covenant and expression of expectations. Usually evaluation leads to modifications. Occasionally it results in a closure of the relationship.

5. **Close**

Formal mentoring (apart from co-mentoring) is not intended to be an ongoing experience. If there is not a definite end to the relationship, it will normally dwindle to nothing with both mentor and mentoree feeling dissatisfied. Good closure means that the relationship is evaluated, benefits are expressed by both mentor and mentoree, and the completion date is mutually decided.

When closure is successful, you will often find that you maintain a friendship with your mentoree who may consult you at important times in his/her life. To know that the mentoree has appreciated your mentoring and has now released you to mentor others is extremely satisfying.

Even unsuccessful mentoring experiences need a form of closure in which both parties are set free to leave the relationship.
Use the following questions to help you reflect on the reading:

1. Have you ever used a written covenant for any group or relationship in which you have been involved? What was the outcome?

2. What do you think of Biehl & Urquhart’s agenda for a mentoring meeting?

3. How would you respond to the following statements by a mentoree?
   a. I didn’t do the reading again this week because I just don’t have the time.
   b. I think that we see things so differently because we belong to different generations.
   c. I’m surprised you’ve done so well in life when you’re so uncaring.
   d. Thanks for your help but I don’t think there is much more that you can offer me.
   e. I’m never going to be able to control my anger so don’t keep bugging me.

4. What is your normal reaction to pain in relationships? What is the best way you deal with pain in relationships? What is the worst way?

5. What special relationship have you closed successfully? How did you do it?

6. What questions do you still have about mentoring?
The following exercises will help you interact further with this material:

1. Choose a suitable person you know well as a possible mentoree and write a mentoring covenant that you could make with that person.

2. Using the material provided and your own ideas, write a plan for a mentoring meeting.

3. Evaluate the mentoring relationship you have with your co-mentor(s) in this course.
Some issues to discuss with your co-mentor(s):

1. Are you an introvert or an extrovert? Why do you say this? How does it affect your life? Does it impact your mentoring? How do you feel about facing conflict in mentoring?


3. Discuss the CONSIDER section. Talk about your agreement and disagreement with the material and any further observations you have.

4. Share your reflection on and application of the material (see pages 62-63).

5. Share a personal example of how pain can bring productive change.

6. Spend some time evaluating your co-mentoring relationship together.
Week 8
Where Do I Go from Here?
Jonathan and David

The relationship between Jonathan and David is surely one of the great co-mentoring relationships of history. The two had a close bond from the time they met. In 1 Samuel 18:1 it says, “Jonathan became one in spirit with David, and he loved him as himself.”

The Bible records three covenants between Jonathan and David in 1 Sam.18:3-4; 20:12-17; and 23:18. These covenants were made in the middle of great antagonism shown to David by Jonathan’s father, Saul. It’s hard to imagine such a genuine, deep relationship growing in such adverse circumstances.

Not everyone finds a friendship like this in life, but it is something most of us passionately desire.

Pause and think about the following questions:

1. Why were Jonathan and David such excellent friends and co-mentors?

2. What is the difference between this mentoring relationship and other mentoring experiences recorded in the Bible?

3. What would stop you being a friend like Jonathan?

4. Have you had any friendships similar to this one? Why or why not?

5. How would a co-mentor change your life (or how has it already happened)?
What else do I need to know?

Basically NOTHING! Mentoring books are full of useful ideas but you will learn far more about mentoring now by doing it than by reading about it. Commencing mentoring is like making an initial commitment to Christ - there comes a time when you have to stop learning about it and get involved in it.

To prove that you now have enough information, I will list some of the more common questions about mentoring and I would like you to think about them and then answer them on the basis of what you now know about mentoring. Most of these questions do not have right or wrong answers, but you may like to toss them around with your co-mentor(s) to gain another perspective.

1. Can anyone mentor?
2. What kind of people make the best mentors?
3. What kind of people make the best mentorees?
4. How can I find someone to mentor?
5. Can you only mentor people who are younger than you?
6. Does mentoring mean meeting every week?
7. If someone asked me to mentor them, where would I start?
8. What are some of the problems with mentoring?
9. What lies at the heart of an effective mentoring relationship?
10. Can you mentor employees at work?
11. Can you mentor your husband or wife?
12. What is the difference between a friend and a co-mentor?
13. Should you mentor a person of the opposite sex?
14. Is it possible to mentor at a distance?
15. What should you do if the mentoring relationship does not work out?
16. What difference will mentoring make for a mentoree?
17. How does mentoring help a mentor?
18. How long does a mentoring relationship last?
19. What do mentors and mentorees talk about?
20. Why is mentoring not more common in our churches?

SEE, YOU KNOW PLENTY ABOUT MENTORING!!
Mentoring in a Changing World

There was a time when a mentor could develop a certain level of wisdom or skill and then spend the rest of his/her life passing on that wisdom or skill to those who were younger or less experienced. This is no longer the case. We live in a rapidly changing world and so to stop growing and learning means to quickly fall behind.

The best mentors realise that they cannot keep up-to-date in every area but that continual growth is essential to effective mentoring. While they cannot adopt the values of a different generation, they can at least understand the conditions that shape those values. Unfortunately an out-of-date mentor is an irrelevant mentor.

Gordon Shea (Shea, 1992, 24) suggests that mentors who want to mentor effectively as the pace of change accelerates need to:

*Focus on basic principles and fundamental truths. This may not be a static activity. Applying fundamental truths to new challenges requires constant reassessment, discussion and even argument until new wisdom is forged.*

*Keep abreast of new developments and their implications. This is a more dynamic source of mentoring. It means that a mentor’s task of self-development, learning and mastery is never finished. This need not be a heavy task if we choose specialities.*

*Understand mentoring itself is an evolving field. If, as a mentor, you choose to master active listening skills, coaching skills, effective confrontation techniques or new methods of solving conflict, you are starting a journey of self-development.*

Mentoring in a changing world is far from impossible. Those who have forged character and skills through real-life experience have great resources to offer mentorees from a different generation. However this section serves as a warning. A mentor who ceases to learn and grow quickly becomes anachronistic.

The Rubber Hits the Road

As you come to the last week of this course I would like to share a personal challenge.

In the last 30 years we have seen considerable change within the church. Some of the changes have been negative. We have caved in to materialism and consumerism, and are beginning to see a challenging of fundamental Christian values. It is easy and partly true for older Christians to lament our movement away from times when everything seemed more straightforward and clearcut.

However I believe that the majority of changes have been positive. We have rejected legalism and its accompanying hypocrisy. We have allowed greater freedom and diversity within the church. We have stopped fighting over inconsequential issues. We have moved towards honesty and openness in relationships, particularly through the small group movement. Many of us have become thirsty for a significant movement of God.

We live in an exciting time. With some humbling from God, the church may well be in good shape to touch a disillusioned world with good news and show the difference God can make in a community.
But there is one more exciting movement that seems to be only just dawning on the modern Christian community - the development and growth of people by mentoring. The Old Testament heroes did it, Jesus did it, the New Testament church did it, every strata of society did it until this century, and now business, government and education are doing it. Mentoring is no modern fad, it has always been the basis of effective Christian service and leadership development.

God needs you as a mentor. He has given you gifts and life experiences and has developed your character and maturity. Now God wants you to invest your life and resources in a few people who need your support and experience to develop in ministry. Yes the cost is high in effort and time, but the benefits for the church of the future are immense.

After three years in my first church, God said to me that the development of people was a higher priority than the development of programs, and it changed my whole approach to ministry. I believe that the challenge also applies to you. Work hard in the church, manage and lead, but please make your number one ministry priority the development of people with potential through mentoring. Share your resources with those God is preparing for the future of His church.

If everyone who completed this course committed themselves to mentoring just one person each year, it would not be long before the whole process would gather serious momentum. Think that through your life 20 people (that’s one a year for 20 years) could be significantly empowered to serve God. Imagine how many people would be influenced by those 20, especially if they too developed your heart for mentoring.

We don’t really need any more stimulating seminars or innovative programs in the church (though they have their place). We need people who will commit themselves to the painstaking but rewarding work of developing servant leaders through sharing time, encouragement, and resources with them.

Be a minister and touch the present.
Be a mentor and change the future.

Mentoree to Mentor

Joshua had a long apprenticeship under Moses. He was a mentoree for at least 40 years. Under Moses’ guidance he led the army, accompanied Moses up Mount Sinai, was in the Tabernacle when the Lord would speak with Moses, and spied out the land of Canaan.

Despite the lengthy mentoring experience, or perhaps because of it, Joshua was reluctant to strike out on his own. God’s commands to Joshua recorded in Joshua 1 are encouraging for a man who had just become leader of Israel, or in our parlance, had just moved from number one mentoree to number one mentor.

In the light of your move towards becoming a mentor, read through Joshua 1.
Reply to the following possible responses to this course:

1. “I really don’t feel capable of mentoring anyone yet.”

2. “You would have to have some spare time to be able to mentor someone.”

3. “I like the idea, but where do I start?”

4. “I can’t see why such a fuss is made of mentoring. We’re all doing it.”

5. “I can’t see myself saying to anyone, ‘Do you want me to mentor you?’”

6. “Mentoring sounds easy. I can’t wait to get started.”

7. “We’re just copying from the world again. Mentoring is a passing fashion.”

8. “I can’t think of anyone who would want me to mentor them.”

9. “I’ve been burnt badly by intimate relationships. I don’t know if I can trust again.”

10. “How can I mentor if I’ve never been mentored myself?”

11. “It sounds fine, but I really don’t see myself getting around to doing anything.”

12. “I have so many people looking to me for assistance already, how can I mentor anyone?”

13. “There are at least five people I want to mentor.”

14. “I am more interested in finding a mentor than a mentoree.”

15. “I am better at informal mentoring than formal mentoring.”
Devise a six-month plan for developing your mentoring using the following:

| Desired Results | Write down a statement that describes what your mentoring will look like in six months time.  
|                 | Take time to pray and dream, but also be practical. Don’t expect too much.  
|                 | Focus on results not methods. |
| Style of Mentoring Relationship | List the resources that you would like to offer to a mentoree.  
|                               | Do you prefer any particular style of mentoring?  
|                               | Is your approach likely to be formal or informal? |
| Possible Mentorees | Identify the people you could approach as potential mentorees.  
|                   | After prayer, try to put the list in order of priority. |
| Specific Action Plan | List the steps you are going to take to reach your “Desired Results” in six months.  
|                    | Put a time frame on each step.  
|                    | Be generous with time. Remember things always take longer than you expect. |
| Accountability | Decide on a person to hold you accountable for implementing your plan.  
|                 | Set up at least 3 meetings with that person over the next six months. |
Some issues to discuss with your co-mentor(s):

1. Reflect on your experiences over the last eight weeks.

2. Work through the questions on pages 67 and 70. Note any uncertainties for discussion with your co-mentor(s).

3. Share your six-month plans and comment on your co-mentor’s plan.

4. Write a note to your co-mentor(s) expressing what you see as his/her strengths and significant resources. Share this note with your co-mentor(s).

5. Praise God for each other and pray together.
Mentoring Questionnaire (Again)

At the commencement of this course, you completed and scored a mentoring questionnaire. Please repeat this questionnaire now so that you can establish whether and how this course has assisted your growth in mentoring commitment, knowledge and skills.

Please use the following simple definition for mentoring when rating each comment:

Mentoring is a relationship through which a mentor shares God-given resources (e.g. skills, ideas, experience, attitudes, contacts) with another person (mentoree) in order to help that person.

For every statement please circle the response closest to your position.

The scale is:

- **SA** - Strongly Agree  “I firmly agree with this statement.”
- **A** - Agree  “I think this statement is true.”
- **MA** - Mildly Agree  “This statement is more true than not true.”
- **MD** - Mildly Disagree  “This statement is more untrue than true.”
- **D** - Disagree  “I think this statement is not true.”
- **SD** - Strongly Disagree  “I firmly disagree with this statement.”

You will notice that there is no neutral response. If you are not sure of your response you still need to decide whether you are closer to mildly agree or mildly disagree. Please respond to every statement.

Please be completely honest. The only ‘right’ answer is how you actually feel. This questionnaire will only be helpful to you if you choose to be real.

Don’t spend too much time analysing the statements. Usually your first response is the most accurate response.

The Answer Sheet is opposite the Mentoring Statements.

When you have completed the Answer Sheet. Please turn over the page and use the Scoring Sheet to calculate your score out of 60 in the areas of Mentoring Commitment, Mentoring Knowledge, and Mentoring Skills. Do this by circling your responses, totalling each column, multiplying by the appropriate number, and then totalling each row.

Then compare your scores to the scores you calculated on page 8.
MENTORING STATEMENTS

1. I want to mentor someone.
2. It is important to be attracted to a potential mentoree.
3. In a relationship I prefer talking about the things that are important to me.
4. I am too busy at the moment to mentor anyone.
5. I understand what makes a basic mentoring relationship work.
6. I am happy to share things that I have learned with others.
7. Mentoring is not really a high priority for me.
8. Good mentors will rescue their mentorees when they get into trouble.
9. I help people think and talk about their lives.
10. God had given me resources that I want to share with a mentoree.
11. I have little idea of what to do as a mentor.
12. I find it easy to share with a friend about both positive and negative things in my life.
13. Mentoring is my most important ministry.
15. I tend to have strong opinions on most issues.
16. I don’t think that I would be much of a mentor.
17. I believe every leader should be mentoring someone.
18. I am comfortable with a mentoree using me as a model.
19. I have someone in mind that I am mentoring or would like to mentor.
20. Problems in a mentoring relationship are usually a sign that it’s not working.
21. I work hard at encouraging others.
22. I think mentoring someone would really help me.
23. Mentoring is more about giving advice and direction than listening to problems.
24. I feel comfortable confronting negative attitudes or behaviour in a friend or mentoree.
25. I want to put at least one hour into mentoring each week.
26. Effective mentoring helps the mentor grow.
27. I am able to give people another chance when they fail.
28. I don’t think there is anyone at the moment who really needs my mentoring.
29. I know things that I need to avoid to mentor someone effectively.
30. I tend to be negative towards brash or abrasive people.
31. I am looking for opportunities to mentor this week.
32. A good mentoring relationship should last a lifetime.
33. I can see the potential in people even when others can’t.
34. I am committed to mentoring as a lifestyle.
35. I understand when to conclude a mentoring relationship.
36. I know my strengths and weaknesses.

KEY:   SA - Strongly Agree   SD - Strongly Disagree
A - Agree   D - Disagree
MA - Mildly Agree   MD - Mildly Disagree
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**KEY:**
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- **A** - Agree
- **MA** - Mildly Agree
- **MD** - Mildly Disagree
- **D** - Disagree
- **SD** - Strongly Disagree
### SCORING SHEET - Mentoring Commitment and Competency

#### Commitment to Mentoring

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#### Mentoring Knowledge

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#### Mentoring Skills

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\[x \times 5 \quad x \times 4 \quad x \times 3 \quad x \times 2 \quad x \times 1 \quad x \times 0 \quad \text{Total} \quad /60\]

**TOTAL SCORE**
Extra Reading
Some Toxic Mentoring Styles

Richard Tyre from The Uncommon Individual Foundation categorises six types of mentoring that need to be avoided (Engstrom, 1989, 97-98). I have modified and added to his list:

1. **The Avoider** “Of course we’ll get together, but I’m too busy today.”
   This mentor starts with a great deal of enthusiasm but is not available when the mentoree’s needs are greatest. He/she does not grow close emotionally, does not share responsibility and does not make mentoring a high priority. Good intentions but no commitment.

2. **The Dumper** “A mentoree? I’d love a dedicated assistant!”
   This mentor is the opposite to the Avoider. He/she will gladly give you great responsibility - opportunities, assignments, extra work, last minute jobs - but will provide inadequate guidance and support. The mentoree will feel abandoned and used.

3. **The Critic** “Let me just show you how you did that wrong.”
   This mentor will give you responsibility but will be quick to point out your failings and weaknesses. He/she seldom encourages, but always criticises. The mentoree ends up feeling useless, and remains dependent on the goodwill and guidance of the mentor. Such a subordinate relationship produces poor mentoring.

4. **The User** “Tell me more of your good ideas.”
   This mentor appears to be very open, and is keen to learn and grow through the relationship. Initially he/she seems to be the ideal mentor. However the User is really only interested in furthering his/her own cause and so the mentoree is exploited for the mentor’s agenda and receives no credit. When the mentoree is of no further benefit to the mentor, the relationship is terminated.

5. **The Black Halo** “Let me tell you how I did it twenty years ago.”
   Initially this mentor appears to be an excellent mentor (hence the halo). But unfortunately the mentor has stopped growing and his/her methods, styles and paradigms are no longer appropriate for ministry. He/she genuinely wants to help the mentoree, but is unaware that the ideas are no longer relevant.

6. **The Lone Ranger** “I made it by myself and you need to do the same.”
   This mentor is happy to spend time with a mentoree but offers very little in terms of resources because he/she believes that those who have the ability and commitment will make it by themselves (like the Lone Ranger did) and that offering resources would be showing favouritism.

7. **The Super Hero** “It’s easy. If I can do it, you can do it.”
   This mentor has been extremely successful in ministry because of a huge capacity and strong gifting. However he/she believes that mentorees should be able to do the same if they just work hard enough. Usually the Super Hero ends up becoming impatient towards and critical of the mentoree, and the mentoree becomes dispirited.

8. **The Dreamer** “Don’t worry about the agenda, let’s just share together.”
   This mentor is full of good intentions but never gets around to implementing any of them. The mentoring relationship drifts from one long meeting to the next with little progress because an unaccountable mentor will not hold a mentoree accountable. The mentor, who greatly enjoys the relationship and time together, cannot understand why the mentoree becomes so frustrated.

9. **The Wet Blanket** “Let me explain why that seemingly good idea won’t work.”
   This mentor has been disappointed by life and ministry and tends to see things from a negative perspective. He/she takes great delight in bringing the mentoree “back to earth,” and pointing out all the problems with any step of faith or new vision. The Wet Blanket believes that idealism should be attacked because it inevitably leads to disillusionment. Eventually the mentoree becomes either cynical or angry.
10. *The Enthusiast*  “That’s one of the best ideas I’ve ever heard.”
This mentor is the opposite to the Wet Blanket. He/she raves over everything the mentoree says or does and makes the mentoree feel very special. However the Enthusiast’s lack of discernment means that poor ideas are received as positively as good ideas and therefore there is little mentoree growth. Such mentoring can be good for the soul but offers little in the development of ministry skills.

You can probably think of other unsuitable types of mentoring that you have already experienced. However the list of ten types is enough if I’m not to become a Wet Blanket myself and make you cynical about mentoring. The point is clear - there are many types of mentoring that need to be avoided. Poor mentoring can be hazardous to the health and growth of a mentoree.
Observations about Adult Learning

Now that you have mentoring under your belt, let’s change tack slightly. Mentoring is a form of adult learning. In the last 30 years the number of adult students in the world has increased enormously. With this increase has come many studies on the process of adult learning. There are a number of significant theories but the field is still in its infancy. However the experts agree that adult learning occurs best when certain conditions are present in the learning environment.

I will briefly summarise these conditions and comment on their impact on mentoring. While you will probably learn nothing new, it may consolidate and explain the approach to mentoring taken in this course.

Conditions that Maximise Adult Learning

1. *The teacher is seen as a fellow-learner, resource-linker and guide.*
   The mentor is not an expert passing down information to the mentoree, but is a listener, and a helper, someone who offers resources at the appropriate time, and a fellow learner.

2. *The student is recognised as a self-directed, valued participant in the learning process who brings a wealth of experience.*
   Mentors must value their mentorees and respect their achievements and experience. They must take note of their mentorees comments and insights and express appreciation for their contribution.

3. *The relationship between the teacher and student is that of trusted friend and fellow learner.*
   A mentoring relationship involves attraction, trust and honesty. The mentor and mentoree should believe in each other and like each other.

4. *The subject matter is chosen more by the student than the teacher.*
   While mentoring covenants will be negotiated, the subject matter covered lies principally in the hands of the mentoree. The mentor provides the resources that the mentoree needs. Sometimes there comes a point when a mentor raises an issue that he/she feels is important. but generally the agenda will be set by the mentoree.

5. *The physical environment needs to be informal, warm and non-threatening.*
   Mentoring occurs best in informal settings. Effective mentors chat with their mentorees in warm, comfortable settings like a lounge room or a restaurant, not across the desk in the study. Mentorees need to feel comfortable to be open.

6. *The student is motivated by the opportunity to meet needs and solve problems that real life is creating.*
   Mentoring does not deal mainly with ideas or theology, but with practical situations that arise in the life of the mentoree. As a mentoree gains support, insight and perspective on real life situations he/she becomes tremendously motivated.

7. *The student is able to immediately apply what is learned.*
   The mentor must encourage immediate application of the resources and empowerment gained in the mentoring process. It is this application and consequent personal growth that brings life to the mentoring relationship. If a mentoree does not feel that the resources of the mentor are practical, the relationship will not last.

8. *The teaching is done by interaction, practice and reflection.*
   Mentoring is dialogue not monologue. It involves constant interaction between the mentor and mentoree with the mentoree doing most of the talking. The discussion leads to implementation by the mentoree and then reflection with the mentor.
Resources
These books are all worth reading. The books in bold are particularly helpful.


**Mallison, John. Mentoring to Develop Disciples and Leaders. Lidcombe, NSW: Scripture Union, 1998.**


