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Developing a Mentoring Model, Based on Christ's Approach to Discipleship, for Intern Pastors in the British Union

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This research is a product of the graduate program in Doctor of Ministry DMin at Andrews University. Find out more about the program.

ABSTRACT

DEVELOPING A MENTORING MODEL, BASED ON
CHRIST'S APPROACH TO DISCIPLESHIP, FOR
INTERN PASTORS IN THE BRITISH UNION

by

Desmond Gaius Boldeau

Adviser: Barry Gane

ABSTRACT OF GRADUATE RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING A MENTORING MODEL, BASED ON CHRIST'S
APPROACH TO DISCIPLESHIP, FOR INTERN PASTORS IN THE
BRITISH UNION

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Problem

In an age of celebrities and power seeking, in an environment of child sex abuse
and spiritual leaders bringing discredit upon the high calling position of pastoral ministry,
at a time when TV evangelists seem to exercise greater influence through the impersonal
medium of the mass media in contrast to the personable touch of faced-fact ministry, it is
my contention that the Christian faith and its pastors stands in need of credibility in the
form of its leaders living what they teach and preach. I call that Incarnational pastoring
based on the ministry of Jesus and His methods of mentoring His disciples. Intern pastors
seem to lack the self-confidence to give strong and confident leadership to the church of
the twenty-first century.

Method

The researched was conducted among 27 pastors of varying experience and length of service to gather data regarding the nature and benefit of the supervisory relationship to their development. From this survey, I proceeded to create a pilot model for which I recruited volunteers to participate in and allowed the pilot six months to be implemented. Before commencing the mentor-intern relationship, I organized a two-day training session for the volunteer pastors who were to serve as mentors. The pilot drew only three sets of volunteers even though there were eleven individuals who expressed interest in participating, but because of the pressures of their work load, only three attended the training and subsequently participated in the project.

The strategy of this pilot project was designed to assist young interns to enter and mature in ministry with a better prospect of developing into confident and passionate pastors who emulate the example left for us by Jesus Christ.

Results and evaluation

The results of the pilot strategy revealed that for both the mentors and the interns, the mindset and attitudes were similar in that they treated the strategy as if the mentors were supervisors and the interns, to some extent, also viewed their mentors as if they were supervisors also. The observations from the feedback indicated that the mentors felt they wanted to have more ongoing training to facilitate a mentor-intern relationship. The desire to be mentored was evident from the remarks of the interns and one of the mentors actually understood what the project was aiming to achieve, but because of ongoing academic commitments, he could not give his full attention to facilitate a good relationship. Overall, the project positive feedback shows good prospects for its future in

developing mentees.

One weakness in the strategy is the need for ongoing training for both mentors and interns.

Conclusions

It is my belief that interns need someone to listen to and affirm them, develop them, encourage and point them in the direction of living and ministering in a world that is mixed up, someone who will facilitate a relationship of openness, honesty, and vulnerability, someone who is interested in their growth as an individual and not simply there to ensure that they can perform the tasks of ministry and report back to the administrators as to their readiness to undertake the running of a church, someone other than a supervisor.

There is a divine imperative to live out the principles of God's kingdom and there is no other group of individuals who ought to incarnate this but pastors. Therefore this model is one that more of us as pastors need to accept and live out daily.

The model has a good future but does need ongoing intervention and training to bring the mentors up to a good level of competence and to make the healthy development of the interns a reality. I believe that once discussed further with the church leadership, they will want to embrace this strategy and experiment with the concept to become part of the induction of all interns as they enter ministry.

Andrews University

Seventh-day Adventist Theological Seminary

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A Project Document

Presented in Partial Fulfilment

of the Requirement for the Degree

Doctor of Ministry

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God has taken me down some challenging roads and despite the health challenges in the crucible that I have had to pass through, He has been a constant force to move me on and enable me to reach this place in my journey. I am indebted to Him for carrying me through so far.

Despite the long and arduous road, I probably would not have achieved this had it not been for the support and encouragement of some very special people God has placed in my life along my spiritual journey.

I acknowledge the constant, enthusiastic inspiration from my dear wife Cathy, who herself is an able writer, lecturer, and a very creative mother and wife. She has been my greatest critic and yet my ultimate encourager and supporter with a critical eye.

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Also, many thanks to my supervisors Dr. Barry Gane and Dr. Walt Williams for enabling me to keep on track and complete this challenge.

CHAPTER 1

INTRODUCTION

This chapter considers my personal journey from my time as a young Christian to where I am today and how that journey has impacted my work and in particular this project. It will also address the social and environmental context from which some young pastors have come and the statement about the problem from the intern's perspective, the statement of the task, the purpose of the dissertation, justification for the project, my hypothesis and some intended benefits to the British Union of this strategy in mentoring young intern pastors. I then look at some definition of terms which will be used in this paper together with the methods that were used to gather data.

My Journey

Over the past forty plus years of my life, I have been privileged to have some wonderful, inspirational people, who have influenced me and left significant impressions in regard to the direction of my life, especially to where I am today. They entered my world to offer guidance, affirmation, and encouragement. They also challenged my emerging self-concepts and understanding of God and helped to shape and influence the development of my spirituality along my faith journey.

I recall my formative years before I became a Christian in the Chiswick Seventh-day Adventist church in West London. I remember the person who eventually became a

very good friend and through him, I found and accepted Jesus as my Lord. Then, some years later, I was converted and the accompanying understanding of God's grace deepened as I journeyed on.

I saw in our local church's youth leader a caring person who was interested in me and the other young people. He treated each of us young adults as individuals and with respect. The story of choosing the young David springs to mind when God tells Samuel, "Man looks on the outward appearance, but the Lord looks at the heart." This leader had his spiritual sight on us so that he saw the potential in us. Some became pastors, others church leaders, medical personnel, and civil leaders. He was not the only one in my church; there were several people who gave much time and invested much attention and guidance to my peers and me as we were growing up. Reflecting on this, I am deeply grateful because I realize how blessed my peers and I were to have such caring people around us. I look around today and also at the generations whom I have had the privilege to pastor and influence and my heart goes out to these and the next generation of young folks who seem not to have such positive role models in their lives. The need for men and women to function as mentors (with all the variations of meaning and applications the word carries) is even more pressing today than it was five or ten years ago. I have now been involved with young people for over forty years and feel the pain when I see them live their lives without any apparent guide or significant other people to walk alongside them in their journey to offer some decisive guidance and assistance toward achieving and becoming somebody of significance.

Statement of the Problem

When I came into the pastoral ministry some 27 years ago, I was one of many mature young men who had not gone to college straight out of school. Many of us had been working for quite some time in industry and so had some life experience "under our belt." We came into the ministry with families after having worked for several years and having established careers. Although entering the ministry as "mature students," we were blessed to have several good role models, men whom we looked at with great admiration and respect. They showed us what the "nuts and bolts" of ministry were. They not only took a personal interest in our professional wellbeing as young ministers, but also took us under their wings, watched over us and helped us along. This was evidenced in their telephone calls, letters, face-to-face conversations that offered support and encouragement, and their interest in our financial wellbeing. We were also able to share our concerns about ministry and discuss matters about our faith and these individuals were there to offer advice and steer us "back on track" if they noticed that we needed guidance.

Time has passed and I have observed that some of us have developed bad habits. Others of our senior pastors now seem to have become either uncaring (which I do not believe) or life's cruel experiences in ministry have made them cynical. This is attested to by the numerous conversations that I have had with pastors of varying length of service as local church leaders. In addition to this, some of our leaders have not always been sensitive to the challenges that some of these senior pastors have had to go through, despite these leaders having being in ministry themselves for several years.

There is an increasing number of younger men and women who go to college

directly from school and now are entering the ministry with little of life's experiences. They are looking to us who are now in the role as senior pastors to be supervisors, peer supporters, and mentors. Many who have recently been through their internships have commented on what to them appeared to be the poor quality of internship training they experienced with their supervisors. Some experienced and senior pastors have had interns imposed upon them by virtue of the fact that they happened to be pastoring a large church, but have had neither the training to facilitate growth for these interns nor the time to train them.

I know that our Union has had intern-supervisor training, but the reality which is supported by research from within the Adventist church[1] reported that neither the intern nor the supervisor has a good experience in this relationship.[2]

Young interns need guidance and support for healthy and spiritually focused growth to truly become men and women of God. Evidently, they do not seem to be benefiting from the supervisory relationship to the extent that they need to. My concern is that if this trend continues, we face the danger of growing men and women in the profession who have not been developed thoroughly as strong and confident individuals fitted for the leadership role of ministry and may not even have proven their call to ministry.

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[1]Roger L. Dudley, Kim White, and Des Cummings Jr., *A Study of the Ministerial Internship as Perceived by Seminary Students and Their Former Supervisors* (n.p., 1982).

[2]General Conference of Seventh-day Adventists, Ministerial Association, *Manual for Seventh-day Adventist Ministerial Interns and Intern Supervisors* (Silver Spring, MD: General Conference Ministerial

Statement of the Task

It is said by some of my colleagues that morale in ministry is at an all-time low, because of the depreciative treatment which some pastors have received, but also because of the way some colleagues have behaved and as a result brought the good name and reputation of pastoral ministry into disrepute.

The task of this project was to develop a model of mentoring young pastors in ministry based on the mentoring relationship that I believe Christ had modelled with his disciples which will be elaborated on in Chapter three. This strategic approach is separate and independent from the pastoral supervisor to which each intern is designated upon entering ministry. From Christ's methodology and approach and the antecedent found in the rabbinic schools of the Inter-Testamental times and their approach to teaching and mentoring, I hope to find approaches from this model that could be used in mentoring future young pastors to serve a twenty-first century church that seems to be wandering about like sheep without a shepherd.

Part of my project incorporated a basic surveying instrument which was sent to all the pastors and interns in the Union workers directory, to enquire and ascertain the effectiveness of supervision in ministry, both from a mentor/supervisor's perspective and from the intern/protégés perspective. It is my hope that this strategy, once created and field tested, can become a permanent part of the training and developmental support offered to senior pastors (mentors) and interns (protégé) in the British Union. I could not identify any research or studies conducted within the Seventh-Adventist Church in the British Isles relating to the mentoring of intern pastors that could serve as a reference

Association, 1990), 5.

point. However, other research by Francis A. Schaeffer Institute of Church Leadership

Development found some most pertinent discoveries which confirm the exodus of pastors

from pastoral ministry due to factors such as the absence of supportive peers or mentors

and sheer frustration with the job. This statistic is not unique to any one church

organization, but seems to be quite common across the board.[3] It is worth noting that the

article found on Schaeffer's website is a much broader perspective but the reasons cited,

in my opinion, are the types of issues that a mentoring relationship could go a long way

in addressing and, hopefully, eliminate reasons why the pastoral ministry is losing so

many blessed and talented individuals from its ranks.

Pastoral Care Inc. cited ten reasons why pastors leave the ministry. They cited the

positive expectations which pastors coming into the ministry had and then showed how,

when those expectations were not met and fulfilled, they led to disappointment and the

resulting negative feelings and reasons why they walk away from pastoral ministry.[4] The

observation made by Tim Fuller that "90% of the ministers report they feel inadequately

trained to meet the demands of the ministry"[5] is interesting.

Justification for the Project

The face of the Adventist church in the British Isles is significantly different to

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[3]Richard J. Krejcir, "Statistics on Pastors," Into Thy Word, http://www.intothyword.org/apps/articles/default.asp?articleid=36562 (accessed January 13, 2013). Peter H. Ballis, *Leaving the Adventist Ministry: A Study of the Process of Exiting* (Westport, CT: Praeger, 1999).

[4]Jim Fuller, "10 Reasons Why Pastors Leave the Ministry," Mark Beaird, http://markbeaird.org/wmlib/pdf/articles/10_reasons_why_pastors_leave_the_ministry.pdf (accessed January 25, 2013). Some of these factors are as follows: Positive factors: affirmation, acceptance, confirmation, success, validation, progress, belonging, support, appreciation, spiritual hunger, good health. Negative factors: rejection, resistance, stagnation, isolation, failure, poor health, lack of accountability.

what it was 60, or even 30 years ago when the pastoral leadership of the British Union

Conference was predominately native British nationals. The current ethnic mix of our

Union now poses some interesting challenges. The majority of the work force now comes

from all over the world with only a few English nationals. Many different people groups

from diverse parts of the globe are in the pastoral ministry and a good number have been

trained and inducted into ministry in their respective countries of origin and have come

with their ingrained cultural identities and approaches. This makes pastoral mentoring

even more of an urgent need. Mentoring can ensure that the pastors coming to

the UK with their unique cultural ways of doing ministry have the necessary skills and

confidence to care for and nurture the faith of the church members who live in a

contemporary Western culture. It can also go a long way in discovering and strengthening

the identity and the "self" in the individual. However, they also need to have a good level

of confidence in entering churches where the membership may be comprised of people

who are born and bred in the UK. I believe mentoring can contribute significantly to the

healthy growth and development of the minister while aiding in reducing the likelihood

of bad management, unhealthy self-identity, ineffective communication, and poor

management of interpersonal relationships which result in tensions in the parish.

Coupled with this is the increasing bad press that is coming from pastors who

have belittled and disrespected their calling and profession as well as their colleagues in

ministry by their lifestyle of abusive and undisciplined behavior. This gives the next

generation of both prospective students and young interns the wrong impression of how

to succeed in pastoral ministry. This project hopes to make some inroads into stemming

[5]Ibid.

what is becoming an ever-increasing tide that is eroding confidence in pastoral ministry.

Expectation and Possible Benefits of the Project

I hope that the project can identify, through surveys, what the training experience has been for those who are and have been both supervisors and protégés. Research has shown in Adventism and other churches that supervision is not delivering the quality training that it was designed to deliver.[6]

I anticipate that upon entry into the ministry and as part of their employment contract, interns will be offered the choice of selecting a mentor with whom they could walk if not for their entire ministry lifespan, but certainly for the period of their internship and licensed pastor time period. This assumes that they are getting along well and are happy in the relationship with their mentor and vice versa.

Ultimately, I would like to be able to accentuate the benefits to the church at all levels and departments of administration. If this mentor-protégé program is given the permission and the opportunity to develop and run its course, it is my opinion that it has the potential to yield an abundant harvest for the benefit of the church at large. Such benefits include a ministry that is stronger, more stable, caring, and produces committed pastors with strong self-identity.

This could have a ripple effect seen in the quality of ministry offered to the church and its membership which, in turn, is likely to reflect well in the faithfulness of stewardship. If this program is given a chance, another benefit could be seen in an increase in applications from young people wanting to enter the ministry, which would

also benefit our college at Newbold. I believe that this would, in turn, provide the ministry in the United Kingdom with a much needed public relations boost. The church would be seen as a caring and sensitive place because we take time to pay attention to investing in the men and women who enter the ministry.

I believe that this would result in the improvement of the spirituality of the minister and the quality of the local church leadership. This would then help to produce members who are committed and devoted to Christ. I have heard it said that "the phew cannot rise higher than the pulpit" in their spirituality. I believe that mentoring would help in the development of God-fearing men and women who "would not be bought or sold,"[7] who are true to their God, and are passionate and committed about mission and outreach and sensitive and caring to the members whom they serve.

The project seeks to nurture interns or protégés pastor's heart and self-identity with the divine imperative to become like Christ. In much the same way that Christ personified what the Father was like to the human family, so we can model the character of God to those we minister to and work with. The strategy can be a means of transforming the heart and mind-set of a new generation of pastors and through them the membership at large.

I trust that the excitement of the wide range of benefits available would be looked for and that sometime in the near future, we can see a rigorous adherence to this project as it grows from strength to strength and as the church at large reaps the benefits as we progress in the mission of Christ to His church.

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[6]Dudley, White, and Cummings, *A Study of the Ministerial Internship*.

Limitation

I am aware that such a strategy will, of necessity, require an investment of time, energy, and finances to allow it to take off even as a pilot project.

I recognize that this project has its barriers to success and implementation. The timing within which I have to implement it has its challenges because it is likely that it may need a period of a year or more to test its longevity sustainability and, therefore, its effectiveness and success. There is also the recruitment of the required number of pastors into the project to be trained as mentors. The idea of mentoring may seem attractive to some, but the accompanying training may be a deterrent. The fact that I would have to rely upon others to assist with the training and overseeing of the project could potentially present itself as a limitation because of the work schedule of these other individuals.

This project is to complement the existing and established supervisory functions of the senior pastor, which may not be clearly understood by the leaders especially because, to the best of my knowledge, this concept is not one that is being practiced by our church anywhere else in the world church. This may set it apart as untried and untested; therefore, it may not receive the support of leaders who may be challenged to see the need to develop the pastor as a person instead of only his competencies for the job. It may also be viewed as potentially cumbersome because another tier of administration would be added to an already top-heavy administration which itself is in need of some serious evaluation regarding its effectiveness.

The greatest challenge to getting this program up and running is the leadership of

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[7]Ellen G. White, *Education* (Oshawa, ON, Canada: Pacific Press, 1952), 57.

the church. It may well be perceived that we already have the supervisory-intern program

and they may be less willing to accept or try something new.

I also expect to get some objections from some senior pastors in the "field"

because of the view that this project is a new idea for which we already have the

supervisory model which is perceived to be working and, therefore, does not need to be

fixed. They may see this strategy as an academic exercise from one who has been out of

local church ministry for too many years.

Delimitation

There are few delimitations in implementing the project. I am aware that I have

restricted the pilot to only a few pastors within the South England Conference territory.

I have also limited it to the SEC and not the entire Union field.

Finances is also a potential delimitation because the argument could be forwarded

that there isn't a pot of funds that could facilitate such a project indefinitely, especially if

the leaders do not buy into the concept and approve the piloting of the project and if the

treasurer is not convinced about the need to justify the expenditure. The program could

then remain as a concept within the pages of this dissertation. I felt very helmed in

because of the potential expenses in justifying yet another budget for ongoing training for

ministry.

I selected the mentors from a pool of experienced pastors instead of possibly

going to the membership at large.

Definition and Explanation of Some Terms

Some of the terms used in this paper are generally known and accepted and,

therefore, do not require any special explanation or clarification. There are some terms used in this dissertation that one would take for granted because they are also in common use, but because of the context of the use, I have chosen to include them in the definition of terms. Some terms which are used in this paper may sometimes be used interchangeably in reference to mentoring and also in reference to coaching and supervising.

Tim Elmore[8] cited and described a number of relationships which would qualify as mentoring in life's experiences. Many of these terms will be cited and used as either roles and functions or characteristics in this paper as I seek to find not only a meaning, but also the relevance and benefits of the mentoring relationship in the life of the intern pastor or protégé. Roles, characteristics, and functions are terms which will be referred to in this dissertation. Mike Pegg has also compiled his own list of functions which qualifies, in a broad sense, as mentoring.[9]

Apprentice. Webster's dictionary defines an apprentice as "one who is bound by indenture or by legal agreement to serve another person for a certain time with view to learn an art or trade; one who is learning from practical experience under skilled workers a trade, art or calling usually for a prescribed period of time and at a prescribed rate of pay."[10]

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[8]Tim Elmore, *The Greatest Mentors in the Bible*: *32 Relationships God Used to Change the World* (Denver, CO: Kingdom Publishing House, 1996), 6. These characteristics are 1. Discipler, 2. Spiritual Guide, 3. Coach, 4. Counselor, 5. Teacher, 6. Sponsor, and 7. Model.

[9]Mike Pegg, *The Art of Mentoring: How You Can Be a Superb Mentor* (Chalford, England: Management Books, 2000), 20-22. These include modelling, teaching, advising, coaching, counselling, buddies, and leaders.

[10]Philip Babcock Gove, ed., *Webster's Third New International Dictionary of the English Language, Unabridged* (2002), s.v. "apprentice."

Coaching. By definition, this term means "to instruct, direct, or prompt as a coach, to train intensively (as by instruction and demonstration), to show and encourage someone how to perform a task with view that they will become proficient at the task."[11]

Disciple. The word "disciple" comes from the English form of the Latin, *discipulus*, which is derived from *discere*, "to learn" and thus, means "learner," "scholar," "pupil," and sometimes, "apprentice." In Hebrew culture, the word is *Talmid*, which became used in a wider context to refer to those who "accepted and practised the teachings of the Rabbi, one of whose aims was to raise up many disciples."[12] Much of this will be discussed in chapter two.

Imitators. This word means "to emulate, copy, or try to be like." It describes the action to follow as a pattern, model, example, to be or appear like or to resemble**;** to produce a copy of or reproduce. This concept has a theological root in Paul's admonition to the Corinthian church and his encouragement to be imitators of what is good and not bad (1 Cor 4:16; 2 Tim 3:10). The imitator seeks to follow the teacher, almost like a child would follow and copy their parent.

Intern-Internship. This refers to young people who are just beginning their journey and are being introduced to the running and expectations of the job they are commencing. In pastoral ministry, such people have recently graduated from university with the necessary entry qualifications and have been placed with senior, more experienced pastors to induct and guide them through the learning process and expose them to the skills needed to execute the job. In a broader sense and used as a noun, the

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[11]*Merriam-Webster Dictionary,* "Coach," http://www.merriam-webster.com/dictionary/Coaching (accessed April 19, 2011).

word is used for advanced students or graduates usually in a professional field such as medicine or teaching, who gain supervised practical experience as in a classroom or hospital.[13] Internship, according to Bresee, is defined as "a period of supervised apprenticeship after college or seminary training and before ordination. . . . We refer to the entire time of ministerial employment before ordination."[14]

Mentor. The meaning, as applied in this paper, refers to one who has been assigned, after careful consideration of all the available data concerning this person's ability and suitability, to offer guidance, support, and advice, to model and exemplify the message of Jesus Christ by word and life. It can refer to one who is an experienced, wise, and trusted advisor.

Spiritual Guide. Spiritual mentoring, said Tony Horsfall, "is a triad relationship between mentor, mentoree and the Holy Spirit, where the mentoree can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibilities."[15] "A spiritual guide is a godly, mature follow of Christ, who shares knowledge, skills and basic philosophy on what it means to increasingly realize Christ likeness in all areas of life."[16]

Mentee or Mentoree. This refers to those who, by virtue of age or inexperience,

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[12]Alan Richardson, *A Theological Word Book of the Bible* (London: SCM Press, 1950), 69.

[13]*Merriam-Webster Dictionary,* "Intern," http://www.merriam-webster.com/dictionary/intern (accessed April 19, 2011).

[14]General Conference of Seventh-day Adventists, Ministerial Association, *Manual for Seventh-day Adventist Ministerial Interns and Intern Supervisors*, 1.

[15]Keith, Anderson and Randy Reese, *Spiritual Mentoring: A Guide For Seeking and Giving Direction, (Downers Grove, Illinois: Inter Varsity Press, 1999),* 12.

[16]Paul D. Stanley, and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to*

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are paired and placed with others more experienced and willing to share the benefits of

such experiences or expertise; they submit to being taught, instructed, encouraged, and

guided and have their growth and development in the affairs of life, career, or profession

overseen toward a form of self-actualization of life's goals. The one being guided toward

realizing one's fullest potential.

Protégé. Webster defined a protégé as "a man under care and protection of an

influential person (as a sponsor, instructor or patron) usually for the furthering of his

career."[17]

Teacher. This term is defined as one who imparts and communicates information

in a classroom environment, but also one who transmits knowledge, facts, and

information to another with the view of informing and empowering such a person. Pegg

suggested that there are three things a teacher should do: inspire, implement, and

integrate.[18] "The central thrust of a teacher-mentor is to impart knowledge and

understanding of a particular subject."[19]

Modelling. A model is something that is copied or used as the basis for a related

idea, process, system, or relationship. It is an excellent example that deserves to be

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Succeed in Life (Colorado Springs, CO: NavPress, 1992), 65.

[17]Philip Babcock Gove, ed., *Webster's Third New International Dictionary of the English Language, Unabridged* (2002), s.v. "protégé."

[18]Pegg, *The Art of Mentoring*, 20.

[19]Stanley and Clinton, *Connecting*, 101.

imitated and is worthy of being passed on to another person or generation. Albert Bandura, the renowned psychologist who pioneered work in the field of learned behavior, observed that "modelling is the greatest form of unconscious learning there is."[20]

Supervisor. A supervisor is described as one who oversees people who have job responsibilities to execute and to ensure that the task is accomplished. Within the context of this paper, it is a reference to senior, more experienced pastors who have been assigned the responsibility of overseeing younger, less experienced intern pastors so that the senior pastors may ensure that the younger, inexperienced pastors gain and develop the competencies that will ensure and enable such interns to become successful pastors.

Peer Mentoring. Peer mentoring is achieved by friends, close relatives, and acquaintances offering guidance, advice and support to one of their peers. Ultimately, such a relationship should lead to the empowerment of one or both parties.[21]

Transformational Mentoring. Webster defines the word transformation as "the operation of changing (as by rotation or mapping) one configuration or expression into another."[22] It describes a process of change from one entity to another as shall be demonstrated later. This term describes what, for me, is the essence of Christianity—that of being transformed by the teachings and philosophies of Christ and becoming evident in and by the life lived.

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[20]Howard Hendricks and William Hendricks, *Building Character in a Mentoring Relationship: As Iron Sharpens Iron* (Chicago: Moody Press, 1995), 27.

[21]Stanley and Clinton, *Connecting*, 173.

[22]*Merriam-Webster Dictionary,* "Transformation," http://www.merriam-webster.com/dictionary/transformation (accessed April 19, 2011).

<center>**Description of the Project Process**</center>

Mentoring seems to have been understood in past generations of leadership, and even today, as being synonymous with supervision. The training manual to which I have given a cursory glance speaks of the mentoring process as being interchangeable with supervision.[23] (Reference to TED, BUC, and GC manual)

Because there had been no formal mentoring strategy in place (as far as I can establish), my plan was to begin the process with a fact finding survey. The object was to ascertain the level of adequate support available to both senior pastors and interns who became part of the supervisor and intern relationship.

It was my plan to run this mentoring/protégés strategy over a six-month period by adhering to the following steps described below. Having created the survey, I planned to email it to all male and female pastors and administrators throughout the union.

I prepared the training program for mentors and protégés with all documentation contracts, evaluation forms, journaling, and required reading for each participant. I also prepared an estimated budget for the cost of running the project. I needed to obtain permission from one of the conference entities within the union to pilot the project within their territory. I had to advertise through church publications (Messenger, BUC news, and other outlets like workers' meeting and camp meeting) in order to attract those interested in training as mentors to help protégés. One part of the survey asked if the individuals who completed the survey would be interested in being trained and their willingness to

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[23]Trans-European Division, Ministerial Association, *Called to be a Pastor: Handbook for Mentors and Interns* (St. Albans, England: Ministerial Association, Trans-European Division, n.d.).

become part of a mentoring relationship. I had planned to set-up a panel of individuals such as the ministerial secretary, president, a mentoring practitioner, a counsellor, an experienced field pastor, and a church elder to administer the selection process.

The application documents with all other relevant forms had to be prepared and ready for the prospective applications. Profile forms were prepared for both mentors and protégés, which also helped in the in the selection process. Having done this, it was necessary to decide on a date for the interviews and to establish the criteria for the kinds of qualities, skills, and people deemed appropriate for the role; decide on training days for the benefit of the mentors together with a date for training the protégés, after which both mentors and protégés were to be brought together on two occasions to ensure that the mentor-protégé relationship was working well. Both mentor and protégé had to agree on a regular meeting; they were encouraged to journal the experience which would later form part of the dossier or paper trail that would, in part, validate the effectiveness of the strategy.

The final step in the strategy was to write the evaluation and recommendations resulting from the pilot for my dissertation and also for the church.

Chapter two is an overview of some of the current literature that evaluates the effectiveness of mentoring in both the pastoral context, as well as in other general disciplines. There is a growing body of literature and websites that are available to inform and train, as well as to encourage individuals to become mentors to various people from differing backgrounds.

Chapter three will look further at the theological foundation for the strategic approach to this project and the biblical authority for my particular perspective on this

type of mentoring. I will scan the rabbinic schools to observe what lessons could be learned from such a system of mentoring.

Chapter four addresses the "nuts and bolts" of implementing the pilot project. It will seek to identify the procedures and obstacles encountered and how these obstacles were met and dealt with. It will look at the effectiveness or lack of it in implementing the project.

Chapter five forms an evaluation of the pilot: its strengths and weaknesses, its positive and negative contribution to the development of the interns who were engaged in the pilot. It will also seek to establish whether there is value in implementing this proposal further afield as part of the strategy for intern pastors upon entry into the ministry.

The appendices will include the findings from the survey, the training curriculum, and other forms used in evaluating the effectiveness of the approach.

CHAPTER 2

INSIGHTS AND REVIEW FROM LITERATURE

ON MENTORING

Introduction

This chapter seeks to identify some of the literature, comments, theories, and

general concepts of what others are saying about mentoring as a strategy to develop and

nurture the best from those wishing to be mentored. A brief observation of mentoring will

be followed by its etymology and how it is being practiced by professional bodies and

industry. I will look at how mentoring is defined and understood and the differences in

the mentoring roles, functions, activities, and skills. It will cite briefly the impact same

gender mentoring is contributing to the growing body of literature and experiences.

I will consider the history of pastoral internship and supervision which is the

closest model to mentoring existing within the church context and look at the existing

structure both within the UK and the world church for initiating new pastors into the

ministry along with some of the pros and cons. This will lead to the rationale for why I

am proposing a mentoring model alongside supervision which I hope will become a

viable complement to the supervisory model for the work of inducting ministerial interns

into the Seventh-day Adventist church ministry in the United Kingdom.

I will refer to interns as protégés and I have chosen to use this term because it

seems to sum up the nature and character of the relationship between a junior and a more

senior and experienced individual. The seniority of this experience could be manifested

in years, maturity, emotional outlook, length of time in the work place, but most

definitely, as an experienced spiritual pastor in a church in the UK.

Mentoring has grown over the last 30 to 40 years which is evident by a cursory glance at book stores and web sites. One may ask, "Why that has been the case?"

Clutterbuck cited the following as contributing factors to the growth of mentoring in recent years: the collapse of the extended family as a source of support, the fact that governments and businesses also recognize the need to implement equal opportunities for the disadvantaged, the increased stress in complex societies that necessitates a release from the pressures of urban life. Young people of the business world recognize the need to tap into the experiences of older people. Clutterbuck also asserted that there has been a growing recognition of the need to retain talented people and mentoring contributes to that retention. Finally, he cited the need of support, anticipating the problem "just in time," instead of "just in case."[1]

Etymology of Mentoring

It is a commonly known fact that the word "mentor" has its origin around 122 BCE in the account of the *Odyssey,* written by the Greek poet Homer. In this story, *Odysseus*, or *Ulysses* as it is translated in the Latin, was in the throes of preparing to fight in the Trojan War. *Odysseus* realized that his only son, Telemachus, being of a tender age, was not ready to assume the 1responsibility as king of the kingdom. So he called in a trusted, wise, family friend named Mentor to be his son's guardian. Not knowing how long he was going to be away from the kingdom, he instructed Mentor to prepare and

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[1]David Clutterbuck, and Gill Lane, eds., *The Situational Mentor: An Intentional Review of Competences and Capabilities in Mentoring* (Aldershot, Hants, England: Gower Publishing, 2004), xv.

educate Telemachus in the rudiments of what he would need in order to take on the role as king in case his father did not return from the war. Mentor's responsibility was to oversee the development of the young Telemachus toward a specific goal; that of learning how to become and behave like a king.[2]

This approach is probably considered to be one of the oldest forms of mentoring. However, I will cite forms of mentoring in chapter three that predate this Greek legend—that of the teacher-learner and rabbi-disciple of the Old Testament and Intertestamental history.

> Though research interest on mentoring relationships is relatively new, mentoring, as a recognized concept has been around since at least 800 B.C. (Rhodes, 1994). . . . The term "mentor" came to be expressed as a concept most notably in the French romance "Telemaque," in 1699 *(American Heritage Dictionary,* 2000). Soon, thereafter, "mentor" came to be accepted as a noun, meaning "wise counselor." "Mentor" became established as a term in English in 1750 *(American Heritage Dictionary,* 2000). Generally, mentoring occurs between a more experienced, wiser person and another, less experienced person, who desires to be in relationship with the wiser person (Daloz, 1986).[3]

It has been customary in every civilization and culture for older family members to teach the younger ones certain skills and trades.[4] "Passing on" perpetuated the skills, knowledge, values, traditions, and culture of the people to the next generation, while also preparing the young person to be able to make a living for himself and, in time, for a family. Individuals would seek out "wise teachers" or look to family members to teach

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[2]Walter C. Wright, *Mentoring: The Promise of Relational Leadership* (Bletchley, England: Paternoster Press, 2004), vii.

[3]Ron Belsterling, "The Mentoring Approach of Jesus as Demonstrated in John 13," *Journal of Youth Ministry* 5, no. 1 (Fall 2006): 77.

[4]I was born on the Island of Grenada and children had to learn skills and trade to be able to help support the family as they grew so that they would become more skilled and be able to care for themselves as they became adolescent and grew into adulthood.

them intellectual, emotional, spiritual, physical, and social truths and skills.[5]

To a large extent, this is what some refer to as the old paradigm or classical mentoring.[6] This "classical" mentoring refers to an inexperienced person going to another of experience to be taught the rudiments of a particular trade, skill, or through observation, inculcating the values of the wise teacher into his or her own thinking, philosophy, life-style, and ultimately, life's expectations.

What Is Mentoring?

In a broad sense, there is a wide variety of uses, describing the range of activity and functions which can be considered to be mentoring. The word has traditionally been used to describe the process of investing oneself into someone else to enable him or her to realize the fullest potential and thus live with purpose and satisfaction. It is easy to see how mentoring can become what everyone wants it to be. Ruth Hassall identified what mentoring is not when she observed that it is not being a parent, not a counselor, not a buddy, and not simply a teacher,[7] although, in my experience, it can incorporate such elements in an informal setting.

Bobb Biehl cited some misconceptions about mentoring such as that "mentors must be perfect," that they have to be much "older" to qualify, that they "have all the answers," that mentoring "involves a curriculum" and 'holds the protégé

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[5]Linda Phillips-Jones, *The New Mentors & Protégés* (Grass Valley, CA: The Coalition of Counseling Centers, 1997), 14.

[6]David A. Stoddard, with Robert J Tamasy, *The Heart of Mentoring: Ten Proven Principles for Developing People to their Fullest Potential* (Colorado Springs, CO: NavPress, 2009), 23.

[7]Ruth Hassall, *Growing Young Leaders: A Practical Guide to Mentoring Teens* (Abingdon,

accountable.[8.]Similarly, Group magazine *Intensive Caring* noted that mentoring is not a

parent, a peer, a bank, God, or perfect.[9] That is not to say that all these roles, qualities,

skills, and functions cannot be evident in the mentoring relationship. On the contrary,

they all have their rightful place within the context of an on-going meaningful and

satisfying relationship where one person is being helped and empowered to grow in

confidence to become and achieve his fullest potential.

Bobb Biehl identified four relationships which he decides does not constitute a

mentoring relationship. He states that evangelism and discipleship are not mentoring. I do

not agree with him because disciple-making (which in my opinion is, in essence,

evangelism), as this paper will show, is essentially about a mentoring relationship. I

firmly believe that discipleship is the original form of mentoring and I will cite evidence

to substantiate my position in chapter three. He also cited apprentices, big brothers and

coaching, together with modeling as not being mentoring, either.[10] I am not limiting

myself to his definition or understanding of mentoring. As far as I am concerned, these

are all manifestations, variations on a theme, of the mentoring relationship.

History has shown us that the concept of mentoring as a strategy has only taken

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England: The Bible Reading Fellowship, 2009), 22, 23.

[8]Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman & Holman Publishers, 1996), 30-42.

[9]*Intensive Caring: Practical Ways to Mentor Youth* (Loveland, CO: Group Publishing, 1998), 12.

[10]Biehl, *Mentoring*, 34.

off in the past decades to become more of a needed commodity with respectability,

especially among professionals and business institutions. Holmes clearly supported this

in the following statement:

> Not only in the world of business and the church has mentoring been an effective training tool, but in traditional European trades, young would-be craftsmen, have for years been assigned to mentoring apprenticeships with a master craftsman. At the end of periods as long as five years, the young men become journeymen who are encouraged to function without supervision, confident they can still call on the master craftsman for advice as needed. After two years as a journeyman and following appropriate professional testing, they are finally received as craftsmen. . . . From the master, the young apprentice learns not only the skills of his trade but some skills of life. Often the bonding that occurs during the mentoring period lasts a lifetime. In some cases, the mentor and his former apprentice became like father and son.[11]

Without a doubt, one would be challenged to come up with a definition of

mentoring that could be considered conclusive or comprehensive. It is almost a situation

where there are as many definitions as there are books and manuals. Its definition

depends on its context and also on the wide variety of skills and functions that have

become attached to it over its growth toward maturity, if one can consider that the

experience is a mature one! Mentoring can be advising, while in another capacity it is

counseling. I have to acknowledge that in researching for this dissertation, I have

discovered that mentoring has many faces and manifestations. They can vary depending

on the circumstance of the mentoring relationship and the needs of the protégé.

For example, the University of Michigan, writing regarding the process of the

mentoring of teachers in the profession, has this to say:

> Mentors are advisors, people with career experience willing to share their knowledge; supporters, people who give emotional and moral encouragement; tutors, people who give specific feedback on one's performance; masters, in the sense of employers to

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[11]R. Leslie Holmes, "Be Sure to Leave Your Light On!" *Ministry*, November 1998, 6.

whom one is apprenticed; sponsors, source of information about, and aids in obtaining opportunities; models of identity, of the kinds of person one should be to be an academic.[12]

For the purpose of this dissertation, I will use the model and term of mentor-protégé, and I refer to the mentor-protégé relationship as standard throughout this paper. Stoddard disagrees with the use of protégé because he sees it as a term that is condescending. He further observed that mentoring is not something you do **to** someone but **with** someone.[13] To mentor someone is to both assist but also to model the ideal or attainable standard to him for the purpose of inspiring him to a higher level of attainment. The term protégé is certainly not a demeaning or condescending term in the context of this paper because the protégé needs to learn what it is like to be a strong and confident pastor in the Seventh-day Adventist church and this, I believe, can be facilitated by an experienced minister mentoring such a person in a confidential and safe mentoring relationship.

In more recent times, protégés or protégées[14] (feminine of protégé) have sought mentors to advance their careers in order to take on greater and new responsibilities and challenges at work, in society and in their personal lives.

Why Is There a Need for Mentoring?

It can be considered that mentoring used to happen under the names of coaching,

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[12]University of Michigan, *How to Mentor Graduate Students: A Guide for Faculty at a Diverse University* (Ann Arbor, MI: University of Michigan, 1999), quoted in W. Brad Johnson, *On Being a Mentor: A Guide for Higher Education Faculty* (Mahwah, NJ: Lawrence Erlbaum Associates, 2007), 3.

[13]Stoddard with Tamasy, *The Heart of Mentoring*, 25.

[14]Philip Babcock Gove, ed., *Webster's Third New International Dictionary of the English Language, Unabridged* (2002), s.v. "protégé, feminine - protégée."

advising, counseling, helping, or guiding by an exemplar, trainer, sponsor, role model, encourager, or instructor. As the role has taken on more respectability in the business and educational world, it is becoming more widely acceptable as a discipline worthy of consideration, especially within the community of the church via pastors.

Mentors are there to provide guidance, to give encouragement, to deliver affirmation, and sometimes to ask uncomfortable and challenging questions.[15] Mallison reminded us that "mentoring has always been part of the fabric of society"[16] and Murray stated that "with the emergence of the industrial revolution, the skills and trades which were practiced by parents and craft guilds gave way to employers and employee relationship. . . . Employers' focus shifted away from maintaining quality and tradition toward increasing their profits. What benefited the master no longer benefited the apprentice."[17]

As twenty-first century life has become more complex and technology becomes more integral to our lives, we seem to have dispensed with the simple life and adopt more complex forms. This also seems to be what is happening within mentoring practice. Mentoring has evolved from the simple to become more complex and multifaceted and to result in the accompanying physical and emotional, as well as relational baggage.

These changes in life are evidenced by the brokenness of relationships, by the isolation that results from brokenness, by the mobilization of the population to travel

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[15]Walter Wright, *Mentoring*, xxix.

[16]John Mallison, *Mentoring to Develop Disciples and Leaders* (Melbourne, NSW: Scripture Union, 1998), 10.

[17]Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Program* (San Francisco, CA: Jossey-Bass, 1991), 8.

great distances to undertake employment, just to name a few.[18] The urbanization of towns

and villages into cosmopolitan centers contributes to the ease with which we can lose

ourselves in a crowd and the consequence is that people get lost and disconnected from

other significant individuals. This type of urbanization has produced families with absent

father figures in the homes and society at large that has left many male children without a

model of ideal manhood.[19]

Swanson noted that mentoring is needed and becomes increasingly popular

because of the electronic age and the virtual society in which we live. This virtual society

has taken over as a significant vendor of business, so people no longer do business face-

face and that loss of the human contact can often mean absence of meaning and make

mentoring more necessary.[20] This de-personalization of relational living, in my opinion,

is a contributing factor that creates a vacuum within which mentoring fits most naturally

and comfortably.

Biehl agreed with Swanson and went further when he observed that "high tech"

society has increased the need for warm relationships to balance our lives. It is hard to

keep pace with changes that are taking place in our societies and these changes can leave

our values somewhat blurred and struggling to make sense of the changes. Mentoring

provides the stability and consistency that orientate us while everything about us is

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[18]David D. Swanson, "Building a Model for Mentoring Ministry in the Local Church" (DMin dissertation, Gordon-Conwell Theological Seminary, 1998), 10-14.

[19]Biehl, *Mentoring*, 11-12.

[20]Swanson, "Building a Model for Mentoring Ministry," 8.

changing.[21]

There are several areas of life where the mentoring relationship can and is being used and employed to meet the needs and demands of the twenty-first century lifestyle: in the education system with teachers as well as with pupils (peer-peer), big corporations, youth clubs, prison and local government initiatives in trying to reduce youth crimes, and in churches. Informal and formal mentoring is a common way to fill the gap of absent "significant others" and the brokenness, isolation and disconnection which has resulted from the twenty-first century lifestyle.

The National Dropout Prevention Centre defined and saw the role of mentoring from a different perspective while still contributing to validating the practice. In reference to the clientele who are "young people at risk," mentoring is defined as "a supportive relationship between a youth or young adult and someone who offers support, guidance and concrete assistance as the younger partner goes through a difficult period, enters a new area of experience, takes on important tasks or corrects an earlier problem."[22] It is not the purpose of this paper to address the behavior of minors but only to emphasize the development of a relationship that can facilitate growth toward becoming a confident person and to be assisted toward becoming a functional and fulfilled person.

Mentoring is growing in recognition and respectability[23] evidenced by the

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[21]Biehl, *Mentoring*, 12.

[22]Lib Crockett, and Jay Smink, *The Mentoring Guidebook: A Practical Manual for Designing and Managing a Mentoring Program* (Clemson, SC: The National Dropout Prevention Center, Clemson University, 1991), 3.

[23]In May, 2011, I did an e-search 'mentoring' at Andrews University library and came up with twenty-five pages containing 334 references of books, articles, journals, etc. Today (February 4, 2013) a Google search brought up 100 pages of results. This fact attests to the growing popularity of the need for mentoring in our society.

plethora of literature and organizations at both national and governmental levels that have

created structured strategies for supporting and empowering people to achieve their

fullest potential within the mentor-mentee relationship. There are organizations to

support these institutions that are running mentoring strategies at work. One such

organization is the national mentoring at www.mentoring.org. They noted on their

website that "successful mentors also share the same basic qualities (*among themselves*):

A sincere desire to be involved with a young person, respect young people, listen

actively, empathize, see solutions and opportunities, and be flexible and open."[24]

There are many organizations both in the UK and several more in the United

States, Canada, and Australia whose remit is to inform and provide training for

individuals who would like to become mentors. One such organization began in 1994 as

the National Mentoring Network, UK, but has since broadened their remit and, in the

process, has changed its name to the Mentoring and Befriending Foundation. It is the

national body that is accredited and recognized by the government and that has become

the standard by which mentoring is regulated in the UK.[25]

There is also Chance UK, a company that supports children with behavioral issues

and matches them up with trained mentors. Their mission is "to improve the lives of

primary school children with behavioral difficulties who are at risk of developing anti-

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[24]Mentor: National Mentoring Partnership, "Become a Mentor," http://www.mentoring.org./
get_involved/become_a_mentor/ (accessed May 29, 2011).

[25]Mentoring and Befriending Foundation, "Our History," http://www.mandbf.org/about-us/our-
history (accessed April 25, 2011). Mentoring and Befriending Foundation, "APS Quality Standard,"
http://www.mandbf.org/quality-standard (accessed April 25, 2011).

social or criminal behaviour in the future."[26]

> [They] do this by providing tailored one-to-one mentoring with a carefully screened, trained and supervised volunteer mentor. Our mentors raise children's self esteem via activities such as sports, visiting museums, making scrapbooks . . . anything the child may be interested in. We work in a solution-focused way, so our mentors and staffs focus on the child's strengths and what they do well, rather than their negative behavior. Many of the children we work with are on the verge of being permanently excluded from school. This is frequently the start point for anti-social and later criminal behavior in a young person's life, and our early intervention work prevents this progression.[27]

Chance UK uses a person-centered and solution-focused approach to help the children find motivation and focus on the development of life skills. They do this by channeling the children's disruptive and challenging behavior into projects that encourage a personal sense of achievement in the child and the result is that they discover their worth because of the encouragement they receive from the mentoring relationship.

Harold Johnson saw mentoring within the context of the business world as an activity which is "to facilitate, guide and encourage continuous innovation, learning and growth to prepare the business for the future."[28]

Types of Mentoring – Character or Competence

Can successful mentoring be identified by its activities, character, roles, or functions? By asking this question, I am seeking to understand the debate which I have encountered while doing my research.

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[26]Chance UK, "What We Do," http://www.chanceuk.com/site/61/210.html (accessed May 2, 2013).

[27]Ibid.

[28]Harold E. Johnson, *Mentoring for Exceptional Performance* (Glendale, CA: Griffin Publishing,

The traditional approach to mentoring describes it as a relational experience through which one person empowers another by sharing their wisdom and resources.[29] However, that definition, though useful, does not answer the question.

The way I have seen and experienced mentoring is through observing the positive influence one person has upon another person. This includes the individual's belief systems, character, attitudes, values, behavior, spirituality, inter- relationships and vision. Mentoring also inspires and helps them toward achieving their life's goals. However, there are certain skills (competencies[30] or activities) which, combined, can work to producing the desired results. There are also characteristics (roles and functions) which can make mentoring successful. These include, but are not limited to, the attributes describing the character as well as the competencies of the mentor. They combine to inspire and motivate the protégés to become what they see in their mentors and feel motivated to realize their personal ambitions and goals!

Clutterbuck cited research conducted among 1,011 people. They asked, "What were the desirable qualities in mentors?" These ranged from "authentic, approachable, competence, inspiration, conscientiousness, hard-working, and volatility."[31] These are attributes of integrity which are worthy qualities to emulate and the kinds of competencies that will give "kudos" to the mentor in the eyes of the protégé, as well as

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1997), 5.

[29]Elmore and Maxwell, *Lifegiving Mentors*, 4.

[30]*Webster's Third New International Dictionary*: Competence is described as having sufficient knowledge, judgment, skills or strength (for a particular duty or in particular respect) . . . range of ability or capability. Competent is described as possesses of or characterized by marked or sufficient aptitude, skill, strength or knowledge. Philip Babcock Gove, ed., *Webster's Third New International Dictionary of the English Language, Unabridged* (2002), s.v. "competence." Idem., s.v. "competent."

[31]Clutterbuck and Lane, *The Situational Mentor*, 30-33.

the protégé becoming a transformed person because of what they are learning from the mentor.

Crockett and Smink, commenting on some of the qualities of leadership, observed that these are all aspects of the empowering effects which are the result of mentoring on or toward mentees or protégés.[32]

An important issue in looking at the practice of mentoring is to try to determine and distinguish the difference between what mentoring **is** and what it **does**! This is very much what I am doing with this project for intern pastors. Does the job define the person or do the character and who that person is define them? Is a pastor defined by the job and the roles and functions of the job or by his character and who he is—the essential person?

Clutterbuck again cited research and illustrated the ten most positive and negative attitudes and behaviors in both mentors and mentees. They are listed with their opposites in table 1.

Table 1. Ten positive and negative traits of mentors and mentees[33]

Friendly	Distant
Committed	Obligated
Empathetic	Self-Preoccupied
Sees benefits to self	Sees only one-way exchange
Encouraging/positive	Discouraging/negative
Self-confident	Arrogant
Open/trustful	Distrustful
Challenging	Either combative or passive
Reliable	Inconsistent
Astute	Cynical/political

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[32]Crockett and Smink, *The Mentoring Guidebook*, 5.

[33]Clutterbuck and Lane, *The Situational Mentor*, 53.

This list and others like it can be a good guide for assessing the 'readiness' or appropriateness of applicants to become mentors. It may seem like a tall order to expect prospective applicants to measure up to these traits, but in my opinion, what I am seeking to develop and bring out in the life of each mentor—whether man or woman—is a person who is prepared to live his life with transparency and integrity, to be of a certain character. That will give them credibility in the eyes of the protégés and others looking on. That is something I wish to see modeled in the lives of all Christians, but especially in pastors who have been called to be examples to the "flock."

Table 2 (Gray's mentoring model) shows the progressively growing nature of the mentoring relationship. It is very similar to another chart that I saw some years ago which illustrated the nature of the relationship of a baby with his parents as he passed through the various stages of development and grew from dependence toward independence. In the mentoring relationship, the protégé also moves through various stages of empowerment, from a sense of dependence and reliance upon the mentor toward the time when, because of the mutually beneficial relationship between the two, the protégé becomes independent and, in a sense, a cycle is produced. The protégé is now ready to become a mentor to invest himself into someone of less experience and, often, younger than he is, but certainly someone in need of being nurtured and supported toward achieving life's goals. In this review, Gray looks at four mentoring styles and cite the styles that are the preferred strategy used and that favored by mentors and protégés.

Table 2. Gray's (1988) five phase mentoring model[34]

Phase	1	2	3	4	5
Main theme	Prescriptive	Persuasive	Collaborative	Conformative	Independent
Type of activity	Mentor directs Protégé	Mentor leads and guides protégé	Mentor participates jointly with protégé	Mentor delegates to protégé	Protégé achieves functional independence

The protégé senses his need of confidence and competencies, as well as development of himself to take on greater challenges in the work place or in his personal life. He looks to the mentor for the kind of relational influence that can move him through the dynamics of the dependence, then toward independent exchange and reliance. In the early stage, the protégé is very reliant on the mentor in much the same way that a child is dependent upon his parents.

William Gray's Mentor-Protégés' Relationship Model (1989) illustrates the empowering nature of the role and dynamics of the relationship between mentor-protégés, a younger person- older, experienced person; a senior- junior client, a teacher-student (see figure 1).

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[34]Richard E. Caruso, *Mentoring and the Business Environment: Asset or Liability?* (Aldershot, England: Dartmouth Publishing, 1992).
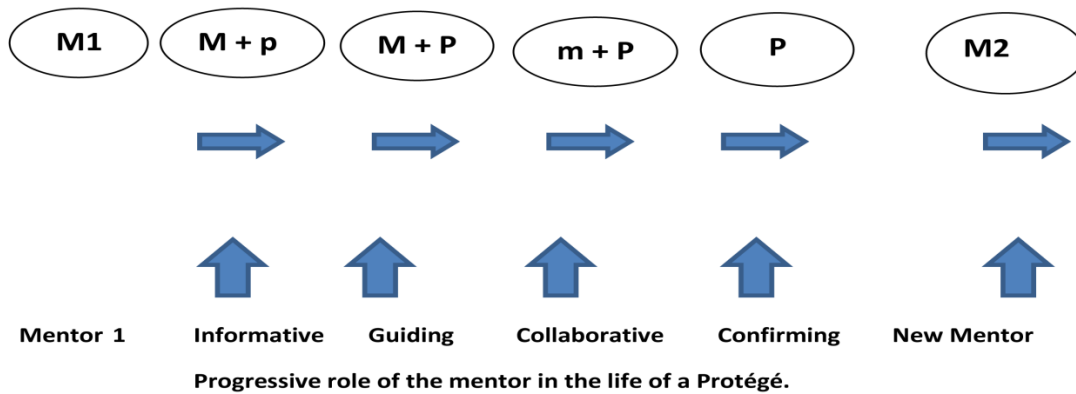
Figure 1. William Gray's Mentor-Protégés' Relationship Model,[35] with changes by D. G. Boldeau indicating the cyclical nature of the process.

This instrument was created by William Gray to aid in the identity of current preferences in mentoring styles for both mentors and protégés. Gray was quick to add that this instrument is not a biometric instrument; which embraces the measuring of our most unique physical and behavioral features that can be practically sensed by devices and can be interpreted by computers and used as proxies of our selves. This instrument has been very favorably reviewed by users of the Mentoring Style Indicator.[36]

The chart shows the progressive dynamics of the relationship, which he described in four stages of transition from a position of experienced and authority teacher. I actually see six stages in this cyclical strategy toward which the protégé travels to becoming, in time, a mentor himself. I have incorporated this into Gray's four-prong strategy as shown in figure 1.

[35]William A. Gray, and Marilynne M. Gray, "Synthesis of Research on Mentoring Beginning Teachers," *Educational Leadership*, November 1985, 41.

[36]James C. Impara, and Barbara S. Plake, eds., *The Thirteenth Mental Measurements Yearbook*

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Changes to character are one of the central by-products of mentoring. Wright

noted that mentoring starts with the character.[37] His emphasis regarding mentoring

leaders focused on the character of the leader and his influence in the corporate world. He

asserted that the role of the mentor is to facilitate growth and progression for the mentee

in the cooperate world; the protégé's climbing the corporate ladder of promotion and

success is the indicator that the mentee is learning the competencies and dynamics while

progressing up the ladder. However, even such corporate emphasis in mentoring has its

personal benefits on the attitudes and development of the individual and shows itself in

the attitudes of the protégé.

Linda Phillips-Jones defined mentors "as skilled people who go out of their way

to help you clarify your personal goals and then take steps toward reaching them. They

have power—through who and what they know—to promote your welfare."[38] Group

magazine's definition is somewhat more the original concept of the helping relationship.

A mentor is "someone who has been there before to lead a novice through the

experiences of life, providing the guidance and expertise to help him or her safely

navigate."[39]

Stanley and Clinton affirmed that the empowering nature of the "spiritual

helping" aspect of the role and function of mentoring is "a relational experience in which

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(Lincoln, NE: Buros Institute of Mental Measurements, 1998), 654-658.

[37]Walter Wright, *Mentoring*, 4.

[38]Phillips-Jones, *The New Mentors & Protégés*, 22.

[39]*Intensive Caring*, 10.

one person empowers another by sharing God-given resources."[40] What is implied here is

the sharing of God-given knowledge which is one side of the coin, the other side being

living and modeling the life upon sound and credible values which I do not think is

present in the way they described the mentoring relationship. However, Elmore captured

the idea because of the emphasis placed on the transformation of the life of the protégé

via the investing of wisdom and resources from the other mentor.[41] Stanley and Clinton

further noted that "mentoring is a relational process between mentor, who knows or has

experienced something and transfers that something (resources of wisdom, information,

experience, confidence, insight, relationships status, etc.) to a mentoree, at an appropriate

time and manner, so that it facilitates development or empowerment."[42] I must comment

here that development of the mentor does not necessarily imply a transformed life, which

is the center of effective and lasting influence of mentoring upon the protégé.

The following three classifications of mentoring involvement from Stanley and

Clinton were useful for adding clarity to the various levels of skills and the degree to

which those skills can be used in differing situations and circumstances.[43]

They indicate that the first group which they describe as "intensive" includes

Discipler, Spiritual Guide, and Coach. For this category, they will tend to be more

deliberate and purposeful in their mentoring relationship (see figure 2). This would

suggest that the relationship is more directed, that there is a clear purpose in the focus to

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[40]Stanley and Clinton, *Connecting*, 33.

[41]Elmore and Maxwell, *Lifegiving Mentors*, 4.

[42]Stanley and Clinton, *Connecting*, 40.

[43]Ibid., 41.

which they are moving, which is not laid back or casual. Then they further suggest that

for the intensive relational mentoring to be effective, three dynamics must be present:

attraction, responsiveness, and accountability. The more intense and deliberate the

relational commitment, the more likely changes and growth will result.[44]

Intensive			Occasional			Passive	
Discipler	Spiritual Guide	Coach	Counselor	Teacher	Sponsor	Models Contemporary	Historical (Hero)

More Deliberate | Less Deliberate
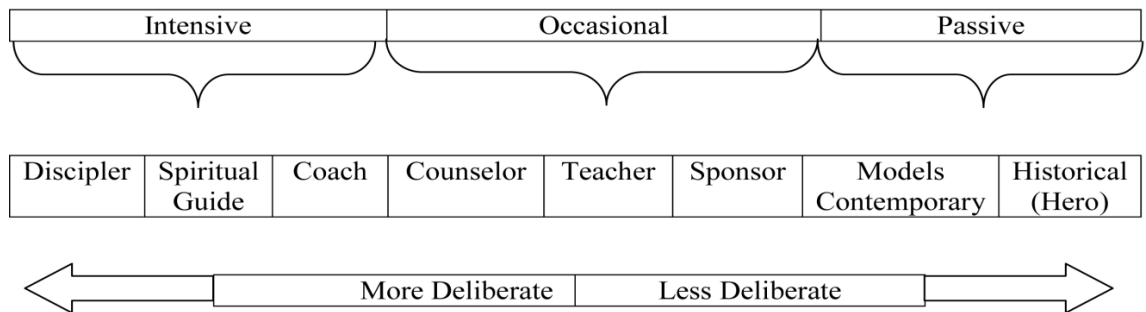
Figure 2. Roles found within the mentoring relationship.[45] Mentoring groups and
functions along a continuum.

This model has benefits to spiritual leaders like intern pastors who can be

mentored, producing a generation of pastors whose self-confidence gives evidence of a

quality of discipline and inner self-awareness which, in turn, is able to produce a quality

breed of leaders and pastors. The second group whom they describe as "occasional" are

made up of the counselor, teacher and sponsor who will tend to be less deliberate, but

rather infrequent and prone to be more sporadic in their approach and, consequently, in

the level of their commitment to the protégés. They will be available when needed, but

otherwise, the protégés are on their own. It must be stressed that the usefulness and the

importance of the roles in this group are dependent upon the protégé's desire for help and

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[44]Stanley and Clinton, *Connecting*, 43, 44.

are not in any way a reflection on the commitment of the individual mentoring (counselor, teacher, and sponsor). These people will come and go in the life of the mentee/protégé depending upon the situational need. Hence, you have the counselor, the teacher, and the sponsor; they are all there to fulfill a specific need at a particular time in the life of the protégé, essentially fulfilling the role and function of a mentor, while in a different function.

The final group is modeling, which he identified as passive and tends to be less deliberate in committing to the growth and development of the protégés, a less structured form of mentoring.[46] The mentors in this group influence and impact the lives of others without being aware of it. They have set good examples that are worthy to be emulated, but not necessarily on a one-to-one or person-to-person basis. As a Christian leader, the intern protégé needs to be shown a different and possibly better way for living his life, the need to have credible significant others to spur them onward in life.

James H. Amos captured something of the essence of the need for recognizing the tremendous asset residing in people and, as such, he advocated that leaders should recognize this and do more to affirm this value:

> It's a cliché today to say that our number one asset is people, but it's true. You read the business review and the theoretical arguments about process and systems, substance and fact. The reality is that people run systems, not the other way around. We should be growing people, teaching character, values, and attitudes by what we say and do at home, at work, and everywhere we go. Investing our lives in people brings the total return.[47]

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[45]Ibid., 41.

[46]Stanley and Clinton, *Connecting*, 41.

[47]Dwight L. Johnson, ed., *The Transparent Leader: Spiritual Secrets of Nineteen Successful Men*

These are some of the principles upon which to build a model that could be used in nurturing and growing healthy pastors for the future of the church in the UK. What we have in the pastoral ministry tends toward teachers and supervisors rather than deliberate modelers and intensive exemplars, and mentors.

In contrasting the differences between mentoring and teaching, Holmes observed rightly that "teachers tell; mentors demonstrate. Teachers relay important facts, theories, and conclusions; mentors, in contrast, show the way. They put shoe leather on head knowledge. The mentoring role involves teaching plus practical modeling, encouraging, relationship building, and, where necessary, redirection."[48]

I take issue with Bobb Biehl in his book *Mentoring* as his "absolutely pure definition—99.99 % says, "Mentoring is a lifelong relationship, in which a mentor helps a protégé reach his or her God-given potential."[49] He then proceeds to rationalize in his chapter based on this one definition. I can respect such a rationale, but he seems to do this while excluding any other possibility for the range of relational situations where mentoring has and will continue to be used to facilitate the growth and aspirations of people who may not need a long-term, "for life" relationship to help them along the road to reach their goal. I can resonate with his emphasis on the "lifelong" and reaching the "God-given potential," but there should be more allowances made for mentoring as a short-term relationship and still being effective in assisting the protégé to reach his God-given potential. His position seems in contrast to other writers who, although they provide a definition for mentoring, concur with the idea that there are many ways it could

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(Eugene, OR: Harvest House Publishers, 2001), 128.

[48]Holmes, "Be Sure to Leave Your Light On!" 6.

be defined.

Mentoring is not telling people how to live their lives or solve their problems or meet their challenges. It could be argued, as Phillips-Jones observed, that "the rules have changed but the functions remains . . . the most powerful and practical help you can have to reach your goals."[50]

Some advocate that mentoring needs only to happen; no structure or strategy is needed. Murray cited Furry in the following: "The mentor/protégés relationship is a 'mysterious, chemical attraction of two people . . . prompt[ing] them to take the risk inherent in any intensely close relationship.'"[51] She also proceeded to cite Premac Associates' conclusion that "mentoring . . . seems to work best when it is simply 'allowed to happen.'"[52] There are times and situations when that may well be the case. Take, for instance, a close community like a church, where it is much more natural for informal mentoring to happen, and indeed, has and continues to take place. It has produced generations of leaders like myself and so many of my peers.

It would be an act of gross disrespect to disallow the efforts of previous generations of teachers of trade or other skills which we refer to as mentoring or to present on-going guidance and influence for younger people by older ones to pass as "not mentoring." We must all have someone in our lives, be it in early childhood, in our teen years, or more recently, who have influenced and guided, directed and counseled, and

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[49]Biehl, *Mentoring*, 19.

[50]Phillips-Jones, *The New Mentors and Protégés*, 20.

[51]Murray, *Beyond the Myths and Magic of Mentoring*, 6.

[52]Ibid.

spoken an appropriate word of caution at a particular juncture of our lives. How thankful we are today for that person's influence and just for being there for us.

However, the way society is now structured and with change being a constant entity, the growing recognition of the importance of mentoring and its benefits to society, industry, educational services, and so on is well attested to by the volumes of literature that is amassing on the book shelves of serious book shops and on the internet. Mentoring is popular at present and its popularity attests to its potential usefulness for all kinds of leadership as stated previously. Its emergence in today's market speaks of the tremendous relational vacuum in an individualistic society and its accompanying lack of accountability.[53]

This kind of background is what validates the need for relational mentoring to assist men and women to achieve higher goals and become more confident and comfortable with those they are in the work environment, the church, and within society at large. In this postmodern society of e-life, e-friends, e-relationships, and where increasingly "people are made to conduct the majority of their business without any face-to-face human contact,"[54] and because there is still much need for face-to-face interaction, the benefits which emerges from mentoring meets that need and facilitates healthy growth and fulfilling relationships.

Part of the journey of each protégé is the search to find who you are! What are your values, your beliefs, your passion, and your presuppositions and to what do you

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[53]Stanley and Clinton, *Connecting*, 36.

[54]Swanson, "Building a Model for Mentoring Ministry," 8.

commit yourself to that really gives you a "buzz." These factors are the contributing

elements that produce character which Wright observed is the "mix of commitments,

beliefs, passions, and assumptions that form who we are. Our character defines us and is

expressed in the values that we bring to life and leadership."[55]

Wright sees that a crucial part of the journey toward good mentoring embraces

and ultimately produces strong leaders. "Leadership is a relationship of influence that

connects the character of the leader with the culture of the community and ultimately

impacts the bottom line productivity of the organization."[56]

Stoddard brings the discussion to its very basic and foundational structure that is

at the heart of mentoring, He observes that

> Effective mentoring begins with the heart, motivated from the inside, then manifests itself outwardly— not the other way around. If our mentoring focuses only on the expected outcomes, we inevitably, forget that the central focus of mentoring is the people involved . . . it's an opportunity to give of ourselves—our experiences, our expertise and our gifts—and take advantage of the opportunities to help someone to be all that they can be.[57]

If the heart and life cannot be committed to the nurturing and growing of the

protégés, then it is best that the mentor decline from accepting them. Jesus modeled this

concept of emptying himself in his ministry in the way he gave himself to both the

general large group of disciples and also to the smaller group of twelve who followed

him for three and a half years as his close friends; we could also refer to them as

protégés.

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[55]Walter Wright, *Mentoring*, 4.

[56]Ibid., xxix.

[57]Stoddard with Tamasy, *The Heart of Mentoring*, 29.

Jesus was a spiritual leader and, as such, he was totally committed to giving

(pouring) himself into their lives so that in the time to come they would be able to stand

and represent him and bear the gospel message to a Jewish world waiting for good news.

Karllmann noted that "he desired them to become so saturated with the influence arising

from his example and teaching, his attitudes, actions and anointing, that every single area

of their lives would be impacted toward greater likeness to himself."[58] The results of this

method of mentoring produced the desired result; Jesus left a legacy of himself through

his disciples and they, being of the right mind-set, allowed Pentecost to happen in and

through their lives. This "investing" of one's self is confirmed by Stoddard, namely that

"truth was not **taught** in abstract doctrines or regulations. It was **caught** in the

experiences of his shared life"[59] (bold emphasis supplied).

Thus, bringing this discussion onto a spiritual level, Hassall defined mentoring in

the following way: "A spiritual teacher explains things to a student; but a mentor shows

the student . . . so as a mentor, you would not just talk about prayer, you would pray with

the student and the student would 'be with' you while you pray in various settings.

Whereas a teacher might describe how to study the Bible, a mentor does a Bible study

with the student."[60]

Biehl suggested that there are four core competencies[61] which he admits can be

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[58]Gunter Krallmann, *Mentoring for Mission: A Handbook on Leadership Principles Exemplified by Jesus Christ* (Waynesboro, GA: Authentic Media, 2002), 53.

[59]Robert Emerson Coleman, *The Master Plan of Discipleship* (Old Tappan, NJ: Fleming H. Revell Company, 1987).

[60]Hassall, *Growing Young Leaders, 23.*

[61]Biehl, *Mentoring*, 34.

used in different ways and, therefore, not be limited to his suggestion. These competencies form a strategy and the basis for a solid mentoring—protégé relationship. Biehl competencies are surrendering, accepting, gifting and extending. By taking the first letter of each of the four words, we form a mnemonic: SAGE. Christian mentors should serve their protégés like the sages of old taught their students. These competencies must be evident in a Christian mentor's lifestyle as he seeks to bring others to Christ.

Because this study is directly co-related to the pastor and his influence in church leadership, it presents a model worthy of embodiment in the life of every believer who should seek to see and understand the importance of the statements which Wright cited regarding the character and integrity of leadership and its influence upon the organizational structure and ethos:

> It is good to work where you are appreciated and respected, where you belong, where people listen and take you seriously. When the character of leadership is expressed with integrity, it nurtures a culture of openness and trust (or conversely secrecy and suspicion), which builds the social connections that make the experience of work positive and productive (or negative and confining). Leadership shapes culture, and that contributes to people finding satisfaction and fulfillment in their work.[62]

Wright identified what, to me, is a crucial fact in the ripple effects of our influence. Figure 3 illustrates the interrelationship between character, legacy and theology and productivity.

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[62]Walter Wright, *Mentoring*, 7.

Gods	Character	Leadership	Culture	Environment	Productivity
Theology	Values	Relationship	Behavior	Fulfillment	Profits

Figure 3. Relationship between theology and character.[63]

He probed the idea that we have gods in our lives; this is reflected in our values, character, and culture and eventually, in the kind of protégé that comes from our influence. He said that "our character is a reflection of our faith, our beliefs, our commitments, the mentors we learn from, the promises we make, and the gods we follow. . . . If I spend time with the people in your organization, not only will I have a picture of the values you hold, but I will begin to see the gods you follow."[64] The gods we follow will reveal our characters and impact upon our culture, our environment, and ultimately, our productivity; in short, the gods we follow shape the persons we become.

Our theology informs the rest of our lives and, therefore, a correct understanding of God—who He is and His existence, His love, His passion to save us, and so on are all revealed in the quality of our mentoring relationships.

I find it refreshing to see how both Stoddard and Wright's approach to mentoring can be dovetailed so comfortably. Characters, culture, and theology are all dependent upon the work of the heart.

Supervision, Coaching, and Mentoring

I have chosen to address coaching because of the existing approach to training

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[63]Walter Wright, *Mentoring*, 4, 8. The chart showing the relationship of theology to the leadership process.

[64]Ibid., 8.

intern pastors when they enter ministry. It may be asked why another tier of accountability or training should be introduced. Can the existing system of supervision not embrace the same task? In my opinion, the answer to that question is a definitive "no!

The supervisor functions very much like a coach—he is there to encourage, inspire, nudge onward, show him how to do it, and be there to ensure that it is being done correctly.

There is a clear conflict of interest when the supervisor functions as the mentor to the intern. Essentially, the supervisor (senior minister) is ultimately accountable to the employing organization who has been sent an intern, not because that senior pastor necessarily has the capabilities to teach an intern, but, more likely, because that senior pastor has a large church membership that could do with the assistance. His role is to check the boxes and report to the conference that the intern has completed the assignment and is engaged in the work of ministry. It is my proposal that the mentor, on the other hand, is accountable to the protégé and is primarily concerned with the development of the individual within the role of an intern minister. The mentor's role is to seek to develop the person rather than necessarily the competencies. The aim is to facilitate the growth of the protégé toward becoming a "well-rounded" pastor, one who is growing in confidence in knowing and understanding who he is as he journeys toward seniority and establishing himself as a confident and strong leader.

Gold and Roth argue that the terms "supervision" and "mentoring" carry the same function. The difference is that supervision focuses primarily on the evaluation of

performance.[65]

While I understand the point made by Gold and Roth, I cannot see that both terms carry the same reference to mentoring.

There is a fascinating table showing the comparison between coaching and mentoring in terms of functions and outcomes. Table 3 is most helpful in clarifying similarities and yet differences between these two cousins of empowering relationships.

Table 3. How mentoring supports individual development[66]

Coaching	Mentoring
Career Functions	**Psychosocial Personal Functions**
Sponsorship- The mentor opens the doors that would otherwise be closed.	**Role Modeling**: The mentor demonstrates the kind of behaviors, attitudes, and values that lead to success in the organization.
Coaching: The mentor teaches and provides feedback	**Counseling:** The mentor helps the protégés deal with difficult professional dilemmas.
Protection: The mentor supports the protégés and acts as a buffer	**Acceptance and Confirmation:** The mentor supports the protégés and shows respect.
Challenges: The mentor encourages new ways of thinking and acting, and pushes the protégés to stretch his or her capabilities	**Friendship:** The Mentor demonstrates personal caring that goes beyond business requirements
Exposure and visibility: The mentor steers the protégé into assignments that make him or her known to top management	

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[65]Yvonne Gold, and Robert A. Roth, *The Transformational Helping Professional: A New Vision* (Boston, MA: Allyn & Bacon, 1999), quoted in Walton A. Williams, "The Impact of Mentor Training on Seventh-day Adventist Senior Pastors and Interns Participating in a Formal Mentoring Program" (DMin project thesis, Denver Seminary, 2001), 88.

[66]Kathy E. Kram, *Mentoring at Work: Developing Relationships in Organizational Life* (Lanham, MD: University Press of America, 1988), 22-39, quoted in *Harvard Business Essentials: Coaching and Mentoring. How to Develop Top Talent and Achieve Stronger Performance* (Boston, MA: Harvard Business School Press, 2004).

Coaching is concerned with *career improvements or functions* as Harvard referred to it.[67] Mentoring, on the other hand, is concerned with *psychosocial personal functions,* which may include career functions as the above table illustrates. In this regard, coaching is similar to supervision, which is the administration and overseeing of the interns through their years of internship. If supervisors in the ministry actually coached their interns, then maybe there would be no need for this strategy of mentoring!

Harvard Business Essentials said that the aim of mentoring is "to support individual development through both career and psychosocial functions."[68]

In summing up the comparison, Harvard noted that "mentoring supports individual career development through sponsorship, coaching, protection, exposure, and challenge. It also addresses psychosocial functions: how best to behave, workplace values, personal dilemmas, and a sense of acceptance by the group."[69] Although this book is written from the business perspective, its valuable concepts are applicable to the church setting.

There are mentoring approaches to business and management, to teaching, youth services, and prisoners. Kaye, Olevin, and Ammerman suggested that in the corporate world, the new face of mentoring has changed and it is no longer climbing the corporate ladder, but conceiving of it more in terms of a round table where peers learn from and mentor each other. They inform us that "knowledge" is the prized currency of modern

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[67]*Harvard Business Essentials*, 77.

[68]Ibid., 76.

[69]Ibid., 86.

mentoring.[70] If I accept this new approach to mentoring, then, in my opinion, the

transformation of the heart becomes out of place. It may work for the corporations, but

within the context of the ministry profession, experience is still the prize that needs to be

shared to produce and influence the quality of pastors for the next generation.

Women in Mentoring

Arnold and Davison (1990) cited a study of thirty UK managers, which revealed

that same gender mentors were important and the most helpful mentoring activity was

"encouragement."[71] Hay cited such characteristics as trust, respect, and ethical approach

coupled with such qualities as self-awareness, self-development, and an attitude to be

important.[72]

> The following barriers have been identified through various studies: women lack
> access to networks within organizations; women may be viewed as tokens who
> cannot reach top management; and misconceptions about women's abilities to
> manage may reduce the view of their performances. In addition, women may be seen
> as having been socialized to develop personalities alien to management success;
> cross-gender mentoring relationships may be viewed as taboo; and women may rely
> on ineffective sources of power, thereby reducing their success.[73]

Similar views are expressed by the Cherrie Blair Foundation for women in the

UK, whose aim is outlined on their website: "Enhance the success of women-led

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[70]Beverly L. Kaye, Beverly Bernstein Olevin, and Mary Ammerman, "The New Corporate Ladder Is Round: A New Mentoring Model to Fit the Changing Shape of Business," *Career Planning and Adult Development Journal* 17, no. 1 (Spring 2001).

[71]Vivienne Arnold, and Marilyn J. Davison, "Adopt a Mentor: The New Way Ahead for Women Managers?" *Women in Management Review* 5, no. 1 (1990): 10.

[72]Julie Hay, *Transformational Mentoring: Creating Developmental Alliances for Changing Organizational Cultures* (London, England: McGraw-Hill, 1995), 2.

[73]Kevin Stone and Melinde Coetzee, "Levelling the Playing Field: Reducing Barriers to Mentoring for Women Protégés in the South African Organisational Context," *South Africa Journal of Human*

businesses in developing and transitional countries by building a virtual mentoring community for women entrepreneurs to support each other and receive online mentoring and business advice."[74]

Burke and McKeen who studied antecedents and consequences of mentor functions of professional women found that of the 280 females who were interviewed, two-thirds were mentored by male with about half of that number still in a mentoring relationship.[75]

All these writers/researchers and business innovators seem to agree that same gender mentoring is a step in the right direction for women who want to climb the corporate ladder of the business world despite the obstacles and prejudices toward them. I am not sure that the Adventist church has yet reached a place where we can think in terms of same gender mentoring. For us, in Britain, it is only a matter of time before the few females in ministry move into the ranks of reaching seniority in experience to take on mentoring other females just entering ministry.

Mentoring women has not reached the same level that male to male or even male to female mentoring has achieved, but I was amazed at the number of references to women and the amount of literature on the web concerning mentoring women. I did a Google search and came up with 19,800,000 references in contrast 14,200,000 for men. Of the 19,800,000 women mentoring women there were 3,980,000 Christian mentors for

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Resources Management 3, no. 3 (2005): 34.

[74]Cherchez Networking, "Women Mentoring Women in Business," http://www .chercheznetworking.co.uk/women-mentoring-women-in-business/ (accessed May 2011).

[75]Ronald J. Burke, and Carol A. McKeen, "Benefits of Mentoring Relationships Among Managerial and Professional Women: A Cautionary Tale," *Journal of Vocational Behavior* 51, no. 1 (August 1997): 43-57.

women.[76] It is certainly true that mentoring is a very popular business and women have gotten on the band wagon and are availing themselves of the opportunities to improve themselves, as well as their confidence and standing within their community.

Early Adventist Response to Training for Ministry

The early Adventist church remained largely relaxed in regard to the training necessary for the ministry. E G White wrote to our early church leaders in regard to the imperative of senior ministers taking the younger, less experienced ones under their care:

> Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest-field for souls, teaching them how to labor successfully for the conversion of souls. Kindly and affectionately these older workers are to help the younger ones to prepare for the work to which the Lord may call them. And the young men in training should respect the counsel of their instructors, honoring their devotion, and remembering that their years of labor have given them wisdom.[77]

In 1870, the Seventh-day Adventists church was but a struggling group of people with no formal education or entry qualification into the very informally structured church ministry. The leaders at that time viewed the training of pastors more as a debating society from which Mrs. White sought to encourage movement onward and toward a more formal and structured training for those who would like to enter the pastoral ministry.[78]

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[76]Google, "[Search on women and mentoring]," www.google.com/women/mentoring (accessed June 7, 2011).

[77]Ellen G. White, *Gospel Workers: Instruction for All Who Are "Laborers Together with God"* (Washington, DC: Review and Herald, 1915), 101.

[78]General Conference of Seventh-day Adventists, Ministerial Association, *Manual for Seventh-day Adventist Ministerial Interns and Supervisors*, 1.

This need was highlighted by the then editor of the Review and Herald when he observed that there had been for some time what he termed "the fatal gap . . . between the training school and the field."[79]

It was not until 1929 that the formalization of a strategy for training "would-be pastors" in preparation for the gospel ministry began. The work was growing both at home and abroad and so was the need to enlarge the work force to respond adequately to the growing demands of leading the church to fulfill the Gospel commission and finishing the work. There was also the matter that so many young men had been sent abroad that the home field was depleted. Thus, an urgent need existed which the church had to respond to. The General Conference Committee (April 30, 1929) cited six reasons for a "call" to be made because of the dearth of workers for the home field, reason number four. What the leaders cited was referred to as a "rallying call" was sent out to the church at large.

> Therefore, the General Conference Committee in 1929 Spring Council assembled hereby sounds a rally call to our young men and women of consecration, vision, and adaptability, to enter the gospel ministry and the Bible work--the highest human privilege which God has proffered to men and women; This rally call is also extended to our entire force of workers to join earnestly and prayerfully in such a program of evangelism as will hasten the finishing of our task.[80]

It remained the responsibility of the conference to provide "opportunity for actual development in speaking and bearing responsibilities, possibly by sending them out two and two, or through association with experienced ministers possessing ability and

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[79]"Ministerial Internship Provision for North America," *Ministry*, July 1929, 6.

[80]General Conference of Seventh-day Adventists, "Minutes of Meetings of the General Conference Committee" (Washington, DC: General Conference of Seventh-day Adventists, April 30, 1929), 840.

willingness to give the proper training to young ministers."[81]

It is interesting to note that the General Conference seemed to have been struggling with this plan becoming widespread and accepted, so they implemented and successfully administered R. A. Anderson's reported on the committee action of 1947:

> The General Conference took a long step forward in 1929, when the internship plan was developed for North America. . . . Although the original policy required that those benefiting from the provisions spend the period of internship in evangelism, and preferably in the association of more than one evangelist, yet until this last Fall Council, no definite pattern of such training during the two year period was adopted.[82]

He noted with sadness that each man who was "charged with the responsibility to train an intern did what was right in his own eyes . . . yet up till now the whole method of intern training has been left largely to individual discretion."[83] Anderson made the observation that maybe the internship training plan was not going as well as expected. He went on in the same article to expand the role and to give a description of what was expected of a young pastor by specifying a two-year internship training—nine months were to be spent with an experienced evangelist and four to six months with a strong pastor to be exposed to the skills of administering a church.[84]

David VanDenburgh advocated a certified training course focusing on developing persons rather than skills and promoting relationships between intern and supervisor.[85]

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[81]General Conference, "Minutes," 842.

[82]R. Allan Anderson, "Training the Ministry for the Future," *Ministry*, March 1947, 3.

[83]Ibid.

[84]Ibid., 4.

How the Early Adventists Conceived of Internship

One definition of internship submitted by our early church leaders at the time of

the inception and presentation of the concept to the General Conference committee at its

spring meeting in 1929 was the following:

> The Term "Ministerial Internship" Defined. "Ministerial Internship" as here used
> designates a period of service spent in practical ministerial training, to be entered
> upon after the preparatory theological course; this training period to be served under
> supervision in a local conference, at a limited wage, for the purpose of proving the
> divine call to the ministry or to the Bible work.[86]

The criteria used at that time were a list of characteristics and duties which, once

achieved, meant that the internship was now complete. Some of the qualities originally

cited as a pre-requisite for internship training were listed in the General Conference

minutes of April 30, 1929.[87]

The main issue then and today is to get the right balance between the task being

completed and the relational development of the intern as a person. By 1990, the list had

been discarded and replaced by what was hoped to be a supportive relational

development of the intern.

Today, it appears that the church still does not have the plan operating

successfully. The challenge is still partly a disconnect between theory and practice both

in the classroom and in the field-based ministry. As "The Manual for SDA Ministerial

Interns" states, "Two problems have plagued the ministerial internship plan from the

beginning and still seem paramount in most fields today: A lack of supervision for the

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[85]VanDenburgh, "The Intern Supervisor Training Event."

[86]General Conference, "Minutes," 840-841.

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interns, and a lack of supervisory training for those who do supervise."[88] I believe that

there does seem to be a parallel of thought on the part of our leadership. This manifests

itself in the idea that supervision is mentoring. The TED[89] handbook for Mentors and

Internship gives evidence of this because far from developing and being concerned that

the focus should be on the development of the intern as a person (as is in mentoring), it is

a variation of the same old supervisory role that is the job of the senior pastor.

The challenge is to make the ministerial training more relevant to the practice of

actual ministry, as well as to grow a man or woman in readiness to take on the challenge

of ministry for this postmodern, post-Christian society and not a 'virtual or academic

ministry' with an accompanying virtual, intellectualized pastor or a task-driven and

focused pastor who knows or cares little for his personal growth or even his health, for

that matter!

I like the concept which Nessan brought out when he observed that the office of a

pastor is not only about what he *does,* it is also about who he *is*.[90]

Ellen White made this inspired statement and gave clear and precise instructions

regarding the need for experienced workers for the cause of Christ and His church to use

such experiences in the training and instructing of younger people. "Experienced laborers

do a noble work when, instead of trying to carry all the burdens themselves, they train

younger men, and place burdens on their shoulders. It is God's desire that those who have

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[87]Ibid., 839-843.

[88]General Conference, *Manual for Seventh-day Adventist Ministerial Interns and Supervisors*, 5.

[89]TED, Trans-European Division of the Seventh-day Adventist Church is part of Europe.

[90]Craig L. Nessan, "Internship: A Rite of Passage," *The Journal of Supervision and Training in*

gained an experience in His cause shall train young men for His service."[91]

She further observed that "brethren of experience . . . should feel a responsibility upon them to take charge of these young preachers, to instruct, advice, and lead them, to have a fatherly care for them."[92] This approach is not necessarily a supervisory role, but more of a mentoring relational role. There are some aspects of the supervisory relationship that can overlap with the mentoring relationship and because of the close connection between the two; it is easy to conclude that supervision embraces all the elements of mentoring, that there is no need for a separate arm for this approach of the mentoring relationship. What I am proposing is distinct from the supervisory approach. The following quote can be applicable to both supervision and mentoring and embraces the ideals of the mentor-intern relationship where the intern is being encouraged and stretched toward self-development. However, within the context of the pastoral ministry, supervisors do not seem to have the time and skills to develop the person of the intern because of the pressures of seeking to ensure that the intern is learning the job and doing it, which therefore necessitates the separate role of the mentor.

Regina Cole offered the following insight:

The supervisor takes on the responsibility of cooperating with the student in the pursuit of ministerial skills, in the development of ministerial identity, and in bringing book knowledge into dialogue with the life of the community, exploring significant issues, inquiring about motivation, probing feelings, clarifying ideas, interpreting behavior, and confronting to facilitate growth are only a few of the ways the

Ministry 21 (2001): 170.

[91]White, *Gospel Workers*, 102, quoted in General Conference of Seventh-day Adventists, "Minutes of Meetings of the General Conference Committee," 843.

[92]Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press, 1948), 1:443.

supervisor engages the supervisee.[93]

If these ideals were carried through by supervisors, there would be no need for any supplementary strategies to support the intern, but historically and even today, supervision has not produced the expected results and interns have had to settle for second best, not knowing what the best looked like.

The British Union Take on Mentoring of Interns

What is the practice being followed by the BUC in regard to the training of young intern pastors?

When one looks at the intern development plan which outlines and gives a fair outlook of the areas of development that the intern needs to undergo, it becomes clear that this approach is very much about the development of the skills and competencies of the intern as these relate to the job and the discharge of duties. The majority of the form accentuates the evangelistic and pastoral roles and functions of the intern, with a small section designated to the relationship between the intern and his/her supervisor and nothing pertaining to the development of the intern as a person.

The intern-supervisor evaluation form is devised around the same issues and seems to be about assessing the development of the interns in certain key areas of ministry. In my mind, the closest the form comes to the concept of mentoring is in regard to questions asked about the quality of the supervisor and internship relationship, the availability of the supervisor to the interns, and the effectiveness of developmental

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[93]Regina Coll, *Supervision of Ministry Students* (Collegeville, MN: Liturgical Press, 1992), 16.

meetings. None of these areas come anywhere close to considering the development of the people themselves. The evaluation does not allow for the interns to feel free to challenge their calling, the doctrines, or any other issues without the possibility of feeling insecure because they are aware that their supervisor has to ultimately report back to the employing organization which could affect adversely their future prospects of employment.

There seems to be no space or time for family or even personal issues to be aired and discussed in a confidential and private environment and while I acknowledge that one cannot necessarily formalize such procedures and protocols, it is important for interns to know that they have a person whom they can be comfortable enough with that they can dare to be vulnerable with that person in order for them to develop healthy and strong leaders of the church.

The focus of supervision is, in my understanding, twofold: (1) Overseeing the person to ensure that the job is being or getting done and (2) Reporting to the conference leadership on the progress or lack of it as it relates to the intern. Both a negative or positive report and conclusion could be drawn using this tool of evaluation and allows no room for the interns to grow and to become what they may have been called to by God: to be men and women after God's own heart.

The sad result of supervision is that it seems not to take into account the calling of the individual to ministry. I acknowledge that the interns do need to develop the skills and competencies that will prepare them to take on the role of giving leadership to a church. However, I wonder if God intended for us to lose our sense of calling at the expense of conformity to the church's models of success and attainment of a certain level

that is considered acceptable for ministering in the twenty-first century.

The Benefits of the Mentoring Relationship

The mentoring relationship has benefits all round: mentors; protégés and their families; the local church by the quality of ministry tendered there; the church organization, including the leadership; not to mention the financial benefits which come because a congregation is being well cared for by their caring pastor. It is increasingly likely that when a congregation feels happy and comfortable with their pastor, there can be a corresponding increase in the giving trends of the church membership.

Biehl divided the benefits into three areas: professional, emotional, and developmental. From the professional perspective, effective mentoring gives the protégé the edge in the work environment, which can lead to increased success; it can impact one's values in major ways that can lead to lifelong business relations (with the mentor pastor). From an emotional perspective, mentoring can make the protégé an emotionally healthy and balanced individual who then becomes a credit to the church and its leadership. Third, it heightens one's own sense of respect, as well as that of others; a healthier sense of self-worth, a better "feel good" about your maleness and femaleness.[94]

From an organizational point of view, a well-trained intern delivers a quality ministry, which reflects positively on the mentoring relationship, practice, and instrument; on the mentor; on the supervisor, and ultimately, on the organization. The supervisor benefits because of the empowering nature and influence of the mentor-protégé relationship, which in turn feeds into the supervisor-intern dynamics. Wright

argued from a teaching context that "the mentor has a relationship with the trainee that no one else can equal and her influence is the major determiner of the success, nature and quality of the new teacher . . . theirs (he continues) is the single biggest contribution in establishing the quality of the teaching profession."[95]

Since the protégé is going to be experiencing a major change of perspectives, when the realization of theory and practice comes together, the role and relationship of the mentor becomes even more crucial as a support and method of growing the protégé. Ministry needs to be part of who we are, not [merely] of what we do.[96] Williams makes the following observation about our church: "Increasingly, religious employers realize that they have equipped professional ministers with powerful skills without developing these men or women of God as a complete person."[97]

Comparing supervision and mentoring, Williams says that "in actuality, the two terms have grown closer in the nature of their works, purpose, techniques, and intended outcomes. They function and require the same skills and competences."[98] There is another way to look at this; the skills and functions may overlap is some regard, but the competences for mentoring an intern are very different to those of a supervisor to an intern. Interestingly, research conducted by a team of researchers at Andrews University, Michigan in 1982 among seminarians and their former supervisors indicated that their

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[94]Biehl, *Mentoring*, 73-96.

[95]Trevor Wright, ed., *How to Be a Brilliant Mentor: Developing Outstanding Teachers* (New York: Routledge, 2010), 1.

[96]Walton A. Williams, "Evolving Adventist Theological Education (Part 2)," *Ministry*, October 2001, 22.

[97]Ibid., 23.

most important need was for the kind of supervisor "who would spend more time with them modeling and training them in all aspects of pastoral ministry."[99] Even more interesting are the responses of the supervisors who wanted "more opportunity for supervision, modeling and reflection on progress." The conclusion, then, was that "pastors did not do a great deal of showing interns how to successfully perform certain tasks vital to the ministry."[100] I would like to think that mentoring protégés would go some way in producing a better caliber of pastor which, in turn, will send out a positive message to the next generation of potential interns and benefit recruitment for ministry.

A survey carried out by Dudley, White, and Cummings found that interns noted that there was not adequately directed teaching, instructions and modeling, and demonstration of key roles and functions of pastoral ministry.[101] Their findings revealed several areas of inconsistencies in regard to training interns and after these many years, one would have thought that this area would have been addressed by supervisors training!

Craig Nessan, in his article titled "Internship: Rite of Passage," argued that much emphasis is placed on the role of the intern pastor, but shifts the focus to the rite of passage concept using the Arnold van Gennep model of the three stages of a rite of passage.[102] He cites David Lindberg's study on internship in the Lutheran church. He acknowledged that "the general conclusion to this study is that internship . . . does not

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[98]Williams, "The Impact of Mentor Training," 88.

[99]Dudley, White, and Cummings, *A Study of the Ministerial Internship*.

[100]Ibid.

[101]Ibid.

[102]Arnold van Gennep, *The Rites of Passage*, trans. Monika B. Vizedom and Gabrielle L. Caffee (Chicago, IL: University of Chicago Press, 1960), 11, quoted in Nessan, "Internship," 170-171.

result in any uniform changes in outlook and attitude on the part of interns themselves."[103] A similar conclusion was reached in their research in Adventist findings some five years later with Dudley and others at Andrews University. The recommendations also seem close to those observed by early church leaders, namely, that the training was too pedagogical and not balanced with practical exposure properly supervised.

After extensively reviewing the Adventist ministerial training provided by the SDA Theological Seminary at Andrews University, the North American Division (NAD) Master of Divinity Steering Committee elected to employ formal mentoring as an integral part of a new MDiv degree option called "In Ministry." However, the introduction of this new emphasis will only benefit North America.

Praxis of Internship in the British Union

In the British Union, ministerial students enter the pastoral ministry upon graduation with two degrees and then have an internship of approximately two years under a seasoned senior pastor before becoming licensed ministers to take responsibility of their own churches. They will then serve as a licensed pastor for about four years before being considered for ordination.[104] However, the North American system of

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[103]Nessan, "Internship," 168.

[104]"The normal qualifications for entry into the ministry of the Seventh-day Adventist church in the BUC shall be the BA degree (Theology major) from Newbold College, or another fully-accredited, church-operated Seventh-day Adventist college, plus six quarters (72 credits) of postgraduate study from a Seventh-day Adventist educational institution made up in one of the following two ways: (a) The four quarter MA in Religion degree plus two quarters of Church and Ministry courses. (b) The six quarter MA in Pastoral Ministry degree." British Union Conference of Seventh-day Adventists, "BUC Policy Book: Education-Entrance Requirements for Ministerial Employment in BUC," http://adventist.org.uk/__data/ assets/pdf_file/0018/8046/Staff-G-Education.pdf (accessed June 2011).

internship is very different in content and structure to the practice of the British church.

David VanDenburgh makes the following observation about the internship

programme:

It takes about 10 years to train and equip a Seventh-day Adventist pastor. The process begins with four years of college as a theology major earning a bachelor's degree, typically followed by a year of field experience before the aspiring pastor goes off to seminary. There he or she spends the equivalent of three years (nine quarters) at the graduate level learning theology, church leadership, preaching, worship, counseling, and many of the other specialties of the modern pastor. Upon receiving the master's degree, a graduate enters internship. This is where theology and life meet, as classroom learning is applied in serving the needs of people.[105]

Commenting on the intern's inexperience, E. K. Slade, president of the Atlantic

Union, made a very bold and apt statement back in 1929 and amazingly, his observations

are still relevant and a reality that is still evident in the ministry in the twenty-first

century.

There is no branch of our organized work (pastoral implied) where there is more uncertainty. . . . Our present policy is to place inexperienced men in charge of districts, making them pastors of churches, or perhaps we might call them presidents of little conferences placing them in these positions right from the start. Consequently, these young men are coming up against problems which they are unprepared to handle.[106]

I wonder how many pastors could testify to having experienced their "baptism"

into the ministry as described above by E. K. Slade. I know, based on my conversations,

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[105]VanDenburgh, "The Intern Supervisor Training Event," 20. It was at the 1944 General Conference Autumn Council where the recommendation was made and accepted that "after completion of college and two years of practical internship training, the intern should take additional training at the seminary. Four quarters would lead to the M.A. degree and eight quarters to the B.D. However by 1973, the Annual Council voted that the entry requirement for ministry was to be seven years; made up of four years at college, the fifth and sixth years at seminary and the seventh as an intern under the supervisor." General Conference, Ministerial Association, *Manual for Seventh-day Adventist Ministerial Interns and Supervisors*, 2.

[106]"Ministerial Internship Provision for North America," 9.

with colleagues that this is an all too often a common occurrence in ministry in the church in the UK. The temptation today still is to place interns where there are vacancies rather than where the best place is for this intern to grow into Christian maturity as a leader of today's church, as well as in the ministry. "The temptation still persists for conferences to use the intern to fill pastoral opening. . . . [This] practice is both short-sighted in developing its ministerial force."[107]

The supervisor and the mentor will actually complement each other's roles in the life of the ministerial intern, without having any direct influence or input from each other. I anticipate that the issues raised in supervision will be brought into the mentoring environment by way of conversations and attitudes exhibited and the benefits of the mentoring experiences will become evident in the supervisory environment by the same means. However, let me reiterate that there is no direct communication between the supervisor and the mentor

We must ever bear in mind the primary purpose of pastors in the ministry—that of feeding the sheep of the Good Shepherd. In Jesus' conversation and charge to Peter on the beach of Tiberias, he questioned Peter of his love and devotion to him, his surrender to the higher calling of God upon his life, and his care and compassion for his flock: the lambs and sheep. Peter's response affirmed his love and loyalty to his Lord. Each time, Jesus reply to Peter was either "feed my lambs" or "feed my sheep" (John 21:15-17).

Many years later and after many opportunities to affirm his love for his Lord, the great Apostle Peter was able to repeat these wise words of admonition from his Lord that he wrote to the church community then, as well as to us now: "Feed the Flock of God

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[107]General Conference, *Manual for Seventh-day Adventist Ministerial Interns and Supervisors*, 6.

which is among you" (1 Pet 5:2). "It is not enough to bring to life a strong faith in Jesus as the world's Redeemer. That faith must be nourished, it must be sustained, it must be fed. . . . You teach them before baptism, they are baptized; then you continue to teach them after baptism. That is the teaching and feeding that must go on after they are in the church."[108] Men and women of strong faith, grown in the crucibles of life, humbled by the circumstances of the journey, and taught and instructed by one who under the guiding influence of God's Spirit produce an individual who is balanced and mature in the relational aspects of "sheep tending."

Ellen G. White admonished under-shepherds to "have an interest in all that relates to the welfare of the flock, feeding, guiding, and defending them. . . . manifest[ing] a tender consideration for all, especially for the tempted, the afflicted, and the desponding."[109] She was far ahead of her time and certainly for these times can be considered most insightful and relevant when she wrote concerning the quality of Ministerial training:

> The times demand an intelligent, educated ministry, not novices. . . . This state of things calls for the use of every power of the intellect: for it is keen minds, under the control of Satan, that the minister will have to meet. He should be well balanced by religious principles, growing in grace and in the knowledge of our Lord Jesus Christ. . . . Too much haphazard work has been done. . . . Our ministers must be men who are wholly consecrated to God, men of no mean culture; but their minds must be all aglow with religious fervor.[110]

James P. Wind and David J. Wood who jointly produced the report on Transition into Ministry for Lilly Endowment Inc. made a very valid and poignant observation in

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[108]H. M. S. Richards, *Feed My Sheep* (Washington, DC: Review and Herald, 1958), 207.

[109]White, *Gospel Workers*, 190.

regard to the quality of the skills possessed by interns during their first two years in

pastoral ministry. They asked the question regarding the quality of ministry these new

interns will have to offer their congregations and the church at large:

> Will this new pastor be someone I can trust and relate to? Will she respond creatively, competently, and faithfully to the crises, challenge and opportunities present in the life of the congregation as a community and in the individual lives of those who live and move within it? Will this person incarnate the Gospel and mediate grace? Will he be a spiritual companion and friend, able to help a congregation discern its calling and fulfill its mission in the world? Or will this pastor crush hope, fail to connect, flounder in confusion, and hold the congregation back?[111]

The type of people who make up our congregations, as well as those we interface

with in the "outside world" demand an on-going thorough preparation to represent both

the name of Christ as well as his church in the eyes of the public. This sacred work, as

Ellen White puts it, "demands an intelligent, educated ministry not novices." This

statement accentuates the imperative to have men and women in the ranks of ministry

who can act with integrity in the execution of the business of the church and, more

importantly, the work of salvation. Such pastors are not born but made under the watchful

eyes of both supervisors and mentors, separately and yet jointly.

Conclusion

I have looked at some literature that can contribute to the discussion about

mentoring and, more precisely, as it relates to mentoring of young intern pastors. I have

taken a broad overview of the history of interning in the Adventist church and cited

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[110]White, *Testimonies for the Church*, 1:528.

[111]James P. Wind, and David J. Wood, *Becoming a Pastor: Reflections on the Transition into the Ministry* (Herndon, VA: Alban Institute, 2008), 8.

evidence that the supervisory system of inducting intern pastors into the ministry has not

been effective in assisting such young pastors to be assimilated and grow into pastoral

ministry. This, I believe, has laid the foundation for the next chapter that discusses the

biblical foundation for my strategy.

CHAPTER 3

BIBLICAL PRECEDENTS FOR THE MENTORING-

MENTEE RELATIONSHIP

This chapter considers the biblical, rabbinic, and theological framework for my

proposal. Can the Bible and rabbinic writings substantiate a model of doing ministry

based on the modern mentor-protégé relationship and is Jesus' method of

teaching/mentoring his disciples transferable to today's culture of postmodern and post

Christian "Hi-Tech," individualistic, materialistic world? That is the underlying question

which this chapter will seek to answer.

I shall cite Old Testament sources and examples of the type of relationship, both

male and female, which I consider to be mentoring in character. I will also look at the

rabbinic teachers and their relationship with their disciples to see what lessons could be

learned that can serve as an antecedent to the mentor–intern relationship, in regard to

understanding the "hearing and doing" that is inherent as part of the relationship between

the teacher and the learner, the rabbi and the disciple. This will also embrace the concept

of transformational learning. Then I will look at the New Testament and, specifically, at

Jesus' mentoring relationship, which I refer to as an incarnational model, and seek to find

lessons that can be learned and what we can observe from Jesus' relationship with his

disciples. This should contribute to enabling me to me elaborate on my theology for

mentoring, especially citing some specific passages from both Jesus' ministry and Paul's writings. I will also incorporate some thoughts on theological reflection and its possible benefit to the mentor-protégé relationship. All the above contributes to my theological premise for doing this project.

Insights from the Old Testament

Spiritual Mentoring

Citations of Mentoring

In the following pages, I shall cite many examples of what can be considered to be mentoring in practice. I shall observe both positive and negative results of such relationships. I will begin with the Old Testament, then move through to Inter-Testamental examples, from the Rabbinic schools and then finally move to the New Testament examples; citing Jesus as the ideal model of mentoring with his disciples. Tim Elmore gives a very comprehensive list and attention to 32 relationships which he considers to be mentoring. These cover both Old and New Testament and are well worth looking at when considering the biblical perspective of mentoring.[1]

Abram and Lot (Gen 11:27-13:1-18)

It could be argued that one of the earliest forms of a guiding, empowering and instructional relationship has to be that of Abram and his nephew Lot. Abraham not only nurtured Lot physically and emotionally, but passed on his business knowledge, wisdom, wealth, and prosperity to the young man. In this way, he poured and invested of himself

into young Lot. Because of the prosperity which Lot enjoyed, it could also be argued that

Abram passed onto Lot some of the blessings which God had poured on him and his

family (Gen 13:5). The evidence of a healthy mentoring relationship becomes evident as

we see the self-confident Lot making the choice to go away from his uncle to begin a life

on his own- albeit his choice to select what appeared to him to be the better part of the

plains of Jordan; he chose and left Abraham and settled in the plains of Sodom and

Gomorrah.

Jethro and Moses

The account of Jethro's wise influence upon his son-in-law Moses is worthy of

emulation in twenty-first century church leadership. Jethro notices the heavy burden and

what must have been the enormity of the challenges faced by the aging Moses. He saw

hundreds of people queuing up to bring their complaints and disputes to Moses. Jethro

could just have sympathized with Moses and left him to struggle with the issues brought

about by the complaint procedure. The record says that he spoke some words of wisdom

into Moses' life (Exod 18:13-27). This wise counsel contributed to a lighter work load for

Moses and, indirectly, to producing a leader from the next generation—young Joshua.

The One to Two Model

The story of Moses, Joshua, and Caleb is an excellent example of the one-to-two

model found in the Bible. Evidently, there must have been some influence from the great

leader Moses in the development and priming of these two young men who, in time,

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[1]Elmore, *The Greatest Mentors in the Bible*.

became leaders in Israel after the death of Moses.

Moses Mentors Joshua

However, without a question, Moses' influence and guidance upon the young Joshua must have been significant because of the close working bond between the two men during Moses' ministry. Moses must have been mentoring young Joshua for some time. When Moses climbed the mountain, his protégé was there; it was Joshua who accompanied him (Exod 24:13). God instructed Moses to anoint Joshua to be his replacement (Num 27). His faith in God, courage and loyalty to Moses qualified him to have the title of Moses' aide designated to him (Exod 24:13; 33:11; Num 11:28).

Elijah Mentors Young Elisha

Elisha became a man of great energy and passion for the cause of the God of his master-mentor, Elijah. Scripture revealed a strong positive tenacity about the young man Elisha that is worthy of emulation in today's leaders and followers. From the moment of Elijah's "call" to him in the field where he was ploughing when Elijah threw his mantle upon the young man, Elisha followed his master without deviating from the call to service. The permanency of Elisha's response to the invitation was evident when he burned the ploughing equipment, killed the oxen, had a farewell party, and left (1 Kgs 19:19-21).

What a good mentor Elijah must have been to the young Elisha (2 Kgs 2:1-15)! In passing on the mantle or cloak, Elijah was passing on his authority, his powers, his

identity, and his status.[2] In accepting the mantle, Elisha accepted the fact that the over-riding purpose was to become like the master, to become everything his master was and even more. Elijah, in his final and farewell request to his protégé, asked Elisha, "What may I do for you, before I am taken away from you?" (2 Kgs 2:9 NKJV). The young protégé boldly asked for a double portion of the spirit of his master.

After the experience of seeing his mentor taken by God into heaven, he came back to the Jordan where he called upon the power and authority of his master, commanding the waters to part. He arrived back on the other side of Jordan to be greeted by the sons of the prophets who immediately recognized and acknowledged him as the successor, and in so doing it can be concluded that he then became the mentor to the sons of the prophets at the schools of the prophets in Israel.

Eli and Samuel

The child Samuel was brought to the sanctuary as a very young boy by his mother, Hannah, in fulfilment of her vows made to the Lord some time earlier. This gave the aging high priest a great opportunity to guide and influence the direction of the young boy's life and development. Eli had the chance to acquaint the innocent mind of Samuel with the sacred and holy things of Yahweh and, in that process, lead him to know the voice of God for himself. When the call of God came to him, it could have been considered a natural thing for the boy to answer in the affirmative. Instead, he went running to the elderly and infirmed Eli, which he did four times before Eli had the

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[2]Samuel Byrskog, *Jesus the Only Teacher: Didactic Authority and Transmission in Ancient Israel, Ancient Judaism and the Matthean Community*, Coniectanea Biblica, New Testament Series 24

presence of mind to perceive that the voice was that of Yahweh. Eli missed the opportunity to mentor the young Samuel just as he had been remiss in regard to his duties and responsibilities to his own sons. It could be inferred from this sad account that Eli was not the best mentor to the impressionable Samuel.

David and Jonathan

Peer-peer mentoring is an approach to mentoring which is being considered as the new paradigm in mentoring. It is the untapped resources which most of us have but utilize very little because we do not see our peers through the eyes of mentoring. These include close friends, close relatives, and acquaintances. It begins within a trusting relationship where there is openness and an atmosphere where one can feel comfortable enough to commit one's self and hold each other accountable and responsible for issues that emerge in that friendship relationship. Ultimately, such relationship should lead to empowerment of one or both parties.[3]

A good example of this in Scripture is found in the story of David and Jonathan in 1 Sam 2. Hay submitted a term which is a disguise for peer-peer mentoring: Developmental Alliance. He described it as "a way of being close to another person— indeed, it depends on genuine connection. Because it is peer based, it is also clear that mentor and mentee are coming together because they chose to do so and not because the organisation expects it from them."[4]

(Stockholm, Sweden: Almqvist & Wiksell International, 1994), 321.

[3]Stanley and Clinton, *Connecting*, 173.

Naomi and Ruth

Naomi and Ruth is a classic example of woman-woman mentoring. The commitment that Ruth showed toward her mother-in-law is a rare quality today, but one that should be evident among Christian women living in the twenty-first century. This quality of undeviating loyalty is evident in Ruth's well known statement made to Naomi when she uttered those memorable words: "Don't urge me to leave you or to turn back from you. Where you go, I will go, and where you stay, I will stay. Your people will be my people, and your God, my God. Where you die, I will die, and there I will be buried. May the Lord deal with me, be it every so severely if anything but death separates you and me (Ruth 1:16-18 NIV).

Naomi evidently must have had a close relationship with Ruth in regard to the cultural ways and religious traditions of her faith, so close that it could be said that Naomi "rubbed off" on Ruth, so much so that she could make the kind of statement that nothing but death could separate her from Naomi.

Each of the aforementioned relationships, even though in most cases the relationship was informal, still reveal to us deferent aspects of mentoring leadership and protégé learning which can become part of the fabric and attributes of enhancing the experiences of a young intern in pastoral ministry.

Rabbinic Literature—Insights into Disciple-making (Mentoring)

The rabbinic teachers were completely dependent upon their disciples, who were key for the future of the Jewish religious-political-cultural system through which the

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[4]Hay, *Transformational Mentoring*, 47.

historic-faith of the fathers was pedagogically passed on. The very skilful and deliberate method of how that was done through the protégé is what this section is about.

Rabbis or Scribes

Webster defines a rabbi as "a master, Lord or teacher. It is a Jewish title of respect or honor for a teacher or a doctor of the law."[5] The Hebrew word "rabbi" means teacher from its Greek counterpart *disaskolos.* Sometimes the teachers would be addressed as *kyrious*, meaning "lord" or even *epistata*, meaning "the knowledgeable one,"[6] and in rabbinic terminology, "to respect" (*šhanah)* also meant "to teach."[7] From a rabbinic perspective, the student had to be willing to leave all for the hardship of following the teacher. "The master teacher was a mentor whose purpose was to raise up disciples who would not only memorize his teaching but also live out the teachings in practical ways"[8]

The rabbi seemed to have held total authority over his students. An example of this is the belief that "a mother brings the disciple into the world; it is his teacher who instructs from the torah, who prepares and brings him into the world to come. The ties and bonding and obligations to the teacher supersede that of the parents."[9]

It is a well-known saying in Latin that *repetitio est mater studiorum*, which is

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[5]Philip Babcock Gove, ed., *Webster's Third New International Dictionary of the English Language, Unabridged* (2002), s.v. "Rabbi."

[6]Bernard J. Lee, *The Galilean Jewishness of Jesus* (New York: Paulist Press, 1988), 119.

[7]Bruce M. Metzger, *The New Testament: Its Background, Growth and Content* (New York: Abingdon Press, 1965), 50.

[8]Brad H. Young, *Meet the Rabbis: Rabbinic Thought and the Teachings of Jesus* (Peabody, MA: Hendrickson Publishers, 2007), 30.

[9]Ibid., 31.

translated to mean "repetition is the mother of learning." This approach of memorization

and ongoing repetition to learning is foundational to what the rabbis depended upon to

ensure the accuracy and longevity of their teachings. The teachers had to repeat the

teachings over and over, so that their students would learn every nuance. The good

teacher-disciple relationship, observed Lee, "is one not one who teaches a subject well,

but one who, in the course of teaching any subject, allows the student to know the world

the way he or she experiences it. Good teachers guide students in their experience of

reality."[10]

Students followed their master teachers and sought to copy every detail of their

teaching and living. Safari and Stern make the following observations about the teacher-

learner relationship:

> When he wants to teach, when he sits in the law court, when he engages in the
> performance of meritorious deeds such as helping the poor, redeeming slaves,
> collecting dowries for poor brides, burying the dead etc. the pupil take his turn
> preparing the common meals and catering for the general needs of the group. He
> performed personal services for his teacher, observed his conduct and was his
> respectful, loving, humble companion . . . they held property in common or a
> common fund from which food was bought.[11]

Evidently, the student was expected to observe and learn everything from the master

regardless of the activity he was engaged in. This way, the student would almost learn to

"mimic" the teacher by copying his every gesture and mannerism in the passing on of the

message from the great sage to the next generation of hearers and disciples.

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[10]Lee, *The Galilean Jewishness of Jesus*, 124.

[11]S. Safrai, and M. Stern, eds., *The Jewish People in the First Century*, Compendia Rerum Ludaicarum ad Novum Testamentum, section 1, 2 vols. (Assen, The Netherlands: Van Gorcum; Philadelphia, PA: Fortress Press, 1974-76), 2:964-966, quoted in Lee, *The Galilean Jewishness of Jesus*, 124.

Discipling and Disciples

Let me now turn my attention to observe any insights I can gain from the disciple perspective. It is interesting to note that no rabbi of repute would subject himself to travel around speaking, seeking, and inviting followers. The disciple came looking for the great teacher and sought to be accepted by him to be taught as disciples to become master teachers one day.

As has already been cited in chapter one, the root of the English word comes from the Latin, *discipulus*,[12] which is derived from *discere*,[13] "to learn" and so, means "learner," "scholar," "pupil," and sometimes "apprentice." The Hebrew equivalent is the word *Talmid*, which became the description of the one who "accepted and practiced the teachings of the Rabbi, one whose aims was to "raise up many disciples.""[14]

Discipleship at its foundation is a transformative experience for each disciple. Martin Jaffee states that discipleship is

> a social system that binds at least two persons (but normally more) into a specific hierarchical relationship. A central transaction in that relationship is the transmission of culturally privileged knowledge from the superior to the subordinate.[15]

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[12]Jerome also translated the Greek *mathetes* into the latin *discipulus.* Young, *Meet the Rabbis*, 30.

[13]T. K. Cheyne and J. Sutherland, eds., *Encyclopaedia Biblica: A Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography, and Natural History of the Bible* (1899), s.v. "disciple."

[14]Richardson, *A Theological Word Book of the Bible*, 69.

[15]Martin S. Jaffee, "A Rabbinic Ontology of the Written and Spoken Word: On Discipleship, Transformative Knowledge, and the Living Texts of Oral Torah," *Journal of the American Academy of*

He also states that formative knowledge is knowledge that shapes the cultural and autobiographical identity of the knower and enables him or her both to share in and contribute to creativity in the culture.[16]

It further defines "discipleship" as "a particular intense mentoring relationship in which a body of knowledge deemed essential to the wise conduct of life is transmitted from the mentor (or master) to the protégés (or disciple) . . . such wisdom is believed to be available only within the mentoring relationship."[17] The Hebrew equivalent is *talmid* meaning a learner, or *talmid chakham*, a student or learner of the sage.[18] In later Jewish usage, the Hebrew *talmidim* became associated with a rabbi Sage or a student and teacher of the law *(Talmud)*, although accepted and used in a wider sense of all followers of a teacher or rabbi, but one whose aims were to raise up many disciples.[19]

It could be observed that a disciple learned through his personal relationship with his teacher, imitating his master like the apostle Paul (1 Cor 11:1). Baker summed up the goal of Christian discipleship in three succinct points: "becoming like Christ in relationship to self (Luke 6:40); servanthood in regard to others (Mark 10:35-45) and making disciples in regard to the world" (Matt 28:16-20).[20]

Metzger noted that a student had two responsibilities to a rabbi: "To commit everything faithfully to memory and never to teach anything otherwise than that which

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Religion 65, no. 3 (Fall 1997): 529.

[16]Ibid., 531.

[17]*Encyclopedia of Religion*, s.v. "Discipleship."

[18]Young, *Meet the Rabbis*, 30.

[19]Richardson, *A Theological Word Book of the Bible*, 69.

[20]Walter A. Elwell. ed., *Baker Theological Dictionary of the Bible* (1996), s.v. "discipleship."

had been delivered to him."[21] These disciples were expected to model their lives after the great master teachers which Albert Bandura affirmed when he observed that "modelling is the greatest form of unconscious learning there is."[22]

In rabbinic Judaism, "The disciples were to emulate their master to the extent of memorizing the master's formal teaching in oral or written text . . . as well as being able to demonstrate the skill of interpreting their meaning in oral instrumental setting."[23]

Being a disciple of a master teacher meant much more than the mere accumulating of knowledge and transmitting such "formative knowledge" to the community. It carried with it the sacred obligation to not to keep it as "formative knowledge," but to allow that knowledge to become "transformative"—becoming a new person. By accepting the master's "transformative knowledge" and faithfully embodying it, the disciples moved into the ultimate state of "the wise," "illuminated," or "grace."[24] I shall address the subject of transformative discipleship later in this chapter.

I now want to turn my attention to an overview of the New Testament to see what can be learned about the mentor-protégé relationship from the lives and examples of the prominent personalities of the New Testament.

New Testament Models

This section covers New Testament perspective and cites some of the many

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[21]Metzger, *The New Testament*, 50.

[22]Hendricks and Hendricks, *Building Character in a Mentoring Relationship*, 27.

[23]*Encyclopedia of Religion*, s.v. "Discipleship."

[24]*Encyclopedia of Religion*, s.v. "Discipleship."

examples of how the mentoring models functioned in the life of some of the personalities but more importantly from the ministry of both Jesus and Paul and their followers.

Mary and Elizabeth

The Scriptures record that the young Mary to whom the angel spoke was filled with excitement and went off to visit with her cousin Elizabeth for three months. During this time, they must both have had a very profound influence upon each other. However, because Elizabeth was the elder woman, she would naturally have been a support, given advice, prayed with, and encouraged Mary from her senior experiences of life.

Jesus and His Disciples

It is clear from scripture that Jesus called and mentored his disciples and on reflection of the historical data cited earlier it could be fair to conclude that Jesus' pattern of master-disciple relationship was in many respects modeled from the rabbinic teachers.

Jesus apparently drew his immediate followers from the unlearned and not from the established schools of disciples. Jesus called those whom he wanted (Mark 3:13) and knew why he chose them because of what he saw they could become under his leadership and influence (John 1:42).[25]

I want to stress that Jesus' style of teaching was similar to that of the rabbis in that the disciples were with him everywhere he went because he had a purpose in mind to prepare them, not to go and make disciple for themselves, but to make disciples for him

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[25]Krallmann, *Mentoring for Mission*, 52.

and his kingdom.[26] This is very different in its approach to the rabbinic schools, which functioned on the basis that the students came to the master desiring to become a follower and were expected to make disciples to themselves in due time.

Jesus commission to his disciples after the resurrection to 'go and make disciples' in his name is clearly stated in Matt 28:19-20. His words are "follow me," a "calling" which must also imply that following him was more than serving him and suffering with or for him, but also living out the truth of the values of the kingdom in their daily lives.

An intern's calling is not something tangible that can be easily challenged, questioned, nor indeed quantified. A "calling," said Oakes, is "more of an urge than an audible calling to something specific."[27] One's calling is a conviction that is experienced and the individual believes that he should respond to the voice of that conviction. It is not a decision to undertake a job or even a career. It is a deeply personal, spiritual thing that happens between that person and their God. This is all the more reason why the call of an individual must be validated and verified by the transparency of beliefs and the authenticity of the life of one who is called. It is, after all, a "high calling."

The role of a mentor in this process becomes crucial in facilitating the protégés to have the confidence in the ministry to be themselves and not only to achieve the competencies necessary for ministry, and to conform to a set of beliefs, values, or behavior set out or expected of them by the church.

The goal of mentoring is, as Carl George noted, "I do, you watch, we talk; I do, you help, we talk; you do, I help, we talk; you do, I watch, we talk; we each begin to train

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[26]Ibid., 52, 53.

someone else."[28] The process of developing the competencies, according to George, is aptly descriptive of the mentoring process. Krallman refers to the association that they shared as "consociation," a compound of two Latin words: *com*, meaning "together" and *socius*, "joined with," expressing the "intimate union of persons, fellowship, alliance, companionship and associates."[29] The mentoring process is very dependent upon the associations formed between the mentor and the protégé. There can be no quality relations without meaningful and satisfying associations together.

Jesus' association with his disciples were such that they became saturated with the influence arising from his example and teaching, his attitudes and actions, his anointing, and his compassion that in every area of their lives, they would reflect his character, "being like Jesus."

Unlike the rabbis, Jesus made himself available to his disciples (Mark 9:30-31). He took special interest in their understanding of his teaching and mission (Mark 4:34, Matt 16:21), exercised patience with them because of their slow of understanding (Mark 8:17-21), displayed great concern and love for them, and longed for their companionship (John 18:8, 15:9; Luke 22:15). He addressed them in affectionate terms like 'little children' (John 13:33) 'children' (Mark 10:24), 'friends' (John 15:15; 21:5) 'my friends' (Luke 12:4; John 15:14).

He knew what he had in mind for them to become and the nature of the challenges

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[27]Charles G. Oakes, *Mentoring for an Audience of One: A Call for Purity of Motive and Practice* (Franklin, TN: Providence House Publishers, 2001), 51.

[28]Carl F. George, *Nine Keys to Effective Small Group Leadership* (Mansfield, PA: Kingdom Publishing, 1997), 19, 61.

[29]Krallmann, *Mentoring for Mission*, 53.

that awaited them in the not-too-distant future. He wanted them to become, not just

followers by acceptance and adherence to the knowledge and message, but more

importantly, to have their character transformed (the inner man) by that message so that

they, in turn, under the mighty workings of the Holy Spirit yet to be experienced, would

go into the world to transform it. He was not merely external-task oriented in his mission,

but he was people-focused, a person-centered mentor to his protégés.

Incarnational Mentoring Leaders

This expression is not widely used and too many, therefore, may not be very well

understood. It is a term which I use to refer to the embodying of the life, values and

teachings of Jesus in the life and philosophy of those who desire to be his followers.

"The incarnation is an invitation to each of us to learn how to embrace life and

live fully present to all the realities that fill our days,"[30] admonished Lucy Abbott Tucker.

How appropriate that statement is because embracing life the way Jesus embraced it will

show others what God is really like. Hendricks and Hendricks summed it up with the

following statement when they said that "God always wraps His truth in a person. That's

the value of a godly mentor. He shows what Biblical truth looks like with skin on it."[31]

In the Sermon on the Mount, Jesus taught such truth should shine that others may

see (Matt 5:14). There is a need for ministers who purport to be followers of Christ to live

with credibility, to live with transparency and authenticity, and to be intentional about

allowing the God whom we preach about to actually be modelled in the way we minister,

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[30]Lucy Abbott Tucker, "Called and Trained: The Mission of Spiritual Direction and the Training of Spiritual Directors," *The Journal of Supervision and Training in Ministry* 25 (2005): 52-62.

the way we live and care, the way we show love and compassion, and in summary, the

way we embody the ideals, values and teachings of the great master—Jesus Christ, God

incarnated in the human experience.

In asking some questions about the qualities an intern should model and incarnate

in ministry Wind and Wood asked these poignant questions: "Will this new pastor be

someone I can trust and relate to? . . . Will this person incarnate the Gospel and mediate

grace?"[32]

Paul Hiebert and Eliose Hiebert Meneses described what this resembles in the

flesh in their discussion about contextualization of the ministry to others.

> Just as the infinite Creator became incarnate as a human to reach finite people, so the divine revelation must take flesh in human language and cultures. Just as Christ chose to live in a particular time and setting, so we must incarnate our ministry in the context of the people we serve . . . embodiment of the universal gospel in particular human setting as contextualization . . . point to the embodiment of the living Word in human cultural and social settings in such a way that its divine nature and power are not lost. . . . True contextualization is more than communication. It is God working in the hearts of people, making them new and forming them into new community. It is his Word transforming their lives, their societies and their cultures.[33]

As a mentor, Jones noted that there was "no greater mentor for seminarians and

interns . . . no better 'practicum in residence' than the teacher Jesus. . . . The essence of

Christian mentoring is not style or temperament but character, commitment and love."[34]

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[31]Hendricks and Hendricks, *Building Character in a Mentoring Relationship*, 28.

[32]Wind and Wood, *Becoming a Pastor*, 8.

[33]Paul G. Hiebert, and Eloise Hiebert Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies* (Grand Rapids, MI: Baker Books, 1995), 370.

[34]C. David Jones, *The Pastor Mentor: A Handbook for Clergy Counselors and Supervisors* (Richmond, VA: Skipworth Press, 1980), 22.

Williams' lists[35] show the similarities between the rabbis and Jesus in regard to how they discipled their followers. Christ' teaching situations occurred anywhere there were opportunities, unlike the rabbis who taught in the temple or synagogue.

> Christ came to our world with a consciousness of more than human greatness, to accomplish a work that was to be infinite in its results. Where do you find Him when doing this work? In the house of Peter the fisherman. Resting by Jacob's well, telling the Samaritan woman of the living water. He generally taught in the open air, but sometimes in the Temple, for He attended the gatherings of the Jewish people. But oftenest He taught when sitting on a mountainside, or in a fisherman's boat. He entered into the lives of these humble fishermen. His sympathy was enlisted in behalf of the needy, the suffering, the despised; and many were attracted to Him. . . . And to those who are longing for rest and peace today just as truly as those who listened to His words in Judea, He is saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."[36]

There are many other similarities but space will not allow for a fuller discussion at this time.[37]

From a sociological perspective, a group of people could not have spent so much time together over three and a half years without developing a high regard of trust in each other. Trust is fundamental to a mentoring relationship and Jesus exemplified this when he called his disciples "friends." Jesus calls his disciples "friends!" The ultimate evidence

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[35]Williams, "The Impact of Mentor Training," 32. . Similarities between the Jewish Rabbi and Jesus' approach to discipling.

1	He had a seemingly inexhaustible fountain of knowledge.
2	He attracted masses of people by his able dissertations.
3	He gathered followers around him.
4	These disciples attempted to learn all he had to present.
5	They addressed him as rabbi.
6	They asked his advice and sought his wisdom.
7	He concentrated his attention on them.

[36]Ellen G. White, "Christ, the World's Redeemer," *Signs of the Times*, June 24, 1897, 5, quoted in Ellen G. White, *Lift Him Up* (Hagerstown, MD: Review and Herald, 1988), 167.

[37]Robert H. Stein, *The Method and Message of Jesus' Teaching* (Louisville, KY:

of trust in a relationship is to call a disciple friend, which in contrast, did not occur between the rabbi and his student.

In calling his disciples, He handpicked those whom he wanted to invest himself into and whom he could leave as his legacy for the world to accept and follow them as they followed him. He invited them to "follow me" so that he could make them "fishers of men." That was his purpose in calling and handpicking them—for them to bear much fruit for the kingdom (Matt 4:19; Mark 1:17 Matt 4:19). In rabbinic literature, the rabbis were not generally found travelling around the countryside or cities to recruit students. The student went in search of a rabbi, and would do whatever they needed to in order to become a follower of such an esteemed and honorable sage. That was not the case with Jesus' method. He went about seeking those whom he wanted to become his followers and in whom he could invest himself.

Paul and Others

It can be argued that the great apostle Paul must have been mentored by those whom he associated with in those early years of the birth of the church, leaders with whom he worked and travelled, and Barnabas was one such person. Paul later went on to peer-mentor Barnabas. Acts 13-15 gives a fairly detailed account of Paul's ministry with Barnabas until they had a disagreement over Barnabas' desire to have John Mark accompany them on their missionary journey to re-visit all the churches which they had established. Paul sharply disagreed with Barnabas which results in Barnabas deciding not to accompany Paul, but rather to take the young John Mark as his travelling companion.

Westminster/John Knox Press, 1994), 1.

It is interesting that from these accounts, we conclude that not all personalities can co-exist indefinitely in a mentoring relationship. Paul and Barnabas are the classic example of some personalities who can work together for a given time and who then need to move on. Such was the case when Barnabas decided that it was expedient for the gospel's sake to part company with Paul and mentor the young, maturing protégé, John Mark.

Of all the young men who accompanied Paul, none appears to hold such a special place in relation to Paul as Timothy. Timothy was a young man from Lystra and son of a Jewess named Eunice. Paul took this young man under his care from an early age. He became a companion of the apostle and went on to become the author of two epistles that carry Timothy's name. The quality of the relationship between the two men is evident in the way Paul addresses Timothy as "my son, Timothy," "a true son in the faith," "a beloved son."

Paul's admonition in 1 Thess 1:6, 7 and 1 Cor 11:1 to be "imitators" of himself and to "become examples to the believers in Macedonia and Achaia" is what we must heed as we seek to learn from the great apostle. Imitating is a manifestation of mentoring, not the best model but one that has worked in less formal settings. Foreman, Jones, and Miller made the following perceptive comment:

> Both Jesus and Paul invested their lives with a few key leaders (using) several refreshingly simple and remarkably profound principles for developing leaders. They both developed their leaders. . . . In the midst of doing ministry; in pursuit of an earth-shaking mission; with a focus on godly character; in the context of a small team; with time for reflection on ministry experiences; over a long period of time; with a greater concern for faithfulness and obedience than for knowledge and skill.[38]

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[38]Rowland Foreman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2004), 45.

Transformational Discipleship

Transformative knowledge occurred not only as the disciples heard the master's teaching, wrote it down, and explained it, but also as they observed the master's behavior in certain situations so that they could accurately embody his teachings and life in their own lives. The master's teachings and disclosure of truth and wisdom became like text to be decoded, not only interpreted! The disciple who learned how to read their master in this way came into transformative knowledge.[39]

Transformative knowledge and transformational learning are decisive aspects of this dissertation project because it is only as the life of the mentor is touched by the message and power of a Holy God, by means of the sacred relationship that they are privileged to experience with God through Jesus Christ, that the mentor can affect the life of the protégé in any meaningful and lasting way.

Transformational is an expression that sums up the character of the Christian faith today. The concept is found in both the rabbinic schools[40] and as an educational theory.[41] As an educational theory, it describes integrative learning and teaching theories which lie at the heart of transformative learning. Theological Field Education suggests three approaches to developing learning in ministry. The first is via lectures that enable the student to acquire information and knowledge. The second is the development of skills. The third is transformational learning based on reflective experience, producing a

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[39]Elwell, *Baker Theological Dictionary of the Bible*, 176.

[40]Martin S. Jaffee, "Discipleship," *Encyclopaedia of Religion,* 2nd ed. (2005), 4:2360-2364.

[41]Emily Click, "Transformative Educational Theory in Relation to Supervision and Training in Ministry," *The Journal of Supervision and Training in Ministry* 25 (2005): 9.

transformed outlook and understanding, if not behavior.[42]

Integrative learning and teaching theories lie at the heart of transformative learning which, according to Strunk, acknowledges the "three types of learning; informational gathering; skill development taught and reinforced in isolated situations and finally, integrated, intentional learning with reflection, which he concludes is transformational."[43] While supervision is the emphasis of the article, I believe that the integration of all three aspects of transformational learning has strong overtones to the role and relationship that a mentor pastor can have with a protégé intern.

Webster defines the word transformation as "the operation of changing (as by rotation or mapping) one configuration or expression into another.[44] It describes a process of change from one entity to another. Transformational discipleship and leadership is a change from a life alien from God to becoming a friend with and of God. It happens when people live their lives surrender to the power of God, with integrity and godly character and transparent values for the benefit of the kingdom of God. In a spiritual sense, it is descriptive of the integration of head learning with practical heart experience and application.

Paul's writing to the Romans gives evidence of the effects of the transformative power of the Gospel to change and renew the unbeliever's life when he admonished that "we must not become like the world, but we must be transformed *by the renewing of the mind*" (Rom 12:1-2; 2 Cor 5:17). This is where the change takes place—in the mind.

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[42]Click, "Transformative Educational Theory," 11-13.

[43]Ibid., 9.

[44]*Merriam-Webster Dictionary,* "Transformation."

When it has been assimilated mentally, emotionally, and spiritually into the life, then it will, in truth, become truth personified and embodied through the life of the protégé or any other follower of the Christ.

The background against which so many of our new interns are coming has produced young people who have become disconnected from the church community. They are a new breed of individual who have not necessarily experienced life as second generation Adventists, but have experienced the work of grace upon their hearts and have responded to the call of God in their lives. They are, nevertheless likely to be people who have come from broken and dysfunctional homes and environments. They need to have people around them who can "bat" for them in order to facilitate a positive experience in their journey toward the mature spiritual ministry which is found in Christ alone. Edward Wimberley describes them as "relational refugees." He asserts that people have grown to be relational refugees with distrust. He proposes that "mentoring is a relational style of teaching. To be a mentor is to teach by example and to be a mentoree is to follow by example, to imitate."[45] The role of mentor calls for honesty, truthfulness, and a liberal and ever-increasing sprinkling of trust.

Elmore made a very profound and insightful statement when he noted,

> More time with less people equals greater impact for everyone. . . . Giving myself qualitatively, taking time to invest in one- multiply myself in that investment. The transformation goes from informational in nature to transformational. The person I mentor is impacted more profoundly, and he's more likely to reproduce the experience in someone else.[46]

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[45]Edward P. Wimberly, *Relational Refugees: Alienation and Reincorporation in African American Churches and Communities* (Nashville, TN: Abingdon Press, 2000), 33.

[46]Elmore and Maxwell, *Lifegiving Mentors*, 14.

He compared the teaching styles of the Greeks and the Hebrews and that

comparison is most eye-opening for the approach to the teaching and learning

environment which is most conducive for transforming learning to take place (see table

4).

Table 4. A comparison with a Greek and Hebrew approach to learning[47]

The Greek model of mentoring	The Hebrew model of mentoring
Class room model	The coach model
Academic	Relational
Passive	Experiential
Theoretical-Cognitive, cerebral	**Practical** hands-on the Job training
Fast and effective **for transferring information**	Most effective method of **transforming life**
The Greek would ask questions **about subject** being studied	The Hebrew would ask question about **who** is being studied

It could be argued that the Greeks method tends more to a headier, thinking,

cognitive person while the Hebraic method seems more affective, feeling, practical, and

in touch with the emotion. I would conclude that mentoring requires the skills and comes

close to a more Hebraic type of approach, while the majority of the styles employed by

people involved in the formal mentoring process seems to tend more to the cognitive,

heady person. This also appears to be the preferred methodology which we Seventh-day

Adventists use in our teaching and preaching. I would argue that, on the contrary, we

need to be in touch with our feelings if we are to make meaningful contact with God in

the development of credible spirituality that produces a transformed life, while at the

same time resulting in a more effective ministry with ordinary people around us and in

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[47]Elmore, *The Greatest Mentors in the Bible*, 3.

our churches.

James Lawrence, discussing character, noted four competencies of which two are integral to the transformational mentoring process. They are the following: "If leaders don't embody their stated values-they lack integrity and secondly, if leaders don't develop people, they leave no one behind able to carry on after them."[48] Citing John Dewey, the genius of transformational learning in education, Click noted "that education at its finest, involves the kind of interactions between teachers and students that engender transformed understandings based on the individuality of the student."[49]

For real and lasting transformation to take place in the life of a young intern, there has to be an integration of the cognitive, the affective, and the behavioral; the theory and the practice; the emotional and the rational; the ideas and the reality. It has to be much more than transformed understanding and learning. It has to transform the behavior and values, beliefs, hopes, attitudes and life style. Lucy Abbott Tucker pointed out that transformation is not one "giant leap from one precipice in life to another. While there are such moments, experience teaches that most of our transformation precedes one small step after another with occasional movements backwards into more familiar, comfortable places."[50]

For transformational learning to occur in the intern-mentor relationship, it involves a process, according to Jack Mezirow, "by which we transform our taken-for-granted frames of reference (meaning, perspectives, habits of mind, mindset) to make

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[48]James Lawrence, *Growing Leaders* (Oxford, England: The Bible Reading Fellowship, 2004), 155.

[49]Click, "Transformative Educational Theory," 12.

them more inclusive, discriminating, open, emotionally capable of change and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide actions."[51]

I can concur that Transformational learning is a process that challenges our 'taking for granted' perspectives and impacts upon them positively, producing a transformed character. To reject the concept that certain truths are fixed and constant is to deny gravity! I prefer the type of collaboration where education and theology are integrated to produce actions that reflect the actions of God in the life as Shields substantiated.[52]

Wright cited John Sears who made an excellent observation about the collaborative working relationship to say that "the point is that it is 'quality' of the training and not the 'quantity' that really matters . . . and this depends, above all else on the quality of the collaborative relationship between trainee and the mentor."[53]

Wright cited Maslow's hierarchy of needs pyramid to illustrate the steps in achieving what Maslow said was self-actualization, which he acknowledged as the problem-solving and independence stage in a mentor-protégé relationship.

The disciple or protégé or anyone who allows this transformative knowledge to change their heart and mind into the image of God can emerge into the community to impart that knowledge and experience, not just by the words and teachings, but more

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[50]Tucker, "Called and Trained," 52-62.

[51]Jack Mezirow and Associates, *Learning as Transformation: Critical Perspectives on a Theory in Progress* (San Francisco, CA: Jossey-Bass, 2000), 7, 8.

[52]Bonita J. Shields, "Growing Disciples Through Transformational Learning," *Ministry*, May 2011, 6-9.

importantly, by the Jesus incarnate transformed life. This is not some ecstatic experience which an elite few can have. It is the embodiment of the beliefs and values. It is living it, putting flesh and bones to intangible truths, allowing God to wear clothes and walk the dirty streets to meet the need of ordinary you and me! When this happens in a community, the results are bound to create challenges both for that person and the community. Lindsay Jones commented that the teachings of Jesus, when encountered by a community, are counter-cultural to the dominant culture,[54] in which case either the culture will be impacted on and will be transformed or the individual will experience a high level of dissonance with the community.

The concept of living out one's beliefs was not a new concept for the Hebraic mind because they understood that which existed in Judaism in regard to the *Shema* (Deut 6:4-5). The hearing and doing has overtones to the *shema*,[55] so that to hear becomes synonymous with knowledge and the doing with the personification of that truth.

Rabbinic Sages were "both teachers of traditional knowledge and a role model of wisdom."[56] What Christ taught His disciples was along the same lines, which I shall discuss shortly, but which moved beyond the rabbinic philosophy of making disciples.

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[53]Trevor Wright, *How to Be a Brilliant Mentor*, 29.

[54]Jaffee, "Discipleship," 2360-2364.

[55]Byrskog, *Jesus the Only Teacher*, 321.

[56]Martin S. Jaffee, *Early Judaism* (Upper Saddle River, NJ: Prentice Hall, 1997), 215.

Theological Reflection

I have taken time to consider theological reflection (TR) in this paper because I

believe that it could fulfil an important role in the growth and development of the young

intern/protégé. Theological reflection is described as follows:

> The discipline of exploring individual and corporate experiences in conversation with
> the wisdom of a religious heritage. The conversation is a genuine dialogue that seeks
> to hear from our own beliefs, action and perspectives as well as those of the tradition.
> It reflects the liturgy of both. Theological reflection therefore may confirm, challenge,
> clarify and expand how we understand our own experiences and how we understand
> the religious traditions. The outcome is new truth and meaning for living.[57]

James Whitehead and Evelyn Whitehead proposed a triad of interactive elements

which are the major ingredients of practicing theological reflection. These are the

Christian heritage which includes tradition, Scripture, and the writings of theologians, as

well as their utterances. (For us as Seventh-day Adventists, we could include church

history, our health emphasis, and Ellen G White in this category). Second are the

personal and corporate experiences which we have had in the past, the present and those

that we shall have in the future. Finally, our cultural resources will include convictions,

values, biases, and social settings.[58]

Theological reflection is not only about performing a mental or emotional

exercise which puts us in touch with our feelings. The interplay between the three is also

designed to produce a responsive action on the part of the pastor who engages in this,

having gained an insight or grown richer in spirit and deeper in regard to hearing and

understanding the voice and purposes of God. Tangible tools that can be used in the

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[57]Killen and de Beer, *The Art of Theological Reflection*, viii.

pursuit of TR are journaling, small groups interaction, exercise of the imagination, and off-course meditating on the Word itself (for Adventists, we could include *The Desire of Ages*, *Steps to Christ*, and others).

Ellen White made several positive and powerful statements about the need for meditation on the life of Christ as a means of fitting us for service and as a way of practical empowerment in ministry (see appendix A). This will however, have to be defined and explained so that no one is left under any cloud of misapprehension on the purpose and expected outcome of this matter.

Evidently, Mrs. White encouraged contemplation and meditation on the life of Christ and also introspective consideration on our own lives in the light of what Christ has accomplished. This, then, is the framework as the 'on the job' facilitation of spiritual character that I am proposing as part of my mentor-protégé relationship.

Theological Basis for Doing Mentoring

Let me make clear that there is a significant difference between mentoring and supervision. What I am proposing is not a revision or supplement to the supervisory relationship or a different approach to develop the protégé themselves and not focus on their competencies. This development embraces their spirituality, their confidence, values, beliefs, work-life balance, their ongoing self-education and self-identity, their moral strength and accountability, character, and incorporation of the balance for meaningful family life.

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[58]James D. Whitehead and Evelyn Eaton Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry*, rev. and updated ed. (Franklin, WI: Sheed & Ward, 1999), 6.

The emphasis in supervision is on the accomplishment of the task from an organizational perspective. The focus of the mentoring relationship is the development of the protégé by means of the dynamics of that relationship.

His name shall be called "Immanuel," which means "God with us" (Matt 1:23). John noted that "The Word became flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father" (John 1:14). He came to show us the character of God—what God was really like and how to live and love as he did.

Paul also noted that followers of Christ must give the Lord the opportunity to change us from the old man of sin to new creatures in Christ. Eugene Peterson paraphrases Rom 12:2 most succinctly when he wrote, "Don't become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out."[59] J. B. Phillips painted a similar picture when he observed, "Don't let the world around you squeeze you into its own mold, but let God re-mold your minds from within."[60]

Clearly, there is a divine mandate based on the Word, that change is a natural by-product of acceptance to become a disciple of the Christ. This is not just a New Testament concept since Jeremiah spoke the Word of the Lord regarding that change: "But this is the covenant that I will make with the house of Israel. . . I will put my law in their minds, and write it on their hearts" (Jer 31:33).

A changed person is inherent in the gospel message and that change happens under the transforming power of the Holy Spirit. Now, all Christians should be

[59]Eugene H. Peterson, trans., *Message: The New Testament in Contemporary English* (Colorado Springs, CO: NavPress, 1993), 331.

experiencing this transformation, but evidently, not all have or are experiencing this transformed nature. It could be that there is a disconnection between the head and the heart, the cognitive and the affective, the intellect and the emotions – an absence of integrated learning! The change need to take place from the inside out and not the other way round. Could it be that the emphasis on the competencies has produced conformity to the letter of the law with the spirit of the law being left out of the equation and expectations of the ministry?

My theology must inform my praxis because if the mind is not changed and transformed (Rom 12:2) by the indwelling Christ, then my behavior amounts to nothing but "sounding brass and a clanging cymbal" (1 Cor 13:1). My term of reference, then, for my theology is found in the writings of the gospel of John and Paul's letter to the church at Corinth.

The Johanian Model

There is a powerful theological antecedent found in John's writings. When we consider what John's relationship was to his Lord, his writing have all the more credence and authority against this background. John is thought to have been the closest to Jesus and often referred to himself as 'the disciple whom Jesus loved' (John 13:23; 19:26; 20:2; 21:7, 20).

This same John wrote and gave us some wonderful insights into the issues playing out before Jesus came into the world. He opens his epistle with these awesome words: "In the beginning, was the Word, and the Word was with God, and the Word was God. He

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[60]J. B. Phillips, trans., *The New Testament in Modern English* (New York: Macmillan, 1963), 341.

was with God in the beginning . . . The Word became flesh and made His dwelling among us (John 1:1, 2, 10-12, 14).

The embodiment of the character of God became evident in Emmanuel's own life and work and it found expression in the way he healed the broken hearted, proclaimed release to the captive, offered recovery of sight to the blind and provided freedom to those in bondage."[61]

The impact of Jesus' life was not merely in rhetoric, as with the Old Testament prophets' word *(dabar)*. The word also carried an understood implied double message. It was to hear audibly and to do physically. "There was then on Jesus' part a conscious coherence between his words and his deeds."[62] I must concur with Young who agreed that "Jesus developed a mentoring relationship with his disciples, who learned his teachings by heart and followed his example as apprentices. Jesus' teaching technique has deep roots in the rich soil of Jewish education system and the Torah teaching."[63]

"The Word" was made flesh and made His dwelling among us. In this way, Jesus came and modelled and displayed to the human race what God—that is His character— was like. It could be argued that in revealing God, to us he was showing us how we can live and exemplify God to each other.

Christians, therefore, must, of necessity, mentor new disciples in this way: the life style, values and teachings, beliefs, the self-giving, compassion, and integrity with which our Lord lived his life. He lived the values which he taught us!

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[61]Coleman, *The Master Plan of Discipleship*, 25.

[62]James H. Charlesworth, ed., *Jesus' Jewishness: Exploring the Place of Jesus within Early Judaism* (New York: The Crossroad Publishing Company, 1991), 93.

The Pauline Model

The Pauline philosophy of ministry is one that I have for many years felt a kinship with because it lays out clearly the extent that Christ went to in order to settle the salvation of every member of the human family and to demonstrate the grace of God unconditionally to all peoples. That is why Paul proposed the "all things to all men, so that he can win some for the Gospel's sake" approach to working and ministering to people for whom Christ died. Paul's vision, mission, and approach is outlined in 1 Cor 9:22.

> For thought I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without law. To the weak, became I as weak, that I might gain the weak. I am made all things to all men that I might by all means save some. And this I do for the Gospel's sake (1 Cor 9:19-23a KJV).

I like the way Peterson phrased these verses because it identifies what the "all things to all men" is in reality. It incarnates the message within the context of the people who need it, that is, letting people catch a glimpse of what God is like in the flesh through the people who are called by his name.

> Even though I am free of the demands and expectations of everyone, I have voluntarily become a servant to any and all in order <u>to reach a wide range of people</u>: religious, nonreligious, meticulous moralist, loose-living immoralist, the defeated, the demoralized—whoever. **I didn't take on their way of life.** I kept my bearings in Christ—**but I entered their world and tried to experience things from their point of view. I've become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life.** I did all this because of the Message. I

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[63]Young, *Meet the Rabbis*, 29.

didn't just want to talk about it; I wanted to be *in* on it![64] (emphasis underlined and in bold are my own).

"His whole argument here is a plea for condescension to the infirmities of weak converts, [which he does again in 1 Cor 10:33]. A similar condescension to their prejudices might be necessary to win them to Christianity."[65] Christ personified that great condescension when he became Emmanuel. He took on our infirmities (Isa 53) without taking on our sinful nature in order that he might come close to and identify with us to be able to save us. I am sure that God is waiting longingly for the reunion of himself with his people.

These two passages form the basis of my theological approach to doing this project and developing this strategy to mentor new pastors in the ministry. My theological foundation has ultimately to be found in the incarnational/transformational model leading me to model the "all things to all men" Christianity to make a difference, not only in the lives of young pastors, but also in the world at large. The fruitage of Christ's mentoring on the twelve disciples became evident only after the resurrection when the influence of the Holy Ghost was manifested in awesome power; thousands were brought to accept the gospel in a matter of days. Conversions came even from the priestly family, according to Luke; Barnabas came from a Levitical family (Acts 4:36).

Coleman cites Josephus' claim that more than 20,000 priests served in the temple, so that 'a "great company" could have indicated a sizable group and the Greek word translated "were obedient" was an imperfect tense that denoted repetitious action. They

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[64]Peterson, *Message*, 355.

were continually becoming identified with the Christian community.[66]

The mindset of entrenched Jewish pre-eminence to salvation is emphasized in reference to the ongoing challenges that these new Christians posed to both the Jewish and Roman culture and living. "How dare these renegade disciples of an unordained Carpenter-Teacher, without any formal seminary training seek to undermine the age-long beliefs of God's chosen people? Sheer presumption!"[67]

The disciples before the crucifixion and resurrection were vision- and mission-less. After the resurrection and Pentecost, their emphasis changed and under the guiding influence of the Spirit of God, the training "kicked-in" and they became a force to be contended with. "But at the time of their call they were exceedingly ignorant, narrow-minded, superstitious, full of Jewish prejudices, misconceptions, and animosities."[68] Out of the hundreds who followed him as disciples, Balmain comments that Christ was "obliged to fall back on the rustic, but simple, sincere, and energetic men of Galilee."[69] It is now time for the disciples to move out from the protective shelter of the master. They had "to make the transition from boyhood to manhood, from pupilage to self-government, from a position of dependence and exemption from care to one of influence, authority, and responsibility, as leaders and commanders in the Christian community, doing the

[65]H. D. M. Spence-Jones and Joseph S. Exell, eds., *The Pulpit Commentary*, 23 vols. (Mclean, VA: MacDonald Publishing Company, 198-?), 19:290.

[66]Flavius Josephus, *The Life Against Apion*, vol. 1 (Cambridge, MA: Harvard University Press, 1926), 335, quoted in Coleman, *The Master Plan of Discipleship*, 35.

[67]Coleman, *Master Plan of Discipleship*, 46.

[68]Alexander Balmain Bruce, *The Training of the Twelve or, Passages Out of the Gospels: Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship* (Grand Rapids, MI: Zondervan, 1963), 14.

work for which they have been so long under training."[70]

Conclusion

I have sought to identify the Biblical forerunner of what we call today "mentoring" from both Old and New Testament. I have looked at examples in both Old and New Testaments, cited Jesus' approach and methods of mentoring and preparing his disciples for the task of living the truth with integrity, and the after-impact that his three and one half years of teaching had on his disciples after his resurrection—how they turned the world "up-side-down" under the mighty working power of the Holy Spirit. I also identified and clarified the fact that this model is the one which I would like to see emulated and embodied in the lives of protégé-intern pastors today. This model, rooted in John 1:14; Matt 1:23; Rom 12:2; and 1 Cor 9:18-23 is the foundation upon which my theology is based. I am also considered bringing together two concepts, namely that of transformational discipleship and incarnational leadership into the mentoring relationship.

This, in my opinion, is the way forward if the Christian faith is to survive the present and look to the future with any confidence and to reclaim the credibility and authenticity of the life and teachings of Christ, although this was not actually strongly evident in the preparatory work I did with the mentors.

Mentoring that takes place in the Bible, must, of necessity, be considered spiritual in its nature and outcome. Spiritual mentoring is not an expression that is found in

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[69]Ibid., 38.

Scriptures, but the concept is evident throughout the writings.

> Spiritual mentoring is not a time to discuss doctrinal beliefs. It is not a time to instruct or give solutions for the problems of life. It is simply a time and relationship where you are called to an awareness of God's presence in your life and how His presence can shape your responses to Him. Spiritual mentoring is concerned with the whole person—the inter-relationship of all that goes into your life. It is a process which deals with practical life. It is not a time to offer authoritarian shoulds' and 'oughts.' It is a relationship where you are called to be aware of and trust God in your own life.[71]

The heart and objective of spiritual mentoring is seeking a better understanding of God—who he is, his plan and purpose for one's life, how he speaks to us and what he is saying, as well as a life lived in submission and obedience to the revealed will of God. One who is considered a spiritual mentor needs a good solid mature foundation in their spiritual life and trust in God.

Tony Horsfall noted that it "is a triad relationship between mentor, mentoree and the Holy Spirit, where the mentoree can discover, through the already present action of God, intimacy with God, ultimate identify as a child of God and a unique voice for kingdom responsibilities."[72] It is further defined as "a spiritual guide is a godly, mature follow of Christ, who shares knowledge, skills and- basic philosophy on what it means to increasingly realize Christ likeness in all areas of life."[73]

Spiritual mentoring is not about the mentor or the mentoree; it is about God and the work of His transforming grace in the life of one who desires to be guided by the

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[70]Ibid., 507.

[71]Delcy Kuhlman, *Experiencing God through Spiritual Mentoring*, Coming Together: A Group Approach to Spiritual Renewal 4 (Lincoln, NE: AdventSource, 1998), 9.

[72]Horsfall, *Mentoring for Spiritual Growth*, 14.

[73]Stanley and Clinton, *Connecting*, 65.

influence of his Holy Spirit. Horsfall cited Peterson's definition in the book: Working

with angels, where he identifies spiritual direction as taking place "when two people

agree to give full attention to what God is doing in one (or both) of their lives and seeks

to respond in faith.[74]

John Mallison expanded the breadth of meaning to incorporate a more in-depth

purposeful experience: "Christian Mentoring is a dynamic, intentional relationship of

trust in which one person enables another person to maximize the grace of God in their

life and service."[75]

Spiritual mentoring is about people who are seeking to be deeply rooted in the

experience of knowing and serving God, looking to those who may appear to have the

caliber of the wealth of experiences to influence the seeker to experience the risen Christ

in his or her own journey, intentionally pressing towards a more fulfilling and dynamic

relationship with divinity that can and must be lived out in the life of the follower.

Now I need to turn my attention to constructing a model for implementation

within the UK context, which is the subject of the next chapter.

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[74]Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids, MI: Eerdmans, 1987), quoted in Horsfall, *Mentoring for Spiritual Growth*, 14.

[75]Horsfall, *Mentoring for Spiritual Growth*, 15.

CHAPTER 4

IMPLEMENTATION OF THE PROJECT

Introduction

This chapter outlines the process for implementing the strategy. I will address the

methods used for acquiring the information which gives some validation for pursuing this

proposal, as well as the processes in setting up the pilot study. When I began the course

of study, I was employed as Youth Director by the British Union Conference, but I am

now employed as a pastor by the South England Conference.

Bearing in mind that the British Union Conference does not have a comparable

mentoring model with which to make any comparison, I prepared a non-invasive survey

that aimed to find out what the internship experience was like. It sought information

about the nature of the relationship either as an intern or as a supervisor and finally, it

sought to determine the desire for and participation in a mentoring relationship if one was

available. This survey is to determine what role, if any, a mentoring relationship may

have played in personal development and to see if a way forward could be forged for the

benefit of intern ministers today and for future leadership.

The Survey

Because there is no mentoring relationship currently operating within the ministry

in the UK, it is somewhat of a challenge to make comparisons. However, because of the

perceived likely overlap of mentoring and supervisory functions, the survey sought to determine what influence, if any, existed between senior pastors and interns.

The survey itself was divided into three parts with the first section (A) seeking to gain an insight into the internship experience from their personal perspective. Section B focused on the relationship of senior ministers who have served in the capacity as supervisors with their interns, as well as what it was like for them to be an intern. Section C focused on being or becoming a mentor or mentee and sought to determine the level of interest in participating in a pilot program, if one was to become viable (see appendix B).

There are 187 employees in the ministerial work force in the UK, comprised of ordained pastors, (including those working in the office in administration), licensed, commissioned and intern pastors. The survey was designed to be anonymous and I offered those who participated a small incentive—a copy of one of Rob Bell's DVDs. Even so, only 26 people responded to the survey.

Because the survey was anonymous, I was unable to identify which part of the territory they came from. It did, however, identify which respondent was trained in the UK from those who were trained and even did internship outside of the UK. The survey did not seek to identify what the respondent's experience and understanding of mentoring was, because mentoring, per se, was not part of the ministerial approach to pastoral training within the British Union territory. Therefore, it was difficult to draw definitive conclusions about possible meanings implied in their responses.

Observations from the Survey

I want to make some brief and concise comments about the findings of the survey

with some amplification to accompany the figures. The Excel graphs (appendix C) follow the numerical order of the questions. Each slide only offers basic information, but the details of the responses are compiled at the end of appendix B.

Section A looks at the experience of internship. Only 13.9% of the total number in pastoral ministry responded and this is low when we consider the size of our Union. This I acknowledge makes it untenable to be able to draw any kind of generalised conclusions from the findings. One can only at best identify the responses to those particular mentors who participated in the project. In seeking to apply the findings across the network of pastors in the conference, one has to be careful about placing too much emphasis on the findings.

The length of time in ministry ranged from 1-33 years, with nine of the respondents being in the category of having served the church in ministry for more than twenty years; nine fell in the category of ten to nineteen years of service and eight, in the category of zero to nine years.

While the majority of pastors had their internship and training in the UK, there is a sizable and growing number who had their training in places like the NAD, Brazil, Kenya, South Africa, Yugoslavia and Norway.

The length of internships ranged from one to five years with the majority of the respondents (13) doing an internship of two years. The next question related to the quality of the internship experience. Just fewer than 50% indicated that the experience was a positive one, while ten individuals indicated that it was not a positive experience, that the question was not clear, or that they were not clear if the experience was positive. There appears to be some ambiguity either in the question or in their response because of

the five who felt unsure about the quality of the experience.

The response to question five overwhelmingly (24) indicated that the expectations of the internship were not clearly explained, which is a factor that validates the need for a workable relationship between the intern and the supervisor. It would seem that both groups did not understand the reasons why they have been thrust into a working relationship and had no idea of how to conduct that working relationship. This is linked with the next question regarding the choice of supervisor or intern. Ninety-two percent indicated that they had no choice in regard to who they were placed with or the intern who had been allocated to them. This is also consistent with the response to the next question. Twenty-one respondents indicated that when they were designated an intern, their duties were not clearly defined, nor were the objectives measurable. One could ask, "How, then, can any objective evaluation take place without these instruments being in place?'

It is heartening to note that the majority of the respondents felt that their experience of internship was affirming and that their supervisor had made a positive impact upon their ministry. Some still had reasonably good contact with their senior pastor, while some had passed away and others meet up at workers meeting. There were a good number who indicated that they were treated fairly by their supervisor (16); the rest either indicated "no" to this item, were unsure, or both. Of interest also are the 85% who felt that they were treated fairly respectfully by their supervisor. Question 12 asked about the performance of what they might consider to be menial duties. Twenty-seven percent answered "yes" to the question and while that is not the majority, it does substantiate the word I have often heard among some colleagues—tales of being asked to do tasks

unrelated to the development of ministerial competencies. The majority (69%) said that they were not asked to do anything considered to be menial.

Regarding the question of evaluation and accountability to the employer, a massive 65% said that they did not have to complete an evaluation for their conference. However, the supervisors were the kind of people who kept a confidence, which is a good indicator and basis for a healthy mentoring relationship. It is disheartening to read that 75% indicated that they had no prior preparation or training for the pastor-intern relationship. This gives strength to the need for a separate mentoring relationship as part of the internship and experiences of a young pastor in ministry in the UK.

Section B addressed the relationship between the supervisor and the intern and therefore, was completed by only those who have had the responsibility of supervising an intern. Only eight individuals completed this section, which indicates that the majority who completed the survey may not have an experience of supervising an intern. All eight individuals affirmed a positive relationship with their interns. Of the eight who responded to this section, six said that they clearly outlined the expectations of internship to their intern and six similarly indicated that they offered 'on the job' training to their interns, with regular weekly evaluative meetings where constructive, helpful guidance and advice was offered to the intern. It is also encouraging that all eight critiqued the preaching of the intern and indicated that guidance on the work-life balance was also part of the relationship. It is interesting that although seven indicated they did not ask their intern to perform menial tasks, one indicated that he did, which seems to suggest that the culture for interns to perform unrelated tasks is still evident in the intern-supervisor relationship. Even in today's ministerial training culture, supervisors are still not being expected or

asked to evaluate their interns to the employer. It would seem evident that maintenance of contact and the relationship after the internship has terminated is not strong for this generation because only 50% indicated that they maintained contact with their interns after they had moved on to take up their own district of churches. Of the eight who responded to this section, 7 individuals or 87% responded that they thought they had a positive impact upon their interns.

The last question in this section referred to the training and preparation received in order to qualify them to supervise an intern. All the respondents indicated that none of them had received any training to take on the supervision of an intern. What a sad indictment against our church, that after generations of training of intern pastors, we still do not have it right, but seem to be skirting around the issue or, at worst, providing no training for the supervisors at all.

The last section (C) referred to the respondents' willingness to be trained to mentor interns. The statistics for this section changed drastically because it seems that all twenty-six individuals participated in its completion. Sixty-five percent said they would be prepared to become a mentor to an intern, with nineteen percent indicating that they did not want to become a mentor to an intern. It is interesting that 17 respondents indicated that they would be prepared to become a mentor, 18 indicated that they would be prepared to be trained, and 15 indicated that they would be prepared to participate in a field-testing pilot program.

The last question asked for attributes which they felt they had to pass on or share with an intern. The responses ranged from experience to empathy with the negative experiences, honesty about life in ministry, authenticity as an individual in ministry, a

passion for discipleship, and growing spiritually. They would encourage interns to take risks and to try new things, while at the same time pointing out some of the pitfalls in ministry. This was an area in which these twenty-six persons felt they would like to offer support to interns as they orientate their way into and through the maze of ministry.

I now want to turn my attention to the actual implementation of the core of the project, the implementation of a mentoring-relationship strategy for enabling interns to become strong, confident, and empowered leaders and pastors.

Implementation of the Pilot Project within
The South England Conference

I spoke with the president of the South England Conference with the view of asking his blessings upon the task and to gain permission for implementation of the project. At his suggestion, I wrote to the executive committee requesting permission to make a presentation to them regarding the pilot proposal (see appendix D). This letter was sent via the executive officers, namely the president, executive secretary, and treasurer. Having received permission to present the proposal for implementation to the SEC executive committee, I prepared a power point and a short outline which was to be distributed to every member of the executive committee. Upon arriving to make the presentation, I was informed that (as is my experience with such a committee) my time had been shortened. I hurriedly made my presentation and allowed time for questions. I was asked about the validity of the need for such a programme or strategy because as it became evident in consequent conversations with some members of the committee, most could only conceive of this strategy in the context of the supervision role. I was quick to

point out the difference between supervision and mentoring. Despite the emphasis of the presentation, I could sense that the supervisory model was still the picture in the minds of the committee members. Nevertheless, I left the committee and awaited their decision. Later that day, I received an affirmative answer to proceed with the pilot project.

My request was voted and with it came permission to pilot the project with the pastors of the SEC. I then applied for funding to conduct the training and produce resources for the participants. This was also granted. The budget can be seen in appendix E.

The initial promotion of my project was at an SEC workers meeting, which produced 12 pastors who indicated their interest in participating in the project. I set a date to informally meet with the group together with the fifteen persons who had indicated their willingness in the survey to participate in this strategic pilot program.

My intentions were to have a panel of selected individuals like the ministerial director and other experienced field pastors to assist with the vetting and selecting process, but since events and responses did not materialize as I had hoped, I decided to streamline the process partially and dispense with the selection and vetting process except for consultation with the ministerial director and the president.

The training of those who responded was the next stage in the process and so I proceeded to set a date for a two-day training programme. However, when the time came to commit to the training, I was sadly disappointed because only four individuals were able to attend the two-day training because of other commitments. Details of the course content can be found in appendix F. Also included in the appendix are handouts that were given to each participant (see appendices G-L).

The 'Passing on the Torch' Mentoring Training

(Refer to appendix F)

The objectives of the training are as follows: first, the development and training of

senior pastors who are interested in becoming mentors to intern/protégés in ministry. It

was also to clarify to the senior pastors that there is no conflict of interest between the

mentoring and supervisory relationship and therefore, to show and dispense with the

possible challenges regarding the difference between the two approaches.

The course also sought to facilitate the growth and healthy development of intern

pastors into strong spiritual leaders while at the same time, seeking to encourage the

senior pastors to model by their life and words this mentoring approach based on Jesus'

teaching relationship with his disciples. I realize that the brief time span available to pilot

the project would not be adequate to measure the effectiveness of the transformative

aspects of this pilot strategy.

This model also cites an antecedent, the rabbinic system of mentoring or

discipling students, and cites as Biblical basis, the Incarnational model found in the

following passages: "The word was made flesh and dwelt with us" (John 1:14); "His

name shall be called Immanuel which is God with us!" (Matt 1: 23); "Becoming all

things to all men in order that I might save some for the Gospel's sake" (1 Cor 9:19-23).

I also wanted to challenge the mentors to take on a particular emphasis in regard

to facilitating the development of the interns. This is the solution-focused approach which

I mentioned in chapter two. This approach seeks to build competence and confidence in

the mentee/protégé in order for them to progress. This approach is useful for identifying

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the areas of existing strength and possibly for using them to identify strategies to help the interns deal with areas they find challenging and maybe unable to cope with. Within a mentoring context, this strategy requires the mentor to lead the mentees or protégés to identify their competences while acknowledging that the solution and strategies that would facilitate progress for the mentees lie in their existing competence. Using whatever existing skills the mentees possess as a basis on which to build and to develop new skills to facilitate growth and progress. The mentor therefore acts as the machinery to aid the interns' moving forward in their hopes and plans for themselves and the realization of their future.

The heart of this proposal is an appeal to become all that God has planned for each of us. "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future"(Jer 29:11 NIV).

Timetable for Implementation of Mentoring Strategy

The implementation of this project commenced in October 2012 and the intention was that it would run for six months, ending May 2013. This timeline is very short, bearing in mind the tight schedule and time limitations to complete the project.

Based on the survey findings, I began to promote the strategy with the view of attracting prospective mentors. I invited prospective applicants to apply to be formally trained to mentor young and inexperienced interns. I approached a consultant company to assist with the training and to find out potential costs, after which I prepared a budget in consultation with the conference treasurer.

I had to change consultation training companies due to their being unable to

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deliver the product to train church pastors. In September 2012, I commenced a two-day training session with four applicants for the mentoring training.

I then discussed with the Ministerial Director of the conference the feasibility of inviting the interns and licensed ministers to participate in the pilot project and to gain his support and permission to contact this group of relative new pastors. I prepared a mentoring profile which I asked the mentors to complete and sent those profiles on to the protégés without any reference to identifying who the individual mentor was. The profiles were designed to enable the protégés to select someone whom they thought that they would feel comfortable and at ease with in a mentoring relationship. I then invited all the five interns who responded to attend a half-day training session and orientation in the mentoring strategy and approach. I deliberately did not go the route of matching, but left the choice of who would mentor which intern to the individual intern themselves.

As part of the mentoring training, I invited the mentors to subscribe to a formal contract between themselves and the interns. I also encouraged both mentor and intern to keep a log or notes which could serve to determine the effectiveness of the mentoring relationship from both perspectives. This contract included the option to terminate the relationship if it was not working out to either person's satisfaction. Once the interns had selected their mentor to commence their relationship, I asked them to arrange one monthly face-face meeting as a minimum in order to ensure that the relationship could be shown and seen to be functional. I emailed the participants at least once a month to ensure that monthly meetings were taking place and to encourage them to send me feedback on the progress of the relationship.

At the end of the pilot period of six months, as a way of bringing closure to the

formal relationship, I planned to bring both mentors and interns together to discuss the effectiveness and worthwhileness of the project.

I asked the participants if they would be prepared and wanted to continue the relationship and encouraged the on-going relationship.

The last chapter deals with my evaluation of the effectiveness of the project and the copy of the results. It is my intention to prepare and send a report of the pilot project to the conference executive officers so that I can continue the dialogue with them in regard to ongoing implementation of the project model.

CHAPTER 5

EVALUATION OF THE EFFECTIVENESS OF THE STRATEGY

IMPLICATIONS, EVALUATION, AND RECOMMENDATIONS

FOR THE CHURCH IN THE UNITED KINGDOM

This chapter seeks to ascertain the level and quality of success achieved in the pilot mentoring strategy—if indeed there was any success. This strategy was run with the blessings of the South England Conference Ministerial Department and ran for six months from October 2012 to the end of April 2013. As previously stated in the last chapter, a two-day training event, "Passing on the Torch," was conducted for the benefit of the mentors, after which the interns were introduced and were invited to select whom they wanted to serve and with whom they wanted to develop a mentoring relationship for the next six months. Next came the implementation of the pilot and this chapter will note the comments and feedback from both the mentors and the protégés who participated in the pilot.

Challenges to Implementing the Strategy

Despite much effort to recruit what I would like to have considered a representative number of mentors and protégés (interns), From the survey I had fifteen individuals who indicated that they would be willing to participate in a pilot, together

with twelve senior pastors who had applied to be part of the pilot program as a direct result of the promotions. However, the follow-up of contacting and securing consent for a date to commence the training was not so easy because of theirs and my work load. Sadly, I had only three mentors and three interns who attended in the end. This response is compared with the possible pool of 85 senior ordained pastors, 13 licensed and commissioned pastors, and 7 interns in their first or second year of ministry.[1] There were some comments made to me by some colleagues to the effect that I had been in the British Union office for so long that they questioned my knowledge about the intern-supervisor relationship. That may have accounted for the low response to the strategy that I had when I called for the training, even though almost fifty percent of the intern ministers participated in the program.

From the start of my promotions and from conversations among my colleagues, I sensed that they felt that this approach was not necessary because each intern is allocated to a supervisor whose role is to develop that intern in readiness for ministry. It became increasingly clear that I would need to address the difference between the two approaches: mentoring and supervision. I think that the apparent indifferent responses I received may well have to do with their understanding and this apparent conflict in roles which, therefore, invalidate in their minds the need for a separate strategy to develop the interns.

Sustaining the level of interest in the program also proved to be somewhat challenging because of the obvious distractions posed by employment in full-time pastoral ministry. I had a lot of chasing to do after I sent out requests for updates on the

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[1]Based on the 2102 SEC pastoral workers directory.

progress of the relationship. There were times when I received some responses, but for some of the mentors, the level of response seemed hurried and less thought- through than with others. I also feel that the mentors need to know from the church leadership that it is all right to take time on a weekly basis for them to meet with their protégé and not be left feeling as if they are 'Skiving' away from work.

I believe that if this becomes part of the wider support offered to protégés upon entry into ministry, then mentors need to understand that they need to take this approach and role seriously because the intern is depending upon it.

The update responses from the interns were no less sporadic. Telephone calls and emails multiplied before receiving any kind of response. This was especially challenging for the interns because all of them took on their own pastoral districts and, as I remember all too well, the excitement of having your own "patch" produced unrestricted and ill-disciplined excitement as they thrust themselves into ministry in the context of being their own "boss!"

I also felt that some of participants in the program were uneasy upon meeting me at any functions or meetings, especially if they had not been responsive to my many attempts to establish contact and to ascertain how the relationship was progressing.

Passing on the Torch Mentor Training Course

The Mentors

Having received the applications from the twelve pastors, the next challenge came because of the rigors of ministry. It proved almost impossible to secure a date that all could agree upon to meet. Sustaining the interest in the program also proved to be

challenging because of the close association perceived by some between supervision and mentoring. Because supervision is so fixed in the psyche of the pastors—some of them having experienced either been supervised or supervisors—the transition to mentoring posed some tensions to understanding and thus, I had to be intentional in building the case to differentiate the differences.

In consultation with a professional mentor trainer here in the United Kingdom, I decided on both the content and the title of the training to be "Passing on the Torch," which was a two-day training program and took place at the British Union offices. This training targeted the mentors and its purpose was to prepare them to facilitate a meaningful mentoring relationship and to assist and clarify the differences between mentoring and supervision through presentations and discussions, in order to address the confidential nature of the relationship and the dynamics of how the relationship would work. I chose to clarify the differences between mentoring and supervising because of the conversations I had had with some of my colleagues who observed that there was already a close alliance between the two in their minds and, therefore, challenged the need to a separate approach.

The aims and objectives of the training are summed up as follows:

To create a clear understanding of the role of mentoring in the Bible.
To explore the "call" in relation to the role of the mentor.
To evaluate the values and beliefs of the mentor.
To identify the key competencies of a mentor including reflection.
To compare, contrast, and redefine the role of the clergy mentor vs. that of intern supervisor.
To discover how solution-focused leadership is beneficial in a mentor/mentee relationship.
To implement protocols to ensure the ethical and confidential nature of the mentor/mentee relationship is secure.
The course content can be seen in appendices F but is summed up in the

following:

Content of training:

Day one: 6.5 Hrs

Session 1. Introduction and rationale for demonstrating the Incarnational model to mentoring interns: Interactive session to get feedback about the role and function of mentoring.

Talk about their experiences of being supervised.

Why do you want to be a mentor?

Seek to understand the process and key messages of the DMin dissertation to explain context, scope, and vision of the strategy.

PowerPoint presentation about the pilot project with questions—1 Hr.

Session 2. Mentoring vs. Supervision—differentiating between the two approaches in relation to the intern-protégés—1 Hr.

Session 3. Beliefs and values as a person. Self-understanding and reflection. Identifying what core values and beliefs are and how these shape your perception of yourself and others and how God uses these to shape the essential YOU in ministry—2 Hrs.

Session 4. Active listening skills and how they can be used to facilitate a professional mentoring relationship—1 Hr.

Session 5. Role Playing. Creating role play around some issues they may face, presenting some scenarios, and incorporating some other aspects of a mentoring relationship—1.5 Hrs.

Day two: 7 Hrs.

Session 1. Solution-focused approach to mentoring. Exposing mentors to the concept and how it can be used beneficially to facilitate relevant and good dynamic relationship between themselves as mentors and their protégé—1 Hr.

Session 2. Leadership. Type of leadership needed for this program. Differentiating between the outcome of supervisory and mentoring style of leadership—1 Hr.

Session 3. Boundaries, ethics, safeguarding; obligations, values and how these impact upon who we are or become and how we can facilitate a positive role for the protégé (this session to be primarily interactive)—2 Hrs.

Session 4. Commitment and agreements on time, frequency of meetings, establishing contracts and terminating contracts—1 Hr.

Session 5. Reporting. Evaluations along the way and accountability to director of the pilot. Include journaling and methods of facilitating growth in the relationship—1 Hr.

Session 6. Implications for pastors–supervisors and implications for interns and those involved with youth and church leadership—1 Hr.

The Protégés (Interns)

The training course was concluded and the process began to bring the interns together for some limited training as to what the pilot was all about. This part of the strategy was less formal with more "around the table" presentations and discussions about the project—how the process was to be managed, the boundaries and potential pitfalls, what was ethically acceptable, and what was not acceptable behavior on the part

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of both mentor and protégés. On account of this new experience for the interns, it proved

challenging to get them there on the training day, primarily because they could not agree

on a date that they could all meet. Therefore, I added an incentive by informing them that

we would end the training by going out for a meal afterward. This seemed to have

worked because I was able to conduct the training with all three of them present.

Challenges from My Perspective

It is evident that because this is the first time such a strategy is being implemented

within this union/conference, more ongoing direct training could have been offered to the

mentors because the concept was new to them and some of them still viewed the project

through the eyes of supervision and seemed not to be able to detach themselves from that

perspective and understanding of supervision to configure a new paradigm in mentoring.

There needs to be a deliberate strategy to nurture a mind-change among the ministers if

this proposal is to become the norm and is to be taken on as a viable and productive way

forward in producing better, well-developed and balanced individuals who could lead the

church into the future if the Lord delays much longer.

The church leadership and membership need to reconfigure the way they perceive

and do ministry, as well as the way ministers are trained and inducted into pastoral

ministry. What this project sought to do, in my opinion, was to introduce a new

paradigm, focusing on developing the inner person within the body of ministry and not

merely the competencies that the job and position require. The role is a pastor, but before

the person came into the role, they were men and women whom God had empowered

with the skills, talents, and abilities that He could employ for the furtherance of the

Gospel commission and whom He wanted to engage in the work of the Gospel and the building-up of the church.

Part of the development of the inner self of these pastors must include time for reflection and contemplation on what it is God has called them to. Such individuals need to take time to contemplate upon the life of Christ and to discover how their calling fits into the overall scheme of leading the church and how to incarnate and personify Jesus Christ in their daily lives and professional ministry to the lives and characters of ordinary members, people who called themselves Christians and followers of the Lord.

It is my experience, based upon observation and conversations with members of the church, as well as pastors, that there is a disconnect between our beliefs and values and the application or praxis of our theology at every level of applied theology in our church. This disengagement is the direct result of the absence of the process of "spiritual digestion" on conversely spiritual indigestion!

We have had several pastors who have, because of acts of indiscretions, crisis of faith, disillusionment with the beliefs, or because of dissonance between practice and theology, found it necessary to walk away from the church, only to be readmitted later into ministry despite the disconnect between their faith and practice. This represents an absence of transparency and integrity which ultimately contributes to discredit of the high calling of ministry.

There is in ministry in the UK a desire for greater authenticity in the lives and ministry of our pastors. It is my hope that as a result of this mentoring strategy a new approach could be developed to produce different breed of pastors to serve the church.

I also adapted some materials from Walter C. Wright and created some reflective

and contemplative questions which I sent to the mentors that could possible facilitate and give direction to the relationship. These questions (see appendix N) were designed to provoke deeper thought and to get to the root of some attitudes, perceptions, and mind-set held by the protégés. In this way, the questions could facilitate a deeper discovery on the part of the protégé of themselves and their motivations, as well as their ultimate goals. However, the more important discovery is self-discovery in the presence and relationship with God, His plan and purposes for one's life, and not just simply filling a vacancy in a job.

Areas of Affirmation

It was heartening that the conference officers were willing to allow this pilot to be field-tested among their work force, albeit a small segment of that work force. They have supported this pilot by also funding the training and being present at the training over the two days of mentor training.

There were some pastors who could see the value this strategy could bring to professional ministry and expressed such to me personally as I spoke one-on-one with them. I believe that there are many of my colleagues who could see the trend and direction that ministry is going and are not happy with this state of affairs; thus, they are looking for some way to stem this lapse and individualistic celebrity behavior among some of my colleagues. Perhaps this strategy could be an answer to stemming the tide of ill-disciplined behavior and producing individuals who would know themselves and not bend to the whim of every congregation and member who come along and make threats of speaking to the Conference leadership about such a pastor.

There were some interns to whom I spoke informally who thoughtfully responded

that this could be a healthy way for them to develop in ministry with and under the

guidance of a senior mentor in ministry. There were also some who are now ordained and

thought that if they had such a program of support, they may have emerged as better,

more confident pastors. Mentoring in the eyes of most of them had great value and so,

they saw it as a positive step forward.

There were a number from the local church leadership who expressed excitement

to see the project take off and become a success after I explained the concept behind the

project because of their concerns and experiences with some young and even experienced

pastors. They could visualize how this strategy could be a positive contributor to

producing better, well-rounded pastors to lead the church.

Observations from the Mentors and Protégés

The evaluation instrument that I used is found in appendix O. I devised separate

evaluations for the mentors and for the protégés. Both were similar, but differed in the

target participation seen in appendix P.

Mentor Evaluation

First, I want to cite the responses from the mentors. The form (appendix Q) was

devised to be as objective as possible and to get pertinent feedback from each participant

in the project.

Section One

The first section of questions is designed to ascertain **what, if any, impact the role of a mentor may have had upon the protégés**. It is designed to cause the mentor to look and think deeper than the surface about the relationship and is also intended to assist them to look deeper at themselves in relationship to their own calling and how they are fulfilling this calling to pastoral ministry. It is so easy as pastors to cruise along without any conscious thought about who we actually are and how God can use who we are to facilitate growth at a much deeper level and to facilitate the development of a sustainable confidence for the role and tasks ahead of them. Identifying who we are and allowing that knowledge and conviction to influence how we do ministry is an underlying element in the psyche of each minister called to the pastoral ministry.

The first question asked, **'What is the most important thing you have learned about yourself as a result of this relationship?'** The first part (a) of this question delved into the **discovery of what may have been hidden and undiscovered qualities** in the life of the mentor that may have surfaced in the relationship. "I realize that after many years of ministry I still have a lot to offer young ministers just starting in ministry. Often I can feel that they are coming out of seminary with a lot of fresh ideas that are more contemporary, but experience still counts for a lot." Another mentor commented that he made no new discoveries about himself in the process of mentoring a protégé.

The second (b) aspect of this first question referred to **emotional issues that may have surfaced in the relationship.** In both instances, the respondents experienced no new emotional issues that may have arisen on account of the mentoring relationship. I think that as the director of the pilot, I could have been more resourceful in facilitating

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the discovery of the emotions of the mentors.

The third (c) part to this question was about **coping with the stresses and pressures of ministry.** Some suggestions were made, but it was felt that the protégé already had, at least in theory, strategies for coping with pressures and stress. Overall, the mentors found that the protégés already had strategies for coping. However, the reality of the stresses and pressures can often be quite different to the expectations and it is my experience that when the reality hits home, that is the time that the benefits and value of a mentor will be accentuated.

The responses from these mentors reveal that they also do not fully realize that this strategy is about mentoring and playing a supportive role to the interns, but my impression is that they are giving the kinds of responses that give the impression that they are healthy and functional as senior men. However, the reality of the impact of stress and pressure upon pastors and their families reveals quite a different picture, with wives being estranged from their pastoral husbands, children feeling estranged and disfranchised from their father, and some pastors themselves feel "burned out!"

The next question (d) asked, **"Have you been orientated to redefine your values and mode of operation?"** The answers to this part of the question indicated either that the pastor/mentors have a strong sense of value and worth in their profession or that the answers were just not relevant and had no bearing upon the issue of personal values with such responses as "values and modes of operations were already in place," or, because one mentor was pursuing PhD studies, he felt that he did not have the quality time to give better attention to the protégé. It is also possible that these non-specific answers may be shielding the fact that no real thought may have gone into the response to

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this question.

The last question (e) in this first section referred to **"what motivates you in ministry."** One of the responders was very insightful when he responded, "I discovered that I enjoy helping others learn good patterns of balancing life and ministry." Balancing life and ministry is an important point to make for the benefit of the protégés just entering ministry, especially with young families and wives who need time to be oriented to the demands and expectations of pastoral ministry. As a pointer to assist the mentors to understand what is being sought for in the first question, I placed a quotation from Walter Wright: "Who we are, what is important to us and our commitment and passion do shape our leadership and leadership impacts outcome."[2] Time was needed to reflect on what was being said by Wright and how that affected the way we do ministry.

Section Two

This next question referred to the discoveries that could have been made by the protégés. It asked, **"How would you rate your protégé in regard to facilitating the rediscovery and developing strong self-identity?"** The first section (a) was in regard to revealing how seriously the protégé took the relationship when it asked about **punctuality to the contracted times of meetings.** The responses could have indicated a mixture of commitment to the relationship or the pressures of keeping up with the demands of the role/job. These responses ranged from very punctual and could be indicative of the high level of commitment to the relationship, to the changing of times and dates which of itself could be indicative of the challenges experienced by the protégé

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and not necessarily the discovery and understanding of their "self-identity."

The next question (b) sought to find out if **any issues and matters of concern were brought into the relationship environment**. One response was that the protégé had plenty of things to discuss about work and brought some personal matters into the discussion for which answers and possible way forward were being sought. This question was to some degree at the heart of the project and the responses could strengthen or weaken the case for a separate mentoring strategy apart from supervision. Some of the responses seem to indicate that the answers were still being configured within the context of supervision and therefore, the job competencies arena. Therefore, it is evident that to make inroads with a mentoring strategy would be not just an uphill struggle, but would require a mind change, a paradigm shift away from the 'old guard' called supervision.

The next question (c) asked about **the connection that may have been made in the relationship.** It sought to see if, notwithstanding the shortness of the project lifespan, there was any scope for developing and facilitating reasonably good relationships, and connections, with one another. The responses ranged from "relaxed and trusting" to the fact that the relationship was based upon the job and what benefit and tips the mentor could pass on to the protégé.

The next question (d) in retrospect, could have been phrased differently because one of the respondents made the observation about the measurability of the question. It asked, **"Do you feel that your protégé was able to move toward a deeper level of self-discovery in the sessions?"** While self-discovery is an essential objective of this project, I am conscious that more thought could have gone into the quantitative aspect of

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[2]Walter Wright, *Mentoring*, 2, 3.

measuring some outcomes. I think that such factors as the measurability aspect would have to become part of the further development of this approach if it is to stand the test of time as a sustainable approach to developing young pastors. When it came to the issue of evaluating the effectiveness of the project, one of the mentors questioned the instrument that should be used in measuring the effectiveness of their role in the relationship.

The next question (e) **related to the length of time and the level of interest invested in the relationship**. The amount of time ranged from two hours and other responses included giving full attention during sessions. However, once again, time proved to be a challenge because of the infrequency of meeting and the tightness of schedules and demands of ministry.

The issue of **openness of the relationship** is the intent of the next question (f) in this section. The relationship lent itself to openness and honesty and the protégés availed themselves of the opportunities afforded them to get some matters "off their chests." Overall, comments seemed to lean in the direction of a need for such an approach and its potential benefit to the healthy development of intern pastors in ministry.

Section Three

The last section related to the future and life span of the project. It asked, "**Please indicate your honest opinion if you believe that this pilot has a future in the development of future intern pastors.**" (a) The response ranged from "Yes, I believe it could" to "I think if interns were given a mentor from the beginning to the time of their ordination, it may allow a friendship to develop and mentorship to be more natural."

The next question (b) sought to **identify the strengths of the approach**. The

following are some of the responses: "It would ensure that new interns could speak with an experienced pastor instead of only relying on their own peers for support." It could also mean that "they would get into some good habits which could result in less drop-out." Also, "potential strengths could be stronger leadership skills, better people management skills–congregation and spiritual growth and support." Once again, this response is more supervision bias, not mentoring and the development of the skills and competencies of the person.

Identifying potential weakness is the objective of the next question (c). "The mentors need more training in the role and functions of the mentoring relationship." Other comments were "Greater areas of training and support, leadership skills, time management, and conflict resolution." There is clearly a need for more thorough training in the skills and art of mentoring intern pastors and this is a valid observation for the future of this project.

Some opportunities afforded by this approach (d) are the sharing of experiences between the mentor and the protégé. Other observations were the possibility of using Skype for meetings for those who were many miles in distance apart (and this was a common challenge). However, most of the mentors missed the opportunity to be able to pour some of themselves into the new pastor, to be able to offer the kind of guidance and support that could facilitate healthy balance and growth in the life and ministry of these young protégés. This is probably because these mentors could not arrange in their perceptions what these opportunities were and therefore, they overlooked that perspective.

The other perspectives were in regard to **what may have proven itself as**

irrelevant or not necessary to the pilot (e)**;** there were no comments in this regard. The final question in this third section referred to **their willingness to continue as a mentor to these protégé interns** (f) and there was no objection. On the contrary, they all felt that they would like to continue the relationship and/or enter other relationships where they could facilitate the development of younger and impressionable protégés in the ministry.

Protégé Evaluation

Section One

The following is feedback of comments from the protégés to the mentoring relationship. The evaluative form for the protégés (appendix R) was the same as for the mentors, but of course, the framing of these questions was designed to target the experiences from the perspective of the protégés.

The following were some of the responses to the first section referring to what **may have been learned about themselves as a result of the mentoring relationship** (a): "I don't feel that I discovered any new qualities about myself." "My mentor made me question myself, and my passions and drives in a way I have not done before" and "I am not sure if I discovered any hidden qualities, but I did learn about the importance of having a focus in my ministry instead of try to do everything, this was helpful." I instantly get a feeling that these "fresh out of college" pastors are eager to understand themselves and that they are happy with this as a means of enhancing their effectiveness in ministry. However, once again, even these men, though fresh in the ministry, reflected on the perspective of supervision and the development of competencies in contrast to the discovery and development of their true inner self-image and who it was that God called

into ministry.

The next question (b) addressed the issue of **coping strategies for handling the stresses of ministry.** The following responses were very insightful, revealing the freshness and eagerness and maybe some naivety of these new interns. "In terms of highlighting new strategies, it was excellent to learn new ways to handle pressure from a seasoned minister. I learned a lot here" (without any explanation). Another observed that he "had an idea of how to handle and organize himself for ministry." For another, this was not really covered in his mentoring relationship. The response to this question does not negate the necessity for this strategy because it may be that these interns are reflecting some degree of innocence and inexperience.

The third question (c) regarding the **redefining of values revealed the strong emphasis placed on family values**, but others did not feel that this was an issue or covered in the time they spent together with their mentor. This may be because these intern pastors are young with very young babies or none at all and are eager to get their "teeth" into real ministry on their own without the interference of a senior pastor or supervisor looking over them.

The issue of family pressure is something that may well not be an issue now because they have only had a year or two in ministry and have not yet had too much exposure to the "real" challenges and the pressures of coping with the demands and sometimes unreasonable expectations of the church member.

The question (d) about **what motivates you in ministry**, revealed some interesting perspectives. Soul winning and problem solving was the focus of one intern, while another observed how easy it was to see ministry simply as a "job," but was

refocusing on what I would imagine to be the heart of ministry for those just entering the "work," which is about getting to know themselves.

Section Two

The second section of questions aimed at **rating their mentor in regard to facilitating the rediscovery and developing of strong self-identity?**

"Was my mentor interested in me and my issues" was the question (a) and the response was "I feel my mentor was passionate and desirous to help me, but I would say his style of mentorship was based more around him sharing from his experience and not so much on pulling things out from me." "My mentor was very good and had a wealth of knowledge and advice to give." "My mentor was interested in me and the issues that I brought into the relationship." It would seem that the mentors achieved the goal of showing interest in their protégés, something which they all seemed to have appreciated.

The second question (b) in this section referred to the **connection made between the mentor and the protégé.** "My mentor did not connect with my journey and therefore, was not able to facilitate or contribute to the development and discovery of my inner self" was the observation from one protégé. This question received some interesting comments ranging from "not applicable" and "my mentor did not connect with me and my journey" to "unfortunately I would say this is true," not because I don't think this could have happened, but because we only met once. To be honest I didn't initiate contact except once after our first meeting, but the suggestion was made to meet on Skype. I was not honest about how I felt about this and agreed, but we set up no real time to do this."

The length of the pilot may have been a contributing factor in the quality of the responses given to this question more than either a lack of interest or disassociation from mentor and protégé relationship.

The third question (c) referred to the **quality time being given by the mentor.** One response was that the mentor gave a good amount of time, but it was subject to the limitation of the number of times they were able to meet: "I think he would have but we only met up once." As mentioned above, the idea was suggested to "meet online but I didn't like that, but again, didn't speak up. I am not sure if it was my responsibility to make contact or both of ours but either way we didn't do well. I guess I was hoping that my mentor would take the lead." This issue of who should initiate contact is one that was clarified in the training, but fell by the way and so we had some casualties. One way this could have been avoided is by regular accountability to the program director, rather than left to themselves with the resulting weakness.

The last question (d) refers to **the openness and honesty in the dynamics of the relationship.** All the protégés felt positive about their mentors and expressed it in such terms as "a breath of fresh air" and "encouraging."

Section Three

Regarding the last section of the survey relating to the future of the pilot project and to the question **"In your opinion, does this strategy have any value and benefit to the development of future pastors?"** The responses came as follows: "Yes, it would be good if the interns' supervisors acted like mentors and met regularly with them." This, of course, referred back to the default arrangement with the supervisor and the intern in

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which the supervisor concentrated on the development of the role of the job and its achievement, rather than on the development of the individual. "The benefit of having someone neutral" is also a comment that came back, but the most interesting observation in regard to this question was "I believe it is essential and something that all pastors, let alone interns, should be required to have, much like psychologists have to visit other psychologists. I think that I understand what this protégé is saying and that observation has been voiced to me on more than one occasion. It is an indictment against the ministry in the United Kingdom that pastors who supervise do not have supervision themselves to ensure that they are not carrying around the issues of their interns and to guard against prejudicial use of the knowledge that comes out of the supervisor-intern relationship. I would like to think that mentoring would be able to facilitate this as a support to the mentor without any fear of reprisal and using the knowledge gained in the relationship either positively or negatively.

The **strengths of this approach** (b) were the subject from this question. Regular meeting with the mentor is essential for the benefit of the intern. One of the protégés said that the mentoring relationship was good for "the intern to bounce ideas and plans with a mentor" and to "learn from the mistakes" that the mentor may have made. It is interesting that the protégé observed that this support could contribute to making a more "well-rounded and stronger pastor."

Another observed that the potential benefits are that this mentoring relationship is good for the intern because it provides "a place to be honest and develop themselves, a safe platform" for discussing issues. This protégé also observed that a benefit of this relationship is that it could "help them to break the culture of isolation and lack of

accountability" which they evidently may be experiencing at such an early stage in the ministry. This was a very insightful observation because ministry can be perceived as a "solo" act and the pastors can exist pretty much on their own without the collegial support system or even a mentor to be there with them on the journey.

The third question (c) in this section related to the **weaknesses of this strategy and areas of the approach that could benefit from more training.** The observations ranged from the challenge of the physical distance to meet with their mentors and the preoccupation with their own business of their time schedule. There was also the observation and suggestion that the mentors needed more training and/or a program of training which both protégés and mentors could attend over a period of weeks, rather than days. This would give the benefit to the mentor of understanding better what the role of a mentor entails. Another observation was that that the mentors themselves could be mentored or maybe supervised, as was referred to earlier, with the view that they may see and understand the perspectives from mentoring and pastoral care perspectives as being different from the supervisory role.

One protégé made the observation regarding the mentors' understanding of their role: was it "pastoral mentoring or general mentoring?" I am not sure what point was being made here, but it may well be that the protégé was not sure how the mentor may have been functioning in the relationship. This observation may presuppose that this protégé may have had some understanding if not experience of mentoring or being mentored.

Opportunities that could have been capitalized on or missed (d) in the relationship were the object of the next question. Pulpit exchange and visiting one

another's church was discussed but not carried through because of commitments and schedules, which all protégés regretted. This was seen as being potentially beneficial for the relationship, as well as for the protégé.

The last question (e) in this section sought to identify **"areas that proved to be irrelevant or just not necessary to the healthy development of the relationship."** The comment from one protégé was in reference to an instrument that I sent to the mentors to assist them and, hopefully, facilitate direction and dig deep into the relationship to assist the protégés and maybe themselves as mentors to discover their inner identity. This form was entitled "Some key questions to facilitate a meaningful and productive mentoring relationship with Protégés." It would seem that the way one mentor used this form (see appendix N) may clearly have left a bad taste in the mouth or mind of that particular protégé and left him feeling like he was being interviewed, rather than using the form discreetly to facilitate a meaningful relationship.

These are comments which emanated from the experience of the protégés in their relationship with their mentors and their comments will contribute to and form the next section of this chapter under the heading of recommendations.

Recommendations and Findings from the Pilot Strategy

This section will look at the overall project in its different phases in order to address issues logically that have emerged as a result of the implementation and to see what lessons can or may have been learned in the process of planning and implementing.

1. The process of publicizing and recruiting volunteers to participate in the project met some challenges and, consequently, may have contributed to the low response

that was ultimately realized. I promoted this at the workers' meeting and that I thought was the ideal place, but on reflection I think that I may have needed to prepare a more aggressive and exciting PR tact rather than the way I approached it from the perspective of the one doing the project and inviting volunteers. I believe that in retrospect, I could have taken some time, either verbally or in writing, to explain my rationale for doing the project and to explain the differences between the more established approach to supervision and this mentoring approach. However, I am cognizant that so often when letters are sent to pastors, it is treated almost like junk mail and filed in the garbage and not given the quality time to be read, understood, and implemented. I suppose that it is a "catch 22" situation!

2. One recommendation is that I would need to work more closely with the church leadership in order to facilitate a more involved participation and ownership of the project so that is was not just my DMin project, but a project that the church leadership could have taken ownership of and thus promote it more vigorously.

3. The Ministerial department of the conference needed to have taken more ownership of the project and, thus, they could have promoted it through the various mediums available to them. I appreciated that this project was supported by the ministerial department, but there was a feeling that it could have become one of their projects. Therefore, I feared that it could have been taken out of my hands, which I could not afford to happen. Thus, I would propose that such a project be run directly under the wings of the ministerial department, but the director should remain the DMin student in collaboration with the director of the ministerial department.

4. It has become evident that the level of training provided for the mentors was

not adequate. This training needed to have been ongoing with objective evaluation as to the effectiveness and relevance of the training. This would have prepared the mentors more and empowered them to be mentors without falling back on the default— supervision—as seemed to have occurred from the comments of both mentors and protégés.

5.   A more thorough training-should also have been provided to the protégés, so that they understood the rationale for doing the project. The level of explanation and training given to the protégés was also not adequate. This was because my rationale was that they were the ones to be mentored and, therefore, they did not need the same degree or depth of training as the mentors needed. I felt the weightier training needed to go to the mentors.

6.   The instruments created and used as part of the training and piloting of the program, as seen in the appendices, were good as far as content is concerned. However, there needed to have been more supervision on my part to ensure that the mentors understood and were implementing the project in a way that facilitated healthy relationships and not, as happened where they were left on their own with sporadic attempts at accountability and encouragement; notwithstanding the contract during the training sessions encouraging regular accountability to me as the director of the course.

7.   Based on the feedback from both the mentors and the protégés, I have to conclude that there is value and worth in creating such a strategy. The benefits are clearly in favor of the development of the protégés. Having someone with whom they can confide, being honest, open and vulnerable to discuss issues that are of concern to them within a safe and secure environment is an asset in favor of developing spiritually healthy

individuals that can offer the kind of leadership so often lacking within our ranks.

8. One of my observations drawn from the feedback of both mentors and protégés is that the pilot was not taken seriously by the participants. Now let me explain: I sensed that the protégés did seek to take the strategy seriously, however, the absence of sustainable exposure to the role of a pastor may have blurred the breath of understanding that would have enabled these young men to view and take seriously this strategy. The mentors, however, seemed to have approached the strategy with a supervisory mindset, notwithstanding the deliberate and lengthy time I took to explain and differentiate the divergent ways of operating between the two. I have to acknowledge that one mentor seemed to have grasped what this project was seeking to achieve and, given the time, he could have gone a long way in developing the strategy for the benefit of both mentor and protégé.

9. I would also like to develop the strategy of "solution focused" mentoring as an integral part of the strategy of developing healthy mentoring relationships of new pastors. This approach seeks to facilitate the protégés to search and discover their strengths and weaknesses and to find a way of discovering and empowering themselves to seek solutions for some of their challenges.

10. The length of this pilot would have benefited from a more sustainable period of piloting, rather than the shorten period afforded to this project. A more reasonable length like a year would in my opinion undoubtable provided better more favourable results that could have given the approach kudos rather than the scepticism that I felt in the air as I spoke with others about the project.

11. The findings of the project did not align itself with the theoretical heart of the

project. The possible reason for this is due to the shortness of the life span for the project. It was evident that the project needed a substantial length of time in order to be able to identify the transformation emanating from the intern aligning themselves to the life of Jesus.

12. I would like to see this approach to developing interns begin while they are still at college at the Batchelor's and Master's level. This is a matter that I am planning to discuss with Newbold College with view of them incorporating this approach into ministerial training so that the intern pastor can enter ministry with a good degree of self-identity in place.

13. In implementing this strategy, there need to be a prolonged period of implementation in order for effective evaluation can take place to ascertain the effectiveness of this approach.

Conclusion

In my opinion it is a divine imperative for pastors to model and emulate the life and character of Christ to our congregation. From the record of his three and one half years ministry with his disciples, it is evident that his teachings and interaction with them transformed their lives and outlook. I have sought to align my life, values, beliefs and attitude with my understanding of his character.

This project enabled me to see and understand that modelling the values of Christ in the form of developing interns is something that needs time to grow these special people to assist them to become authentic individuals for God's kingdom.

The types of feedback from the protégés indicated that the understanding is not

yet clear enough to operate as mentors and not supervisors. The suggestion made by one protégé clearly makes reference to the supervisory model while addressing issues that emerged from a mentoring relationship model. One mentor also made reference to sharing from his experience in order to assist the protégé to perform his duties. This is clearly a reference to supervisor and intern.

I was somewhat disappointed with this response and the mindset with which these mentors seemed to have approached this pilot. Once again, in retrospect, I should have paid more attention to monitoring the project, instead of assuming that the mentors understood that this was mentoring and not supervision.

If this pilot were to be considered by the Conference as a way forward for inducting and supporting intern pastors, I would recommend that the mentors, who would have undergone better degree of in-depth training, be supervised regularly, and the life span of any future project be for a minimum of one year, instead of six months.

I am hoping that these recommendations will be looked on with favor by the Conference officers that all new and incoming aspiring young pastors are encouraged to take on a mentor from a list of several trained and available mentors. All mentors would need ongoing training up to a professional standard and for that I would have to employ the services of an outside training company in developing and maintaining mentoring relationships. Of course, I acknowledge that what we are doing has a spiritual foundation and any training must acknowledge this and seek to work with the church in formulating any training course.

This strategy is designed to raise the bar of professional behaviour and a confident self-identity among those who enter ministry. I believe that based upon the responses of the interns who participated in the pilot, that this is a desired outcome for such a strategy. The project offers opportunity to implement the theory of transformative learning in the development of intern pastor's spirituality as well as their confidence as individual pastors within a local church setting. It also offers opportunities for further research into the viability of implementing such an innovative strategic project and to develop the strategy so that it can be rolled out as an ongoing part of ministerial support and training for interns throughout the conference via our college and offered as part of the Continuing Education training (CEU). I would also like to see credence shown to the project as it is recognised and included as part of the necessary training and preparedness to enter pastoral ministry at Newbold College in the UK.

This approach has benefits to both interns and mentors as it developing a new generation of pastors who will lead with greater confidence and a stronger self-identity, evidenced in the values, the character, the beliefs and a practical theological stance. It also has great potentials for the building up of credibility and restoring the good name of pastoral ministry among the church membership within this territory. Members will see Jesus and hopefully will want to become like the Jesus they see in their pastor

APPENDIX A

E. G. WHITE QUOTATIONS

Some citation and quotations from the writings of E G White in reference to "contemplation" and "meditation."

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."[1]

"I long to see our ministers dwell more upon the cross of Christ, their own hearts, meanwhile, softened and subdued by the Saviour's matchless love, which prompted that infinite sacrifice"[2]

"By daily contemplating his matchless charms, we must grow more and more into His glorious image."[3]

"In the contemplation of Christ we linger on the shore of a love that is measureless. We endeavour to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him, and we can only exclaim, O the height and depth of the love of Christ! 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' 1 John 4:10; 3:1".[4]

"The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages."[5]

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[1]E. G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 58.

[2]E. G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 4:374-375.

[3]E. G. White, *Messages to Young People* (Nashville, TN: Southern Publishing Association, 1974), 104.

[4]E. G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 333-334.

[5]E. G. White, *The Desire of Ages,* 611.

"Converse with God, and contemplation of things above, transform the soul into the likeness of Christ"[6]

A contemplation of the cross of Christ on Calvary, enables the mind to form correct ideas of the plan of redemption. Those who do this will have a better appreciation of what the sinner must become in character and life if he would be accounted worthy of eternal life."[7]

"Do you desire to love God supremely and your fellow-men as Jesus loved them?—Keep your heart in meditation upon the spotless character of Christ. His divine heart was moved with compassion and love for suffering humanity. His love cannot be fathomed, except as we take in the sacrifice made on Calvary. Through the renunciation of all selfishness, we need to be able to comprehend what is the height and depth and length and breadth of the love of God, which passeth knowledge"[8]

"Let Jesus be lifted up. Let the great truths connected with the salvation of man be made the theme of your meditation day and night. Your work, both by precept and example, is to hold forth the truth".[9]

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[6]E. G. White, "The Power of Love," *Review and Herald*, May 11, 1886, 290.

[7]E. G. White, "Steps in Conversion," *Signs of the Times*, July 6, 1888.

[8]E. G. White, "God's Love Unmeasured," *Signs of the Times*, February 5, 1894, 211.

[9]E. G. White, *Elder Daniels and the Fresno Church* (s.l.: s.n., 1890), 27.

APPENDIX B

SURVEY AND RESULTS

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February 2009

Survey to Determine the Benefit of Mentoring Relationships between Senior Pastors and Interns

"*To produce a survey targeting all pastors within the BUC territory including all pastors currently working in an administrative role.*"

This will be to determine what role, if any, a mentoring relationship may have played in personal development and to see if a way forward could be forged for youth ministry today and for future leadership. There appears to have been a lack of properly qualified senior leaders who are interested enough to take time to invest in mentoring younger pastors.

Dear Pastor,

I am writing to invite you to assist me in my studies. I am working on creating a formal mentoring programme for interns and senior pastors and would appreciate your assistance in completing the enclosed survey form and returning it to me at dboldeau@adventist.org.uk or the BUC Office (details given below).

As a small token of appreciation and on receipt of your completed survey form, I will arrange to send to you a copy of a DVD by Rob Bell. This DVD is a thought-provoking, contemporary presentation of some pertinent issues facing modern society and would go down well for discussion groups with young people.

Please be assured that your responses will be kept entirely confidential and no individual's names or church names will be quoted or included in the published research. Your contact details will be used solely for the purposes of posting out a copy of the DVD.

I sincerely appreciate your support in this matter and look forward to receiving your duly completed form back by the 13th March 2009.

Des G Boldeau
BUC Youth Director

Cc: BUC Field Leaders
        Pr Alan Hodges, BUC Ministerial Director

Section A - About the Experience of Internship

1	How long have you been in pastoral ministry in the Seventh-day Adventist church? _____Years
2	Did you complete your ministerial training in the UK? If not, where?
3	How long was your internship? _____Years
4	Would you consider that your internship was a positive experience? Y/N Please state reasons why/why not.
5	Were the expectations of the internship clearly stated in writing before you started? Y/N
6	Did you have any choice in the allocation of senior pastor/supervisor? Y/N
7	Were your duties clearly outlined with measurable outcomes? Y/N
8	Do you consider that your supervisor influenced your ministry positively or negatively? How?
9	Do you still have quality contact with your senior pastor/supervisor? Please say in what way.
10	Would you consider that your supervisor treated you fairly? Y/N
11	Were you treated with respect by your senior pastor during internship? Y/N
12	Were you ever asked to perform menial and unrelated chores? Please give examples.
13	Did you have to complete an annual evaluation form for your conference? Y/N
14	Was your supervisor the kind of person you could confide in? Y/N
15	Did you attend any training in pastor/intern relationships? Please give details.

Section B – Your Relationship with Your Intern

16	Did you have a positive relationship with your intern? Please state reasons why/why not.
17	Did you clearly outline the expectations of internship to your intern? Y/N
18	Did you offer support and on-the-job training to your intern? Please give details.
19	Did you have weekly/regular briefing/debriefing with your intern? Please give details.
20	Did you offer constructive and helpful advice/guidance in matters of practical approaches to ministry to your intern? Please illustrate.
21	Did you critique the preaching, visitation techniques and Bible studying ministry of your intern? Please give examples.
22	Did you offer any guidance to your intern on the work-life balance? Please illustrate.
23	Did you ever ask your intern to do menial duties unrelated to ministry? Please give examples.
24	Did you complete an annual evaluation form with your intern for the conference? Y/N
25	After your intern moved, did you maintain contact with him/her? Please give more information.
26	As a supervisor, do you believe you had a positive impact on the intern's ministry? Please give examples.
27	Were you trained/prepared to supervise an intern? Please give details.

Section C – On Being becoming a Mentor/Mentee

28	Would you consider becoming a mentor to a young pastor?	Y/N
29	If yes, would you be prepared to undertake training as a mentor/mentee?	
30	If yes, would you be prepared to participate in a field-testing programme?	
31	What do you believe that you have to offer a younger pastor?	
32	Any other comments?	

After completing this survey, please either post to Pastor Des G Boldeau at the British Union Conference, Stanborough Park, Watford, Hertfordshire WD25 9JZ or email back to dboldeau@adventist.org.uk

Please complete only if you would like to be sent a copy of a Rob Bell DVD:

Yes, please send me a copy of the DVD: ☐

Your name:_____

Your address:_____

_____ Postcode:_____

Compilation of responses to Survey

26 respondents out of a possibility of 187 (2009)

Section A - About the Experience of Internship

1	How long have you been in pastoral ministry in the Seventh-day Adventist church?___Years: 24, 22,24,25,2,16,16,3,23,23,12,25,11,1,6,17,11,7,9,27,7,4,10,33,18,13,25 = 390 by 26= 15 years of service in ministry
2	Did you complete your ministerial training in the UK? If not, where? NEC, NAD, Brazil, Kenya, South Africa, Yougoslavia, Norway, Helderberg College, S A Yes : 1,1,1, 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 =18 no:1,1,1,1, 1,1,1,=7 Not declared place: 1,=1 No Formal training for Ministry: 1, =1
3	How long was your internship? ___Years: 3,2,4,3,2,2,2,2,2,2,2,2,2.5,4,3,1,2.5,3,1.5,2,2,2,2,2,1,1,4,= 61.5 yrs by 26 = 2.365 As Bible Instructor1,
4	Would you consider that your internship was a positive experience? Y/N Y= 1,1,1,1,1,1,1,1,1,1,1,1, = 12 N= 1,1,1,1,1,= 5 Not clear: 1,1,1,1,1,= 5 Y & N= 1,1,1,=3 Please state reasons why/why not.: Worked with others as part of team. Old school thinking and recovering from surgery Difficult but expected – not living in perfect world Learnt to pick up pastor's children and cut lawn, with preaching once monthly. Learnt wide scope of experience and to manage in overwhelming job (after burn-out No because of a lack of follow-up from conference Supervisor treated intern badly Second supervisor was wonderful It allowed me to go through the 'doing' phase of ministry and learnt various skills My supervisor had many issues regarding ministry If he lived his life again, he would never be a minister Senior minister was positive mentor, but health issues prevent him teaching me more. My senior minister was not interested Good balance of freedom, instructions and responsibility. Gave good ideas and taught me what to expect in ministry, what to watch out for Someone to turn to re questions The opportunity to see 'how to work' in a practical way with someone more experienced Pastor on brink of retiring so did not give much guidance

	I got on well with my churches Got to experience much of what I studied and to see way another person w0orks and live I have had two supervisors and both have made impact on my life, ministry and now friends with both The sum total of my support was one phone call from president who was supervisor, but got on alright Can't remember anything specific either positive or negative More financial because I had no mentor to make observations from I did the same things as when I was an elder My supervisor seemed to be threatened and become over protective of his church A lot of time was wasted on irrelevant talks and not much freedom Useful to shadow senior minister in regard to preaching, teaching, board mtg, evangelistic campaigns, Bible studies, and the full range of church department work Didn't have internship because was under conference president. Left to look after two congregations on my own Only time senior pastor showed any involvement in me was when he took me to introduce me to the church elders on my arrival in the district. I made a point of visiting him every 6-8 weeks to discuss some issues but got no real support from him. Burnt out! No clear reasons given: 1,1,= 2 Had good contact with youth which I enjoyed and had good relationship with them Some respondents indicated both y & N dividing their internship into first and second year.
5	Were the expectations of the internship clearly stated in writing before you started? Y/N: Y = 1,= 1 N= 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 24 Not sure= 1,= 1 **Reasons/Explanations**: Having served as church elder before college, I had some idea
6	Did you have any choice in the allocation of senior pastor/supervisor? Y/N Y= 1,1,=2 N= 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 =24 Not clear Reasons stated: Placed in an area of need The first time but not the second time. No, don't be silly!

7	Were your duties clearly outlined with measurable outcomes? Y/N
	Y= 1,1, = 2 **N= 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 21** **Not sure =1** **Partially: 1, No response: 1,**
	Reasons:
	That sort of thing was not done in those days, just got on with the job at hand
	Not sure what a measurable outcome is
	No, except for the normal pastoral job description
	I was to work with the younger elements of the church and be involved in visitation and care for the rest
8	Do you consider that your supervisor influenced your ministry positively or negatively? How?
	Positive= 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 =16 **Negative= 1,1,1,1,1, 1 =5** **Both= 1,1,1,=3** **Reasonably so=1, =1** **Not sure= 1**
	Reasons:
	First two years very unhappy for both wife and I but rescued in 3rd year
	I would have liked more encouragement
	I would have appreciated more realistic organisation around my job with first supervisor
	Second supervisor much more helpful after burn-out
	Positively in support and willingness to be there for me
	The way my supervisor treated me led me to deepen my spiritual life
	The second supervisor was more team work
	I had three supervisors and each of them helped me in different ways the one I remembered taught me that people were more important than programmes.
	I learnt how not to pastor, He had a confrontational style of leadership which got the worse out of people
	My senior pastor left a very positive influence on me with his enthusiasm for ministry, teaching and evangelism,
	It took several years to recover from the experience
	Good friend!
	Many helpful things learnt, but still spent most of internship learning from my own mistakes
	Positively, but from a distance
	Have learnt many tricks of the trade and helped me understand my pastoral responsibilities with the vision and philosophy of what it means to serve as pastor
	I had no supervision!
	Visited members together, met regularly, evaluated me and worked with me
	Instead of spending time constructively talking about the work of the church, we talk technology. Even though we are friends, I would have appreciated more actual involvement in practical ministry
	He helped me to gain confidence as a young preacher
	Available if I had questions
	Inspiring youth pastor but provided very little support for my own ministry
	I had two good mentors in my senior pastors who taught me how to handle problems and committees

9	Do you still have quality contact with your senior pastor/supervisor? Please say in what way.
	He is retired 1,1,1,= 3
	Now passed away 1,1,1 = 3
	Occasionally we meet @ pastors meeting
	I have no contact with my first supervisor – why should I
	Second – occasionally
	Yes, presently we meet weekly 1,1,1 = 3
	NO to first, 1,1,1,1,1,1,1,1,1 = 9
	occasionally with second
	A great relationship with both
	None – no longer in Adventist ministry
	Still have friendship with both, though they are serving in different fields 1,1,= 2
	I had none
	To discuss issues relating to my ministry
	Not really
10	Would you consider that your supervisor treated you fairly? Y/N
	Y= 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 16 **N=1,1, 1,= 3** **Not sure = 1,1,1 =3** **Both = 1,1,1=3**
	We work together well
	Internship not an easy process as you have to learn and grow much
	I had none
	He did not do justice to being a supervisor
11	Were you treated with respect by your senior pastor during internship? Y/N
	Y = 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 22 **N= 1, = 1** **Both= 1,1,= 2**
	He believed that the relationship was akin to a father and son!
	I had none
12	Were you ever asked to perform menial and unrelated chores? Please give examples.
	Y = 1,1,1,1,1,1,1 = 7 **N= 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 18** **Not applicable** **no response = 1**
	I didn't see everything menial that I did as such because I saw it related to ministry
	In my first year; yes. we'd meet weekly which consisted of me watching him play around with his new gadget computer or chatting through mouthful of his lunch. I couldn't put up with it after a few months and so I told him that this was unacceptable!
	Intolerant to a dog bite which turned septic. despite this he stood and watched me move 40 bags of plaster 50mtrs under threat that if I didn't do it he would report me to the president!
	Do the gardening at church, taxi him around and do church bulletin on a broken down machine
	Wasn't asked to do anything

	Everything related to ministry like packing tents for camp etc.
	Whatever we were asked to do, do it to the glory of God!
	Only to the same extent that the senior pastor would be prepared to do with me.
	I along with five other interns were asked to dig holes in the ground of a conference church to place a huge oil tank for central heating. After we worked for two months we were taken on and given placements
	I was often a chauffeur to my senior pastor
13	Did you have to complete an annual evaluation form for your conference? Y/N
	Y = 1,1,1,1,1,1 =6 N = 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 17 Can't remember = 1,1,1 = 3
	Yes, once in three years
	Bi-annually
	We had to do it monthly with expense report and personal meeting with conference secretary
14	Was your supervisor the kind of person you could confide in? Y/N
	Y = 1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 14 N = 1,1,1,1,1 = 5 Both = 1,1,1, to first and second supervisor = 3 Not sure = 1,1=2
	Didn't confide in anyone back then
	I had none
15	Did you attend any training in pastor/intern relationships? Please give details.
	Y = 1,1,1,1,1,1 = 6 N = 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 20 Can't remember =
	One meeting at which all senior pastors were also present BUC workers meeting
	A 3 day training by BUC
	We were taken to two retreats that were amazing and a great experience
	Was not able to attend as it was organised in last year of internship. had only an internship manual received from Newbold
	I had read a manual myself but nothing formally from the conference
	Too long ago, they didn't have such things back then.

Section B – Your Relationship with Your Intern
This section completed only by those who have had an intern to supervise

16	Did you have a positive relationship with your intern? Please state reasons why/why not.
	Y = 1,1,1,1,1,1,1,1 = 8 N= Not sure =
	Comments:
	I treated them with great respect and they knew that I had great expectation of them
	They chaired meetings with my support
	Work with me on every major challenge.
	We met formally on a weekly basis and met outside of formal meeting as we got to know
	each other better.
	I trusted them and they me
	Three experiences as supervisor: one 6 months the other
	One intern's wife was difficult because of unrealistic expectation of a pastor
	Intern just started under my supervision
	Work very much as a team sharing insights into ministry
	iAllow room to take opportunity to gain experience while enjoying social and relaxation time
	Talked much and developed some initiatives together
17	Did you clearly outline the expectations of internship to your intern? Y/N
	Y = 1,1,1,1,1,1 = 6 N = Not very clearly: 1,1,=2
	Outlined by Newbold college
18	Did you offer support and on-the-job training to your intern? Please give details.
	Y = 1,1,1,1,1,1 = 6 N =
	Comments:
	Visit members, give Bible studies, let them chair meetings and then evaluate how tit was
	handled
	Opportunities to learn and then to practice with time for reflection
	Training in certain areas like hospital chaplaincy etc
	Work together. can't do mentoring from a distance
	Use conference intern/supervisory manual. prepared church calendar of events and sermons
	After showing him the 'how to's' I have him the opportunity to demonstrate what he had
	learnt

19	Did you have weekly/regular briefing/debriefing with your intern? Please give details. **Y = 1,1,1,1,1,1,1 = 7 N = 1,** Comments: Consisting of prayer, study and time for discussion Didn't always do it 'my' way Weekly meeting work best to build a healthy working relationship Clarified expectations Monthly meeting
20	Did you offer constructive and helpful advice/guidance in matters of practical approaches to ministry to your intern? Please illustrate. **Y = 1,1,1,1,1,1,= 6 N = No response: 1, not sure= 1** Comments: Yes, debrief, consider different ways of dealing with particular problem and always available to offer support Especially in chairing meetings and dealing with difficult members Doing home communion and debriefing afterward
21	Did you critique the preaching, visitation techniques and Bible studying ministry of your intern? Please give examples. **Y = 1,1,1,1,1,1,1,1= 8 N =** Comments I made it a policy of critiquing all preachers who use the pulpit. I protected my intern from undue criticism We learn from each other as we critique each other Reflection Assessment via myself, elders members and the intern themselves. Yes, shared ways of presenting scripture, illustrations and how to use personal experiences to be more effective in making the point Positive reassuring and showing better and more successful ways
22	Did you offer any guidance to your intern on the work-life balance? Please illustrate. **Y = 1,1,1,1,1,1,1,1 = 8 N =** Comments Stressed that family life important and that quality time at home was non-negotiable I share my own ways of dealing with family pressures as a possible model and encourage them to adopt a model that suits their family Split day into three. Model of 1/3 for self, 1/3 for visiting, 1/3 for study

	Necessity of taking a day off each week
	Impressing the importance of boundaries and appropriate perspectives on work commitment
	Encourage to take one Sabbath a quarter off from preaching
	Sharing examples of how supervisors handle the balance
23	Did you ever ask your intern to do menial duties unrelated to ministry? Please give examples.
	Y = 1, N =1,1,1,1,1,1,1= 7
	Comments
	I struggle with this q, because ministry is service and vice versa, but would not ask them to do anything which I would not be prepared to also do
	Tried to focus on the majors and not the minors
	I purposed not to treat my intern the way I was treated
	I encouraged him to delegate tasks not related to pastoral ministry
	Pastors need to get their hands dirty. I would expect them as well as myself to do menial tasks
24	Did you complete an annual evaluation form with your intern for the conference? Y/N
	Y = 1,1 = 2 N =1,1,1,1,1 = 5 Not yet= 1,
	Comments:
	No process for that in my time
	In continuous contact with conference re the intern
25	After your intern moved, did you maintain contact with him/her? Please give more information.
	Y =1,1,1,1 = 4 N = Occasionally = 1,1,1=3 Still with supervisor = 1,
	Comments
	Yes, but was careful not to undermine the new supervisor
	Those with own church responsibility, I would probe a little to find out what challenges they are facing, personality confronted and listen to how they are handling them. Still advise them
	Regular phone calls, emails, meals together and he calls me if he needs support
	To ensure that they are coping with the demands of ministry
	Catch up only at ministerial meetings
	Took over the church at my retirement

26	As a supervisor, do you believe you had a positive impact on the intern's ministry? Please give examples.
	Y = 1,1,1,1,1,1,1 = 7 N = Hope so= 1,
	Comments:xc
	I feel that I have modelled a ministry that they have been able to adopt , absorb and expand upon.
	Intern have affirmed the value of the time spent with me
	Especially as early in his ministry he was not sure about his role. He was thinking about cyber-church but ended up in 'normal' church ministry
27	Were you trained/prepared to supervise an intern? Please give details.
	Y = N = 1,1,1,1,1,1,1,1 = 8
	Comments
	No training but I felt I had something to offer
	No training because none was available at the time
	I simply shared my experience with the intern

Section C – On Being becoming a Mentor/Mentee

28	Would you consider becoming a mentor to a young pastor? Y/N
	Y = 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 17 N = 1,1,1,1,1=5 presently mentoring: 1,
	Not now 1,1,1= 3
	Comments
	Currently mentoring intern
	I have recently mentored a member who became a pastor and I'm in touch with another.
	Not sure about appointing a person for me to mentor would necessarily work well
	No, too busy
	Not any more, I am semi retired or shortly due to retire
	I am quite passionate about supporting interns
29	If yes, would you be prepared to undertake training as a mentor/mentee?
	Y =1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 =18 N =1 Not sure= 1,1, =2
	No response = 1,1,1,1,1= 5
	Comments
	Depends on cost and time
	Wouldn't take on mentoring without training
30	If yes, would you be prepared to participate in a field-testing programme?
	Y = 1,1,1,1,1,1,1,1,1,1,1,1,1,1,1 = 15 N = 1,1,1,1=4 Not sure=1, 1= 2
	No response = 1,1,1,1,1= 5
	Comments
	Like more info before I can commit to this
	Yes, but not in the current district
	No, study programme is priority
	Not sure what is entailed but sounds interesting
	Yes, if pressures allow
31	What do you believe that you have to offer a younger pastor?
	Depth and breath of experience in ministry
	Experience in dealing with difficult people, congregations and situations
	A view of ministry from both pastoral and administration
	Years of ministry in two different areas in the UK
	Experience of feeling somewhat unfaitrly treated but attempting not to allow it ruin my life
	A sense of humour
	Recognition that mentoring is vital for the development of a pastor

	Discovery of something to die for
	Family life and counselling skills
	Honesty about life and ministry with authenticity
	A passion for discipleship and growing spiritually
	An understanding of the importance of compassion for people
	Skills in training for relationship building
	A vision for training for outreach and growth
	Encouraging interns to take risks for the Lord; new methods and things
	Experience to point out pit-falls and warning signs
	View of the futu, re shape of ministry in 21st Century
	Experience of working in a multi-racial/cultural society
	Recognition that pastors have needs like any other human being
	What to expect and coping mechanism for ministry
	Insights gained from working in another country
32	Any other comments?

After completing this survey, please either post to Pastor Des G Boldeau at the British Union Conference, Stanborough Park, Watford, Hertfordshire WD25 9JZ or email back to dboldeau@adventist.org.uk

Please complete only if you would like to be sent a copy of a Rob Bell DVD:

Yes, please send me a copy of the DVD: ☐
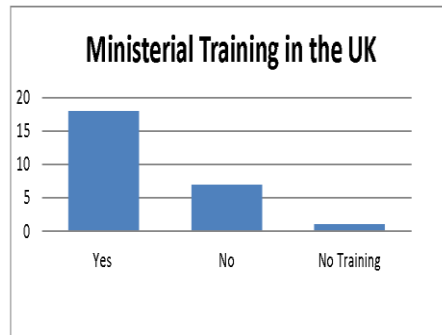
Your Name:_____

Your address:_____

_____ Postcode:_____

SURVEY COMPILATION
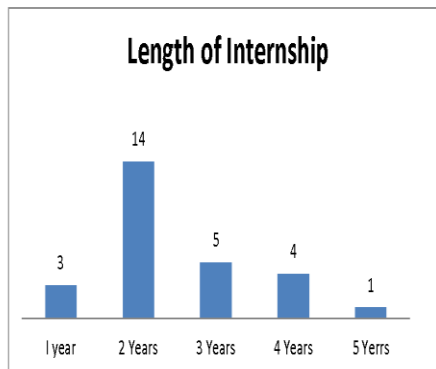
Q2 Did You Complete Ministerial Training in the UK?

Yes	18
No	7
No Training	1

Ministerial Training in the UK

Q3 Length of Internship

I year	3
2 Years	14
3 Years	5
4 Years	4
5 Yerrs	1

Length of Internship

Q 4 Positivity of internship

Yes	12
No	5
Nor clear	5
Both Y/N	3

Q 4 Positivity of internship

[Bar chart: Yes = 12, No = 5, Nor clear = 5, Both Y/N = 3]
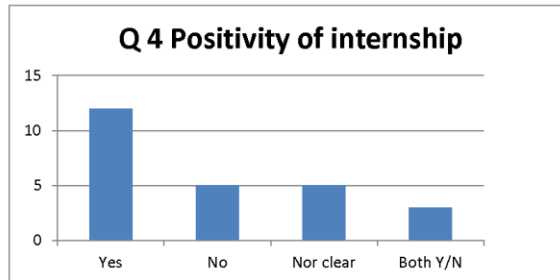
Q5. Clarity of Expectations of internship

Yes	1
No	24
Not sure	1

Q5. Clarity of Expectations of internship

[Bar chart: Yes = 1, No = 24, Not sure = 1]
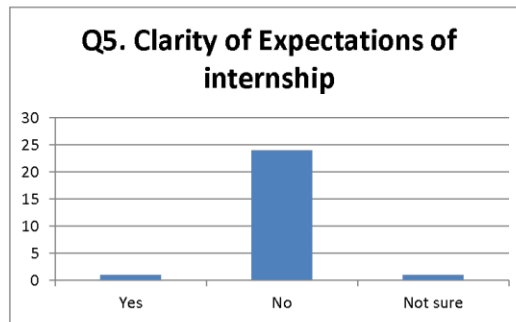
Q6. Choice of placement

Yes	2
NO	24
Not sure	0

Q6 Choice of placement

[Bar chart: Yes = 2, NO = 24, Not sure = 0]
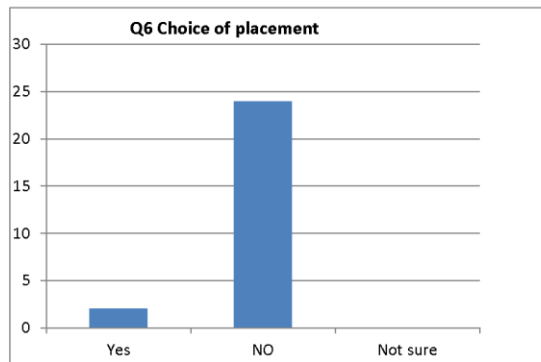
Q7 Measurable duties outlined

Yes	2
No	21
Not Sure	1
Partially	1
No Response	1

Q7 Measurable duties outined

[bar chart: Yes ~2, No ~21, Not Sure ~1, Partially ~1, No Response ~1; y-axis 0 to 25]
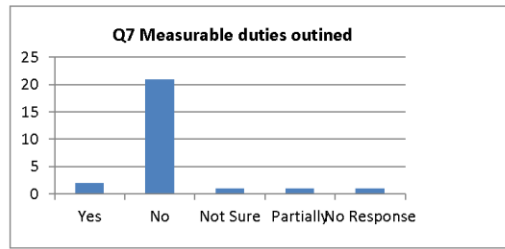
Q8 Influence of Supervisor on Intern

Positive	16
Nagative	5
Both	3
Reasonably	1
Not sure	1

Q8 Influence of Superevisor on Intern

[bar chart: Positive ~16, Nagative ~5, Both ~3, Reason... ~1, Not sure ~1; y-axis 0 to 20]
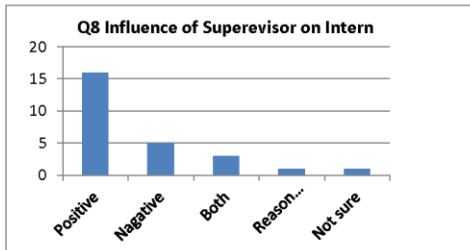
Q10 Treated fairly by supervisor

Yes	16
No	3
Not Sure	3
Both	3

Q10 Treated fairly by spuervisor

[bar chart: Yes ~16, No ~3, Not Sure ~3, Both ~3; y-axis 0 to 18]
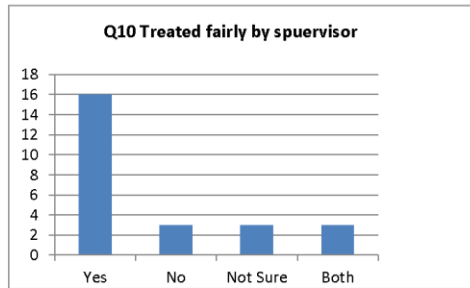
Q11 Treated with respect by supervisor

Yes   22
no   1
both   1

Q11 Treated fairly by Supervisor
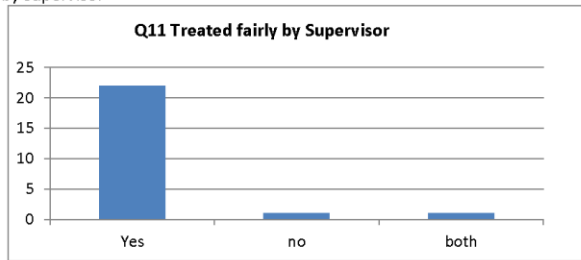
Q12 Performance of menial chores
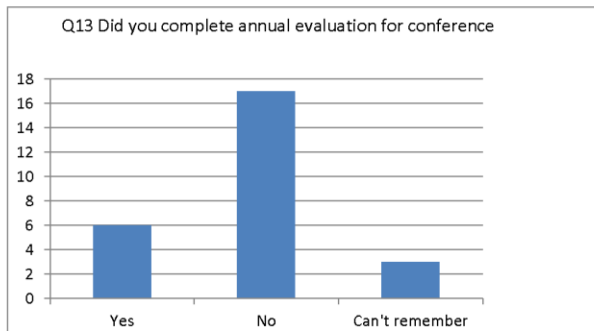
Yes   7
No   18
No applicab   0
None   1

Q12 Performance of menial chores
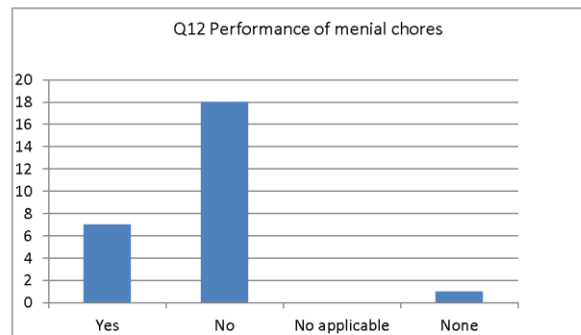
Q13 Did you complete annual evaluation for conference

Yes   6
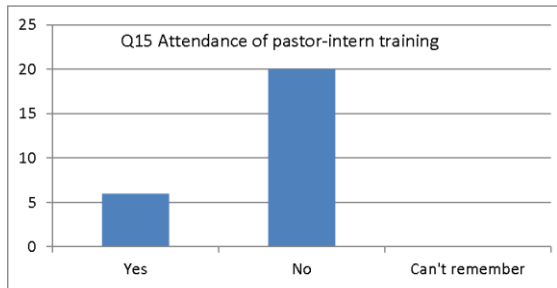No   17
Can't reme   3

Q13 Did you complete annual evaluation for conference

Q14 could you confide in your supervisor

Yes	14
No	5
Not sure	3
Both	2

Q14 Could you confide in your supervisor
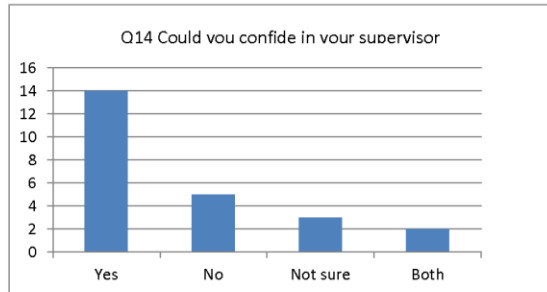
Q15 Attendance of pastor-intern training

Yes	6
No	20
Can't remember	

Q15 Attendance of pastor-intern training

Q16 Did you have positive relationship with Intern

Yes	8
No	0
Not sure	0

Q16 Did you have a positive relationship with intern

171
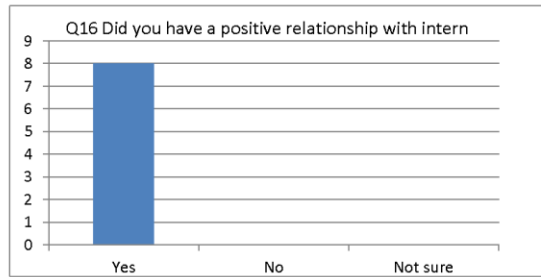
Q 17 Did you clearly outline the expectations of internship to your intern
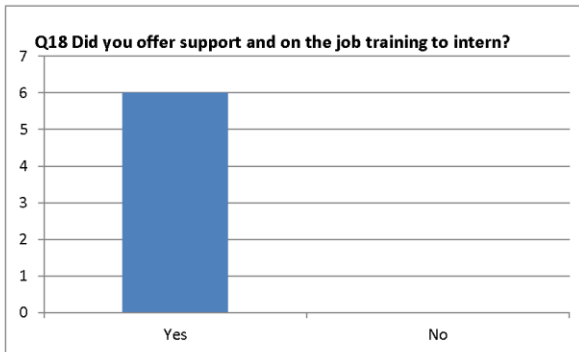
Yes　　　　　　　6
Not Clear　　　　2
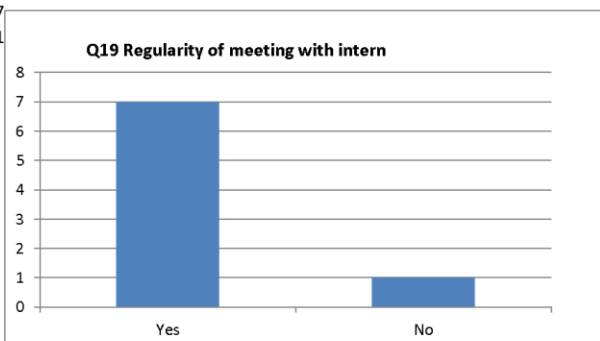
Q17 Did you clearly outline the expectations of internship to your intern?

**Q18 Did you offer support and on the job training to intern?**

Yes　　　　　　　6
No　　　　　　　 0

Q18 Did you offer support and on the job training to intern?

Q19 Regularity of meeting with intern

Yes　　　　　　　7
No　　　　　　　 1

Q19 Regularity of meeting with intern

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Q20 Offer of practical support in regard to practical ministry

Yes	6
Not sure	1
No response	1

Q20 Offer of practical support in regard to practical ministry
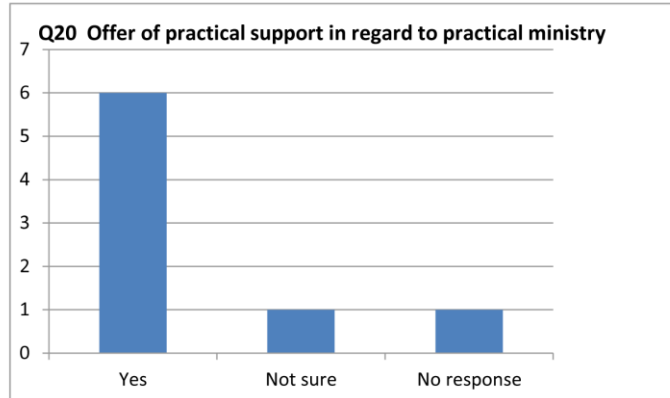
Q21 Critique of preaching, visitation and Bible Study

Yes	8
N	0

Q22 Did you offer guidance on work-life balance

Y	8
N	0

Q23 Intern asked to preform menial tasks

Y	1
N	7

Q24 Completion of annual evaluation for conference

Y	2
N	5
Not yet	1

Q25 Maintenance of contact with intern after they moved

Y	4
Occasionally	3
Still current	1

Q26 Did you have a positive impact upon Intern

Y	7
Hope so	1

Q27 Were you trained to supervise

Y	0
N	8

Q28 Would you consider becoming a mentor to a young pastor

Y	17
N	5
Not now	3
presently mentoring	1

Q29 If yes, would you be prepared to undertake training

Y	18
N	1
Not sure	2
No Response	5

Q30 If yes, would you be prepared to participate in a field testing

Y	15
N	4
Not sure	2
No response	5

APPENDIX D

PROJECT PROPOSAL TO BUC/SEC

Proposal to BUC/SEC re the request to gain approval to pilot a new strategy
of mentoring intern pastors.

Title of DMin dissertation project:

"DEVELOPING A MENTORING MODEL, BASED ON CHRIST'S APPROACH TO

DISCIPLESHIP, FOR INTERN PASTORS IN THE BRITISH UNION".

Background

Our church is going through a challenging time in the UK, and if we are to survive and come through with a strong work force who value and love their Lord as well as respect the ministry to which we believe we were called, then we must not rest on the structures and approaches we have had in place for generations, but must be constantly be seeking better ways of being relevant.

Some Needs

- I believe that we need to contextualize with courage, and create such strategies that can bring about change that under the power of God, our competencies can be sharpen and so will our intellect to give a better standard of committed performance as well as grow better leaders for our church in the UK. THS growth is to embrace emotional, intellectual, social, theologically and spiritual.
- I do not believe that growing such caliber of leadership for the future of the church, is something that we should leave to chance or approached in a haphazard manner. I believe that we must be deliberate and intentional about putting in place such strategies as is likely to produce strong, committed, compassionate and faithful pastors.
- We need to grow pastors who not only can do the job, but who are finding joy in their knowledge and understanding our Lord's will and purpose for their lives as well as the purpose for church as body, Pastors who are confident in ministry because they are confident in whom God has made them and how he has brought them on their journey.
- We need men and women who values and affirms the leadership as well as respect the leading given by these leaders as we allow the Holy Spirit to move the church forward to the final consummation of the great controversy.
- We need men and women who can sense the times that we are living in and so prioritize time in study and prayer in fellowship with and contemplation on the life of our Master.
- I want to see a ministry passionate for the Gospel and with compassion going out to meet the need of the people in the communities around the church where we live or worship.
- I want to see a united ministry so that together we can join forces and attack the stronghold which the enemy has erected within our walls.

So with whom does this transformation start?

It is my belief that it starts with the new intake of intern pastors.

Rationale:
There is need for an objective instrument for evaluating the maturation of interns by the church at large in order to produce a more **'well rounded pastor'.**
• The extent to which this current system of supervision is effectively contributing to the growth and rooting of the intern in pastoral ministry or is likely to produce a **less than well trained and well rounded pastor,** has spoken for itself over several generations.
• There is ongoing need for the church to be growing healthy and functional competent, committed and compassionate pastors whose love for their Lord would become evident in the type and quality of ministry rendered to our beloved Lord and His church.

Findings: I am not for one moment undervaluing what we have, but based on a survey conducted some two years ago as part of my DMin research project, and also others conducted by Roger Dudley and others in the Adventist church in North America, I am aware that more than fifty percent are not happy with either their function as supervisor or their training as an intern.

But I desire to see us achieve a higher level of training and as a result a better equipped pastor to provide caring, loving guidance and leadership to God's people.

Proposal
Against this background, I am proposing as part of my DMin dissertation project the creation of a mentoring strategy whose objectives are to nurture and assist the interns in their journey toward spiritual, emotional, intellectual and theological maturity;
• A growth that will ultimately assist the intern to be happier and a happier pastor;
• Produces a pastor who will be a credit to the professional standard of the church and to our Lord.
• That will contribute to reclaiming the respect and credibility of ministry, which the church members have for its pastors.

This approach is different from and in addition to the existing intern- supervisors monitoring which we presently have.

Why?
The supervisor is primarily concerned with the development of the competencies and skills of ministry and to ensure the all the boxes are ticked and that the intern is fulfilling the job specifications which they receive upon entry into ministry.

Many supervisors have indicated that they would have appreciated better training in readiness to take on the challenge and privilege of nurturing a young person into ministry.

Many interns have also indicated that they did not feel they had a good experience when they were inducted into pastoral ministry.

Some interns had no supervisor, because of the vacancies needs in the area where they were placed; so they were placed straight into managing a church alone...sometimes without any

supervision; even from a distance. I dare say that steps may have been taken to address some of these situations.

These scenarios are neither farfetched nor uncommon. We do our young interns an injustice to bring them into ministry without inducting them properly and with measurable instruments for evaluating their effectiveness and maturity in growing towards the demanding role of pastoral ministry and the day of their ordination.

I am proposing that in addition to supervision with their senior pastor who will be responsible for ensuring that they are doing the job, that we have a system in place where each intern is also given the opportunity to enter a mentoring relationship with someone independent to the supervisor. This mentor will be trained and could be selected, targeted or recruited from the ever increasing resource of very experienced retiree pastors or from those more senior in experience and competencies and interested in facilitating growth of intern pastors.

This mentor will have to under-go training and will differ from the **supervisor** in that essentially, the supervisor accounts to the conference who invites them to take the intern under their care. The **mentor** on the other hand will be accountable to the protégé – intern. The mentor's role will be to facilitate growth in the protégé in the following areas: their emotional, intellectual, spiritual, theological and psychological being. This may sound like it is expecting the mentor to become a specialist; almost a counselor. This is not the objective of this strategy. It is to encourage, creating the safe environment where the intern can explore issues of theology, of job function, of pastoral responsibilities, of doubts and fears etc. The mentor **will not** be reporting back to the intern's employer because that is not within his/her remit for the intern.

The outcome is to develop the intern; as the GC intern-supervisor training manual describes it – a 'well-rounded' pastor who will be encouraged to give a fair day's work for a fair day's wage, to live a disciplined life by dividing their day into manageable areas, ensuring that family time is sacred. This will also accomplish the outcome for the intern to prove their calling to pastoral ministry which is part of the expectation of GC manual.

Benefits:
This approach is different for several reasons and as such could benefit the organization in several ways:

1. The role of the supervisor and mentor **cannot** exist in the same person because of a conflict of interest. The Supervisor is accountable to the organization, whereas the mentor is accountable to the protégés.
2. The supervisor is interested generally in the work production of the intern, whereas the Mentor is interested in the development of the intern.
3. Whereas an intern may feel intimidated about voicing concern about church, theological issues, procedure, even the way they are being supervised, to their supervisor, they have no basis to be afraid or intimidated within the confident relationship with the mentor.
4. The space to be able to vent concerns and fears can contribute to a healthier, faithful more functional and pastor

5.   The positive 'feel good' outcome that the success of this approach could sent a message throughout the conference that pastors are cared for and valued which is not the message being verbalized currently.

6.   If this is given the opportunity to develop, this could be a model for ministry elsewhere.

7.   The financial benefits to the church at every level when this is up and working has the potential to see a greater loyalty of the pastor to the church and also for the member is the pew via an increase in the faithfulness of our members in financial terms as well as in the engagement in the mission of the church.

I will appreciate the opportunity to discuss this further with yourself and possible with other officers and ministerial director should you feel this would clarify issues and facilitate a speedy decision for approval.

This proposal may very well need tweaking, but this is to give you the picture of what I would like to achieve through this project.

I need to complete this part of the project within six months and if possible I will be looking at trying to get it ready for the new intake interns in possible September. I would very much like the SEC to spearhead this pilot, but if not then I shall look to the NEC to the feasibility of piloting it with them.

After you look through this proposal, please let me have some feedback, because I am the first to acknowledge that it may well need some adjustment.

The sooner I can get the approval from yourselves and committee, the sooner I can start the process.

With appreciation for taking time to consider this proposal.

Des G Boldeau

APPENDIX E

BUDGET FOR MENTORING TRAINING

Budget for SEC Mentoring training

Expenses	Amount £
Accommodation of mentors in training over two days	350.00
Venue cost	100.00
Trainers cost over two days (2 x 2)@£250 PDPP	1000.00
Meals	150.00
Manuals printed and bound	120.00
Administration and support	200.00
Travel costs	80.00
	2000.00

Receipts of expenses shall be sent to SEC Treasury.

For some items, I shall have to reimburse myself and claim the expense from SEC.

Thank you for your consideration of this budget for the mentor training.

Thanks

Des

APPENDIX F

PASSING ON THE TORCH PROGRAMME

PASSING ON THE TORCH

SDA Clergy Mentor Training Programme

Aim:

To train Seventh-day Adventist senior clergy to be mentors to intern ministers.

Objectives:

- To create a clear understanding of role of mentoring in the Bible.
- To explore the 'call' in relation to the role of the mentor
- To evaluate the values and beliefs of the mentor
- To identify the key competencies of a mentor including reflection
- To compare, contrast and redefine the role of the clergy mentor vs that of intern supervisor.
- To discover how solution-focused leadership is beneficial in a mentor/mentee relationship.
- To implement protocols to ensure the ethical and confidential nature of the mentor/mentee relationship is secure.

Rationale

This training programme is in part-fulfillment of a DMin in Youth Ministries that is being completed by Pastor Des Boldeau, at Andrews University. The training programme originated following a survey completed by ordained ministers reflecting on their internship and supervisory experience within the Seventh-day Adventist Church.

Projected Outcomes:

The Expected outcome of the training course is for mentors to assist in producing a breed of ministers who are true to their God, their calling and to themselves, and who feel supported by the Seventh-day Adventist Church to complete their mission. One outcome would be that this training programme could be developed and used in training future intern pastors and that the mentoring of intern ministers became an integral part of the recruitment and CPD of new ministers in the South England Conference and possible the church in the UK.

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Day 1

Session 1 – What is Mentoring?

Break

Session 2 – Biblical Mentoring

Break

Session 3 – My Ministry, My Life

Lunch

Session 4 – Beliefs and Values (1)

Break

Session 5 – Beliefs and Values (2)

Break

Session 6 – Role Play

Day 2

Session 7 – Solution-focused mentoring

Break

Session 8 – Leadership styles and mentoring (1)

Break

Session 9 – Leadership styles and mentoring (2)

Lunch

Session 10 – Protocols and Procedures (1)

Break

Session 11 – Protocols and Procedures (2)

Break

Session 12 – The Way Forward

BIBLICAL MENTORING

WHAT IS MENTORING?

Mentoring is the facilitation of the lifelong development process whereby individuals move through various stages of human, emotional, spiritual, educational and intellectual development.[1]

SO, WHAT IS BIBLICAL MENTORING?

Biblical mentoring is the utilization of the different models of mentoring detailed in the Bible and applying them to contemporary methods of the senior pastor/mentor and intern pastor relationship.

Mentoring Models Found in the Bible

1) The One to One Model

Elijah and Elisha

The story of Elijah and Elisha is an excellent example of the one –to- one model of mentoring.

Ruth and Naomi

This is possibly the only story of the one-to-one female relationship in the Bible.

2) The One to Two Model

The story of Moses, Joshua and Caleb is an excellent example of the one to two model in the Bible.

3) The Group Mentoring Model

This group mentoring model is the model that Jesus used with His disciples. It was a model used in the ancient world with teachers and followers/disciples

4) The Unique Individual Model

The relationship between Jesus and Peter was a particularly unique one. Peter was an outstanding but challenging individual. Jesus saw the potential in him and chose him as an individual to train.

---

[1] Sanders, Martin. *The Power of Mentoring, Shaping People Who Will Shape the World*. Pennsylvania: Christian Publication Inc, 2004. p5

5) The Timid and Reluctant Leader Model

Timothy was a reluctant leader. This might have been due to the fact that he was schooled at the feet of his mother, Louis and his grandmother, Eunice. Whatever the reason, the apostle Paul chose to mentor him to become the godly leader that he became.

MY MINISTRY, MY LIFE
Redefining your ministry

- Describe the first time in your life that you can remember, when you were truly passionate about anything.
- Try to remember the first time you felt 'the call' to gospel ministry.
  - Where were you?
  - When did it happen?
  - What were your initial emotions?
  - Who was the first person you told that you had received 'the call'?
  - What were the first steps that you took to make 'the call' a reality?
- What were some of the values and beliefs that were reinforced by 'the call'?
  - And what were some of your values and beliefs that were dislodged because of 'the call'?
  - And what were some of your values and beliefs that were shattered or disappeared because of 'the call'?
- Describe in detail, people who mentored you. Think about age, gender, economic status etc, but most of all spirituality and their self identity.
- How did 'your mentors' assist you?
  - Did you have a formal or informal relationship?
  - Did you understand what they were doing as mentoring you at the time?
  - Or did you simply see them as being friendly/caring to you?
- Describe your ministerial journey so far.
  - How many years have you been in full-time ministry?
  - List some of the most positive aspects of your ministry.
  - Why do you believe that they were positive?
  - Make another list of the most negative aspects of your ministry.
  - Why do you believe they were so negative?
- If you could change anything three things about your ministry what would these be?
- Do you feel totally fulfilled in your ministry?
  - If not, what do you believe the organisation can do to assist you?
  - Is there anything that a mentor could do to assist you in your current ministry?
  - What education/intellectual, socio-spiritual or psychological support do you require to assist you to be totally fulfilled?
  - If spirituality is the heart of the lack of fulfillment, what assistance do you require to help you to become totally fulfilled?
- How often do you take time out for reflection?
- Why do you want to become a mentor?

BELIEFS AND VALUES

An important element of an individual's self-realization is defined when they ask the question, 'what do I belief and what are my values?' Effective mentors need to 'know themselves' so that they can assist mentees (protégés) to a positive developmental process as a member of the clergy.

Within a religious context, beliefs always appear to focus on the doctrines of the faith-based organisation. But for a church leader, beliefs are more than doctrines. Along with values, they inform and often dictate the behaviour of the individual.

So, what is a belief?

According to Dictionary.com, there are four definitions for the word belief:

1) An opinion or conviction
2) Confidence in the truth or existence of something not immediately susceptible to rigorous proof
3) Confidence, faith, trust
4) A religious tenet or creed

An example of a belief is, 'I believe in the existence of God, even though I cannot see Him'.

Values, on the other hand are a set of codes by which we live our lives and these are an outworking of our beliefs. Values are ideals such as abundance, acceptance, beauty, commitment, dependability, empathy, excellence, freedom, gratitude, happiness, integrity, joy, love, organisation, purity, quietness, relaxation, strength, truth, understanding, virtue, wisdom, youth, and zeal. This is only a small sample of values.

An example of a value - 'I value the uniqueness in every individual that God made and I demonstrate this through my acceptance of them.

Potential mentors need to be aware of their belief and value system, not only in relation to their calling as members of the clergy, but also as those individuals who will have a direct input into the lives and personal development of intern ministers. The work of mentor can positively or negatively affect the intern minister in his/her future development, his relationship with his congregations and possibly even his relationship with His God. It is imperative therefore, that prior to entering the mentor/mentee relationship that the mentor takes adequate time to assess their beliefs and values in relation to their spiritual journey, the faith-based organisation that employs them, their family, intellectual, social and emotional development and their view of their role as senior minister in the churches they lead.

Exercise

- o Listen to the short audio recording from 'This I Believe'.
- o Spend some time reflecting on your own belief system.
- o Write your own, 'This I Believe' in 500 – 1000 words, highlighting a significant experience in your ministerial journey. This memoir should reflect some of your significant beliefs and values.

WHAT IS A MENTOR?

Key Competencies and Roles of a Mentor

What is a mentor?

A mentor is an individual who helps to influence and shape the developmental processes of your life through a series of intentional activities.
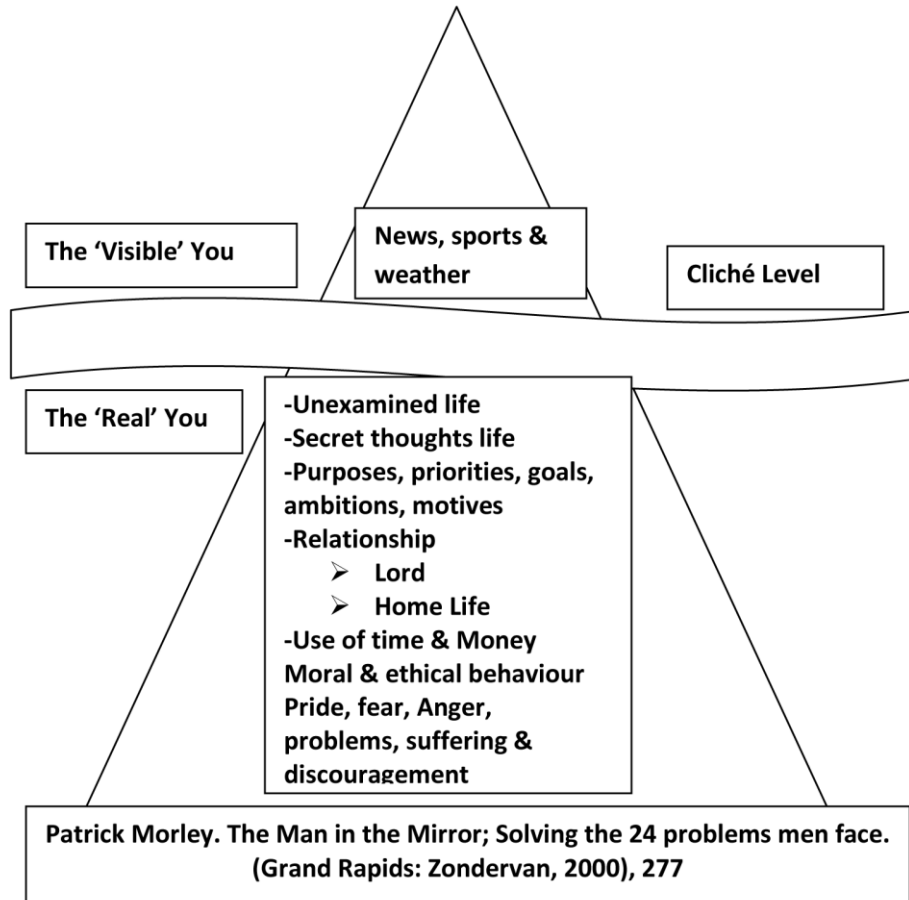
According to (Add another definition here)

What are the key competencies of a mentor?

ACCOUNTABILITY ICEBERG

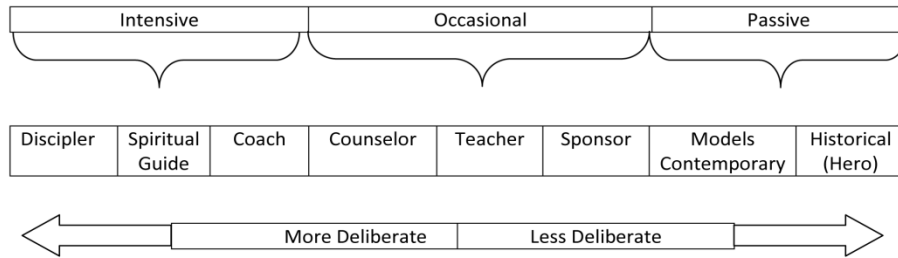The Accountability Iceberg- distinguishing between
the visible you and the real you.

| The 'Visible' You | News, sports & weather | Cliché Level |

The 'Real' You

-Unexamined life
-Secret thoughts life
-Purposes, priorities, goals,
ambitions, motives
-Relationship
  ➢ Lord
  ➢ Home Life
-Use of time & Money
Moral & ethical behaviour
Pride, fear, Anger,
problems, suffering &
discouragement

Patrick Morley. The Man in the Mirror; Solving the 24 problems men face.
(Grand Rapids: Zondervan, 2000), 277

APPENDIX H

MENTORING RELATIONSHIP ROLES

Roles found in the Mentoring relationship[1]

Intensive			Occasional			Passive	
Discipler	Spiritual Guide	Coach	Counselor	Teacher	Sponsor	Models Contemporary	Historical (Hero)

	More Deliberate	Less Deliberate	

---

[1]. Paul D. Stanley, J. Robert Clinton, *Connecting; The Mentoring Relationship You need to Succeed in Life*. (Colorado Springs, Colorado: Navpress, 1992), 41

APPENDIX I

GOAL-ORIENTED APPROACH

The Goal-Oriented Approach

Questions Interns should be asking to reach their desired goals.

1. What is your goal or desired outcome? What do you want?
2. When and where and with whom do you want it?
3. How will you know when you get it?
4. In what ways will your life be different when you get it?
5. What stops you now from getting to where you want to and what do you need in order to get to it?

Questions of Accountability
Gordon MacDonald, Rebuilding your broken World, as found in Gordon MacDonald, Restoring Joy to your Inner World (New York: Inspiration Press, 1992), 573

1. Where are you at right now with God?
2. What have you read in the Bible in the last week?
3. What has God been saying to you in this account?
4. Where do you find yourself resisting God these days?
5. What specific things do you find yourself praying for regarding others?
6. Then for yourself?
7. What specific tasks are facing you that you consider incomplete?
8. What habits are intimidating you at present?
9. What have you read in the secular press week?
10. What general reading have you been doing?
11. What have you done to play this week?
12. How are you doing with your spouse? Your children?
13. If I were to ask your spouse about your state of mind, spirit, etc., what would she say?
14. Are you sensing any spiritual attacks from the enemy this week? Today?
15. If Satan were to invalidate you as a servant of God, where or how would he attack you?
16. What is the state of your sexual life (temptations, fantasy, etc.)
17. Where are you at financially (do you have control, debts etc.)
18. Are there any unresolved conflicts (ailing relatives, stress, disputes) in your circle of relationships right now (family, friends, those among whom you are supposed to feel safe?
19. When was the last time you spent time with a friend of the same gender?
20. What kind of time have you spent with a non-Christian this past week?
21. What challenge do you expect to face in the coming month?
22. What are your fears at the present time (letting families down, bodies letting us down, etc.)
23. Are you sleeping well?
24. What three things are you most thankful for?
25. Do you like yourself at this point in your pilgrimage?
26. What are your greatest confusions about your relationship with God?

APPENDIX J

GRAY'S MODEL

The Mentoring Relationship

The quality of a mentoring relationship greatly determines the positive or negative feelings a beginning teacher develops toward his/her induction experiences. The best mentoring occurs when a symbiotic relationship incorporating trust, communication, and support can be built. Mentoring requires a high degree of interaction in the earliest stages of the relationship but grows toward self-sufficiency for the beginning teacher as s/he learns the habits and skills of effective classroom teaching. It is giving wings to a new teacher rather than chaining him/her to a relationship where the mentor is always in the forefront and the beginner is in his/her shadow. Gray (1985) presented the mentor/protégé relationship in 5 stages.

M →	**Mp** →	**MP** →	**mP** →	**P**
Level 1	Level 2	Level 3	Level 4	Level 5

Level 1: M	At this level, the mentor (M) is in charge. The mentor initiates contact and begins creating the relationship. The mentor offers ways to support the protégé and establishes a structure and a timetable for work with him/her. The mentor displays enthusiasm and leads by example.
Level 2: Mp	At this stage, the protégé (p) becomes active in the relationship learning "the ropes" from the mentor. The mentor introduces the protégé to the school and staff and helps with procedural matters. At this stage the mentor observes, suggests improvements, checks for comprehension, and prepares the protégé to learn from others. The protégé takes an active role in learning and responding to the mentor.
Level 3: MP	At this stage equity and collegiality begin. The mentor (M) and protégé (P) dialogue, share, and plan together. Each offers suggestions. Here the mentor sets the tone and the protégé participates as a contributor. The protégé begins to learn and apply the reflective process to critique and improve his performance.
Level 4: mP	Here the protégé moves toward independence as the mentor (m) begins to delegate to the protégé (P). The mentor begins to separate from the protégé as the beginner "tries his wings" by experimenting with new ideas and methods. The protégé learns to turn to others as resources for help and support rather than for guidance. The mentor becomes a listener and supporter.
Level 5: P	The protégé establishes his independence. He/she moves from protégé to professional (P). He/she is able to be somewhat sufficient in self-evaluation. The professional promotes changes, self-educates and resolves problems independently. He/she is professional in dealing with the rigors of the daily school environment.

It is to the final stage, Professional, that the mentor should strive to move the protégé. The objective for the mentor is not to do the work for the beginner; rather, it is to give the beginner the support, tools, and guidance s/he needs to become sufficient in the school community. While the levels are well defined, there is not a specific timeline for achieving them. After a few weeks, an exceptional protégé may easily be at Level 4 while one who is less adept, may remain at Level 2 for several months. It is the mentor's responsibility to recognize the level of performance of his/her protégé, to know how to support the protégé at that level, and to help him/her advance to the next level.

Gray, W. A. and M. M. Gray. "Synthesis of Research on Mentoring Beginning Teachers." *Educational Leadership.* November 1985, 37-43.

APPENDIX K

INTERN CONTRACT

The Development of Intern pastors by trained senior pastors.

Intern Contract with Mentor

Date: _____

I _____, agree to participate in the pilot
programme to develop interns via senior pastors who have been adequately trained as mentors and
as part of the programme. As such, I agree to:

1. Meet with my mentor once a month
2. Show due respect to my mentor by notifying him/her if for whatever reason, I am unable to
   make our appointed meeting
3. Take reasonable steps to rescheduling any cancelled meeting to our mutual convenience
4. Attend any and all activities which my mentor deem necessary as part of the mentoring
   relationship
5. Take seriously, any assignment given to me by my mentor and be diligent in following
   through to complete the said assignment prior to the next appointed meeting.
6. Communicate regularly as asked by the program director Ps Des Boldeau.
7. Complete a log or record of each meeting, including matters discussed and any decisions
   reached and strategy agreed upon as a way forward.
8. To be respectful in all my dealings with my mentor, treating him as I would like to be
   treated.
9. Seek to emulate the Godly principles which Christ expounded to his disciples and which he
   desires to follow. ("The Word became flesh and dwelt among us…" Jn 1:14)
10. Keep in confidence all matters discussed with my mentor and not sharing it, not even with
    my supervisor, unless you feel you need to speak with the programme director.

_____   _____

Intern Signature   Mentor Signature

Date: _____   Date: _____

MENTOR PROFILE

Mentor Information Profile

Gender: __Male_ Age: ___57   What is your ethnic background? _____ West Indian (British)

How long have you been in pastoral ministry? ____20 yrs   Are you married? ____Yes

How many children do you have? __3__   What are their ages? _____Over 30_____

Email address: _____israwilliams@yahoo.co.uk_____   Contact number: _____02083014115_____

Describe your family make-up: _____Children have their own families. My wife and I at home__

_____
_____

Your personal likes and dislikes: _____No likes or dislikes_____

What kind of music do you like? _____A wide range of music but mainly Gospel music_____

Do you watch much TV and if so what type of programmes do you prefer to watch? ____News, Documentaries,

Travel programmes and some action films _____

Do you have any hobbies if so what are they? _____Music, Gardening, anything practical, DIY, sport_____

What fun things do you like to participate in? ____Cycling, Go carting, Hiking, Reading_____

What kinds of movies do you watch? _____Mainly Action Movies_____

Do you share your time/life with anyone else presently? ___Yes____

Have you ever mentored anyone in your past? Y/N   Formally or informally? _____Yes. Informally_____

This form is designed to be shown to prospective mentees and to help them to decide if you are the best suited person for him/her. Please bear this in mind as you complete it. This is not an invasion of your privacy neither will it be disclosed to anyone else apart from a prospective mentee. This form will also be distributed without any name to it so that it may not influence one way or the other the choice of the mentee.

Please complete and return to Ps Des Boldeau who will be the only one who will be able to identify which form comes from which mentor.

Address: 22 Mercury Walk, Hemel Hempstead, Herts, HP2 5PH, or email it back to me ASAP.

Any questions, please contact me on 07979712440.

Thanks

Secretary's Statistical Report—Annual
Denominationally Employed Workers Classified by Type of Employment
Organization Reporting: British Union Conference

Type of Employment	ACTIVE EMPLOYEES														RETIRED EMPLOYEES
	GENERAL EMPLOYEES					INSTITUTIONAL EMPLOYEES								TOTAL ACTIVE EMPLOY-EES	
	Evangelistic and Pastoral Employees	Administrative, Promotional, Office, and Miscellaneous Employees	Primary School Teachers	Bible Instructors	Literature Evangelists	Tertiary Inst., Worker Training Inst., and Secondary School Teachers	Others in Educational Institutions	Food Industry Employees	Hospital and Sanitarium Employees	Others in Healthcare Institutions	Media Center Employees	Publishing House and Branch Employees	Other Institutions*		Honorary/ Emeritus Credentialed Employees
Ministerial Credential	118	32	0	0	0	0	0	0	0	0	0	1		151	65
Commissioned Minister Credential	2	3	0	1	0	0	0	0	0	0	0	0		6	0
Commissioned Ministry of Teaching Credential	0	1	23	0	0	24	0	0	0	0	0	0		48	12
Administrative Ministries Credential**															
Missionary Credential	1	22	2	1	0	3	1	0	0	0	0	8		38	78
Ministerial License	25	1	0	0	0	0	0	0	0	0	0	0		26	
Commissioned Minister License	6	0	0	2	0	0	0	0	0	0	0	0		8	
Commissioned Ministry of Teaching License	0	0	9	0	0	25	0	0	0	0	0	0		34	
Administrative Ministries License**															
Missionary License	13	34	1	0	0	0	3	0	0	0	0	0		51	
Literature Evangelist Credential and License	0	0	0	0	1	0	0	0	0	0	0	0		1	4
All Other Regular Employees	0	10	37	0	0	28	4	0	0	0	0	9		88	
TOTALS	165	103	72	4	1	80	8	0	0	0	0	18		451	159

*Caution: For GC use only--Employees of Adventist Risk Management, I   *See page 4 for instructions.*   Do *not* use shaded boxes.   Form S-4s
**For NAD and GC use only.

10-06

Organization Reporting: British Union Conference
For Year: 2009

| 1	15	16	22a	22b	23a	23b	24	25a	25b	26a	26b	27	28	29	30	31
	Sabbath Schools		DENOMINATIONAL EMPLOYEES													
ORGANIZATION	Sabbath Schools	Sabbath School Member-ship	Ministerial Credential	Commis-sioned Minister Credential	Comm. Ministry of Teaching Credential	Admin-istrative Ministries Credential*	Missionary Credential	Ministerial License	Commis-sioned Minister License	Comm. Ministry of Teaching License	Admin-istrative Ministries License*	Missionary License	Literature Evangelist Credential and License	All Other Regular Employees	Total Active Employees	Honorary/ Emeritus Credential Only
(List Division or Union name below)																
British Union Conference	0	0	11	2	9		21	0	0	0		6	0	57	106	159
Irish Mission	17	700	5	0	2		1	3	0	0		2	1	1	15	0
North England Conference	117	5,053	37	3	9		8	13	3	4		14	0	10	101	0
Scottish Mission	11	425	6	0	0		0	0	0	0		1	0	0	7	0
South England Conference	189	10,200	86	1	28		8	10	5	30		27	0	20	215	0
Welsh Mission	15	320	6	0	0		0	0	0	0		1	0	0	7	0
TOTALS	**349**	**16,698**	**151**	**6**	**48**		**38**	**26**	**8**	**34**		**51**	**1**	**88**	**451**	**159**

See page 4 for instructions.

Form S-4s
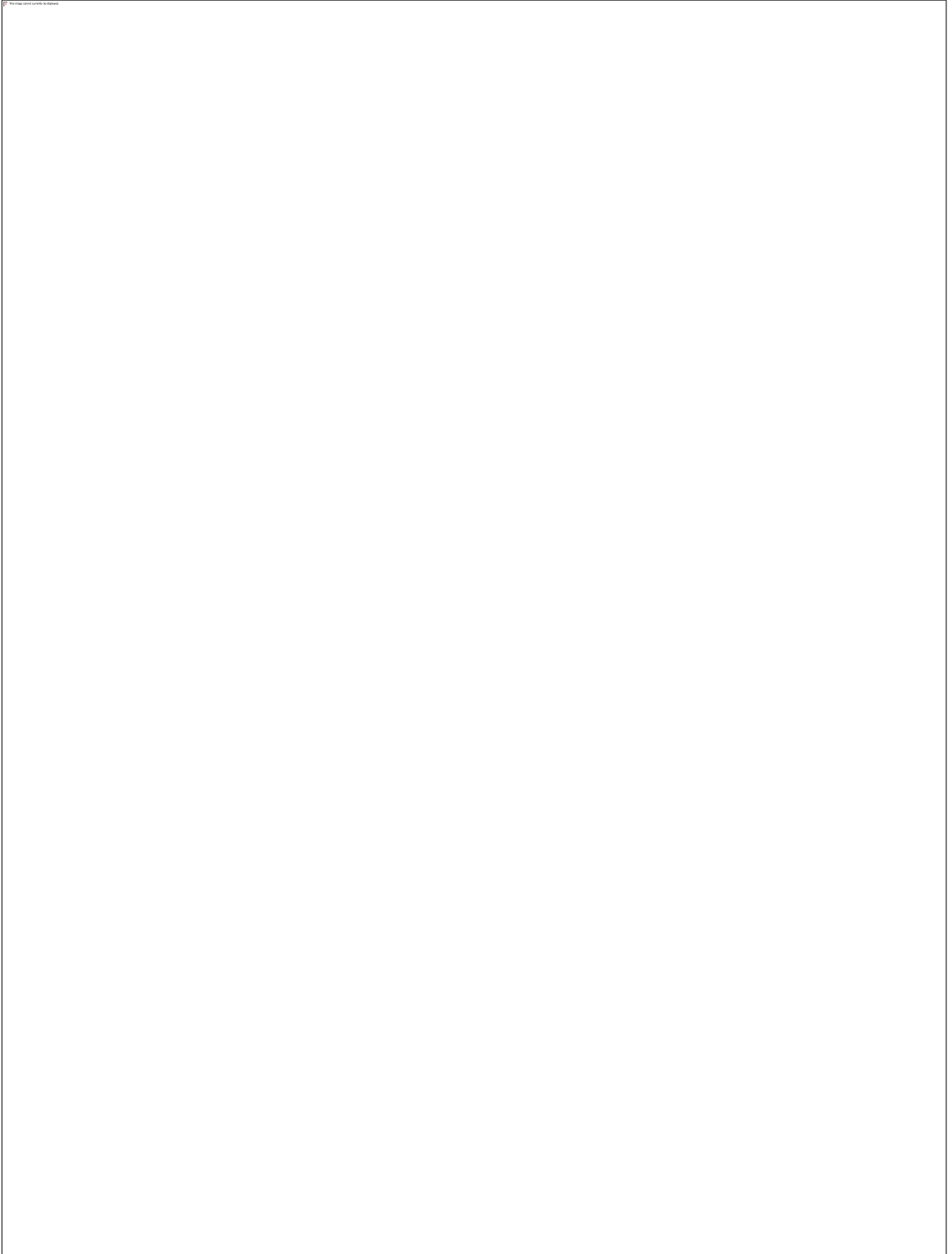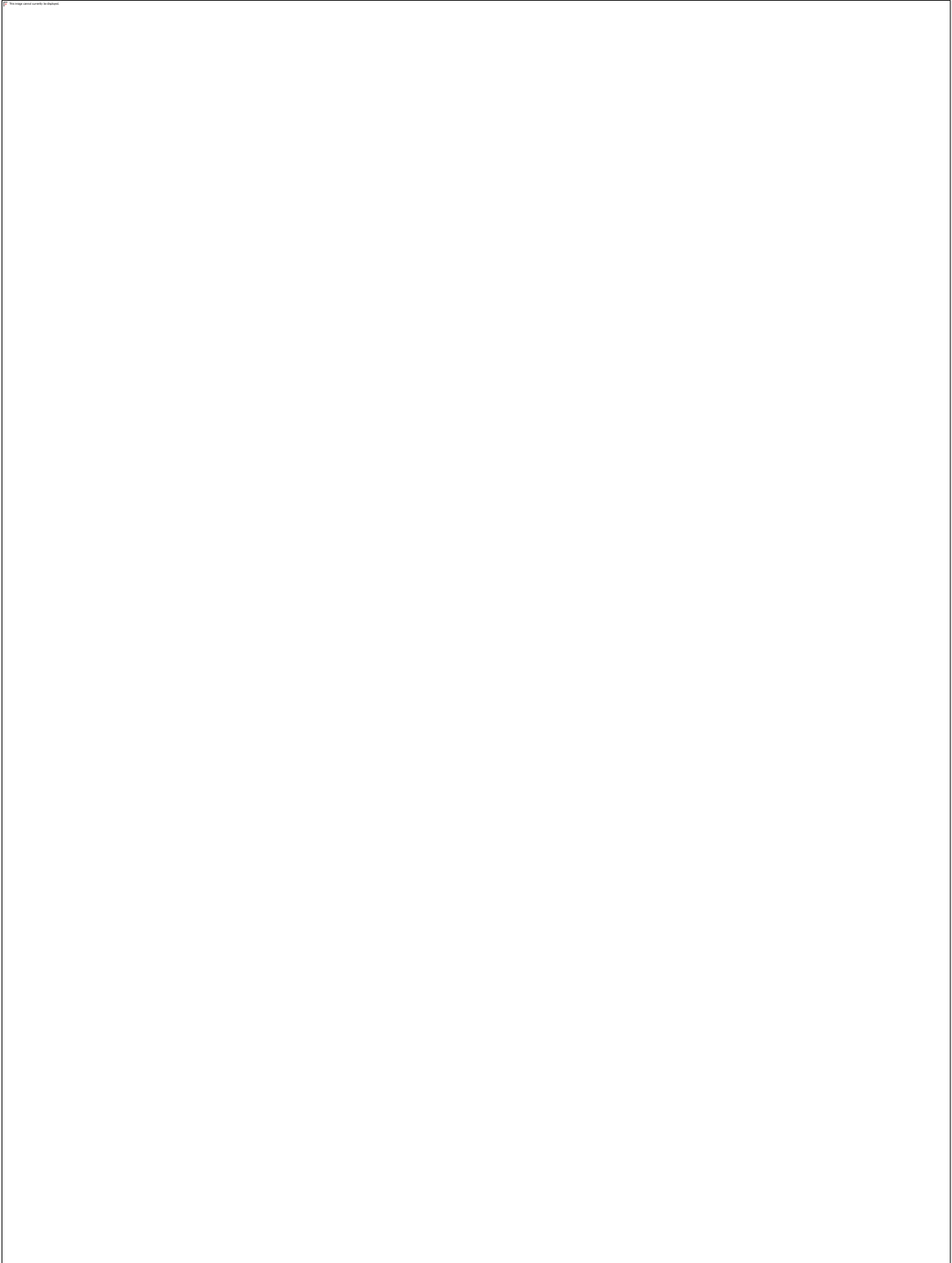
APPENDIX N

WRIGHT'S QUESTIONS
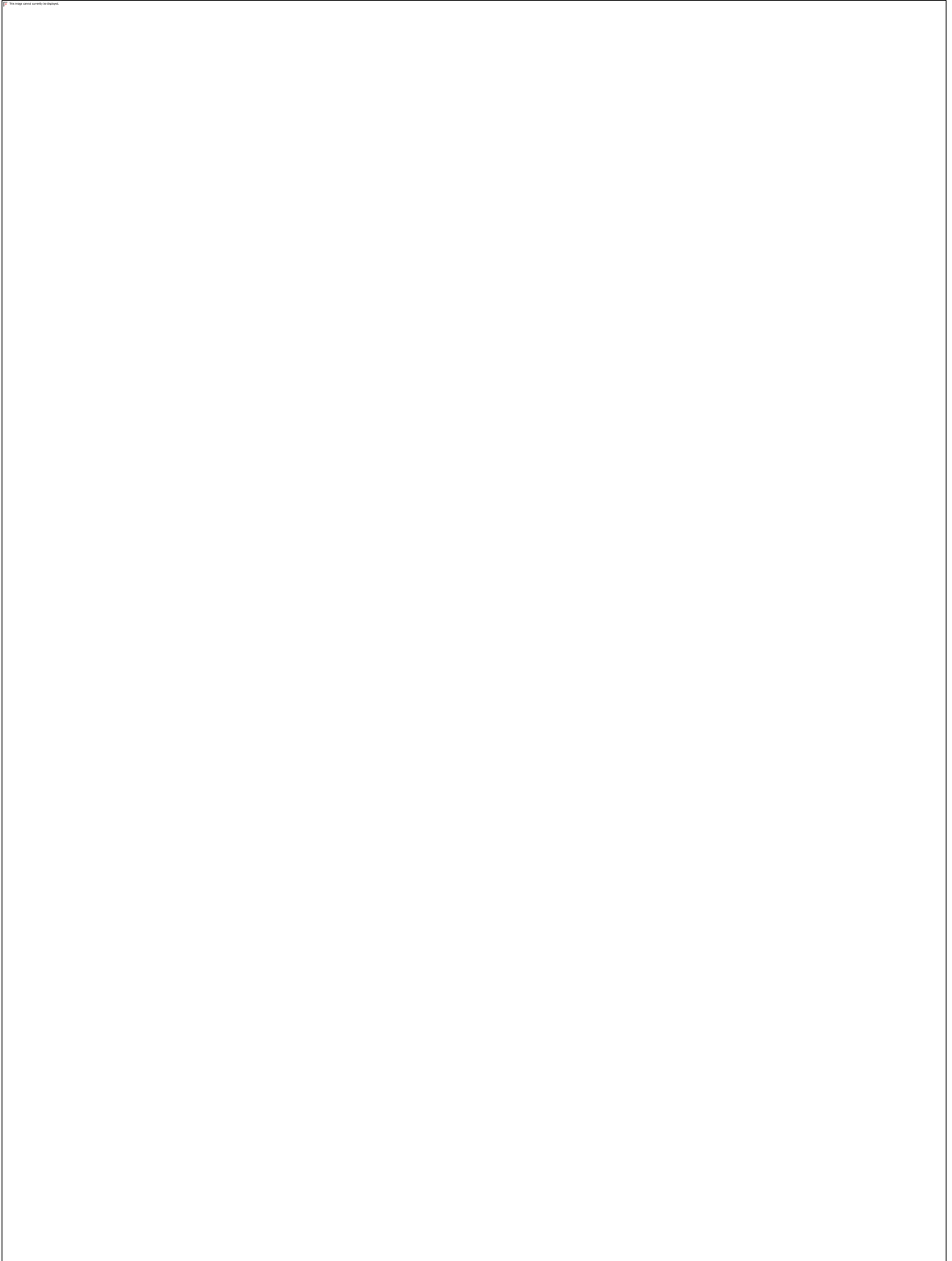
APPENDIX O

QUESTIONS FOR EVALUATING EFFECTIVENESS

APPENDIX P

PASSING ON THE TORCH EVALUATIVE INSTRUMENT

Passing on the Torch

Evaluative instrument for Intern/Mentor relationship

Name of Intern:_____

Demographic data:

Ethnicity: _____   Gender: _____

Age: _____   Married status: _____

Church Territory:_____   Number of Church/s served: _____

Are you an intern pastor? _____   Membership of church/s served: _____

Years of Experience in Ministry: ____

Some feedback on the mentoring experience

What were your expectations of this relationship?
_____
_____

How did the reality compare with your expectations?
_____
_____

What aspect of the relationship worked well in your opinion?
_____
_____

What aspects of the relationships did not work well?
_____
_____

Did this mentoring relationship help you as an intern pastor? _____

If yes, please explain:
_____
_____

If no, Please explain:
_____
_____

Can you see yourself continuing with this mentoring relationship? _____

Do you have any suggestions for improving this programme?
_____
_____

APPENDIX Q

MENTOR CLOSING QUESTIONNAIRE WITH 3 EXAMPLES

Formal closure of the mentoring relationship – Mentor

(Part of the evaluative instrument for the 'Passing on the Torch' strategy)

Dear Mentor,
Please complete this form as part of bringing the mentoring relationship to a formal closure. I acknowledge the limited time for this pilot, but would never-the-less appreciate your honest feedback as this part of the relationship closes. You are free to continue with the protégé if you so desire and they are willing and if you deem it mutually beneficial to self development.

1. **What is the most important thing you have learned about yourself as a result of this relationship?**

This question seeks to identify how and in what way the relationship has assisted you and your protégé in discovering and learning about both you and them. Please write a sentence in response to each pointer.

    a.   Discovering what may have been hidden undiscovered qualities about yourself
    b.   Were there any emotional issues that came to the surface for you.
    c.   Were you able to highlight strategies for coping with the stress and pressures of ministry
    d.   Have you been orientated to redefine your values and mode of operation?
    e.   What have you discovered about what motivates you in ministry as a mentor?

 'Who we are, what is important to us and our commitment and passion do shape our leadership and leadership impacts outcome'[1]

2. **How would you rate your protégé in regard to facilitating the rediscovery and developing strong self identity?**
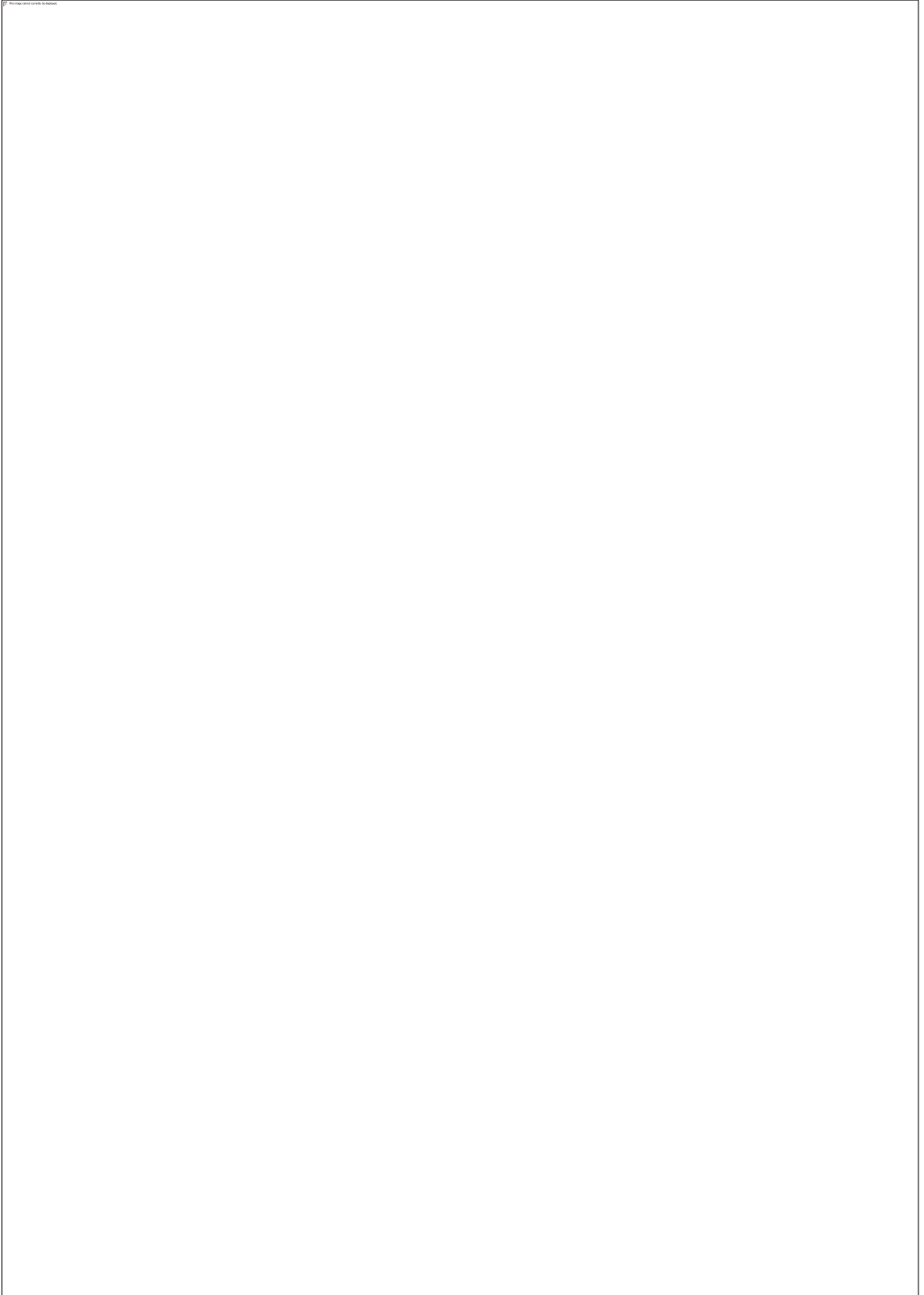   a.   My protégé was punctual in attending the agreed sessions
    b.   My protégé brought issues and matters of concern into the relationship
    c.   I do not feel that I connected with my protégé. Please state reasons
    d.   Do you feel that your protégé was able to move toward a deeper level of self discovery in the sessions?
    e.   Do you believe that you gave quality time to the relationship sessions?
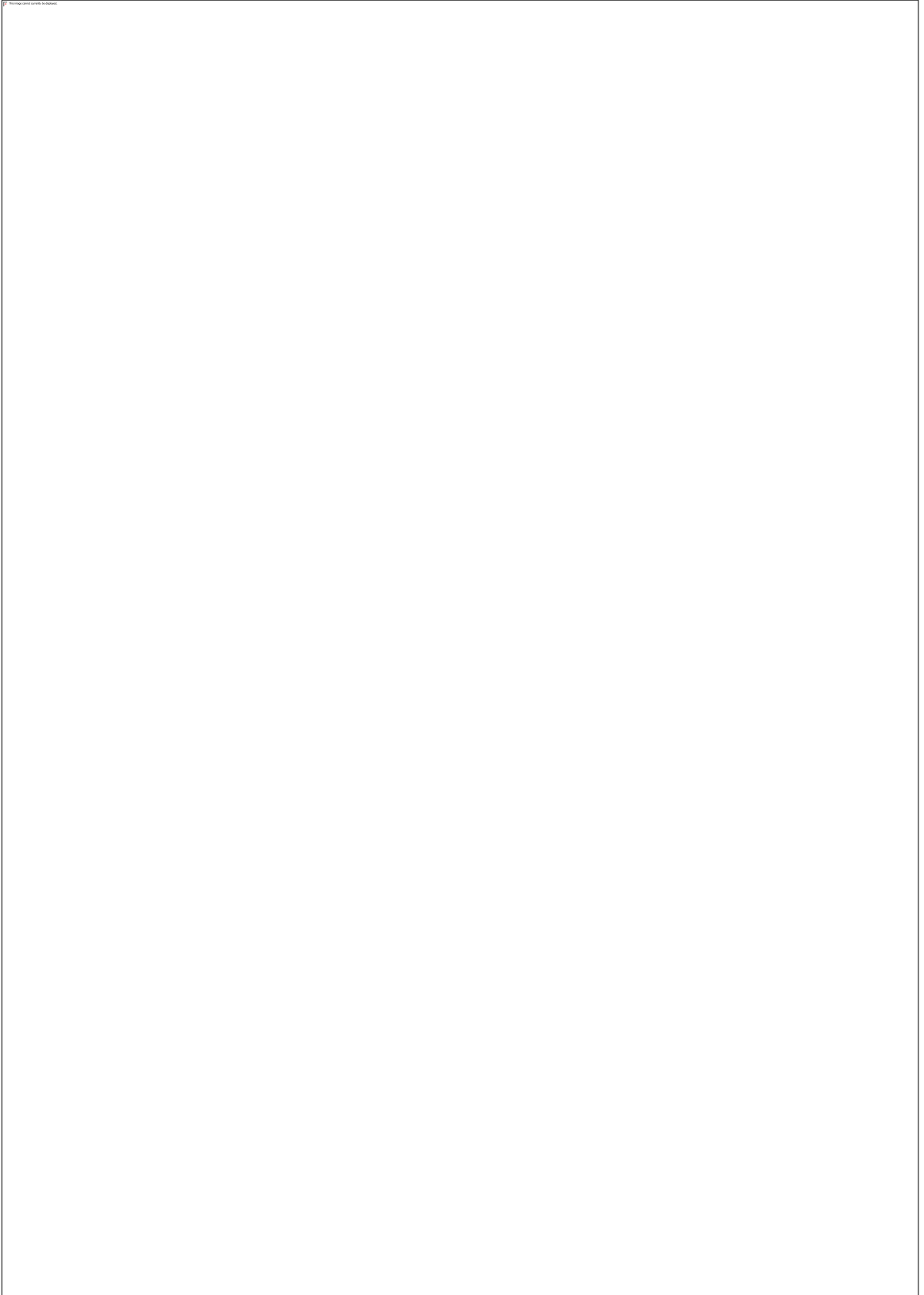   f.   We were able to speak openly and honestly in our time together.
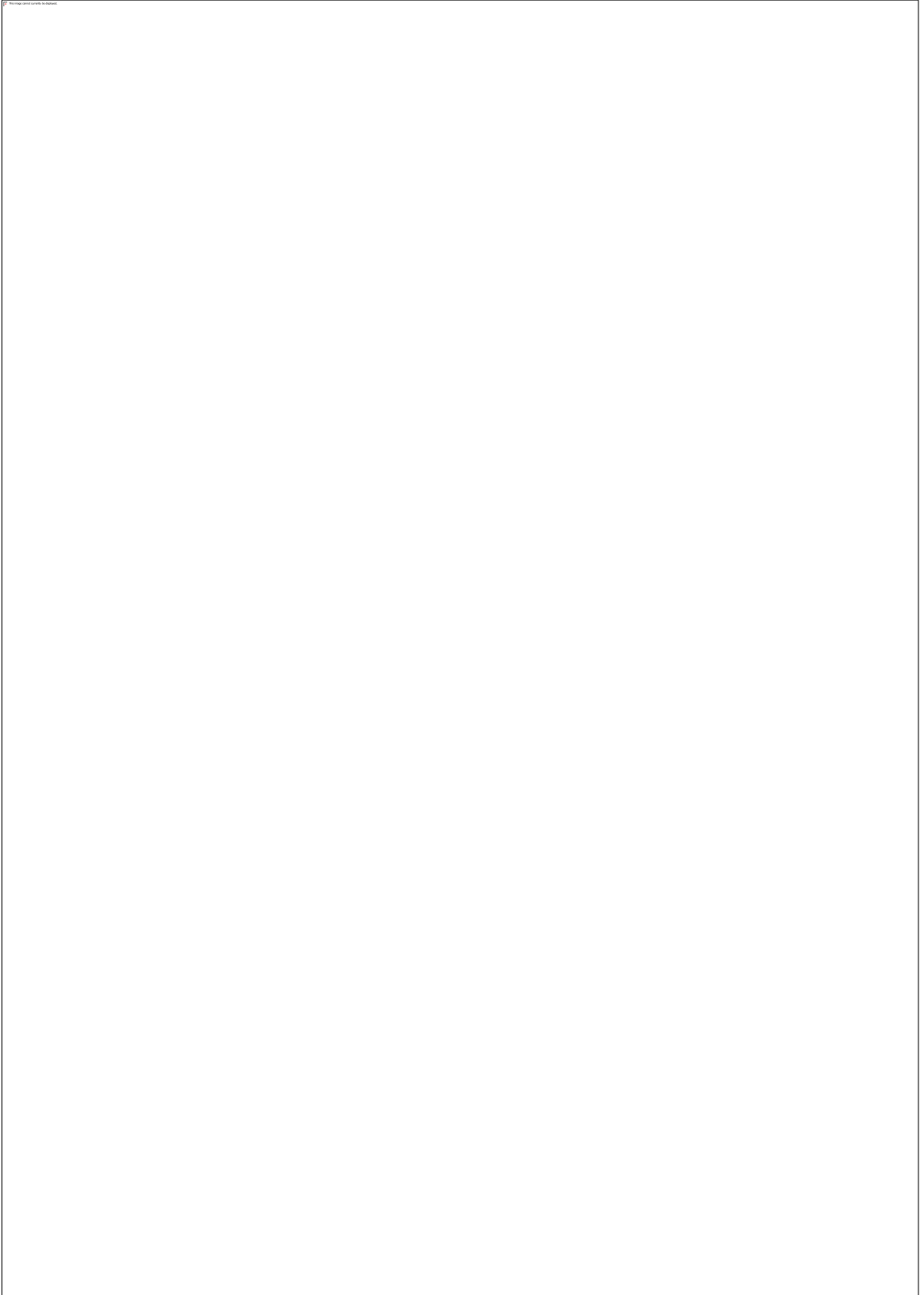
3. **The future of this pilot**
    Please indicate your honest opinion if you believe that this pilot has a future in the development of future intern pastors.
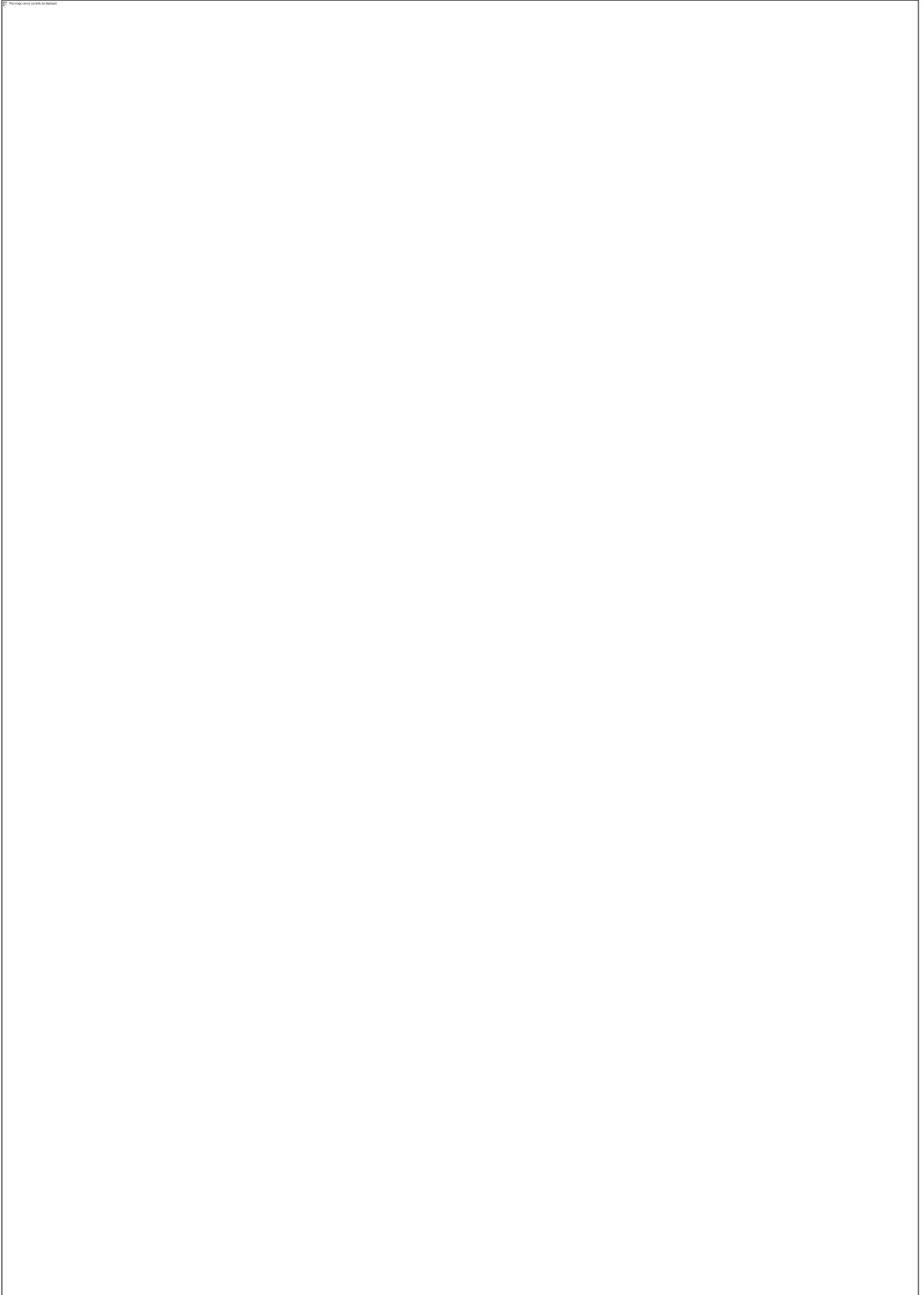   a.   In your opinion, does this strategy have any value and benefit to development of future pastors?
    b.   What are some of the potential strengths of this approach to developing strong pastors?
    c.   What are some of the weaknesses or areas that could do with greater training and development of this approach?
    d.   What were some of the opportunities capitalized on or missed in the relationship?
    e.   What are areas that proved to be irrelevant or just not necessary to the healthy development of the relationship?
    f.   Would you be willing to continue as a mentor to future interns within the SEC territory?

---

[1] Walter Wright. *Mentoring, The promise of relational leadership. (Milton Keynes, UK: Paternoster Press, 2004)* 2,3.

[202]

Participant 3

Formal closure of the mentoring relationship – Mentor

(Part of the evaluative instrument for the 'Passing on the Torch' strategy)

Dear Mentor,
Please complete this form as part of bringing the mentoring relationship to a formal closure. I acknowledge the limited time for this pilot, but would never-the-less appreciate your honest feedback as this part of the relationship closes. You are free to continue with the protégé if you so desire and they are willing and if you deem it mutually beneficial to self-development.

1. **What is the most important thing you have learned about yourself as a result of this relationship?**
This question seeks to identify how and in what way the relationship has assisted you and your protégé in discovering and learning about both you and them. Please write a sentence in response to each pointer.

   a. Discovering what may have been hidden undiscovered qualities about yourself. Nothing from this process
   b. Were there any emotional issues that came to the surface for you? None
   c. Were you able to highlight strategies for coping with the stress and pressures of ministry? No
   d. Have you been orientated to redefine your values and mode of operation? No
   e. What have you discovered about what motivates you in ministry as a mentor? Nothing from this relationship because it didn't work

 'Who we are, what is important to us and our commitment and passion do shape our leadership and leadership impacts outcome'[1]

2. **How would you rate your protégé in regard to facilitating the rediscovery and developing strong self-identity?**
   a. My protégé was punctual in attending the agreed sessions. Only had one meeting
   b. My protégé brought issues and matters of concern into the relationship. No
   c. I do not feel that I connected with my protégé. Please state reasons. Because of distance and our meetings didn't work as I would like it to have.
   d. Do you feel that your protégé was able to move toward a deeper level of self-discovery in the sessions? No
   e. Do you believe that you gave quality time to the relationship sessions? No
   f. We were able to speak openly and honestly in our time together. No

3. **The future of this pilot**
   Please indicate your honest opinion if you believe that this pilot has a future in the development of future intern pastors.
   a. In your opinion, does this strategy have any value and benefit to development of future pastors? This would have benefits but distance between mentor and mentee is key it might be useful if they were close in terms of district or in the same area for these meetings to be easier to arrange.
   b. Would you be willing to continue as a mentor to future interns within the SEC territory? No thanks, because this didn't work for me.

---

[1] Walter Wright. *Mentoring, The promise of relational leadership. (Milton Keynes, UK: Paternoster Press, 2004) 2, 3.*

APPENDIX R

INTERN CLOSING QUESTIONNAIRE WITH 3 EXAMPLES

Formal closure of the mentoring relationship – Intern (protégé)

(Part of the evaluative instrument for the 'Passing on the Torch' strategy)

Dear Intern (protégé),
Please complete this form as part of bringing the mentoring relationship to a formal closure. I acknowledge the limited time for this pilot, but would never-the-less appreciate your honest feedback as this part of the relationship closes. You are free to continue with the mentor if you so desire and if you deem it beneficial to your self development.

1. **What is the most important thing you have learned about yourself as a result of this relationship?**

This question seeks to identify how and in what way the relationship has assisted you discovering and learning about the essential YOU. Please write a sentence in response to each pointer.

   a. Discovering what may have been hidden undiscovered qualities about yourself
   b. Highlighting strategies for coping with the stress and pressures of ministry
   c. Have you been orientated to redefining your values?
   d. What have you discovered about what motivates you in ministry?

'Who we are, what is important to us and our commitment and passion do shape our leadership and leadership impacts outcome'[1]

2. **How would you rate your mentor in regard to facilitating the rediscovery and developing strong self identity?**
   a. My mentor was interested in me and the issues which I brought into the relationship.
   b. My mentor did not connect with my journey and therefore was not able to facilitate or contribute to the development and discovery of my inner self.
   c. My mentor gave me quality time and attention during our session.
   d. We were able to speak openly and honestly in our time together.

3. **The future of this pilot**
   Please indicate your honest opinion if you believe that this pilot has a future in the development of future intern pastors.
   a. In your opinion, does this strategy have any value and benefit to development of future pastors?
   b. What are some of the potential strengths of this approach to developing strong pastors?
   c. What are some of the weaknesses or areas that could do with greater training and development of this approach?
   d. What were some of the opportunities capitalized on or missed in the relationship?
   e. What are areas that proved to be irrelevant or just not necessary to the healthy development of the relationship?

---

[1] Walter Wright. *Mentoring, The promise of relational leadership. (Milton Keynes, UK: Paternoster Press, 2004) 2,3.*

Participant 1

Formal closure of the mentoring relationship – Intern (protégé)

(Part of the evaluative instrument for the 'Passing on the Torch' strategy)

Dear Intern (protégé),
Please complete this form as part of bringing the mentoring relationship to a formal closure. I acknowledge the limited time for this pilot, but would never-the-less appreciate your honest feedback as this part of the relationship closes. You are free to continue with the mentor if you so desire and if you deem it beneficial to your self development.

1. **What is the most important thing you have learned about yourself as a result of this relationship?**

This question seeks to identify how and in what way the relationship has assisted you discovering and learning about the essential YOU. Please write a sentence in response to each pointer.

   a. Discovering what may have been hidden undiscovered qualities about yourself

   I am not sure if I discovered any hidden qualities but I did learn about the importance of having a focus in my ministry instead of try to do everything, this was helpful.

   b. Highlighting strategies for coping with the stress and pressures of ministry

   I do not feel that we covered this is our time together

   c. Have you been orientated to redefining your values?

   No I do not feel I have.

   d. What have you discovered about what motivates you in ministry?

   We did not cover this.

'Who we are, what is important to us and our commitment and passion do shape our leadership and leadership impacts outcome'[1]

2. **How would you rate your mentor in regard to facilitating the rediscovery and developing strong self identity?**
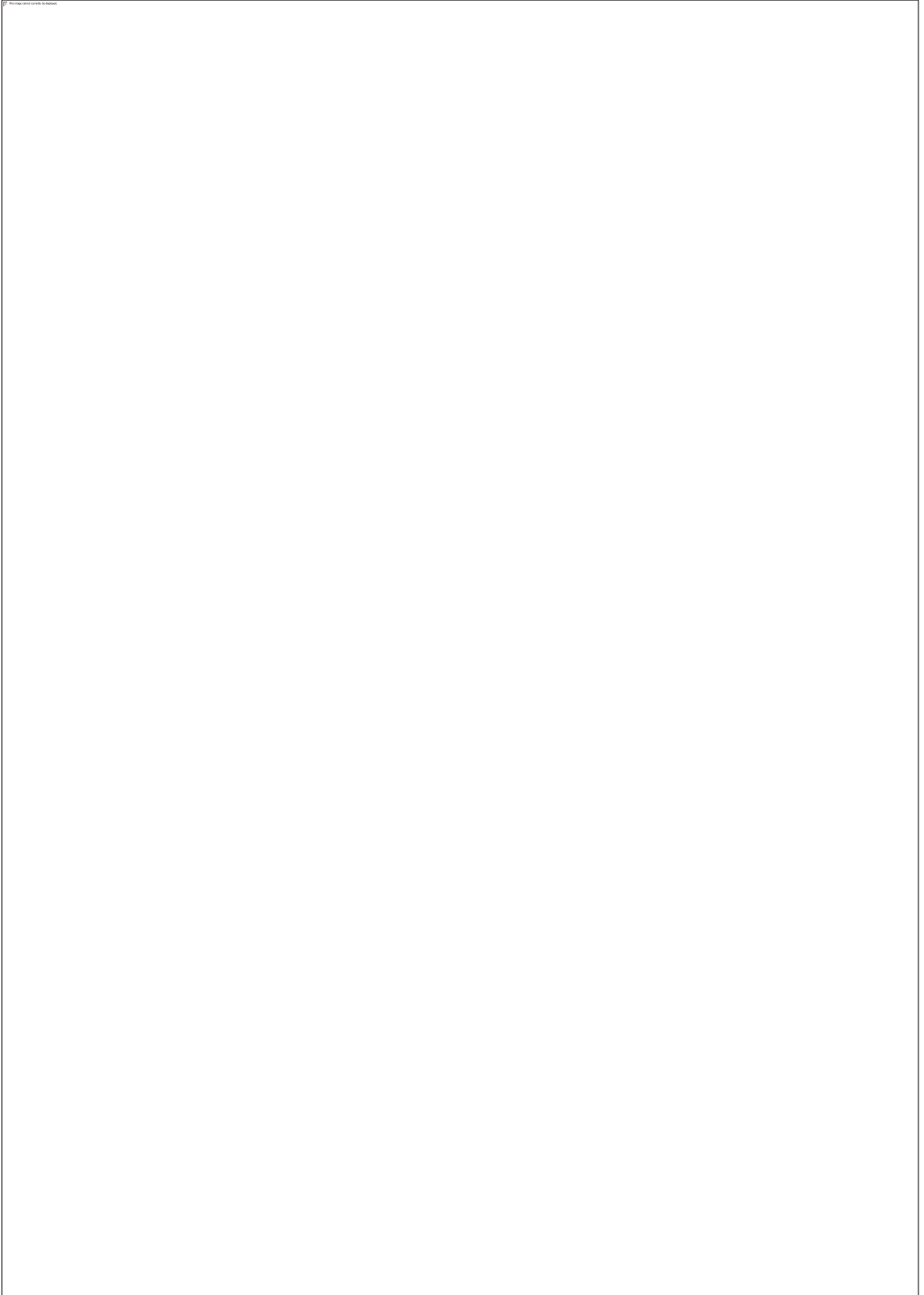
   a. My mentor was interested in me and the issues which I brought into the relationship.
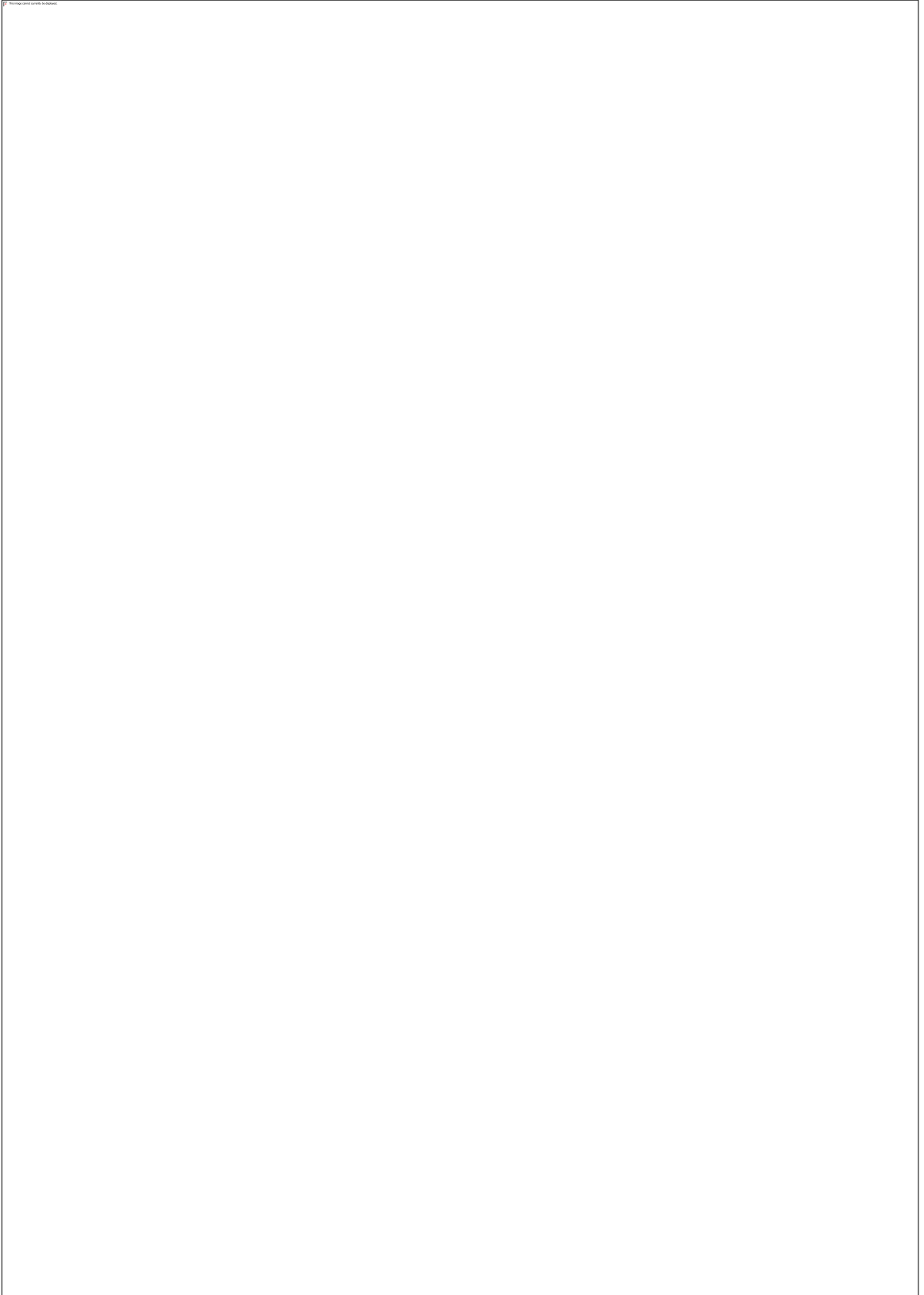
   I feel my mentor was passionate and desirous to help me but I would say his style of mentorship was based more around him sharing from his experience and not so much on pulling things out from me.
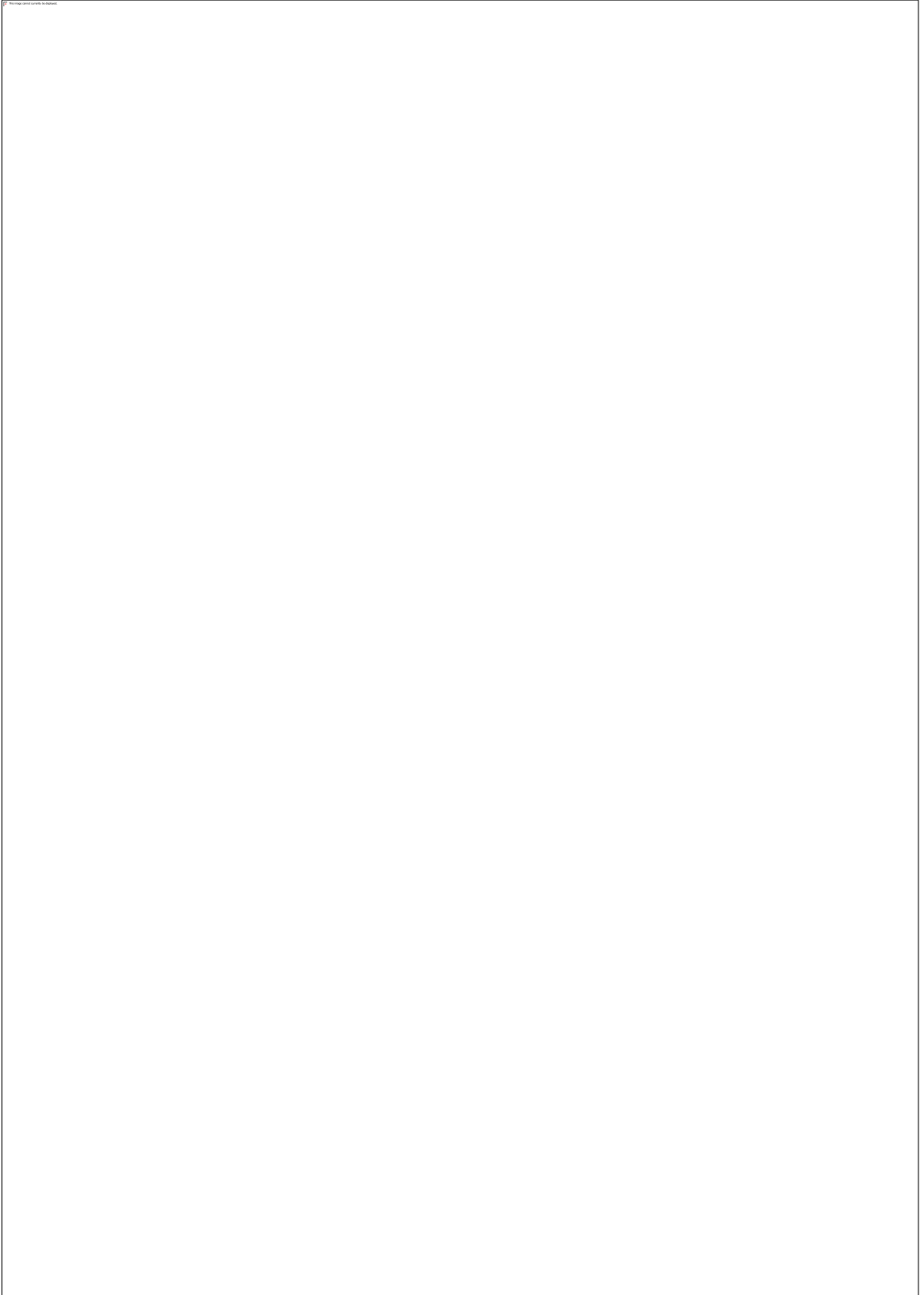
   b. My mentor did not connect with my journey and therefore was not able to facilitate or contribute to the development and discovery of my inner self.

   Unfortunately I would say this is true but not because I don't think this could have happened but because we only met once. To be honest I didn't initiate contact except once after our first meeting, but the suggestion was made to meet on Skype. I was not honest about how I felt about this and agreed but we set up no real time to do this.

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[1] Walter Wright. Mentoring, The promise of relational leadership. (Milton Keynes, UK: Paternoster Press, 2004) 2,3.

Participant 3

Formal closure of the mentoring relationship – Intern (protégé)

(Part of the evaluative instrument for the 'Passing on the Torch' strategy)

Dear Intern (protégé),
Please complete this form as part of bringing the mentoring relationship to a formal closure. I acknowledge the limited time for this pilot, but would never-the-less appreciate your honest feedback as this part of the relationship closes. You are free to continue with the mentor if you so desire and if you deem it beneficial to your self-development.

4. **What is the most important thing you have learned about yourself as a result of this relationship?**

This question seeks to identify how and in what way the relationship has assisted you discovering and learning about the essential YOU. Please write a sentence in response to each pointer.

    a. Discovering what may have been hidden undiscovered qualities about yourself
       I don't feel that I discovered any new qualities about myself

    b. Highlighting strategies for coping with the stress and pressures of ministry
       In terms of highlighting new strategies, it was excellent to learn new ways to handle pressure for a seasoned minister. I learnt allot here.

    c. Have you been orientated to redefining your values?
       A strong emphasis has been placed on the importance of family. This view was strengthened.

    d. What have you discovered about what motivates you in ministry?
       Wanting to win souls and solve every problem, which seems to be an occupational hazard.

'Who we are, what is important to us and our commitment and passion do shape our leadership and leadership impacts outcome'[213]

5. **How would you rate your mentor in regard to facilitating the rediscovery and developing strong self-identity?**

    a. My mentor was interested in me and the issues which I brought into the relationship.
       My mentor was very good and had a wealth of knowledge and advice to give.

    b. My mentor did not connect with my journey and therefore was not able to facilitate or contribute to the development and discovery of my inner self.
       Not applicable

    c. My mentor gave me quality time and attention during our session.
       Time was a problem for both me and my mentor, but when we were able to get our timetables together he gave undivided time.

    d. We were able to speak openly and honestly in our time together.

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[213] Walter Wright. *Mentoring, The promise of relational leadership. (Milton Keynes, UK: Paternoster Press, 2004) 2,3.*

Yes it was a breath of fresh air to be able to talk to someone openly and honestly.

6. **The future of this pilot**

   Please indicate your honest opinion if you believe that this pilot has a future in the development of future intern pastors.

   a. In your opinion, does this strategy have any value and benefit to development of future pastors?

      Yes, it would be good if the intern's supervisor, acted like a mentor, and met regularly with them.

   b. What are some of the potential strengths of this approach to developing strong pastors?

      It was good to bounce ideas and plans with a mentor, get advice from the mistakes that they had made. This makes for a better-rounded and stronger pastor.

   c. What are some of the weaknesses or areas that could do with greater training and development of this approach?

      Distance of ministers, time schedule, and possibly a program that they could go through together, so week 1 deal with prayer, week 2, sermon prep etc

   d. What were some of the opportunities capitalized on or missed in the relationship?

      Able to ask my mentor to come and preach at my church and built a better relationship with pastoral colleague.

   e. What are areas that proved to be irrelevant or just not necessary to the healthy development of the relationship?

      I felt that we worked well together and didn't bring up or talk about irrelevant things

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Education:

1982-1986   Bachelor of Arts in Religion, Newbold College, Bracknell, UK.
1986-1993   Master of Arts in Religion from Newbold College/Andrews University.
1994-1995   Certificate in counseling, Roehampton Institute of psychotherapy, London.

Ordination:

1993   Ordained to the Seventh-day Adventist Pastoral Ministry

Experience:

1986-1988   Intern Pastor at Hampstead district of churches, London
1988-1993   Senior Pastor of Peckham and Plumstead district of churches, South London
1993-1994   Youth Director for South England Conference, Watford, UK
1994-1997   Family Life and Pathfinder Director for South England Conference, Watford, UK
1994-1997   Started a Ministry for Teenagers which became a separate department of the conference and local churches within the South England Conference, UK
1997-1998   Pathfinder and Teen director, South England Conference, Watford, UK
1998-1999   Leader of Gulf Section: Kuwait, Dubai, Quatar, Bahrain, Muscat
1999-2000   Pastor of Youth church in London under the South England Conference, Watford, UK
2000-2011   Youth Director of British Union Conference, Watford, UK
2011-2013   Senior Pastor Willesden District of churches, London, UK

Publications:

2000-2011   Various editorial and articles published in the Union Youth Magazine "Encounter" and the GC Youth Ministry Accent.