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A Mentoring Model for Pastors Entering the Ministry in the Indiana Conference of Seventh-day Adventists

Steven Nowald Poenitz
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ABSTRACT

A MENTORING MODEL FOR PASTORS ENTERING THE
MINISTRY IN THE INDIANA CONFERENCE
OF SEVENTH-DAY ADVENTISTS

by

Steven Nowald Poenitz

Adviser: Larry R. Evans

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: A MENTORING MODEL FOR PASTORS ENTERING THE MINISTRY IN
THE INDIANA CONFERENCE OF SEVENTH-DAY ADVENTISTS

Name of researcher: Steven Nowald Poenitz

Name and degree of adviser: Larry Evans, DMin

Date completed: June 2012

Problem

As Seventh-day Adventist conferences receive beginning pastors into the field

from colleges and seminaries or those who have made a change in career, the ministerial

secretary is charged with overseeing their paths toward ordination. But the conference

ministerial secretary faces several challenges that must be addressed such as visiting all

the pastors in the field, driving long distances to personally meet pastors, and arranging

time with the pastors. If deliberate and intensive mentoring is not fostered, no support

will be felt by beginning pastors. Furthermore, the pastors are accountable to several

entities, including the conference administration, the local church, their spouses, and of

course to God. The problem is likely to develop where the beginning pastor is

experiencing solo ministry with minimal training in preparation for ordination.

Additionally, a weak economy has restricted conference personnel from placing beginning pastors in mentoring, supervision, or intern positions. Furthermore, include the fact that many senior pastors have been unwilling to add the responsibility of training a beginning pastor to their agendas. The question then becomes, how will beginning pastors receive pastoral mentoring unless someone guides them? Attention needs to be given by a pastor of experience—who will walk beside the beginning pastor.

Method

A group of eight beginning pastors in the Indiana Conference of Seventh-day Adventists volunteered as the candidates for this pilot project to participate in the formation of a model for nurturing beginning pastors. For six months beginning pastors participated in a one-hour monthly meeting for building a mentor relationship with the ministerial secretary. This was a time of sharing experiences, asking questions, reflective listening, addressing challenges, and praying together. Local church issues were addressed by the beginning pastor and the ministerial secretary. These six sessions provided a context for the beginning pastor to experience live application of the mentoring model.

An exit interview was conducted after six months of relationship-building with each of the eight beginning pastors. This exit interview included starter questions that the ministerial secretary asked. Data from these interviews was used to determine if growth occurred during the mentoring process. The interview sessions with the eight beginning pastors was completed during September 2011.

Results

The beginning pastors responded that the presence of a mentor to discuss "live" church situations provided the support they needed to empower their pastoral ministry. Face-to-face conversations developed trust as the beginning pastor and ministerial secretary identified with one another through their storytelling journeys. This identification factor became crucial to developing a trust throughout this mentoring relationship. The beginning pastors and ministerial secretary prayed together, studied mentoring together, and dialogued regarding church matters. Beginning pastors acknowledged that a mentoring relationship takes time to develop. However, as the dialog proceeded in the one-hour sessions, it was necessary to keep the time focused in order to meet the various individual schedules of the group.

From this mentoring project the beginning pastors and ministerial secretary experienced a) accountability by their session attendance; b) empowerment from grasping the perspective of Clinton and Stanley's Constellation model and their three mentoring functions (intensive/occasional/passive) continuum (See Appendices C and D); c) the necessity of evaluation after acknowledging the need for mid-course revisions during the six sessions; d) motivation and vision to transfer the mentoring model to themselves as well as lay church leadership, peer pastors, and youth; e) mentor and mentee initiative by acknowledging the benefit of pursuing partners with special competencies; f) mutual learning from discussions and storytelling; g) listening by the ministerial secretary as the beginning pastors shared their concerns; h) reflection by contemplating the application of mentoring principles in their context; i) an understanding of succession leadership by expressing a desire to implement mentoring training in local churches; j) the contribution

of structure that kept the six sessions organized; and k) the incarnational model of face-to-face presence as mentoring partners for six monthly sessions. The eight beginning pastors and the ministerial secretary collected the above insights from their mentoring relationship by sharing experiences and discussing *Connecting,* the book by Clinton and Stanley (1992).

Conclusions

When evaluating the six monthly sessions, this writer noted that a mentoring relationship flourishes with a) increasing trust levels, b) quality and quantity time investment, c) respect for one another's competencies, d) partner accountability, e) reflection during and following the sessions, f) a mutual learning attitude, and g) intentional listening skills. These factors foster a successful mentoring relationship for the mentor-mentee covenant, usually six to 18 months.

A mid-course evaluation might have improved the sessions with the beginning pastors. Additional communication, intentionality, reviews, and planning could have determined how much structure was necessary. However, the beginning pastors gave positive responses to a) the praying together, b) listening to family and church life stories, c) the book dialogue, and d) relationship building.

By a) exploring OT and NT mentoring models, b) reviewing secular and religious authors' mentoring models, and c) investing six monthly sessions with beginning pastors, it became evident that beginning pastors need an incarnational model, a presence with whom they can identify. That presence may include a) the Ministerial Secretary of the Indiana Conference of Seventh-day Adventists, b) peer pastors in the Indiana Conference of Seventh-day Adventists with needed mentoring competencies, c) community mentors

in Indiana Conference's territory who can be contemporary "guides by the side," or d) all of the preceding partners. The presence of such mentors willing to come along beside the mentees might be called *paracletes* who extend the Holy Spirit's ministry.

Andrews University

Seventh-day Adventist Theological Seminary

A MENTORING MODEL FOR PASTORS ENTERING THE
MINISTRY IN THE INDIANA CONFERENCE
OF SEVENTH-DAY ADVENTISTS

A Project Document

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Steven Nowald Poenitz

June 2012

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MINISTRY IN THE INDIANA CONFERENCE
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APPROVAL BY THE COMMITTEE:

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Timothy Nixon   Date approved

Dedication

Thank you Erney, for listening to my endless chatter about mentoring and modeling a "guide by the side" in the discussion! Thanks for enduring those long evenings alone while I re-considered commas, italics, sentences, references, etc.! Your companionship has fulfilled my journey.

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ACKNOWLEDGMENTS

Lyle and Runette Litzenberger, administrative staff at Indiana Academy, recommended coaching resources for my research as I pursued the trend of coaching and mentoring toward a blended model.

Several pastors in the Doctor of Ministry leadership cohort (2005) encouraged me to complete the project. They include Virgil Covel, Tim Cross, Jack Dubosque, Tim Nichols, and Phil White. Thanks for encouraging me when the destination was still years away! To know that we were working together toward the same goal meant so much. Skip Bell, Doctor of Ministry program director, thanks for prompting me to join the program!

Dean Whitlow, camp ranger, arranged meeting space at Timber Ridge Camp for two beginning pastors to meet with me during the project. Then, during summer camp schedule, the Vincennes University library staff opened their study rooms for the same two beginning pastors to meet with me at their facility. Even though my residence was out of county, they accommodated our one-hour sessions.

A former head elder, Lyndon Gallimore, Greeneville Seventh-day Adventist Church, Tennessee, signed the supporting document as I undertook this endeavor. When I reflect upon those who have modeled mentoring for me, the list is long. Pastors, peers, elders, churches, conference presidents, evangelists, and teachers, it was as if you were peering over my shoulder some days. Your contribution to my journey encouraged me to continue this project.

Mom and Dad, thanks for the gentle questions like: How far along are you? Of course, my most biased cheer leader was my wife, Erney. She never badgered me, but

supported my setting completion dates for chapters. Even if I did not finish at the deadline, she persisted in cheerleading and praying for me to reach the finish line.

Most of all, on those morning walks when my brain was clear, God never once seemed to impress me to give up. Thanks God, for answering the prayer to finish this discipline of my life!

CHAPTER I

INTRODUCTION

Personal History

In my early years I was blessed with Seventh-day Adventist Christian parents who practiced their faith consistently. Their spiritual walk with God was demonstrated by daily morning and evening family worship. They attended Sabbath School and church worship regularly. My parents sacrificed to place my sister and me in Adventist Christian education. My Christian teachers made an impact upon me by their mentoring. These teachers provided individual care for me. In 1958, my second grade teacher rehearsed a sermon on the Second Coming of Jesus with me during afternoon recesses to prepare me for preaching at a summer spiritual convocation called camp meeting. The spiritual model exemplified by that teacher confirmed the call of God in my heart to be a pastor. Other church school teachers, Pathfinder leaders (similar to the Boy and Girl Scouts program), and caring adults extended themselves to mentor me. One teacher traveled with us students to rural churches on the weekend to preach. He would take us bird watching on Sabbath (Saturday) afternoons after church. One pastor from my early years remembered me from the years he pastored in our hometown. When I graduated from college, he called me into full-time pastoral ministry. Because of these caring adult mentors, a love developed for Jesus, for nature, and for sharing my faith.

During my late high school, early college years a peer (roommate) introduced me to Jesus and a relationship with him. Following my junior year in college I spent 15 months in Bangkok, Thailand, as a student missionary teaching English. There I was mentored by a Thai family while living in their humble home. I finished my undergraduate degree at Southwestern Union College (now Southwestern Adventist University). After working with two pastor-mentors in New Jersey for 15 months, I attended and completed the Masters of Divinity degree at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan.

Serving the Lord primarily as a pastor, I have ministered in New Jersey, Kansas, Oregon, California, and Tennessee. Presently, I serve as Ministerial Secretary and evangelism coordinator in the Indiana Conference of Seventh-day Adventists.

In 1984 the Lord providentially arranged for the love of my life, Ernestine Underwood-Poenitz. Her role has demonstrated that of a co-mentor or peer, standing by my side as my life companion in ministry.

Many people have mentored me. Those who come to mind first include: (a) my Christian parents, (b) my wife, (c) my church school teachers, (d) my high school and college roommate, (e) the pastor who called me into the ministry, (f) evangelists with whom I have been privileged to work, (g) fellow pastors who are/were my peers, (h) conference presidents who demonstrated their care for pastors, (i) ministerial secretaries who spent individual time with me, (j) first elders in a number of the churches in which I pastored, and(k) the loving congregations that mentored me over the years. Because of the host of people who have mentored me and the privilege I continue to enjoy in life-

long learning, I have been motivated to continue that mentoring spirit with beginning pastors of the Indiana Conference of Seventh-day Adventists.

There have been unfortunate losses of pastors in the ministry over the years. One wonders if more investment of a mentoring spirit could have made a difference. By sharing God-given resources and experiences, the mentoring relationships developed between the ministerial secretary and beginning pastors should contribute to successful pastorates and a spiritual mentoring model for lay leadership.

Statement of the Problem

As Seventh-day Adventist conferences receive beginning pastors into the field from college, the seminary, or a change in career, the ministerial secretary is charged with overseeing their paths toward ordination. But the conference ministerial secretary faces several challenges that must be addressed such as visiting all the pastors in the field, driving long distances to personally meet pastors, and arranging time with the pastors. If deliberate and intensive mentoring is not fostered, no support will be felt by beginning pastors. Furthermore, the pastors are accountable to several entities, including the conference administration, the local church, their spouses, and, of course, to God. The problem can develop where the beginning pastor is experiencing solo ministry with minimal training in preparation for ordination. Additionally, a weak economy has restricted conference personnel from placing beginning pastors in mentoring, supervision, or intern positions. And, include the fact that many senior pastors have been unwilling to add the responsibility of training a beginning pastor to their agendas. The question then becomes, how will beginning pastors receive pastoral mentoring unless someone guides

them? Attention needs to be given by a pastor of experience "to walk beside" the beginning pastor.

Statement of Task

The task of this project is to develop, implement, and evaluate a mentoring model to facilitate a career path to ordination for beginning pastors. The Indiana Conference Ministerial Secretary will offer that mentoring model for the beginning pastors of the conference.

Justification for the Project

This project targets the mentoring of beginning pastors. The Indiana Conference employs 35 to 40 pastors; however, in order to keep pastors in the churches, a constant effort to educate beginning pastors is necessary because pastors change careers, retire, transfer, or die while in service.

Beginning pastors may come to their assigned district or church straight from university, college, from other careers, or from the seminary. As challenges and questions develop, the mentoring model can facilitate training for these beginning pastors.

Since most pastors cannot address all the needs of parishioners, this model could help beginning pastors to multiply their efforts by mentoring the lay members using this same approach.

Expectations for the Project

This project could demonstrate the value of the mentoring model for empowering the career growth of beginning pastors in four areas. First, the mentoring relationship of ministerial secretary and beginning pastor could demonstrate the importance of "pairing"

ministry between pastors of adjacent districts who often conduct ministry alone and could

motivate pastors to "pair" together. Second, this project could increase the results of

conference evangelism if mentoring teams of pastors engaging in evangelism put into

practice this mentoring model. Third, this project will attempt to highlight the value of

accountability partners in the pastoral ministry, Fourth, it could also encourage beginning

pastors to create similar relationships with local church members where the pastors

mentor their lay members. Finally, this project should assist in the preparation of the

eight beginning pastors for their ordination.

Delimitations

This project is limited to pastors beginning the ministry in the Indiana Conference

of Seventh-day Adventists as it has been conducted between April and September of

2011. Results have been evaluated in early 2012. Other state conference and beginning

pastors could be added to this research, but this study is limited to the eight beginning

pastors of the Indiana Conference in 2011. It is recognized that these eight pastors

conduct pastoral ministry in different settings of churches around the state of Indiana.

However, the varied roles, ages, education, and tenures of each pastor and the context of

their environments add their uniqueness to the results of this study. The Indiana

Conference employs senior pastors, bi-vocational pastors, retired pastors, and part-time

pastors. The focus of this study however is beginning pastors.

Included in the motivation for this project is the need for mentoring pastors that

have experience to equip beginning pastors as mentees. While a focus on experienced

mentor pastors could be included in this research, the priority is to determine the effect of

a mentoring relationship between the ministerial secretary and beginning pastors. An

investigation of the retention rate of pastors who experienced a mentoring relationship with their ministerial secretary could be profitable. However, an evaluation of the effects on the dropout rate of pastors entering the ministry in Indiana over a 10-year period would be beyond the scope of this research project. However, due to the (a) time limitations established for the Andrews University doctorate of ministry project as well as (b) completion of class assignments, and (c) the pursuit of qualitative rather than quantitative research, the focus of this project is limited to an evaluation of a spiritual mentoring model for beginning pastors in the ministry in the Indiana Conference of Seventh-day Adventists during 2011. This research project is predicated on already established studies provided in the literature review of this document. These studies identify that a "guide by the side" provides a spiritual model to empower beginning pastors as relational leaders.

Limitations

It is the intent of this project to benefit beginning pastors, the ministerial secretary, the administration, the Indiana Conference of Seventh-day Adventists, and possibly other state conferences. However, the qualitative approach in this research is limited in its provisions. While the above entities may benefit, this paper is not intended to be an unabridged solution for field training of pastors entering the ministry. The qualitative approach will only provide some revelation of the challenges to pastoral training. This document does not intend to provide objective and quantifiable data.

Definition of Terms

The term INC refers to the state conference named Indiana Conference of

Seventh-day Adventists. INC is for abbreviation purposes in the paper.

Additionally the term NIM refers to new-in-the-ministry pastors or pastors beginning their pastorates. While the pastors could be younger or older, the focus is not the age of pastors, but their beginning assignment in the role of pastoral ministry.

Description of the Project Process

In Chapter 2 of this project the theological reflection will focus on Moses and Joshua and Barnabas and Paul as respective OT and NT models of mentoring. Also, the ministry of the Holy Spirit as *Paraclete* will be addressed. First, the biblical definitions of *Paraclete* will be noted. Second, the setting of the Johannine writings will be examined. Third, the historical development of the roots of the word *Paraclete* will be explored. Fourth, Ellen G. White's comments about the *Paraclete* will be examined. Fifth, themes from the five *Paraclete* passages in John's writings will offer a spiritual mentoring model.

In Chapter 3 current and past literature will be reviewed regarding the mentor-mentee model. This review will include books and articles addressing mentoring, but primarily the training model for pastors—spiritual mentoring. Clinton and Stanley (1992) propose a mentoring continuum from intensive to passive mentoring (Appendix C) and a Constellation Model for mentoring (Appendix D). Anderson and Reese (1999) suggest a spiritual director or guide as a mentoring model.

Chapter 4 cites the project narrative of a group of eight NIM pastors who volunteered as the candidates for this pilot project with the mentoring model. For six months NIM pastors participated in a one-hour monthly meeting for building a mentee relationship with the ministerial secretary. This was a time of sharing experiences, asking

questions, reflective listening, addressing challenges, and praying together. The chapters of Clinton and Stanley's *Connecting* (1992) were used for discussion of mentoring factors, functions, and principles during the sessions. Local church issues were addressed with the beginning pastor and ministerial secretary. These six sessions provided a context for the beginning pastor to experience live application of the mentoring model.

An exit interview was conducted after six months of relationship-building with each of the eight NIM pastors. This exit interview included starter questions that the ministerial secretary asked. Data from these interviews was used to determine if growth occurred during the mentoring process. The interview sessions with the eight NIM pastors was completed during September 2011.

Chapter 5 evaluates the responses of the exit interviews by the NIM pastors. These responses have been collated into Appendix H designating each pastor by number to maintain confidentiality. Outcomes from the responses of the NIM pastors have been cited in this chapter.

Chapter 6 includes a summary, conclusion, and recommendations for future research in the specific field of pastoral mentoring and the relationship to the ministerial secretary.

CHAPTER II

A THEOLOGY FOR SPIRITUAL MENTORING OF PASTORS

Introduction

Mentoring has been defined as "a relational experience in which one person

empowers another by sharing God-given resources" (Clinton & Stanley, 1992, p. 38).

With this definition as reference, this chapter explores a mentoring model for beginning

pastors as described by (a) the biblical partnerships of Moses and Joshua, and Barnabas

and Paul, (b) *Paraclete* in Jesus' Farewell Discourse, and (c) Ellen White's comments on

the *Paraclete* passages. The conclusion of this chapter summarizes the value of the

principle of incarnational presence for mentoring beginning pastors.

Moses and Joshua

Moses' mentoring relationship with Joshua was manifested by their association

with one another for 40 years. This relationship between Moses and Joshua is described

in Joshua 1:1 (NKJV). "Now after the death of Moses the *servant* of the LORD it came to

pass that the LORD spoke to Joshua the son of Nun, Moses' *assistant*, saying" (emphasis

added). Here scripture implies that as an example, Moses modeled the characteristics of

what a "true servant of the Lord" was like.

In distinction from Moses' role as servant, Joshua is described as "Moses'

assistant." Joshua served or ministered (KJV) to Moses as his aide (NIV), his attendant

(TNK), or his assistant (NKJV). In this instance *Brown-Driver-Briggs Hebrew Lexicon* states that Moses is the *ebed* (servant) of the Lord and Joshua is *mesharet* (minister or attendant) of Moses (*Hebrew Lexicon*, 2006). Joshua is noted as Moses' minister or attendant (*mesharet*) on Mt. Sinai (Exod 24:13), at the tent of the meeting (Exod 33:11), and at the anointing of the 70 elders (Num 11:28). However, at the end of his life (Josh 24:29), Joshua is the servant (*ebed*) of the Lord as Moses was when he died (Josh 1:1). The difference can be explained by noting the roles of Moses and Joshua. While Moses was leader, he was God's representative on earth and called servant of the Lord (*ebed*). While Joshua was ministering to Moses, he was Moses' servant (*mesharet*). However, Joshua became the Lord's servant (*ebed*) when he became leader of Israel (*Hebrew Lexicon*, 2006). To understand the difference of the two words for servant in Hebrew, the parallel in today's government would be similar to Moses being the United States President who serves the citizens and Joshua "ministering" to the president as a member of his cabinet.

Other Bible examples of *mesharet* include Samuel (1 Sam 2:11, 18; 3:1) as Eli's servant or minister (*mesharet*). Later in the OT (2 Kgs 6:15), Elisha's servant or minister (*mesharet*) is frightened and calls upon Elisha when surrounded by the Syrian army in Dothan (*Hebrew Lexicon*, 2006).

While serving the Lord and His people, at least four events portray Moses' mentoring relationship with Joshua that had a significant role in preparing him for future leadership: (a) Moses delegated to Joshua the responsibility of organizing a band of soldiers to do battle with the Amalekites (Exod 17:9-14), (b) Moses modeled communion with God by taking Joshua up Mt Sinai with him (Exod 24:9-13), (c) Moses corrected

Joshua for desiring to restrict the Spirit's ministry via the prophesying of Eldad and Medad (Num 11:25-29), and (d) Moses empowered Joshua in the presence of the Israelites by laying his hands on him in a public ceremony (Num 27:22, 23).

The first demonstration where Moses mentored Joshua was his assignment to lead Israel into battle against the Amalekites. "And Moses said to Joshua, 'Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand'" (Exod 17:9). This experience prepared Joshua for future military leadership when he directed Israel against the Canaanites. However, Joshua and his army were not victorious without their leader's participation. According to White, Moses modeled support for Joshua and the soldiers by intercessory prayer as the battle ensued (1958, p. 299). After the victory (Exod 17:13), God instructed Moses to remember this event for Joshua's sake. "Write this for a memorial in the book and recount it in the hearing of Joshua" (Exod 17:14). By writing this account down and rehearsing it with Joshua, the Lord through Moses gave Joshua confidence for Israel's future encounters with the Amalekites (Deut 25:17-19).

Moses became a mentor to Joshua by delegating this first military assignment. This assignment built confidence in Joshua for future tasks, provided a test for Moses to determine Joshua's ability for future military assignments, modeled the value of intercessory prayer for the mentee in his or her assignment, and illustrated the benefit of recording and reflecting upon successes in the mentoring process.

The second evidence of his mentoring Joshua was revealed by Moses' communion with God while Joshua observed and participated with him. The text states, "So Moses arose with his assistant Joshua, and Moses went up to the mountain of God"

(Exod 24:13). This episode prepared Moses to enter God's presence and receive the Ten

Commandments (Exod 24:12). White (1958) notes that "Moses and 'his minister' were

now summoned to meet with God" (p. 313). But before receiving the commandments,

Moses needed those six days so "he could be prepared for direct communication with his

Maker." It was during those six days that Moses modeled for Joshua his communion with

God.

> This period of waiting was to him a time of preparation, of close self-examination. Even this favored servant of God could not at once approach into His presence and endure the exhibitions of His glory. Six days must be employed in devoting himself to God by searching of heart, meditation, and prayer before he could be prepared for direct communication with his Maker. . . . During the six days Joshua was with Moses, and together they ate of the manna and drank of "the brook that descended out of the mount." But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days. (White, 1958, p. 313)

In Joshua's presence Moses modeled patience, obedience, watchfulness, and faithfulness

to his duty (p. 313). The servant and minister of Moses observed the communion of his

mentor with his Lord. Like Joshua observing Moses, when the mentor communes with

God and invites the mentee to participate, spiritual strength is not only drawn from God,

but encouragement is drawn from one another.

The third demonstration of mentoring by Moses occurred when he reproved

Joshua for attempting to stop Eldad and Medad from prophesying. The Spirit rested upon

these two elders inside the camp just as upon the 70 elders around the tabernacle. Joshua

assumed the experience of Eldad and Medad to be improper when it was reported that

two elders inside the camp had been empowered. The OT reports, "So Joshua the son of

Nun, Moses' assistant, one of his choice men, answered and said, 'Moses my lord, forbid

them!'" (Num 11:28). But Moses rebuked Joshua, "Are you zealous for my sake? Oh,

that all the LORD's people were prophets and that the LORD would put His Spirit upon them!" (Num 11:29-30). White (1958) explains that these men were of the 70 elders, but felt unworthy to be with them at the tabernacle.

> Again evidence was given of the lofty, unselfish spirit of the great leader. Two of the seventy, humbly counting themselves unworthy of so responsible a position, had not joined their brethren at the tabernacle; but the Spirit of God came upon them where they were, and they, too, exercised the prophetic gift. On being informed of this, Joshua desired to check such irregularity, fearing that it might tend to division. (p. 381)

Moses modeled correction for his mentee Joshua. He also demonstrated an inclusive spirit to his assistant who was attempting to control the work of the Spirit. Moses also featured the value of asking a question ("Are you zealous for my sake?") when initiating reproof of a situation.

The fourth example by which Moses mentored Joshua was the public ceremony for Joshua's transition to Israel's leadership. With Moses' compliance and the Lord's instructions, Joshua was publicly instated as Israel's new leader (Num 27:15-23). Because of his disobedience in striking the rock rather than speaking to the rock, Moses would not lead Israel into Canaan. But he followed the Lord's counsel and laid hands upon Joshua before the entire congregation. Along with Eleazar the high priest, Moses publicly recognized Joshua as his successor. Moses had prepared Joshua for transition by leading Israel for 40 years from the Red Sea to the borders of Canaan. Working alongside Moses, Joshua gained leadership credibility. Through Moses' mentoring "God had long been grooming Joshua" (Haubert & Clinton, 1990, p. 79) for a change in Israel's leadership. Moses' mentoring of Joshua (a) promoted Joshua's leadership development and (b) prepared the people for Joshua as Israel's successor (p. 79).

These four demonstrations of Moses mentoring Joshua feature delegation of

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leadership challenges to the mentee, intercessory prayer support of the mentee during

challenges, an example for the mentee of personal spiritual communion with God,

handling of conflict in the mentoring relationship, acknowledgment of the distribution of

the Holy Spirit's ministry, and the transition of leadership.

Barnabas and Paul

In the NT Barnabas is noted for his ability to encourage others. Scriptures report

this in two ways. First, when Luke described Barnabas' donation to the Early Church, he

also identified Barnabas as "Son of Encouragement" (Acts 4:36).

> And Joses, who was also named Barnabas by the apostles (which is translated Son of
> Encouragement), a Levite of the country of Cyprus, having land, sold it, and brought
> the money and laid it at the apostles' feet. (Acts 4:36-37)

Second, when Luke described Barnabas as being sent to Antioch by the Jerusalem

church, he not only noted his glad spirit but also his spirit of encouragement toward the

Antioch church (Acts 11:23).

> Then news of these things came to the ears of the church in Jerusalem, and they sent
> out Barnabas to go as far as Antioch. When he came and had seen the grace of God,
> he was glad, and encouraged them all that with purpose of heart they should continue
> with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great
> many people were added to the Lord. (Acts 11:22-24)

Thayers Greek Lexicon explains that the Greek word for encouragement comes

from the Greek word *paraclesis.* This word can mean "1) a calling near, a summons,

especially for help; 2) imploration, supplication, intreaty, 3) exhortation, admonition,

encouragement; 4) consolation, comfort, and solace; or 5) persuasive discourse, stirring

address – instructive, admonitory, consolatory, powerful hortatory discourse [such as] a

man gifted in teaching, admonishing, and consoling, Acts 4:36" (*Thayer*, 2006). The verb

from this same word family is the Greek word *parakaleo* which means "1) to call to one's

side, call for, or summon; 2) to address, to speak to which may be done in the way of exhortation, entreaty, comfort, or instruction" (*Thayer*, 2006). In Barnabas' ministry he modeled the definitions of *paraclesis* and *parakaleo*. He encouraged relationships with others by bringing them help in the form of comfort, counsel, and encouragement.

The common factor of Barnabas' name and his spiritual gift is, as stated above, encouragement. This spiritual gift of exhortation has been defined as "the capacity to urge people to action in terms of applying Scriptural truth, or to encourage people generally with Scriptural truth, or to comfort people through application of Scriptural truths to their needs" (Clinton & Raab, 1997, p. A-3).

Barnabas empowered Paul's ministry by developing a mentoring relationship with him (It should be noted that Saul was called Paul from Acts 13:9 forward.). By his spiritual gift of encouragement Barnabas validated Paul's conversion before the Jerusalem church leaders (Acts 9:27), co-ministered with Paul at the Antioch Church (Acts 11:25, 26), supported Paul's lead role on their first missionary journey to Cyprus and Asia Minor (Acts 13:13, 43), and separated from Paul to mentor John Mark's leadership (Acts 15:36-39).

First, Barnabas empowered Paul when he acted as advocate for him before the Jerusalem church leadership. The Bible reports,

> When Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple. But Barnabas took him and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. (Acts 9:26, 27)

The disciples in Jerusalem feared Saul because of his past persecution of believers (Acts 9:13, 14), but Barnabas encouraged the apostles to trust Saul (Acts 9:26-29).

Barnabas introduced Saul to the Jerusalem leadership because he saw the potential in him; and in this way, provided credibility to the Christian community (Clinton & Raab, 1997, p. 24). Barnabas lived up to his name, "Son of Encouragement" (Acts 4:36), by coming alongside Paul to lend him his support. Clinton and Stanley (1992) call the mentor who initiates support of a mentee a "sponsor" (p. 115). Barnabas risked his own reputation "for the sake of introducing Paul" (Clinton & Raab, 1997, p. 24). In the mentoring process, when the mentor takes a risk to invest in the mentee, he or she can be empowered for future leadership.

Just as Barnabas extended Paul credibility with the Jerusalem Church by endorsing him, a mentor extends credibility to the mentee when he or she endorses them to individuals and groups. The mentor speaks on behalf of the mentee as the Greek word *paraclesis* expresses. Encouragement is extended toward the mentee as he or she senses the support of the mentor. Barnabas validated Paul by his presence and recommendation to the Jerusalem Church. Mentors validate mentees by their presence and recommendations to other individuals or groups. From Barnabas endorsing Paul, leadership growth such as preaching, teaching, and church planting can occur when mentees understand the support of their mentor.

Barnabas empowered Paul a second time when he brought him from Tarsus to co-minister with him at the Antioch Church.

> Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. (Acts11:25, 26)

As mentor, Barnabas not only linked Paul to the Jerusalem Church, but he persuaded Paul to help him co-minister at Antioch. The Bible reports that Barnabas and

Paul taught the assembled Antioch Church for a whole year. White explains that because

of the increase of the work, Barnabas needed Paul's help. "As the work increased, he

solicited and obtained the help of Paul; and the two disciples labored together in that city

for a year, teaching the people, and adding to the numbers of the church of Christ" (1883,

p. 40).

Like Jesus sending His disciples in pairs (Mark 6:7) to conduct ministry,

Barnabas and Paul "labored together" to increase Christians in Antioch teaching the

gospel story of salvation (p. 40). Similar to Antioch, the mission of the church can be

multiplied as a mentor and mentee co-minister and teach the Word of God.

Barnabas also empowered Paul on a third occasion by submitting to his lead role

in their first missionary journey. Up until the time of their first missionary journey,

Barnabas was referred to in scripture first and then Paul. For instance, when commenting

upon their appointment for mission service, Luke named Barnabas first. "As they

ministered to the Lord and fasted, the Holy Spirit said, 'Now separate to Me Barnabas

and Saul for the work to which I have called them'" (Acts 13:2). However, on the island

of Cyprus an "authority switch" occurred (Clinton & Raab, 1997, p. 37). The Bible

reports that Paul took the lead role in their mission to the Gentiles. "Now when Paul and

his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing

from them, returned to Jerusalem" (Acts 13:13). Later in the same chapter Paul's lead

role is cited. "Now when the congregation had broken up, many of the Jews and devout

proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to

continue in the grace of God" (Acts 13:43). The *Seventh-day Adventist Bible*

Commentary mentions Paul's transition to lead role with Barnabas due to his mission to

the Gentiles and his central place in subsequent events of the Book of Acts (1957, vol. 6, p. 284).

There comes a point in mentoring when the mentor transfers or releases leadership to the mentee. Scripture does not explain how Paul took the lead from Barnabas in their missionary journey. However, Clinton and Raab argue that "one of the great expressions of a mentor is seen in Barnabas' reaction to this authority switch. By this time, Barnabas had almost completed his mentoring role with Paul." Like Barnabas, a mentor portrays marks of humility and maturity in allowing another person to take the lead over him or her (1997, p. 37). Clinton and Raab have a point. However, Barnabas may have realized that his mentoring role with Paul was completed; and they had arrived at a peer level, each being a mentor and a mentee.

The fourth occasion when Barnabas empowered Paul occurred at the time of their separation from team mission trips. Scripture records that:

> Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of the Lord, *and see* how they are doing." Now Barnabas was determined to take with them John called Mark. But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; but Paul chose Silas and departed, being commended by the brethren to the grace of God. (Acts 15:36-40)

The Bible discloses that a sharp conflict occurred between Barnabas and Paul prior to their second missionary journey. The issue was whether to take John Mark with them. The dispute led Barnabas and Paul to split into two groups, Barnabas taking John Mark and Paul taking Silas.

Barnabas and Paul closed their mentoring relationship with this conflict; however, out of this conflict new leadership developed. Now Barnabas devoted himself to a new

mentoring relationship with John Mark. Silas joined Paul in a new relationship. The church flourished as new fields of labor were entered and new leaders were mentored.

Closure is significant in the mentoring relationship. Open-ended mentoring relationships are discouraged (Clinton & Stanley, 1992, p. 205). Like the encounters of Barnabas, Paul, and John Mark, there is value in learning from more than one mentor. Disputes can be divisive, but as difficulty dispersed the Early Church to new regions (Acts 11:19-21), conflict between Barnabas and Paul also multiplied their mission service to more regions with new partners.

In summary, Barnabas' name implies encouragement. His spiritual gift of encouragement helped mentor Paul as Apostle for the Early Christian Church. The initiatives that Barnabas took to empower Paul included (a) his encouragement of the Jerusalem church leaders to accept Paul, (b) his encouragement for Paul to co-minister with him at Antioch, (c) his support of Paul to take the lead role in their first missionary journey, and (d) his closure of a mentoring relationship with Paul that encouraged new leadership growth and expansion of the gospel to other lands.

Barnabas offers a model for the mentoring of beginning pastors based upon his (a) endorsement of Paul, (b) co-ministry with Paul, (c) support of Paul, and (d) his handling of conflict with Paul.

Paraclete **as a Mentoring Model**

In preparing the disciples for His departure, Jesus gave them Another Helper. John referenced this Helper as *Paraclete* (*parakletos*) four times in his gospel (John 14:16, 26; 15:26; 16:7), and once in his epistle (1 John 2:1). From the definitions provided below it is noted that the ministries of *Paraclete* and mentoring have parallels.

So, this section of Chapter 2 will explore (a) the definition of *Paraclete*, (b) the historical roots of *Paraclete*, (c) the setting of *Paraclete,* and (d) Ellen White's references to *Paraclete* passages, and then (e) parallels for a mentoring model will be drawn from John's *Paraclete* passages.

Biblical Definition of *Paraclete*

The Greek word *parakletos* comes from the preposition *para* ("beside, in the presence of" or "along side of") and the verb *kaleo* ("to call, to summon, to call to a task"). The compound word *parakletos* literally means "someone called or summoned to be beside or alongside you or in your presence" (Matacio, 2006, p. 13). The *Greek-English Lexicon* (2000) notes the following variations that define the verb *parakaleo*: "call to one's side, summon"; "appeal to, urge, exhort, encourage"; "request, implore, appeal to, entreat"; "comfort, encourage, cheer up"; or "try to console or conciliate, speak to in a friendly manner" (2000, entry 5584). *Parakletos* has this more general definition from pre-Christian and extra-Christian literature:

> One who appears in another's behalf, mediator, intercessor, helper. . . . The Greek interpreters of John's gospel understood it in the active sense. . . . The same title is implied for Christ by *allos parakletos* [Another Helper] of John 14:16. . . . It is only the Holy Spirit that is called Helper in the Fourth Gospel: John 14:16, 26; 15:26; 16:7. (Bauer, Danker, Arndt & Gingrich, 2000, entry 5591)

Early English Bible versions such as KJV and the Geneva Bible (1599) used "Comforter" for the translation of *Paraclete*. But later translations such as the English Standard Version, the New American Standard (1995), and the New King James Version (1982) use "Helper;" and the New English Translation and the New Living Translation use "Advocate;" also the New International Version (1984) uses "Counselor;" while the New Jerusalem Bible uses "*Paraclete*." There has been considerable discussion as to

which title best fits Jesus' use of *Paraclete.* The *New International Dictionary of the NT* labels *Paraclete* as "Advocate," "Comforter," "Counselor," "Friend," or "Helper" (1975, vol. 1, pp. 89-92).

Thayer's Greek Lexicon offers three definitions for *parakletos.* The first is "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate." The second is "one who pleads another's cause with one, an intercessor." The third is "a helper, succorer, aider, assistant" (2001, entry 4001).

Morris argues that the traditional term, "Comforter," needs modern terms like Advocate, Counselor, or Legal Friend to be suited to convey the meaning of the Greek term, *Paraclete*. He promotes "Friend,", but acknowledges that it is impossible to find one English word that will cover all that the *parakletos* does. He includes descriptors like "another to befriend you," "representative," "advocate," and helper" suggesting these are all helpful nuances of *Paraclete.* Morris likes "Helper" as the best label for *Paraclete* (1995, vol. 4, pp. 590, 591).

Shelfer contends that *Paraclete* in 1 John 2:1 should be interpreted in a legal sense. In 1 John 2:1 Shelfer defines *Paraclete* as one "who will speak on humanity's behalf before God the judge" (2009, p. 146). Mullins (2003) supports 1 John 2:1 as the clearest reference to the *Paraclete* being Jesus, our Advocate or Intercessor (cited in *ISBE*, entry 6640 *Paraclete*). From the collection of authors investigated, it seems that the best English descriptors of *Paraclete* are "Advocate," "Friend," or "Helper."

Setting of *Paraclete* in Scripture

Only John records the Greek word *Paraclete* in the Bible (John 14:16; 14:26; 15:26; 16:7-11; 1 John 2:1). Jesus referenced the *Paraclete* four times in His Farewell

Discourse to the disciples. John was known as the "Beloved Disciple" with a close relationship to Jesus (John 13:23, 24; 19:35; 21:7, 20, 24), so Jesus assured him that the *Paraclete* would be "Another Helper" that would provide an even closer presence to Him after His departure (John 14:16-18).

One related link to John's appeal for faith for second generation believers is *Paraclete*. Jesus assured the disciples He would not abandon them or leave them orphans. So, not only the disciples, but the next generation without Jesus' presence would have the *Paraclete* to come alongside them. Even the death of the last living representatives who had personally known Jesus Christ would not be the end of the believer's faith.

Jesus, being the First *Paraclete,* promised He would send "Another *Paraclete*" (John 14:16). Suggested *Paraclete* messages in John's Gospel include: the incarnation model of a Saviour that chose to come close beside us (John 1:1-3, 14), the personal encounters of Jesus (the First *Paraclete*; 3:1-21; 4:4-42; 5:1-15; 9:1-41; 18:28-19:16; 21:15-23), the Good Shepherd parable of His presence with and sacrifice for His sheep (10:1-18), and the intimate relationship model of abiding in the True Vine (15:1-8). These messages may be drawn from the First *Paraclete* in John's Gospel which features mentoring factors such as incarnation, presence, relationship, and sacrifice.

The *Andrews Study Bible* (2010, p. 1640) notes that John was a personal eyewitness of Jesus (1 John 1:1-4). Using endearing terms such as "fathers" (2:13), "beloved" (3:2, 21), and "my little children" (2:1; 3:18), John assured his readers they can have confidence in Jesus as the *Paraclete*; because He speaks in the presence of the Father on their behalf. Since the *Paraclete* is the believer's Advocate, John makes it imperative to know Jesus (1 John 2:3).

John equates the Jesus of the incarnation (1 John 1:1) with the *Paraclete* (1 John 2:1, 2). The One who speaks to the Father on behalf of sinners understands, relates, and identifies with the believer's needs and life. So, as the *Paraclete,* Jesus has presented a model for mentors to identify with their mentees.

<center>Historical Roots of *Paraclete*</center>

Shelfer, as well as other Greek scholars (2009, p. 131), recognizes that *Paraclete* does not have its own independent meaning. Shelfer claims that *Paraclete* came from the Latin legal term *advocatus* (p. 131). He studied every known use of *Paraclete*. Shelfer (p. 146) determined *Paraclete* to have a judgment motif based upon (a) Jesus' directive to keep the commandments (John 14:15, 23; 1 John 2:3,4; 3:22-24); (b) the metaphor of the vine (15:1-6) bearing or not bearing fruit; and (c) the *Paraclete's* conviction of sin, righteousness, and judgment (John 16:7-11). Based on the context of John's four uses of *Paraclete,* Shelfer contends that *Paraclete's* role "speaks before God the judge on humankind's behalf as one of elevated status, just as an *advocatus,* or legal patron" (p. 146). Here, he asserts that *Paraclete* functions in the advocate role.

Shelfer discounts the early church fathers' translation of *Paraclete* as "Consoler," "Consolator," and the Latin *paracletus* as a broader translation, and instead promotes "adviser," "attorney," or "legal helper," which supports the narrow legal term *advocatus* (pp. 132, 133). He also rejects the verbal "to comfort" for *parakaleo* and the noun "comfort" for *paraclesis* that Wycliffe, Tyndale, Luther, and other translators promoted (p. 133).

Matacio (2006) and Gates-Brown (2003) argue more for a "broker" or "mediator" in patron-client relations as the definition of *Paraclete* (cited in Matacio, p. 13). They see

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Paraclete as one who "stands in the gap" to help a weak party access benefits possessed by the strong party. Shelfer (2009) observes that the label *Paraclete* existed in the Roman Empire and was used to define friends speaking on behalf of another with the intent to defend, support, and represent a party in need of advocacy (pp. 137, 138).

Shelfer (2009) inserts *patronus* into the discussion with *advocatus* to help readers understand speaking on behalf of another in the Roman court system (p. 140). He cites the variation in definition by saying, "He who defends another in court is called either a *patronus,* if he is the speaker, or an *advocatus,* if he gives legal assistance or lends his presence to a friend" (p. 141). He states there are some that would demote *Paraclete* but elevate *patronus*. But he argues that

> the use of *advocatus* which the Greek term translates is not merely that of "pleader." It is rather someone of elevated status, a patron, who speaks in defense of his client before a judge, and whose influence stems from that elevated status. Both the *patronus* and the *advocatus* in the Roman Empire were of higher status, increasing the prestige for the client. (p. 140)

Shelfer brings insights to the mentoring model for beginning pastors by his description of *Paraclete* as one with elevated status and experience standing in the gap to defend, befriend, and support a mentee.

Shelfer supports advocacy in the *Paraclete* role like a defense attorney, but does not add the status of friendship. To have a friend on one's side in court in the minds of some elevates the relational support. They believe a representative who is both friend and defense attorney empowers the defendant. An attorney is for hire; whereas, a friend stays by without fees involved. In fact, the volunteer who intercedes is more supportive than the paid mediator. For that reason a case could be made for the value of informal spiritual mentoring relationships above the formally paid mentoring relationships.

In summary, the *Paraclete's* ministry is similar to the ministry of mentoring based upon (a) the definition of *Paraclete* as "someone called or summoned to be beside or alongside you or in your presence" (Matacio, 2006, p. 13); (b) the setting of John's *Paraclete* passages which replaces Jesus' physical absence with Another Helper; and (c) the historical roots which establish the *Paraclete's* presence as an advocate, friend, and helper. Clinton and Stanley (1992) describe mentoring as "a relationship where one person empowers another by sharing God-given resources" (p. 38). That would suggest a parallel to the ministry of *Paraclete.* Like the *Paraclete,* mentors can share with the mentees their God-given resources. A crucial resource is their presence. That presence would be demonstrated by coming beside the mentee to provide advocacy, assistance, correction, encouragement, friendship, help, and other *Paraclete* ministries.

Ellen G. White and *Paraclete*

White did not use the term *Paraclete* in her writings, but an index of her writings consists of 30 double-columned pages on the Holy Spirit (*Comprehensive Index to Writings of Ellen White,* 1962, pp. 1245-1275). Instead, she substitutes the word *Paraclete* in Jesus' Farewell Discourse with its synonyms such as "Advocate," "Comforter," "Guide," "Helper," "Representative," "Reprover," and "Spirit of Truth" (White, 1898, pp. 669-670). She noted that Jesus gave His disciples "Another Comforter" so they would not be left comfortless or "orphans" upon His ascension (John 14:16-18). White portrayed a judgment motif as the early disciples faced persecution before earthly tribunals. Yet, she assured those accused that Christ stands by their sides (1898, p. 670). A "Helper" is mentioned in White's statement where the disciples "desired no other helper" as long as Christ was present; therefore, Jesus advised it to be fortuitous that "I

go away" (p. 669). One can deduce from her references to the Holy Spirit as "Comforter" that she acknowledged a broader definition of *Paraclete* than comfort in loss. She underscored the value of the *Paraclete's* presence. "He is always at our right hand to support, sustain, uphold, and cheer" (p. 669). White expands the "Comforter's" scope of the ministry to the disciples by explaining His teaching, guiding, and discerning ministry for recall of Christ's words (John 14:26). She includes the judgment theme when referencing the Spirit of Truth that testifies of Jesus and the disciples who bear witness of Jesus (John 15:26). As the disciples bore witness to Jesus, the Holy Spirit empowered them with influence for thousands to be converted (1911, p. 22).

Jesus promised the disciples a *Paraclete* to assist them in their training. He also promised that the *Paraclete* would assist them in recalling (John 14:26) Jesus' lessons after His departure. White (1903) recounts this provision of the *Paraclete* for the disciples. "Many of His [Jesus'] lessons, when spoken, they had not appreciated or understood; now they longed to recall these lessons, to hear again His words. With what joy now came back to them His assurance" (p. 94).

White explains Jesus' work as the *Paraclete* before the Father for the disciples, "They knew that His sympathies were with them still. They knew that they had a representative, an advocate, at the throne of God. In the name of Jesus they presented their petitions, repeating His promise, 'Whatsoever ye shall ask the Father in My name, He will give it you.' John 16:23." (p. 94).

White reviews biblical factors that can apply to mentoring pastors. After Jesus' departure, the *Paraclete* helped the disciples recall (John 14:26) Christ's lessons (p. 94), the First *Paraclete* chose to reprove the disciples at strategic times in their discipleship

training (p. 92), and the *Paraclete* is promised to stand by the side of those facing earthly tribunals (Luke 12:11; John 14:18). White (1898) implies that Jesus as *Paraclete* models this presence on behalf of believers as He stands before the Father (1 John 2:1). His presence brings comfort, support, aid, and assistance in functioning as "Comforter," "Helper," "Advocate," "Guide," "Reprover or Convicter" of sin, "Teacher," and "Witness" for Jesus and the future (pp. 669, 670). The presence of the *Paraclete* as described by these roles by White offer models for mentoring beginning pastors.

<center>*Paraclete* as a Mentoring Model</center>

As *Paracletes* both Jesus and the Holy Spirit provide a mentoring model for pastors. Jesus offers this model for beginning pastors by: first, identifying with humanity in the incarnation ("the Word was made flesh and dwelt among us," John 1:14); second, keeping the promise of His continued presence after His ascension ("I will come to you," John 14:18); third, maintaining close friendships with His disciples ("I will not leave you orphans," John 14:18; "I have called you friends," John 15:15); fourth, giving the disciples help ("He will give you another Helper," John 14:16); fifth, demonstrating community with the Father ("I shall send to you from the Father," John 15:26) and the Holy Spirit ("He will testify of Me," John 15:26); sixth, empowering the twelve disciples for mission (John 14:26; 15:26; 16:7); seventh, sacrificing His life (John 15:13); and eighth, interceding on behalf of His followers (1 John 2:1).

The Holy Spirit offers this model for beginning pastors by: first, fulfilling the promise of His presence ("He will dwell with you and be in you. I will not leave you orphans; I will come to you," John 14:17, 18); second, recalling Jesus' lessons ("bring to remembrance all things that I said to you," John 14:26); third, teaching the disciples all

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things ("He will teach you all things," John 14:26); fourth, guiding the disciples into all truth (John 16:13); fifth, focusing on Jesus ("He will testify of Me," John 15:26 and "He will glorify Me," John 16:14); sixth, defending Jesus as an Advocate with His testimony ("He will testify of Me," John 15:26); seventh, working in unity with Jesus and the Father ("He will not speak on His own authority); eighth, obeying the commands of Heaven ("whatever He hears He will speak," John 16:13); ninth, confronting the world through conviction of sin, and of righteousness, and of judgment ("He will convict the world of sin, and of righteousness, and of judgment," John 16:8-10).

The *Paracletes'* relationship with one another (Jesus and the Holy Spirit, the disciples, and the world) portray mentoring factors such as identifying with: keeping promises, maintaining friendships, giving help, demonstrating community, empowering for mission, demonstrating sacrifice, interceding for another, reflecting on lessons, focusing on Christ, obeying for accountability, confronting key topics, guiding with integrity, teaching all the message of truth, and testifying in defense of another.

The two *Paracletes* conduct ministry roles such as advocate, companion, comforter, confronter, counselor, guide, helper, intercessor, presence, representative, teacher, and One Who comes along beside the disciples allowing Jesus to be closer than His physical presence when on earth ("will be with you and will be in you," John 14:17).

Speaking to the Holy Spirit's presence, Morris (1995) states, "The important point made in this passage (John 14:16-18) is that when Jesus goes away the Spirit will be with his followers. They will not be left without resource" (Morris, 1995, p. 575). With Jesus' physical presence vacating this earth, another presence was necessary. Jesus' prayer to the Father brought "Another Counselor" (p. 576).

Like Shelfer, Morris (1995) links words like "Advocate," "convict,"
"Counselor," "guilt," "judgment," and "truth" to a judgment motif in John 16:7-11 (p.
619). Morris presents judgment as a prominent theme in John's *Paraclete* passages. From
the language of John 16:7-11 Morris sees legal connotations for "Counselor," conveying
the idea of the Spirit acting as prosecutor, not defending the guilty, but bringing judgment
on the world. Words like "witness" and "testify" (John 15:26, 27) also are legal words
from the courtroom (p. 619). While the world in general is being convicted and
prosecuted (p. 619) by the *Paraclete* (John 16:7-11), the good news is that the *Paraclete*
testifies on behalf of sinners in heaven's court before the Father (1 John 2:1).

When the believer stands in judgment, John interprets the *Paraclete* to be the
disciple's "Friend at court" (Morris, 1995, p. 591). "Any friend who would take action to
help in time of legal need might be called a *Paraclete*" (p. 590). Morris sees Jesus as our
Friend in the heavenly court, "a legal helper, the friend who does whatever is necessary
to forward their best interests" (p. 591).

From this judgment motif, beginning pastors can gather hope for the present and
for the future because the *Paraclete* represents them as a Friend in court. Furthermore,
the *Paraclete* can be trusted because His eschatology reveals the future ("He will tell you
things to come," John 14:16).

Morris focuses on the presence of *Paraclete* as Helper and Friend, but Firet
(1986) recognizes the ministry of "being there" (cited in R. Anderson, 2001, p. 199) as
essential to bring presence for those in need of someone with whom they can identify.
Jesus epitomized "being there" by the incarnation (John 1:14). Jesus' ministry of
advocacy modeled "being there" for Zacchaeus (Luke 19), Mary Magdalene (Luke

7:37-50), the woman caught in adultery (John 8), and the thief on the cross (Luke 23:42-43; R. Anderson, 2001, pp. 198, 199). Jesus' ministry model for His contemporaries meets the needs of mentees seeking a mentor that understands the valued ministry of his "being there."

The notion of incarnation connotes presence with someone, but more. Anderson (2001) calls for a "perceived parity" on the human level of the one dispensing the Word as well as the one receiving the Word (p. 199). The incarnational factor is vital for a mentoring model that builds relationships with pastors and expects leadership growth. The "perceived parity" by mentees will secure trusting relationships with their mentors. Firet (1986) calls for "equi-human address" when he states, "The growth promoter who does not enter the relationship as equal, does not enter the relationship: he not only does not come close to the other; he cannot even maintain distance; he is simply not there" (cited in Anderson, 2001, p. 198). In addressing the incarnational factor, Firet suggests that no real mentoring can occur with mentors who do not enter the relationships with their mentees as equals. However, the experience of the mentor remains significant for the mentee. So there may be equality in understanding pastoral mentoring, but not in experience.

The principle of presence becomes meaningful by virtue of relationships. The members of the Godhead illustrate relationships in community with each other. In 2001 Anderson viewed the Trinity example of community multiplying ministry in the Church; because it moves beyond preaching and teaching. By the ministry of *paraclesis* (encouragement and exhortation from the Word), Anderson (pp. 196, 199) appeals to believers to include *paraclesis* with *kerygma* (preaching) and *didache* (teaching).

Paraclesis builds relationships with one another as in the case of Barnabas encouraging

Paul. This ministry of encouragement fosters friendship. Thus, the ministry of the Word

incorporates both the rational and the relational. Thereby, the Trinity motif of community

demonstrates a balance of relational and rational factors for mentoring relationships.

According to Clinton and Stanley (1992), a mentoring model needs both (p. 38).

Anderson (2001) explains the "being there" principle (p. 199) of Jesus'

incarnation also includes Jesus' availability as Advocate for the whole world (1 John

2:1). Jesus' advocacy pledges continual presence. "He always lives to make intercession"

for "those who come to God through Him" (Heb 7:25).

Torrance (1981) pictures the presence principle of Jesus' *Paraclete* ministry by

the doctor-patient relationship.

> Christ does not heal us by standing over against us, diagnosing our sickness,
> prescribing medicine for us to take, and then going away, to leave us to get better by
> obeying his instructions—as an ordinary doctor might. He becomes the patient. He
> assumes the very humanity which is in need of redemption. . . . Our humanity is
> healed *in him*. We are not just healed "through Christ" because of the work of Christ,
> but "in and through Christ." (cited in Anderson, 2001, pp. 199, 200)

Jesus' incarnation demonstrates that patients identify with patients; not necessarily to the

doctors who seem superior to them. Jesus' relationship to humanity parallels the

mentoring relationship where He got down to humanity's level. This is necessary in

mentoring. The mentor must be perceived as able to relate on the level of the mentee;

otherwise, it remains a doctor to patient relationship.

Recognizing that Jesus left His lofty position to become one with humanity (Phil

2:5-8), the mentor must come down from any lofty positions to relate and identify with

the mentee. However, the mentor does bring to the relationship his superior experience

and knowledge.

Anderson (2001) argues that the advocacy of Christ builds upon the incarnation. And the advocacy of Christ validates the ministry of the Holy Spirit. So as the Church becomes connected to Jesus, it becomes a *paraclesis* ministry in its mission. Thus, the Church is empowered. Anderson maintains that "through Christ" (p. 200) the church answers the Apostle Paul's call to the ministry of reconciliation, which is a form of *paraclesis* ministry (2 Cor 5:18-19). Torrance (1979) explains, "Christ clothed with his gospel meets with Christ clothed with the desperate needs of men" (cited in Anderson, 2001, p. 201).

Advocates must have a mission to accomplish by their presence. Anderson (2001) identifies mission as that cause in John's passages (pp. 195, 196). Jesus as the First *Paraclete* sends Another *Paraclete* as the Holy Spirit. However, the mission continues; because then, those who receive the Spirit are sent to become His advocates for others (p. 199). He comments,

> This *paracletic* ministry of Christ through the Spirit does not leave me as an individual, but incorporates me into the fellowship of the body of Christ, the missionary people of God. As a part of this body and mission, I too share in the apostolic life of Christ in being sent into the world (p. 199).

The mission of the Early Church is transmitted by the operation of the Spirit (p. 195). A lesson may be recalled from Clinton and Stanley (1992) who encourage mentees to incorporate themselves with intentionality into mentoring relationships and defeat the "lone-ranger syndrome" of Western individualism (p. 167). The same could apply for beginning pastors.

This spirit of mission calls for the beginning pastor to avoid solo ministry and avoid isolation in their parishes. Mission calls for the mentee pastor to be sent by the *Paraclete* on a mentoring mission to be trained by a mentor for incorporation into a

relational network (Clinton & Stanley, 1992, p. 215). This spirit of mission also appeals to beginning pastors to model mentoring for lay leaders; thus, they will inspire them to incorporate the mentoring model in their relationships.

Anderson also saw the priestly nature of Christ's ministry exemplified in the *Paraclete's* present function of coming "alongside the church as the missionary people of God to be the advocate or *Paraclete*, by which those called to give leadership empower the people for ministry" (p. 215). In this sense, the combined ministry of the pastor and lay leadership moves the Church to become the *Paraclete*, the Helper, a body of faithful servants to those in need of someone "being there" (Matt 25:21, 23, 40).

Conclusion

Moses and Joshua as well as Barnabas and Paul demonstrate the value of the principle of incarnational presence by their mentoring relationships. Jesus and the Holy Spirit as Paraclete also portray a mentoring model for beginning pastors in their relationship with the disciples. White lends indirect support to a mentoring model by endorsing the presence principle by the Holy Spirit and Jesus. Leon Morris and Ray Anderson endorse the ministry of *Paraclete* as a mentoring model based upon the incarnational presence of the mentor.

Emerging from these sources is support for the principle of incarnational presence as a model for a beginning pastor's mentoring relationship. Moses and Joshua's relationship suggests value in (a) a delegation of challenging tasks for the mentee, (b) intercessory prayer by the mentor for the mentee's assignments, (c) shared spiritual communion with God, (d) reproof for the mentees when they become exclusive in focus, (e) education of the mentee in the work of the Holy Spirit, and (f) empowerment for the

mentee to transition to leadership.

Barnabas and Paul depict a mentoring model of advocate, exhorter or encourager, and helper. Barnabas defends, represents, and befriends Paul like mentors should support the mentee. The exhorter or encourager is a friend like Barnabas to Paul who comes alongside as defender to represent, partner, and empower for mission. When Paul and Barnabas separated, Barnabas continued his mentoring as advocate, encourager, friend, and helper for the leadership growth of John Mark.

When a beginning pastor realizes the reward gained from the presence of a mentor; when experiences are shared by a mentor with which the mentee can identify; when confrontation occurs in a loving manner; when prayerful times of intercession are spent together; when partnering builds unity of spirit and bears fruit; when a community of spirit is felt and the heart is shared; then, such unity fosters and models Christ-centered reproduction of more mentoring relationships that trains disciples, leaders, and teachers for the kingdom of heaven. That translates into successful pastoral education.

Morris (1995) declares Jesus to be our Friend and Legal Helper in the heavenly court that "forwards [our] best interests" (p. 591). *Paraclete's* elevated status at the right hand of the Father (Heb 1:3) will encourage beginning pastors as Jesus comes alongside them in their hour of need. The beginning pastor who observes the blended mentoring model of the Advocate, Friend, and Helper, understands the value of our Heavenly Friend who is really our Heavenly Mentor. The heavenly model calls for a mentoring model that erases any fear to initiate a mentoring relationship because Jesus promised, "And lo, I am with you always, even unto the end of the world" (Matt 28:20). A Christ-focused mentoring relationship between the ministerial secretary and a beginning pastor can

influence and empower more pastors who will train lay leaders with the mentoring model of advocate, friend, and helper.

Anderson (2001) captures the essence of the presence principle in reference to the *Paraclete*. "Jesus himself is the first *Paraclete*. The Holy Spirit continues this paracletic ministry as 'another Advocate' (John 14:16), sent by the Father as the very presence of Jesus." Then, the church and each believer must become the *paracletic* ministry of Christ, being sent out by the Holy Spirit to expand Christ's kingdom (p. 204).

CHAPTER III

LITERATURE REVIEW OF A MENTORING MODEL

Introduction

Mentoring is depicted in Homer's *Odyssey* by the assignment that Odysseus, King

of Ithaca, gave to Mentor for the care of his son. The myth described Odysseus preparing

for battle in the Trojan War. Lacey (1999) contributes to the mentoring model by stating

that Odysseus entrusted Mentor with the care of his property, and he became the teacher

and overseer of Odysseus' son, Telemachus. After the war, Odysseus wandered in vain

for 10 years seeking to return home. Athena, the goddess of war, assumed Mentor's role

at times and accompanied Telemachus in search of Odysseus. Their search finally led to

the reunion of Odysseus and Telemachus (Lacey, 1999, p. 3).

G. B. Jones, Jones, Phillips-Jones, and Unruh (2002) enlarge the interpretation of

the Odysseus' story. They state that Mentor fulfilled the role of friend, counselor, tutor,

and guide for Telemachus after Odysseus departed for the Trojan War. "He left his son

Telemachus with a friend named Mentor, a sage counselor and advisor. Mentor served as

the boy's tutor and guide" (Jones et al., 2002, p. 2). The principle of the mentor being an

incarnational presence for the mentee originates in literature from Greek mythology.

This chapter will study contexts beyond Greek mythology which contribute to an

incarnational model for mentoring. Functions of mentoring will be explored from business, education, and spiritual contexts.

Four mentoring-related interdisciplinary resources that were reviewed contribute to a basic understanding of mentoring: Goethals, Sorenson, and Burns (2004) present mentoring-related articles from their leadership encyclopedia; Kouzes and Posner (1995) offer insights for mentoring from their practices of exemplary leadership; Smith (1998) promotes the classical theory of learning; and Cohen (1995) outlines the behavioral functions of a mentor-mentee relationship.

Five reviewed resources contribute to spiritual mentoring models: the Vaudois missionaries (White, 1898) offer a model that pairs an inexperienced young person with an experienced pastor, Coleman (1980) suggests an association model from Jesus' ministry with the 12 disciples, Jones and Phillips-Jones (2002) propose a discipling model which they expand to Christ-centered mentoring, Crow (2008) prescribes a long-term discipling J-Mentor program, Clinton and Stanley (1992) multiply spiritual mentoring through the relationships of a constellation model, and Anderson and Reese (1999) equate the spiritual director model as a guide for spiritual mentoring.

These nine resources will guide the scope of the mentoring study while other mentoring sources will respond to these core mentoring resources. The conclusion will identify an incarnational model as favored for spiritual mentoring by experienced mentors for inexperienced mentees.

Interdisciplinary Mentoring

The editors of *Encyclopedia of Leadership* (2004) have incorporated leadership articles on coaching (Moore, pp. 198-205), empowerment (Offerman, pp. 434-437),

leader-follower relationships (Offerman, pp. 828-833), leadership succession (Sorenson, pp. 861-867), leadership theories (Goethals and Sorenson, pp. 867-874), legacy (Allison, Eylon, & Markus, pp. 894-898), mentoring (Scandura and Russell, pp. 992-995), and relational leadership approaches (Uhl-Bien, pp. 1304-1307) in their four-volume set. The articles address mentoring factors and functions from multiple disciplines such as armed services, business, education, medicine, and sports. Because of their mentoring implications these articles are included in the reference list.

The article entitled, "Mentoring," by Scandura and Russell (2004), discusses the interdisciplinary factors of a mentoring model. The interdisciplinary mentoring factors listed below have been adapted from Scandura and Russell's outline (in Goethals, et al., *Encyclopedia of Leadership*, pp. 992-995).

Definitions

Scandura and Russell (2004) define mentor as an "individual with advanced experience in a particular field and knowledge of a specific organization who provides career-oriented guidance and social support to a less-experienced employee" (p. 992). Lacey (1999) testifies that Homer's characterization of Mentor influenced contemporary understanding of the word, "mentor," over time. "Mentor" came to mean "trusted advisor, friend, teacher, [and] wise person" (p. 3). *Merriam-Webster Dictionary* (2011) defines the verb "mentor" to mean "to give advice or instruction to someone regarding the course or process to be followed." Words such as "coach, counsel, lead, pilot, shepherd, show, and tutor" are considered synonyms for the verb "mentor" (online thesaurus).

In business Shea (1999) defines mentoring as a "helping relationship" where one person invests effort "to enhance another person's growth, knowledge, and skills" (p. 3). He defines mentor as one who offers "knowledge, insight, perspective, or wisdom" in a relationship with the mentee which goes "beyond doing one's duty or fulfilling one's obligations" (p. 3). Shea declares mentees to be the recipients of help from mentors that supply resources to develop mentees' skills (p. 3).

Phillips-Jones (1993) suggests that associate, trainee, learner, and protégé can substitute as terms for mentee (p. 23). She uses protégé instead of mentee. Protégé comes from the "French verb, *proteger,* to protect," and is used for both men and women who are "helped to reach their career and life goals by mentors" (p. 23).

Lacey (1999) depicts mentoring as an opportunity for life-long learning (p. 5). Murray (2001) promotes "facilitated mentoring" or formal mentoring (p. 5). Peddy (2001) explains business mentoring by storytelling. Her mentoring model is summarized in eight words: "Lead, follow, and get out of the way" (p. 26). Zey (1991) trains corporate executives by mentoring. Gray (2011) recommends formal mentoring after developing more than 150 formalized programs (see his foreword).

Johnson and Ridley (2004) note that the mentor "acts as a guide, role model, teacher, and sponsor" of an inexperienced individual (p. xv). They endorse "generativity" in mentoring, the process of "passing on a professional legacy" from the experienced mentor to the inexperienced mentee (p. xv; see also Erikson, 1959, 1963). Daloz (1999) frames mentoring as a "transforming journey" where mentors become guides on their students' journeys (pp. 4, 5). Zachary (2000) expands Daloz' model of learning to define

mentoring as a "learning relationship" where the mentor is a facilitator rather than the expert (p. 3). Instead of a "sage on stage," the mentor is a "guide on the side" (p. 3).

The term "guide on the side" signals an incarnational presence offered by a mentor to a mentee. Anderson and Reese (1999) speak to the power of this presence by a mentor for a mentee in the following quote.

> Being incarnational means 'pitching one's tent among those who need to hear and experience the intimate love of God. It is the foundational example of relationality in spiritual mentoring. It is a relationality that begins with one's own relationship with God and then moves toward relationship with others. (p. 38)

Jesus exemplified a loving incarnational mission by coming to this earth. Mentees can identify with and relate to mentors when their presence expresses the care, mutuality, respect, and trust similar to Jesus' loving incarnational mission.

When explaining the coaching discipline Logan, Carlton, and Miller (2003) favor someone to come alongside the learning partner (p. 19). He notes that the coach incorporates five stages into this guiding process: (a) relate, (b) reflect, (c) refocus, (d) resource, and (e) review (p. 29). With an emphasis on coaching increasing, a comparison of coaching and mentoring is warranted.

Coaching and Mentoring

In the early 21st century, coaching has become another model for human development. Moore (2004) writes from the sports discipline that "inspiring" and "guiding" are two main factors that facilitate effective coaching (cited in *Encyclopedia of Leadership,* p. 204). Stoltzfus (2005) eschews mentoring in favor of coaching. Stoltzfus advocates leadership coaching because it helps "people solve their own problems" rather than the mentoring approach of "telling them what to do" (Stoltzfus, 2005, p. 1). He

maintains that the coachee (the person being coached) learns more by the coach's listening and asking questions than the mentor's offering advice and sharing their experience (pp. 2, 3). From a spiritual perspective, Stoll clarifies the difference between coaching and mentoring. "Mentoring is imparting to you what God has given me; coaching is drawing out of you what God has put in you" (cited in Stoltzfus, 2005, p. 7). Stoltzfus quotes Knowles (1995) to argue for the self-discovery of coaching. "Your own insight is much more powerful than my advice" (Stoltzfus, 2005, p. 10).

Stoltzfus contends that coaching focuses the coachee on the future, but mentoring attempts to fix the mentee's past (p. 13). Stoltzfus compares coaching and mentoring by stating, "Change is more a function of motivation than information" (p. 16). He favors a coaching relationship because it encourages more effective change than the "advice-giving approach" (p. 16).

Stoddard and Tamasy (2009) express a bias toward mentoring. They claim that coaching is typically "skills driven, short term, and focused on behavior, while mentoring is relationship oriented, has a long-term scope," and addresses the whole person, not just a part of the individual's life (p. 11). Stoddard and Tamasy call for a blend of mentoring and coaching which encourages specific competencies to grow in a mentoring relationship (p. 11).

Clutterbuck and Megginson (2005) explain that coaching and mentoring can blend depending upon the style of the coach or mentor. They suggest 13 techniques of coaching and mentoring appropriate for the situation (pp. 2, 3). The authors state that coaching is extrinsic, where the coach reports to the coachee what is being observed. However, mentoring is intrinsic where the mentor helps the mentee internalize their own

personal observations (p. 4). They acknowledge that confusion can develop between coaching and mentoring due to overlapping skill styles—tell, show, suggest, and stimulate (pp. 4, 5). For example, coaches can use a stimulate style when asking questions out of their own experience which lead learners to their own insights and conclusions. Similarly, mentors may fulfill roles which are outside the coach's definition. They can help the mentee build wider networks that educate and influence them. A mentor can act as a counselor for mentees seeking a "sounding board" (p. 5) for emotional support. Mentors can be advisers and role models, but Stoltzfus (2005) disapproves (p. 16). (An example of the difference between coaching and mentoring is narrated by Stoltzfus in Appendix A.)

Logan, Carlton, and Miller (2003) discuss the benefit of coaches coming alongside the coachee helping them "listen to God for themselves" (p. 19). While not denigrating mentoring, the authors strive to avoid the advice-giving, authority, and expert stance in a coach-coachee relationship (p. 19).

Jones (2011) preserves the values of mentoring when discussing the distinction between coaching and mentoring. He observes that coaches contract for remuneration while mentors volunteer. Jones contrasts the broad career areas addressed by mentors as opposed to coaches who focus on specific competencies. He explains that mentoring relationships continue six to 18 months, whereas coaching may be a short-term contract for a number of weeks (B. Jones, personal communication, April 28, 2011).

Crow (2008) has defined discipling, mentoring, and coaching in a comparative chart (see Appendix B). While some resistance exists toward mentoring as noted above, recent literature is embracing a blend—an integration of coaching and mentoring (see

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Brounstein, 2000; *Harvard Business Essentials*, 2004; Clutterbuck & Megginson, 2005; Nigro, 2008; Garvey, Stokes, & Megginson, 2009; Stone, 2007; Parsloe & Leedham, 2009).

Authorities in Mentoring

Kram (1985) is noted as an early authority on mentoring. Scandura and Russell (2004) recognize Kram's "landmark" study on mentoring (cited in Goethals et al., p. 992). Kram defines mentoring as a "developmental relationship whereby older individuals enable younger individuals to manage challenges they encounter as they move through adulthood and establish their organizational careers" (pp. 992, 993). The research of Kram and Ragins (2007) focuses on mentoring-related topics such as family-workplace relations, but mainly business employment operations.

Kram and Ragins recognize the early authority of Levinson's work (1978) on mentoring (2007, p. 4). Phillips-Jones (1993) notes Levinson's (1978) early view of the "mentor prototype" as an "advisor, teacher, protector" (p. 23). Levinson noted the relationship value in mentoring. "The mentor takes the younger man under his wing, invites him into a new occupational world, shows him around, imparts his wisdom, cares, sponsors, criticizes and bestows his blessing." Levinson values teaching and sponsoring, "but the blessing is the crucial element" (p. 23). Levinson means that mentors bless mentees by affirming them, by providing a relational presence and skilled resources.

Kram and Ragins recognize Allen and Eby's manual (2010) on mentoring (2007, p. 4). Allen and Eby's handbook addresses mentoring issues similar to Kram and Ragins' handbook (pp. v-vii). Multiple-disciplined mentoring is discussed by many scholars (Alleman, 1986; Allen, Eby, Poteet, Lentz, & Lima, 2004; Clawson, 1985; Gould, 1978;

Gray 1988; Jacobi, 1991; Lentz, 2007; Maxwell, 2008; Noe, 1988; Noe, Greenberger, & Wang, 2002; Roche, 1979; Stone, 2004; Vaillant, 1977; Wanberg, Welsh, & Hezlett, 2003; and Zey, 1984, 1985, 1991).

Early Mentoring Models

Master-Apprentice Model

The master-apprentice model was developed during the Middle Ages but continues to be practiced in Western Europe with some modifications. This model empowers apprentices with business and trade skills. One of the oldest forms of education was that of a master craftsman who would covenant with an apprentice to assist them in learning a particular craft or trade. Smith (1981) pictures the master-apprentice model as a father and son relationship where even obedience to the fifth commandment was expected. Arrangements were made for the apprentice to board with the master, serve a period of time under contract, and learn by observation from the more experienced craftsman (pp. 449-450).

The master-apprentice model is implied when White (1898) mentions Jesus learning carpentry under Joseph's tutelage:

> Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. . . . He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work. He did not employ His divine power to lessen His burdens or to lighten His toil. (1898, p. 72)

This father-son relationship portrays an experienced craftsman working with an apprentice similar to a mentor partnering with a mentee in a mentoring relationship.

Hamilton (1990) addresses apprenticeship of youth in the United States and recommends creation of volunteer programs (churches, scouts, 4-H clubs) for community service. He states that the Industrial Age prevented successful transfer of the master-apprentice model from the former West German apprenticeship system to the United States. Hamilton endorses an internship where young people work alongside adults to develop their careers (pp. 175-177). He promotes group and community apprenticeships as superior to one-on-one learning. The master-apprentice model provides some parallels for mentor-mentee partnerships with incarnational presence from a "guide on the side" who models skills and relationships and challenges the apprentice to be accountable (pp. 153-185).

Tutor—Student Model

Bell (1996) argues for the tutor model as mentoring which he describes as "the act of helping another learn" (p. 2). He comments that the mentoring relationship is "traditionally thought of as a transaction between a tutor and somebody else's subordinate" (p. 2). But Bell (1996) not only uses the tutor model to describe mentoring, he also interprets Mentor's role in Homer's *Odyssey* as a family friend. Bell suggests the qualities of a mentor to be similar to a family friend. They (a) express care, (b) create a safe place for growth, (c) provide acceptance of the mentee, and (d) inspire the opportunity for discovery (pp. 7, 8). He defines the role of the mentor to "practice their skills with a combination of never-ending compassion, crystal-clear communication, and a sincere joy in the role of being a helper along a journey toward mastery" (p. 8).

Cosaert (2011) reveals that the tutor-student relationship has its origin from Roman society and scripture. The Apostle Paul employs the Greek word *paidagogos* or

pedagogue (disciplinarian, schoolmaster, tutor, or guardian) to clarify the role of law in salvation (Gal 3:24). Roman society's pedagogue was a slave who "was placed in a position of authority over his master's sons from the time they turned six or seven until they reached maturity." The master's slave or pedagogue was expected to help his charge with physical needs such as preparing their bath, providing food and clothing, protecting from danger, and certifying the education of the master's sons. The pedagogue was charged "to teach and practice moral virtues [and] ensure that the boys learned and practiced virtues themselves" (p. 84). Friend, guide, and guardian images emerge from the tutor model and enrich the incarnational mentoring model.

Big Brothers Big Sisters Model

In 1904 Ernest Coulter, clerk of New York's Children's Court, created a mentoring-related model for young boys. At the same time the Ladies of Charity demonstrated care and attention for young girls. These volunteers led to the founding of Big Brothers Big Sisters (2011) which merged their efforts in 1977. The vision of this program brings a "unique brand of one-on-one mentoring" by caring adult role models into the lives of children, ages six to 18 (*Our Programs*). This model not only fosters servant leadership as adults serve young people in the community (see Greenleaf, 2002), but also underscores the benefit of the incarnational presence of adults coming alongside children to enhance their future.

Functions of Mentoring

Early mentoring models support Kram's (1985) position for two functions of mentoring: (a) career support, and (b) psychosocial support. Kram observes that career support includes "providing sponsorship, exposure and visibility, coaching, protection,

and challenging assignments, while the psychosocial support includes role modeling, providing acceptance, and confirmation, counseling, and friendship" (cited in, Goethals, et al., 2004, p. 993).

Cohen (1995) enlarges the mentor's role to six behavioral functions for the mentoring relationship: (a) a relationship emphasis to establish trust, (b) an information emphasis to offer advice, (c) a facilitative focus to introduce alternatives, (d) a confrontive focus to challenge, (e) a mentor model to motivate, and (f) a mentee vision to encourage initiative (p. 3). Cohen contends that these interpersonal communication skills can be demonstrated by the mentor and transmitted to the mentee (p. 3). He advocates that mentoring is "created for the benefit of the mentee, with the mentor functioning as a guiding but not controlling influence on the mentee's choices and goals" (p. 14).

Role Modeling

Kram (1985) defends role modeling as psychosocial support for mentoring. Allen and Eby (2010) assert that role modeling contributes to mentoring when frequent face-to-face observation occurs. However, they attest that virtual environments like e-mentoring restrict mentoring of the whole person whereas coaching can be accomplished through electronic mail (2010, p. 79).

Kouzes and Posner (1995) uphold "modeling the way" as one of their five leadership best practices (pp. 207-266). This could be interpreted as role modeling for mentees as they observe their mentors engaged in consistent practice of their values. Kouzes and Posner emphasize the importance of setting the example (1995, p. 209). They quote Yee who states, "You have to be a role model for others. You can't ask others to do anything you wouldn't be willing to do yourself" (p. 209). Kouzes and Posner's chapter

includes "Commitment Number 7: Set the example by Behaving in Ways That Are Consistent With Shared Values" (p. 232). They abbreviate this commitment to "DWYSYWD: Do what you say you will do" (p. 211).

An effective technique to enhance role modeling is shadowing. In the mentoring context, shadowing could be described as a process where a mentor follows a mentee to assess their work. Kouzes and Posner view shadowing as an opportunity for leaders to audit their work with a consultant (1995, p. 237). "Other people are essential sources of guidance" (p. 329). Kouzes and Posner cite parents, teachers, neighbors, coaches, counselors, craftsmen, and business managers as role models for mentees to shadow (p. 329). Their leadership roles can demonstrate the value of observing and shadowing the mentor. These family, workplace, school, and business leaders become the "guides on the side," the mentors that motivate mentees to emulate the best practices observed.

The master-apprentice, Joseph and Jesus, tutor-student relationships, and Big Brothers Big Sisters exemplify the value of role models merging skill and relationship functions for career and psychosocial support. These examples demonstrate the benefit of acquiring skills and developing relationships for an optimum mentoring experience.

<center>Phases of Mentoring</center>

Kram (2004) claims four phases transpire during a mentoring relationship: (a) the initiation phase, (b) a cultivation phase, (c) the separation phase, and (d) a redefinition phase when the mentoring relationship closes or evolves into a peer friendship (Kram, 2004, p. 993). These four phases align with other authors who depict mentoring as a journey (Daloz, 1999; Stoddard & Tamasy, 2009), a growth process (Missirian, 1982;

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Silverberg & Phillips-Jones, 1982; Zachary, 2000), and parenting (Kreider, 2008; Egeler, 2003).

Evans (1990) suggests that a small group passes through four phases or seasons in its growth process. As a comparison, these four seasons are similar to the maturing process in a mentoring relationship. First is an initial phase of unrealistic goal setting. Second is a phase of disillusionment when reality does not match with expectations. Third is a synthesis phase when the small group resolves issues from the previous stage. Finally, a culmination phase alerts the group to closure. Mentoring and small groups experience similarities which include high expectations at the beginning of dyads or group relations. Then, a negotiation phase (Zachary, 2000, suggests four phases of preparing, negotiating, enabling, and closing, p. 49) occurs when difficulties develop in relationships (pp. 50, 51). Later, a synthesis or separation phase brings resolution. Finally, closure or culmination changes the relationship to a new status. Participants in these relationships are prepared for potential changes when they know the phases of dyads or groups. Realistic expectations can be established for better reception of changes in relationships.

<center>Transformation and Change</center>

Evans tracks transformation with small groups while Kram observes how mentoring dyads facilitate change with participants. Evans (1990) addresses small group transformation by using Richards' principles of transformation. According to Richards a faith lifestyle transformation can occur for the Christian (1975) when three elements are brought into alignment: (a) one's beliefs, (b) one's behaviors, and (3) one's attitudes (Richards, 1979, p. 3).

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Evans (1990) also mentions Hurlock's (1980) three conditions for transformation after early lifestyle patterns have been established: (a) when an individual receives help and guidance in making a change, (b) when significant people treat individuals in new and different ways, and (c) when there is strong motivation on the part of individuals to make changes. Evans offers insights into the mentoring process by sharing these transformation phases recommended by Richards and Hurlock. While Richards conveys the need to unite one's beliefs, one's attitudes, and one's behavior, Hurlock implies that mentees can experience change by uniting individual motivation with the presence of a helper or guide (Evans, 1990, p. 4).

<center>Transformational Leadership Theory</center>

Burns (2004) and Rost (1993) challenge each other to re-define leadership. Burns introduced the transformational leadership theory in 1978 with more discussions that followed (2003). He explains that transformational leadership "occurs when one or more persons *engage* (italics in original) with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (cited in Goethals, et al., 2004, p. 870).

Rost (1993) challenges Burns to expand his definition of transformational leadership beyond "levels of motivation and morality" (p. 870) to "an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (p. 102). He urges leaders and followers not only to raise one another to a higher level, but to work together for real change. Rost's leadership definition relates to mentoring because of four elements: (a) influence, (b) leaders and followers, (c) change or transformation, and (d) mutual purposes (Rost, 1993, p. 102).

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Upon first evaluation Rost embraces mentoring by calling for the leader and follower to work together in mutual purposes. He appeals for leaders and followers to be a "community of believers" rather than practice the "Lone Ranger or Pied Piper image" (p. 111). Rather than the "great man" leadership theory illustrated by General Patton, John Wayne, Lee Iacocca, and Peter Ueberroth (pp. 98, 112), Rost endorses a 21st century model that expresses "shared or collaborative leadership" (p. 111). He incorporates words like "mutual," "process," "relationship," and "together" (p. 122) in his leadership definition. But, Rost prefers a leader working in a group or community process with followers for changes rather than one-on-one relationships (p. 111). For Rost the dyadic relationships of parents with children, teacher with student, therapist with counselee, or boss with employee limit his model of leadership. Rost cautions against the isolation of dyads. He argues that "the mutual purposes that feed leadership relationships rarely, if ever, are limited to two people" (p. 110). He rejects the power of dyadic relationships because of their limited and intimate scope as opposed to the larger and complex nature of leadership.

Heron (2008) calls for expanding dyads to triads. She includes the mentor, mentee, and God as partners in a "triadic encounter" (p. 7). In her business model Owen (2011) includes the line manager as the third person in a mentoring relationship. She advises the mentor and mentee to periodically meet for a progress meeting (p. 58).

Rost determines that transformational leadership develops from groups. It would seem that whether leadership develops from dyads or groups, the learning process for leaders can expand as the follower seeks more leaders of influence. The challenge might

be finding meaningful relationships with group interaction just as mentees are challenged

to find mentoring relationships.

Smith (1998) supplies a response for Rost's dissatisfaction with dyads. Smith

proposes the classic theory as the best practice of learning. His theory states that we learn

from "the company we keep" (p. 11). He explains that "we learn from the individuals or

groups with whom we *identify* (Smith's emphasis; p. 11). Smith contrasts the classic

theory with the official theory of learning which projects a teacher disseminating

information for the student to absorb. He argues the official theory has limited

identification. Smith maintains that as we associate with people around us, we vicariously

identify with them and learn by association with them. He clarifies that we "don't have to

do anything ourselves in order to learn except put ourselves in the company of people

with whom we identify" (Smith, 1998, p. 12). Then, learning is natural.

Smith insists that the classic theory of learning is more permanent than the official

theory of learning. Whereas in the official method students primarily focus upon

memorization and forget much of what is learned, the classical method is based upon

growth which occurs naturally by association (Smith, 1998, p. 12). He eschews the

official theory of learning and alleges that "the main thing we learn when we struggle to

learn is that learning is a struggle" (p. 13). Smith provides a rebuttal to Rost's disapproval

of mentoring dyads because learning can occur in association with one another whether

individuals or groups. The crucial component that Smith provides is identification of an

experienced person with one who is inexperienced. When mentor and mentee identify

with each other, transformation and learning occurs because there is "guide on the side"

who is experienced working in a trusting relationship with a mentee who is eager to learn.

Formal and Informal Mentoring

Scandura and Russell (2004) note that mentor and mentee prefer informal mentoring. The partners desire the privilege of choosing to participate in a relationship with an exit strategy. Scandura and Russell concede that many formal mentoring programs exist in organizations, but research indicates that implementing successful formal mentoring programs is challenging. A study by Ragins, Cotton, and Miller (2000) asserts, "Having no mentor may be better than having a formal mentor that is not fully engaged in the process, which they termed 'marginal mentoring'" (cited in Goethals, et al., 2004, p. 993).

Cox's (2005) research reveals that formal matching of mentor to mentee for compatibility of personality or similar interests is not productive. However, geographical location and time availability should be considered when matching mentor with mentee (p. 403). Acknowledging that rapport is difficult to match, Cox determined that the "the spark of spontaneity" in mentoring relationships cannot be arranged. Rather than seeking compatibility of personalities, the better approach is to train mentors to prepare for "serendipity which ensures that rapport and empathy are generated in the relationship" (p. 412). Cox observes that matching mentor-mentee relationships is discovered through "totally unanticipated coincidences. . . . Often these associations are ones that mentoring scheme organizers could not have anticipated" (p. 403).

Williams (2001) acknowledges a tension between formal and informal mentoring. He quotes Smith (1999) when describing mentoring as a "living relationship" (2001, p. 106), but stresses that intentional mentoring relationships rarely occur among pastors unless formalized (p. 105). Williams mentions Hanson (1983) who justifies formal

mentoring programs to train mentors and protégés because of unfamiliarity with

mentoring relationships (Williams, 2001, p. 106).

<center>Reverse Mentoring and Mutuality</center>

In order to expand the mentor's horizon, Creps (2008) advocates reverse

mentoring as "cross-cultural in that it actually uses the unlikely possibility of a

relationship to benefit both parties through mutual learning from honesty and humility"

(p. xvii). The age or generation of a mentee may not block transmission of knowledge or

skill. While the corporate world seems to be expanding reverse mentoring, ministry

leaders have shown disinterest (p. xx).

Evans (2002) addresses mutual learning when he describes the power of leader-

follower relations. He explains that scripture (1 Pet 2:9) teaches "the priesthood of all

believers" which appeals for leaders and followers to comingle their roles. "We each will,

at times, be both leader and follower, but . . . in the grand scheme of things it will not

matter. The voice of the Shepherd will be the Guide and others will know us not because

of who or what we are but because of who we know" (Evans, 2002, p. 7). When leader-

follow relations portray trust in mentoring, then learning occurs by both mentor and

mentee—the incarnational presence between mentor and mentee is mutual and guided by

the Shepherd.

Scandura and Russell (2004) recognize mutuality in the mentoring relationship by

supporting mentee initiative. They cite Turban and Dougherty (1994) who state that

much mentoring literature focuses on the mentor's efforts. Turban and Dougherty

promote mentees who initiate "proactive behaviors" thus receiving more mentoring (cited

in Goethals, et al., 2004, p. 993). Mentees who actively pursued mentoring relationships

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"reported a higher level of perceived career success" (cited in *Encyclopedia of Leadership,* 2004, p. 993). The mentee can accelerate the mentoring relationship by initiating efforts in conjunction with the incarnational presence of the mentor.

Network Theory of Mentoring

Scandura and Russell (2004) offer a consideration for Rost's promotion of group learning—"the network theory of mentoring." Research reveals the value of multiple mentoring relationships. Baugh and Scandura's (1999) research demonstrates that mentees "who maintain one or more mentoring relationships were likely to experience greater job satisfaction and lower levels of ambiguity about assigned tasks" (cited in,Goethals, et al., 2004, p. 994). Higgins and Kram (2001) created a "network theory of mentoring" which recommends "different mentors for different developmental needs" (cited in Goethals et al., 2004, p. 994).

Negative Taxonomy of Mentoring

Research by Eby, McManus, Simon, and Russell (1999) reveals "a taxonomy of negative mentoring experiences" (p. 994). Negative reactions include poor mentor-mentee matches, "distancing behavior," manipulation, poor mentor skills, and "general dysfunction." Scandura's model (1998) of "dysfunctional mentoring" includes negative mentor-mentee behaviors such as "power struggles, submissiveness, sabotage, deception, and harassment." These behaviors can lead to closure of relationships or "lower self-esteem, lack of initiative, dissatisfaction, and stress" (cited in Goethals, et al., 2004, p. 994).

Spiritual Mentoring

The previous section reviewed four secular resources of interdisciplinary

mentoring in business and education contexts. Having explored the basics of mentoring

including: the definition of mentoring, coaching and mentoring, authorities in mentoring,

early models of mentoring, functions of mentoring, role modeling, phases of mentoring,

transformation and change, transformation leadership theory, formal and informal

mentoring, reverse mentoring and mutuality, negative theory of mentoring, and negative

taxonomy in mentoring, the chapter now focuses upon five spiritual mentoring models.

Missionary Model

White (1888) records the Vaudois missionaries' early mentoring model that

combined business career training with the spiritual discipline. Experienced pastors

trained the younger men. Note first the spiritual discipline:

> The Vaudois ministers were trained as missionaries, everyone who expected to enter
> the ministry being required first to gain an experience as an evangelist. Each was to
> serve three years in some mission field before taking charge of a church at home. . . .
> The missionaries went out two and two, as Jesus sent forth his disciples. With every
> young man was usually associated a man of age and experience, the youth being
> under the guidance of his companion, who was held responsible for his training, and
> whose instruction he was required to heed [Hence, the mentor-mentee relationship].
> These co-laborers were not always together, but often met for prayer and counsel,
> thus strengthening each other in the faith. (p. 70)

The experienced Vaudois pastors brought their experience alongside aspiring

pastors. These missionaries supported their spiritual pursuits with business trades. "Every

minister possessed a knowledge of some trade or profession" in order to protect their

lives and calling. "Usually they chose that of merchant or peddler" (White, 1888, p. 71).

Association Model

E. Coleman (1980) published his first edition of *The Master Plan of Evangelism* in 1963. His book presents eight principles of Jesus' evangelism methods. Coleman's second chapter features the principle of association (p. 38). Jesus' association method of training the 12 disciples conveys the value of His presence. This principle features Jesus as the "guide on the side." The disciples experienced Jesus' presence in crowds, at meals, while fishing, at the temple, while praying, during miracles, in rabbi debates, during sermons, at the synagogue, and when alone with Him. Jesus asked the 12 to follow Him in order that they would become fishers of men (Matt 4:19). Jesus called them to be trained in His presence. As they observed His ministry, Jesus' role model influenced them to reproduce His works (John 14:12). Coleman states that "if our followers are to see through us what they are to become we must be with them" (1980, p. 117). He calls this "the essence of the [master] plan—to let [the disciples] see us in action so as to feel our vision and to know how it relates to daily experience" (pp. 117, 118). Smith's (1998) classic view of learning by association applies here: "We learn from the individuals or groups with which we identify" (p. 11). Stoddard's (2009) insight suggests that "mentoring is not something you do *to* someone but *with* someone" (p. 25).

Jesus' master plan of evangelism offers this association model for mentoring. Not only did this presence factor impact Joseph, but also the 12 disciples. The angel called him "Immanuel, which translated means, God with us" (Matt 1:23). The disciples experienced Jesus' presence as their role model. Sometimes, as in Peter's case, Jesus mentored individually (Matt 16:22, 23). At other times Jesus would mentor the entire group of disciples (Mark 10:32). Clutterbuck and Megginson (2005) demonstrate the

value of presence by the blend of their mentor-coach model which features "tell, show, suggest, and stimulate" (pp. 5, 6). Jesus' ministry demonstrated the association model for the first disciples. The mentor's incarnational presence can similarly impact a mentee's ministry today.

Discipling Model

Jones, Phillips-Jones, K. Jones, and Unruh (2002) endorse a Christ-centered method for spiritual mentoring which they equate with discipling in the OT and NT. "We consider a 'Christ-centered mentee' to be a 'New Testament **D**isciple' (with a capital **D**), a committed follower of Jesus Christ" (p. 2). Instead of a singular focus like John the Baptist's goal to "prepare the way of the Lord" (p. 2), Jones et al. enlarge their view of Jesus' discipleship. They broaden their view of mentoring or discipling to mean that Christ labored to improve His disciples "spiritually, emotionally, physically, intellectually, and socially so that they could face every situation and challenge ahead of them." The authors perceive Christ-centered mentoring as a "relational process to address life's issues, challenges and possible goals with knowledge, skills, and enthusiasm." Rather than a one-time process Jones et al. envision mentoring as a way of life that "accomplishes God's will in the lives of others" (p. 3).

Jones et al. (2002) maintain that Jesus featured this discipling model when mentoring the 12 disciples: He served multiple mentees (p. 8), mentored one-on-one and in groups (p. 9), mentored women (p. 9), observed and listened attentively (p. 9), inspired His followers (p. 9), used powerful teaching (p. 10), employed "job shadowing" techniques (p. 10), promoted accountability (p. 10), gave corrective feedback (p. 10), helped them prepare for future risks (p. 11), provided them with opportunities to excel (p.

11), stimulated trust (p. 11), encouraged them (p. 11), communicated a vision and His goal (p. 12), directed them to servanthood (p. 12), and gave them authority as commissioned and empowered disciples (p. 12). Jesus' mentoring had its effect on the religious leaders. They were impressed to declare that the disciples "had been with Jesus" (Jones et al., 2002, p. 10). Jesus' incarnational presence had permeated their lives.

Bennett (2001) prescribes the discipling model similar to the Jones et al., but "identifies mentoring as one of the three methods of disciple-making (the others are large and small groups)." He restricts mentoring to one-to-one relationships and observes that as we grow older discipleship can become more effective (Bennet, 2001).

Williams (2001) recognizes the value of Jesus' presence with His disciples. He contrasts a disciple to a student by stating that the disciple "existed in physical proximity to the teacher whereas a student did so intellectually" (p. 59). He continues by noting that a disciple associated in a group with his rabbi. In order for the rabbi to influence the disciple, "prolonged intimacy and close association" was necessary. Williams then quotes C. Jones (1980) who reviews the common associations of a disciple with a rabbi. A disciple group accompanied their teacher in almost every aspect of life including the law court, preparing food, providing personal services for the teacher, holding funds for purchasing food, and studying together in the school, synagogue, vineyard, the field, under fig and olive trees, or in the market (Williams, 2001, p. 59). Williams agrees with the Jones et al., regarding Jesus' holistic approach to mentoring. In fact, Williams suggests that Jesus' major focus was to "impact the lives of his mentees/disciples rather than dispense information." He continues by saying that Jesus "modeled more than he moralized, he exemplified as much as he explained, and he related more than he debated"

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(Williams, 2001, p. 63). Williams used Cohen's (1995) six behavioral functions to evaluate Jesus' primary ministry activity with his disciples. From the study he notes that Jesus spent 75% of his time focused more on information, facilitation, and confrontation rather than on enhancing relationships (p. 64). Before his research, Williams (2001) had "hypothesized that Christ functioned primarily as an enhancer of relationships with his disciples/mentees" (p. 64). But the study revealed by his graph (p. 65) that Jesus did not specifically focus "on building relationships with the disciples—it was a consequential result" (p. 64). Williams footnotes Engstrom (1989) to acknowledge the necessary balance of the relational and rational factors in discipling/mentoring. Engstrom (1989) explains that "[M]entoring is more expansive than simply teaching and/or training. It is investing time and prayer. It is building relationships and investing emotionally in the transfer of values and skills and attitudes. Discipling talks about discipline, while mentoring talks about a relationship. Mentoring can't happen outside the context of relationship" (Williams, 2001, p. 65). Williams' research using Cohen's mentoring functions reveals Christ invested more time in teaching and training the 12 disciples which resulted in relationships with them.

H. Hendricks and Hendricks (1995) recommend a scriptural formula of discipling for spiritual mentoring. In a Promise Keepers convention H. Hendricks presented a mentoring mandate: "Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith" (Heb 13:7). He explained that every man present needs a Paul as mentor, a Timothy as mentee, and a Barnabas as an "accountability friend" (cited in Jones et al., p. 14).

J-Mentor Model

In addressing discipling, mentoring, and coaching (see Appendix B), Crow (2008) appeals for the merging of Jesus' mentoring and Jesus' content—the combining of the relational with the rational. He has worked with Chinese Christian leaders who accentuate "informal family" and "apprentice-style" training models (p. 102). "Chinese evangelists who led millions to Christ before the arrival of institutional models say that Western academic approaches tend to produce leaders with a lots of head but little heart who are unable to lead, care for people, or minister effectively" (p. 102). Crow advocates training that is "mentoring-based" rather than "classroom-based." He recommends Jesus' method of uniting "individual and supervised peer-group mentoring in the context of active ministry" (p. 101). Jesus used "monologue-style teaching" with large numbers, but he also "interacted in question-and-answer dialogue with the 12 disciples; with the inner circle" of Peter, James, and John; and with individuals such as Nicodemus, the Samaritan woman, and Peter. Crow explains that Jesus mentored groups not just individuals based upon the gospel commission to disciple all nations (pp. 100, 101). He has created a "J-Mentor program" that trains mentees to be group mentors over a period of two years. Crow argues for "participative interaction" (p. 103) with "almost any kind of content" because this will increase learning by 88% over the "conventional lecture method" (Crow, 2008, p. 101). He substantiates this statistic by the study, "Power of Coaching" (1997), that notes productivity increased by 88% when training was supplemented with coaching, (Crow, 2008, p. 100).

Constellation Model

The research of Clinton and Stanley (1992) defines spiritual mentoring as "a relational experience in which one person empowers another by sharing God-given resources" (p. 38). Heron (2008) prefers to call the process Christian mentoring rather than spiritual mentoring. She quotes Williams (2005) to support her use of Christian mentoring explaining that spiritual mentoring could be misconstrued to include non-Christian mentoring techniques (Heron, 2008, p. 75).

Clinton and Stanley consider their research a "breakthrough in understanding . . . when you see mentoring as a relational exchange between two people with varying levels of involvement and degrees of intensity" (1992, pp. 40, 41). They determined that levels of involvement (intensive, occasional, and passive) and kinds of involvement with different functions (discipler, spiritual guide, coach, counselor, teacher, sponsor, contemporary model, and historical hero) contributed to more mentoring opportunities. Very few "ideal mentors" exist who can cover all aspects; so, by separating mentoring functions into three groups along a continuum of intensive, occasional, and passive mentoring groups, multiple mentoring opportunities are created for a specific function of mentoring (Clinton & Stanley, 1992, p. 41; see Appendix C). Mentoring may happen in many contexts, but balancing the relational and resource aspects of mentoring can determine the success of leadership development.

A major contribution that Clinton and Stanley (1992) bring to spiritual mentoring is their constellation model (see Appendix D). This model depicts the range of relationships that mentees should have over their lifetime (pp. 161, 162). The model features "upward mentoring," "downward mentoring," and "lateral mentoring" (p. 162).

"Upward mentoring" refers to the influence mentors have in relationships with mentees. "Downward mentoring" portrays the influence mentees (Stanley and Clinton call them mentorees, p. 167) exude in relationships over more inexperienced mentees. "Lateral mentoring" describes peer co-mentoring with those of similar experience. This constellation model is "a circle of accountability" and a "safeguard for finishing well" (p. 167). Clinton and Stanley have created a model that balances relationships with resources to overcome "Western individualism" and the "lone-ranger approach which leads to spiritual ill-health" (p. 167).

Anderson and Reese (1999) acknowledge the importance of relational roles in spiritual mentoring as Clinton and Stanley do, but add one—divine contact (pp. 36, 37). Clinton and Stanley (1992) list attraction, responsiveness, and accountability as dynamics that signal progress in a mentoring relationship (p. 43). Anderson and Reese (1999) agree with Clinton and Stanley's list but add relationship and empowerment to their list (p. 13). Clinton and Stanley assume the dynamics of relationship as foundational and empowerment as the application of spiritual mentoring (pp. 42-44).

Kreider (2008) mentions Clinton and Stanley when commenting on their chapter "Finishing Well" (p. 15). Kreider quotes from their chapter stating that "in cases when leaders in the Bible did finish well, 'their relationship to another person significantly enhanced their development'" (Kreider, 2008, p. 15). Crow (2008) also cites Clinton (1999) in discussing the importance of finishing well. Clinton's study of 100 biblical leaders concluded that "Few Leaders Finish Well" because of (a) financial abuse, (b) power abuse, (c) pride, (d) illicit sex, (e) family problems, and (f) plateauing (Clinton, 1999, pp. 99, 100).

Egeler (2003) endorses Clinton and Stanley by building on their "conceptual framework of mentoring" (p. 12). He uses their three-level model of intensive, occasional, and passive mentoring to organize his storytelling. Egeler senses that mentoring is "most effectively caught by example" (p. 12). So, he shares personal stories in order that his readers will "incarnate truth" and identify with characters without realizing they are changing (p. 12).

<center>Spiritual Director Model</center>

Anderson and Reese (1999) emphasize the spiritual director or guide as a mentoring model. They define spiritual mentoring as "a ministry of *paraclete* (lowercase *p*) in partnership with the ministry of *Paraclete* (uppercase *P*), that is, the ministry of one who 'comes alongside' to empower, listen, love, and illumine just as the Holy Spirit comes alongside as the *Paraclete*" (p. 50). Their model comes from the courtroom where *paraclete* describes "an attorney who 'comes alongside' a client" (p. 50). Anderson and Reese portray a spiritual mentor as a person who "comes alongside another for a period of time, brief or extended, in partnership with the Holy Spirit, for the explicit task of nurturing spiritual formation in the life of the mentoree" (using mentoree instead of mentee; p. 50). They underline the fact that one who comes alongside builds a relationship with the mentee and partners with the Holy Spirit in ministry (p. 46). Viola and Barna (2008) identify this coming alongside relationship as similar to Jesus' on-the-job training for the 12 disciples (p. 218).

Anderson and Reese (1999) cite the Apostle Paul as an example of spiritual direction or "the guide by the side." Paul illustrates the *paralambano* principle in his comment on the Lord's Supper (p. 24). Paul told the Corinthians "For I received

(*paralambano*) from the Lord what I also handed on to you" (1 Cor 11:23).

"*Paralambano* is a technical word for the transmission of tradition from one person to another, from the past to the future, from those who first lived the inaugurating experience to those who will continue to experience it in the remembering of it" (1999, p. 24). This receiving and passing on of faith traditions portrays the "generativity" principle mentioned by Johnson and Ridley (2004, p. xv). This principle coincides with the intent of spiritual mentoring that passes on or transmits knowledge, resources, and experience to leaders of future generations.

The Apostle Paul recognizes "generativity" by the counsel he gave to Timothy. "You have heard me teach many things that have been confirmed by many reliable witnesses. Teach these great truths to trustworthy people who are able to pass them on to others" (2 Tim 2:2, NLT). To the Hebrews Paul admonished, "Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith" (Heb 13:7, NAU).

Anderson and Reese appeal to the life of Jesus Christ as an incarnational model. The proclaim to follow Jesus means to "teach *what* he taught and to teach *as* he taught." In explaining how Jesus' life became his message Anderson and Reese comment,

> The incarnationally relational style that Jesus chose becomes the form we describe as spiritual mentoring. His inner life of passionate intimacy with his Father becomes the great paradigm for all who would follow him in the development of disciples for the kingdom. Jesus' methodology presents a challenge to the present-day culture of productivity, which demands a speedy programmatic approach for the process of making disciples. (p. 38)

Jesus' presence was demonstrated by living among us or as the word literally means, "pitching his tent" with us (Anderson & Reese, 1999, p. 38). When the *Paraclete* is

present in the lives of mentors, they imitate Jesus' incarnational model by offering themselves as a paracletic presence to the mentees.

Few recent resources are available on pastoral mentorship, but Williams (2005) in *The Potter's Rib* offers a current discussion that merits attention. Other disciplines in business and education now offer the more popular blended model of mentoring and coaching (see further resources on page 43).

Conclusion

According to interdisciplinary sources, the trend in mentoring and coaching for leadership development is a blend of both disciplines. The master-apprentice, tutor-student, and Big Brothers Big Sisters models lend influence to the mentoring model because the experienced person impacts the inexperienced individual with their relational presence *and* resource skills. Researchers agree that transformation occurs in phases as mentors bond relationally with mentees. Some scholars avow learning works best in dyads; others declare that groups are better. The network theory of mentoring addresses group mentoring by offering the mentee exposure to multiple mentors for specific competencies. Interdisciplinary resources suggest mentors and mentees can enrich their relationships and expand their skills when they exhibit a learning attitude. Business and education disciplines support mentors as "guides on the side" who empower mentees by their incarnational presence.

After a literature review of interdisciplinary and spiritual mentoring, this paper proposes the incarnational model to be best suited for spiritual mentoring. Jesus engaged with this earth by identifying with humanity and pursuing ministry with his disciples.

Mentees need their mentors to be with them; then, from the context of relationships God-given resources can be shared to grow future leaders.

From the reviewed sources spiritual mentoring incorporates the missionary, association, discipling, constellation, and spiritual director models. A common factor becomes the mentor being *with* the mentee like Jesus being *with* His disciples. The context of Jesus' ministry featured His incarnational presence alongside the disciples. Rather than one competency, Jesus' ministry expanded discipling/mentoring to a holistic approach of the physical, mental, and spiritual. The constellation model provides a circle of accountability that influences mentees upward, downward, and lateral in spiritual mentoring. An experienced pastor as spiritual director can guide the novice pastor to pursue multiple mentors for improved competencies, foster relationships upwards, downwards, and laterally with peers. The constellation model challenges mentors and mentees experiencing the incarnational model to lend their presence to the mission of building more incarnational relationships.

As spiritual director and guide, Jesus became the *Paraclete* for his disciples and provided another *Paraclete* to work alongside them. The "guide by the side" or incarnational model creates "generativity" for leadership succession as well as mission. Hurlock (1980) intimates transformation occurs when a significant person guides the learner (cited in Evans, 1990, p. 4). When mentors utilize listening skills and timely questions, blending mentoring and coaching dynamics, they exemplify a learning posture which empowers the mentee. As the *Paraclete* comes alongside those empowered by their Mentor, spiritual mentors can replicate themselves through relationships that are attractive, responsive, and accountable for the mentee.

CHAPTER IV

PROJECT NARRATIVE

Introduction

The initial research for this project began during my pastorate in the Seventh-day

Adventist Church of Greeneville, Tennessee. As senior pastor I served with a team

consisting of an assistant/youth pastor and assistant/Hispanic pastor. The intent of my

project was to develop a mentoring model for pastors entering the ministry in a local

church context. For several pastorates in Oregon, California, and Tennessee I enjoyed

serving with associate or assistant/youth pastors as well as mentoring beginning pastors.

Late 2008, I moved to a new assignment as Evangelism Coordinator and Ministerial

Secretary of the INC. The context of my project changed to supervising the mentorship of

10 NIM pastors for the state of Indiana. With that ministry change, time elapsed before I

was able to re-contextualize my project. During 2011, I adjusted my project proposal to

coincide with the new ministry context of Indiana.

Description of the Model

As Ministerial Secretary of INC, it is my responsibility to provide continuing

education and mentoring opportunities for pastors entering the ministry. Six times a year

10 NIM pastors meet with me for training opportunities. These one-day sessions plus

twice-a-year retreats at our conference youth camp facility consist of pastor-development

presentations. The format includes question and answer dialog with ministry specialists who present from their areas of expertise on topics germane to NIM pastors' needs.

Covenant With NIM Pastors

In order to re-contextualize my project, in early 2011, as Ministerial Secretary of INC, I invited the existing eight NIM pastors to covenant with me to spend six monthly sessions in a mentoring relationship. I expected maybe four of the eight to covenant with me, but all eight agreed to invest in the six-month sessions. The eight NIM pastors volunteered to sign a consent form for the mentoring experience (Appendix E). Originally we planned to spend five sessions together with the sixth session as an exit interview, but we needed an extra sixth session to complete the chapters of the book, *Connecting,* by Robert Clinton and Paul Stanley. Starting in April 2011, all eight pastors completed the six monthly sessions by September 2011. One pastor moved before the sixth session; so we spent an extra session in the fifth month to complete the project with him. (See Appendix J for a Project Completion Schedule.)

Content of Session

The monthly sessions were pre-scheduled by electronic mail after the pastors signed their consent forms. The book, as our curriculum, was provided free to the pastors with the expectation that assigned chapters for each session would be read in advance (The book's chapters were divided into six sections to accommodate the six mentoring sessions.) A reminder phone call, e-mail, or text message was sent the day before each appointment. The one-hour sessions were designed with three agenda items: (a) a 10-minute prayer time for the pastor's praises and petitions, (b) a 30-minute discussion of

the assigned chapters in *Connecting: The Mentoring Relationships You Need to Succeed in Life,* and (c) a 20-minute discussion of local church issues raised by the participating pastor. A single page of questions was prepared to facilitate discussion of the pre-assigned chapters (Appendix F).

Location of Session

Five NIM pastors met with me in their districts at a local church. A classroom or church office space became the environment for each session. To share travel distance two pastors met with me at the conference's youth camp and a university library study room. (Availability of space in the summer at the youth camp caused us to re-schedule to a university library.) In another case the NIM pastor arranged for our monthly meeting at his home.

Implementation of the Model

The intent of this project was to work toward the development of a spiritual model for mentoring for pastors entering the ministry in the INC. It was evident in the early monthly sessions that one hour was not sufficient to cover the discussion needs between the pastor and the ministerial secretary. Crow in *Multiplying Jesus Mentors,* 2008, p. 103, recommends six hours a month for peer-mentoring interaction and accountability. I sensed the NIM pastors' desire for reflection and listening. Because of this dialogic desire, the sessions extended from one and a half hours to two hours. The pastors seemed eager to share their prayer concerns and to praise the Lord for the successes of their ministry. On several occasions the pastors cited challenges with difficult people and relationships that surfaced during the nominating committee process and marital conflicts

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within their churches. At other times the pastors rejoiced in the relational growth that developed because of Bible studies, baptisms, and discipleship/leadership training.

As their ministerial secretary I listened intently during these six sessions to the eight NIM pastors. Mentoring and coaching opportunities developed as pastors told their stories. I spent significant time listening to their stories and reflecting upon their ministry. The NIM pastors reflected not only upon the past and present, but also upon ministry events and lay ministry deployment for the future. As both pastors and I reflected upon Clinton and Stanley's illustrative mentoring principles, it became natural to identify with each other's life experiences.

While we developed this sense of identification, there remained the distinction of roles and experience with me being the ministerial secretary and the pastors who are serving. The sense of parity came about when my experience and present responsibility was bridged with the present experience of the pastor. These moments of reflection were supplemented when I made my regular visits and phone calls during their actual times of pastoral ministry.

Conclusion

My observation is that the incarnational model empowers the ministerial secretary and the NIM pastor to build a relationship with each other. While a relationship takes time, I noticed that it was necessary to monitor the time spent in sessions; otherwise, the sessions could crowd other ministry schedules. While a session may appear to offer rewarding dialogue, there is value in repeated sessions for future opportunities of reflection and discussion. Sometimes the NIM pastors appeared to be engaged in

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beneficial dialogue, but a more careful monitoring of time may make future sessions more attractive.

In retrospect, I gained a number of helpful insights from these six sessions which were spread over six months. I discovered that a mentoring relationship flourishes with increasing trust levels, quality and quantity time investment, respect for one another's competencies, partner accountability, reflection during and following the sessions, a mutual learning attitude, and intentional listening skills. The above factors foster a successful mentoring relationship for the entire mentor-mentee covenant which usually takes six to 18 months. However, verbal or written feedback and/or mid-course evaluations could have corrected issues in the mentor-mentee relationship and improved the sessions with NIM pastors. More intentionality, review, and planning could have determined if more or less structure was necessary. Overall the praying together, listening to family and church life stories and the book dialogue combined to build healthy relationships between the NIM pastor and the ministerial secretary. NIM pastors gave these ingredients positive responses as a method for developing a relationship with the ministerial secretary.

CHAPTER V

EVALUATION AND OUTCOMES

Introduction

At the sixth mentoring session (September 2011) as ministerial secretary I spent

an extra session with the NIM pastors so they could respond to the exit interview

questions. The extra session took from 30 to 60 minutes depending upon the pastor's

need to respond. The project proposal stated that the ministerial secretary would ask exit

interview questions of the pastors; so the interview was conducted verbally. This was

noted at the beginning of the interview with the option of any pastor to abstain from

responding to a question. All pastors chose to answer each question.

Exit Interviews

There were 11 questions in the exit interview divided into the three sections:

(a) three questions evaluated the book, (b) four questions evaluated the sessions, and

(c) four questions related to an overall evaluation of the mentoring experience. The

purpose of the three sections of questions in the interview was to evaluate specific

content in the sessions. The first section evaluated the book, focusing on the benefit of

the book, the concepts learned from the book, and mentoring principles that could be

implemented in pastoral ministry. The second section evaluated the sessions, addressing:

the benefit of the sessions for pastoral ministry, the contributions made to a mentoring

relationship, competencies that were improved during the sessions, and character

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enrichment that emerged from the sessions. The third section evaluated the overall

benefit of the time spent together by the pastor and ministerial secretary, pertaining to: (a)

the biblical support for implementing mentoring relationships with laity, (b) mentoring

concepts that could be transferred to training laity, (c) recommendations to the ministerial

secretary for using a spiritual mentoring model, and (d) mentoring principles that the

pastors plan to practice in their ministry as a result of the sessions. The ministerial

secretary asked follow-up questions only when seeking clarification. The character

enrichment question challenged the pastor-respondents. Exit interview questions are

listed in Appendix G.

Evaluation of the Book

In evaluating the book, the pastors

▪ agreed with the principles of mentoring,

▪ desired to implement mentoring with their laity,

▪ expanded their awareness of mentoring,

▪ understood that mentoring is more than friendship,

▪ endorsed the emphasis on accountability in the mentoring relationship,

▪ espoused the intensive, occasional, and passive mentoring functions continuum

of Appendix C,

▪ noted that the constellation model of Appendix D broadened their view of

mentoring,

▪ learned that mentors and mentees both have responsibilities,

▪ discovered that mentoring opportunities occur frequently in their presence,

▪ were influenced to pursue mentoring opportunities,

▪ applied the passive mentoring function and discovered the freedom of their

influence, and

▪ appreciated the book's balanced approach to addressing mentors and mentees.

The pastors' positive responses to the book indicate their appreciation for the opportunity

to learn the functions and dynamics of mentoring in a relationship between the mentor

and mentee. In the pastors' responses below one pastor expressed reservation that the

mentee should take the initiative in pursuing a mentor. He felt the mentor should exhibit

initiative similar to the mentee in the relationship building.

Evaluation of the Sessions

The pastors' feedback from evaluating the sessions focused upon their

appreciation of:

▪ dialogue with the ministerial secretary;

▪ someone listening to them;

▪ preparing the materials in advance;

▪ communicating the chapter reading assignments in advance;

▪ envisioning the transfer of this model to the laity;

▪ presenting a model that included confidentiality, discipline, initiative, listening,

reflection, structure, trust levels, and vulnerability;

▪ demonstrating interest in preparing NIM pastors for ministry;

▪ sharing how this model can be used for evangelism;

▪ spending time as NIM pastor and ministerial secretary in prayer together;

▪ improving character qualities such as patience in the mentoring experience;

▪ learning together;

▪ experiencing motivation for mentoring by these sessions; and

▪ recognizing the pastors' power of influence upon members who are observing them.

In the exit interview one pastor sought clarification of communication between the ministerial secretary and conference administration concerning evangelism finances. His point helped to clarify that the ministerial secretary is the initial communication from pastors to conference leadership. The exit interviews revealed that the NIM pastors embraced the six monthly sessions and book discussion as a mentoring model to develop relationships with the ministerial secretary.

Overall Evaluation

An overall perspective indicates the NIM pastors learned new mentoring insights from reading and discussing the book by Clinton and Stanley. They attested that the monthly mentoring sessions were beneficial in developing relationships with the ministerial secretary. They would like to implement this model in the local church for mentoring lay leadership. The pastors mentioned Bible characters/groups that demonstrate mentoring relationships such as Moses and Jethro, Moses and Joshua, the Holy Spirit and Rahab, Elisha and Gehazi, Jeremiah and Israel, Jesus and the disciples, Jesus and Zacchaeus, Jesus and the Syro-Phoenician woman, Jesus and John, Paul and Barnabas, Paul and Timothy, and Lois and Eunice. One pastor cited the scripture to "encourage one another" (Heb 10:25) as mentor-related admonition.

Another pastor would like to implement more personal responsibility and accountability as a way of modeling sermon preparation for his lay leadership. He also feels the importance of taking initiative for himself. Another pastor wants to spend more

individual time with members to affirm, help them recognize, and develop their gifts such as leadership. One pastor reflected upon the six sessions together and expressed the desire to model problem solving and conflict resolution by training lay members to become mentor counselors. He plans to help members discover their spiritual gifts such as teaching. Another pastor has used mentoring principles to deal with a rigid church leader. In his feedback, one pastor commented that all three types of mentoring functions (intensive, occasional, and passive) may be operating simultaneously in church life. Several pastors mentioned the value of fostering relationships with young people to practice mentoring principles with them. One pastor stated he wants to empower lay people by conducting mentoring training sessions with church leaders. Another pastor expressed how he learned that spending time with his leaders was important whether or not he was teaching on the mentoring topic.

When addressing suggestions for the mentoring model in INC, a pastor spoke of the value of the presence by another pastor mentoring him. He found the structure and schedule of six sessions beneficial. While books can help, he emphasized the need for NIM pastors to seek out mentors. Another pastor seconded this model and wished it could be used as an opportunity for all pastors to eat, talk, and share together with the president also. A pastor acknowledged the difficulty of matching mentor with mentee, but suggested that each pastor have another pastor close to them. He also prescribed calling the ministerial secretary monthly by phone, attending regional pastors' meetings, and the ministerial secretary calling him once a month. In the spirit of a learner one pastor requested the mentoring process continue with the NIM pastors as a model to learn from other pastors.

One pastor offered four suggestions for the conference in training new pastors: (a) the conference set up a mentorship for unordained pastors, (b) all pastors go through the mentoring book for training, (c) regional classes with pastors cover the chapters in the book, and (d) a mid-course evaluation occur to consider if closure is necessary. Another pastor recommended polling all pastors to determine how they would feel about a mentoring relationship. He suggested a conference symposium to address the topic of mentoring. He also felt the need to match seasoned pastors with several different NIM pastors. In addressing field education for pastors one NIM pastor stressed the value of a full-time officer to mentor new pastors. He recommended that the new pastor not be assigned to a church or district immediately, but work under the direction of a more experienced pastor. These recommendations might be synthesized into categories that include communication, presence, group collaboration, and evaluation for a healthy mentoring model to be fostered in INC.

Responses related to mentoring principles that the pastors plan to practice in their ministry as a result of the six mentoring sessions include:

- addressing goal-setting, evaluation, and expectation;

- practicing the 10 commandments of mentoring;

- an awareness of the constellation model;

- the power of doing things together;

- practicing coaching;

- building trusting relationships;

- approaching conflict from a relationship perspective;

- becoming an intentional mentor and guide;

▪ living as a qualified mentor;

▪ availability, presence, attention, and listening;

▪ mutual respect of peers; and

▪ collaboration with the church in pastoral staffing.

Ordination Track Expectations

NIM Training Sessions

As the NIM pastors explore mentoring opportunities with INC leadership, the

ministerial secretary, the local church leaders/members, and the community, certain

expectations exist for the pastors prior to ordination. NIM pastors will be expected to

attend the six NIM training sessions each year before ordination. These sessions will

include exposure to various pastoral roles of ministry by presenters with expertise in their

giftedness. A notebook manual with material for future ministry will be provided

including agendas, handouts, session evaluations, and supplementary articles. These six

sessions will include one annual retreat at the conference youth camp for several days.

The topics covered will be determined based upon the feedback of ministry needs from

the NIM pastors and their evaluation sheets.

NIM Competency Resources

In addition to the training sessions, the *Intern's Ministry Development Handbook:*

A Competency-Based Approach to Pastoral Intern Development (Patterson, 2010) will be

provided for each NIM pastor. Pastoral competencies addressed will include

communication, administration, scholarship, teaching/mentorship, counseling, and

Christian leadership. Each page of the *Intern's Ministry Development Handbook* should

be signed by a mentor. This would demonstrate that the NIM has experienced that particular competency in ministry.

The NIM pastors are expected to provide a personal development portfolio of pastoral ministries three months prior ordination. Details of this pre-ordination portfolio are outlined in the handbook cited above and will be discussed with the ministerial secretary.

NIM Pastors Mentoring Sessions

In the first 12 months the ministerial secretary will build a mentoring relationship with the new NIM pastor as described in the project narrative. Clinton and Stanley's book *Connecting* (1992) will be provided and six one-hour sessions will be invested with the pastor. The ingredients of those sessions will include: (a) 10 minutes of prayer together, (b) 30 minutes discussing the pre-assigned book chapters, and (c) 20 minutes in discussion of local church issues. During this time (a) competencies to be mentored, (b) character qualities to be mentored, (c) intensive, occasional, and passive mentoring, and (d) the constellation model will be discussed.

Three Mentors

After the first 12 months of ministry at INC, in consultation with the ministerial secretary, the NIM pastor will select three mentors to guide them on their journey toward ordination. From areas of their strengths these mentors will provide the NIM pastor growth opportunities for pastoral competencies needing improvement. A sample mentoring covenant in Appendix I can facilitate the mentor-mentee relationship.

President Review and Planning Session

The NIM pastors will be expected to meet with the Conference President annually to affirm and reflect upon past growth in their districts. They will also share plans that have been laid with the church regarding equipping leadership, evangelism outreach, stewardship training and resources, facility expansion, church nurture, and preaching schedules. A form is provided in Appendix K to facilitate planning with the church in these areas and discuss the plans with the Conference President.

Seminary Degree

It is expected that NIM pastors will consult with INC's Conference President, Secretary-Treasurer, and Ministerial Secretary to incorporate seminary studies in their ordination track. The goal of these graduate studies should result in a Master of Divinity or Master of Religion degree.

Ordination Review Committee

Following the above expectations with three or four years practicing pastoral ministry, the NIM pastor will be recommended for ordination consideration. A committee composed of three conference officials and three experienced pastors will conduct the ordination review. Planning for the ordination event should be scheduled six months in advance. The ordination review committee should meet at least three months before the ordination in order to prepare for the ordination event.

Conclusion

Because this project and the exit interviews with the NIM pastors yielded positive results, the six monthly sessions with the book, *Connecting,* by Clinton and Stanley will be continued. These sessions will be arranged by the ministerial secretary for each NIM pastor placed by the INC. The ordination track will include six annual NIM group training sessions, a competency assessment from the *Intern's Ministry Development Handbook,* portfolio records of special pastoral events, six mentoring sessions with the ministerial secretary, three mentors assigned to each NIM pastor, president's annual review and planning session, seminary studies for a graduate degree, and an ordination review committee evaluation.

CHAPTER VI

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

After investing six monthly sessions in a mentoring relationship with the eight

NIM pastors, they confirmed the premise of this project. The pastors' responses

coincided with the premise that the incarnational model is the best approach for the

ministerial secretary to use in mentoring pastors who are entering the ministry. The

incarnational model can genuinely function when the ministerial secretary spends

structured time with the NIM pastors in a mentoring relationship with a mentoring

curriculum. The ministerial secretary builds a mentor-mentee relationship with the NIM

pastors by (a) spending time with them, (b) identifying with them in mutual learning,

(c) listening to their challenges; (d) dialoging about mutual successes and failures,

(e) collaborating in problem-solving and conflict resolution, (f) envisioning evangelism

opportunities for the future, (g) developing trust levels, (h) building respect, and

(i) demonstrating mutual initiative and intentionality.

By studying the mentoring relationships of Moses and Joshua and that of

Barnabas and Paul, it is evident that the incarnational model contributes to the mentoring

of new leaders. The mentee experienced a "guide by the side." As Joshua came alongside

Moses in ministry, the mentee observed the mistakes and successes of his leader. From

Moses' mentoring Joshua learned leadership delegation, intercessory prayer support, communion with God, conflict resolution, the distribution of the Holy Spirit's gifts, and succession leadership.

Barnabas became Paul's "guide by the side." He demonstrated mentoring in his relationship with Paul by endorsing him before Jerusalem church leadership. He encouraged Paul by coming alongside him as his advocate, revealing the value of the incarnational model. By co-ministry in Antioch Barnabas legitimized Paul as a member of his team. Later on their first missionary journey he supported Paul in the transition to leader of their team. Finally, when conflict arose between Paul and Barnabas over John Mark, Barnabas handled conflict with Paul in a way to expand the work of the church and equip John Mark for mission service.

The *Paraclete* model of scripture solidifies the "guide by the side" concept of mentoring. By Jesus sending the Holy Spirit as his representative, Christian believers have a presence that empowers them in mission and service. In sending the *Paraclete* to this earth Jesus gave believers a mentoring model for kingdom growth. The church is sent as the *paracletic* presence to reach the world for Christ. As friend, advocate, and helper the church becomes an incarnational model of presence for a world in need.

The literature review supports the value of mentoring with a "guide by the side" to mentor the mentee. In spite of biased advocates, fields such as business and education now blend the roles of mentoring and coaching. Roles such as advisor, coach, counselor, friend, helper, teacher, and tutor have been mixed together. History has provided models such as master-apprentice, tutor-student, and Big Brothers Big Sisters to reinforce the value of mentoring.

A potential for change exists when the mentee observes the mentor modeling the way. Researchers have determined that the presence of significant individuals such as mentors in a relationship with mentees elicit transformation. Mentors can transfer values to mentees when respect and trust levels develop in the relationship. Change may occur in dyads, triads, or groups depending upon the influence of role model mentors. While group mentoring has its proponents, the network theory of mentoring can empower mentees seeking mentors for specific competencies. A significant factor for learning is association. Studies reveal that learning occurs when mentor and mentee identify with each other. The experienced "guide by the side" can then build a trusting relationship with a mentee who is eager to learn.

Formal mentoring offers structure and direction for relationships whereas informal mentoring seems to allow for more spontaneity in relationships. However, intentionality in establishing a mentoring relationship seems to provide more opportunity for leadership growth and improvement of skills. Reverse mentoring has gained some recognition, but mutuality and equity between leader-follower and mentor-mentee relationships fosters a spirit to learn between both partners.

Several spiritual mentoring methods contribute to the incarnational model. The Vaudois missionaries followed Jesus' method of pairing an older experienced pastor alongside an aspiring young pastor (White, 1888, p. 70). Coleman (1980) suggests that Jesus utilized the method of association to train his disciples (p. 38). The 12 disciples associated with Jesus in almost every circumstance of his ministry, observing and learning the principles of his kingdom. Jones et al. (2002) have taught a Christ-centered approach to discipleship that is holistic. They approach discipleship as a way of life

mentally, physically, intellectually, socially, and spiritually (p. 3). Clinton and Stanley (1992) recommend the constellation model for spiritual mentoring (p. 162). This model allows for a multi-mentor approach to relationships that focuses upward, downward, and laterally to incorporate all opportunities for mentoring in an individual's environment. Intensive, occasional, and passive mentoring experiences are encountered by mentees during their life allowing times for mentorship by a discipler, spiritual guide, coach, counselor, teacher, sponsor, or contemporary and historical models (p. 41). Anderson and Reese (1999) propose the model of spiritual director or guide (p. 24). They endorse a model where the mentor comes alongside the mentee to build a relationship similar to the *Paraclete* who comes alongside believers to empower them (p. 22). They call for spiritual mentoring that follows the incarnational model of Jesus. They support following Jesus' model by "teaching *what* he taught and *as* he taught" (p. 38). The rational content and relational experience merge in spiritual mentoring.

Conclusion

For leadership development among aspiring NIM pastors this project proposes a spiritual mentoring model. Individuals can learn in groups like Jesus with the 12 disciples. However, today's lifestyles with restrictive schedules, limited finances, and significant travel distances are friendlier toward one-on-one relationships than group relationships. Group learning at a pastors' meeting happens monthly in regions around the state; however, to address the specific learning needs of NIM pastors, one-on-one mentoring is necessary to listen to a pastor's private concerns. The incarnational model of Jesus addresses those concerns. The ministerial secretary can follow Christ's model by coming alongside the NIM pastor with his presence—a "guide by the side." As

Emmanuel, Jesus modeled the "guide by the side" paradigm best by coming to earth and identifying with the individual needs of human beings. The presence factor of Jesus made a difference. That presence factor of Jesus was making a difference even as the disciples were observing the role modeling of Jesus. While he performed ministry in group settings he also addressed people's concerns individually.

This project proposes that NIM pastors must have the individual presence of an experienced pastor to stand by their side in a spirit of trust, respect, integrity, confidentiality, and mutual learning. Then, the transmission of values and ministry experiences can occur that will foster succession leadership just as Moses passed the leadership torch to Joshua. This incarnational model fits the paradigm for laity as well as pastors. The NIM pastors can model this same approach to develop lay leadership.

As one NIM pastor observed, simple acts of availability, presence, attention, and listening contribute to building successful relationships. What was revealing was that this was the case without me making any specific presentations on these topics. As a result the NIM pastors expressed a desire to transfer this model to their churches and lay leadership.

We gained many helpful insights from this relational approach to ministry but three especially stand out:

1. The effectiveness of the mentor - mentee relationship was directly related to the desire of the mentee to learn and the mentor to be transparent.

2. This ministry project deepened the relationship with the NIM pastors partly because I had already spent significant time with them in their church districts. As we worked together our understanding of each other and ministry as a whole was enriched.

3. By augmenting my presence alongside of them while they ministered to their churches, I have learned that my presence, attention, and availability many times meant more to them than the actual structured sessions. My investment of time with them instilled value in their ministry.

From these and other insights gained during this learning process we offer the following recommendations.

Recommendations

Over the course of this project, it became apparent that other mentoring-related issues might/should be studied. Due to the limitations of this paper, the following sub-topics are recommended for investigation.

More intentionality needs to be built into increasing the pastor's mentors. This can be done through introducing group networking. Group mentoring and its relation to the network theory of mentoring merits future study. One question to consider is: How should mentees seek mentors for special competencies? Eby (1997) mentions the emergence of "group" or "team" mentoring (cited in Goethals et al*.,* 2004, p. 994). While the smallest community could be the one-on-one mentoring relationship, there is room to compare dyads, triads, and small groups as mentoring models (see Heron, 2008, p. 7). Jesus' ministry with 12 disciples has been scrutinized by Williams in his research that compares discipling and mentoring (2001, p. 58). Bennett (2001) defines mentoring as one-on-one relationships, but disallows mentoring the same status for group discipling methods (p. 81). Rost (1993) argues for group learning without mentioning mentoring. He does comment on the dyadic relationship, but suggests mutuality that "feeds relationships" must be established with more than two people (p. 110) to develop

leadership. A comparison study might consider if participants of mentoring or small groups learn better.

Additional research on succession leadership could assist pastors in working with nominating committees. The selection of mentors to be a "guide by the side" for a potential leader of the future could be beneficial for many job descriptions including conference administration, department leaders, lay church planters, pastors, and local church elected and appointed positions. If teams were emphasized over solo leadership, potential leaders would receive mentorship and be prepared for resignation, transition, or death of a leader. Our conference president mentioned on February 13, 2012 that one-third of treasurers in the North American Division of Seventh-day Adventists will soon retire based upon reports he has received. The question is: Who is being mentored to take their places?

The concept of God being a mentor needs to be investigated. Heron (2008) appeals for expanding dyads to a "triadic encounter" with God (p. 7). Anderson and Reese (1999) allude to God as mentor by counseling mentors to listen to God (p. 51). Their logic implies that God mentors the human mentor who influences the mentee. A similar intent is implied by the *Paraclete* coming alongside believers to mentor them. A study of the *Paraclete's* role as mentor is a worthy pursuit for the student of scripture to investigate. When personally communing and counseling with human beings in the OT and NT, it would seem that God is mentoring the patriarchs, prophets, and kings of the OT. In the NT God seems to be mentoring the disciples, apostles, prophets, deacons, and believers in the early church by direct or indirect contact (angels, dreams, and voices).

Since the master-apprentice model has been shown to have significant influence with the process of mentoring in the past, we suggest that additional research be given to the various dynamics of contemporary mentoring.

My research indicated that there might be a wealth of insights found by delving into the historical approach used by the Vaudois missionaries of the northern Alps of Italy as they went about implementing their own mentoring process.

A real need exists today for a mentoring manual geared for NIM pastors and ministerial secretaries. The focus of this future project could be upon the ministerial secretary developing a mentoring relationship with the NIM pastors. While there are materials available in other disciplines for mentoring training (see article on "Coaching" in Goethals et al., pp. 198-205), resources for field training of pastors and mentoring is minimal.

The overlapping characteristics of mentoring and coaching warrant more investigation. It is likely that a careful blending of these two approaches would be a prudent course to take

This project superficially addressed servant leadership. Greenleaf's (2002) seminal study, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* offers an opportunity for more research. A comparative study could pursue similarities and dissimilarities between incarnational and servant leadership.

More research is needed regarding role modeling and mentoring. Kouzes and Posner have unpacked some of this subject in their book, *The Leadership Challenge.* The section on "Modeling the Way" encompasses about 60 pages. Other resources could assist in determining the influence factors that role modeling brings to mentoring.

A part of future pastoral training programs could include a comparative study of biblical mentor-mentee partners. Principles found in such relationships as Elijah-Elisha, David-Jonathan, Paul-Timothy, Eli-Samuel, Naomi-Ruth, Abraham-Lot, and, of course, Moses-Joshua and Barnabas-Saul/Paul could be pursued which no doubt would offer a trove of insightful and helpful principles for both mentor and mentee alike.

A controversial issue in mentoring arose in one of our session and was expressed by one of the NIM pastors. The question he raised was, "Who initiates the mentoring relationship—the mentor or mentee?" One NIM pastor disagreed with authors Clinton and Stanley, stressing that the mentor should pursue the mentee. This topic must be addressed.

While this project intentionally focused on "being" with the NIM pastors it would be well to extend the research and explore the value of actually "doing ministry" along side the NIM pastor. Time and availability would obviously be a challenge but determining what parts of the pastor's ministry would benefit most by "doing ministry along side" him or her would provide helpful insights for both the mentor and the mentee.

A final recommendation for study might be the concept of the Holy Spirit being "in you" (John 14:17). The passage reads "but you know Him, for He dwells with you and will be in you." This paper's emphasis has been the "with you" part, but another researcher might pursue the Holy Spirit being "in you."

APPENDIX A

COACHING AND MENTORING

Coaching and mentoring are one-on-one relationships that use support and accountability to grow people toward a better future. Here's an example of the difference. A person has a job opportunity that would move his career forward but requires relocating and leaving friends and family behind.

<u>Coaching Approach</u>

"That sounds like a great opening! It must be rewarding to be recognized like this."
"Yeah, it sure is!"
"How would this move change your life?" "Well, probably the biggest difference is going to be the relationship with my parents. We'll miss going over for Sunday dinner and the free babysitting. Vacations and dates will be a lot tougher. Oh–mom and dad are going to really miss doing the grandparent thing. I better talk this through with them." "Is that a step you want to take?" "Yes. I'll do it this Sunday." "How else will this affect your relational life?" "We'll be able to make new friends eventually. It'll be harder for Patrice, because I'll be spending a lot of time at the church while she is stuck at home with the kids. Her mom's group is a big deal for her. We better talk that one over, too. I can check and see if the new church has a mom's support group or something like it…" (Stoltzfus, 2005, p. 9).

In the example . . . . the mentor is showing the younger pastor the ropes and giving wise counsel gained from life experience. A mentor is a more senior individual who imparts what God has given (wisdom, opportunities and counsel) to a more junior person. In the same situation, the coach is building the client's decision-making ability by asking him to think things through in a structured way. A coach draws out the abilities God has put in someone else. When I'm mentoring, I'm teaching a person, letting him draw from me or learn from my experience. When I'm coaching, I'm pushing a person to draw from his or her own resources and experiences. Coaching is helping people learn instead of teaching them.

<u>Mentoring Approach</u>

"That sounds like a great opening! It must be rewarding to be recognized like this."
 "Yeah, it sure is!"
"I had a few similar opportunities when I was a youth pastor. One was a great move; the other was sort of a disaster." "What was the difference?" "One position was in a college town with a lot of people in our age group. My wife thrived on the fellowship and loved the cultural events she could go to in the city. "Then we moved to a country church in Nebraska. People were spread out all over. They'd offered me 40% more than what I'd been making, plus the senior pastor role, which was a big step up. But my wife never felt like she fit in; she had a hard time making friends, and it was tough on her and on our marriage. In retrospect, she didn't really want to go, but she was deferring to me. I didn't tune into what my wife was saying, and that was a mistake. What is your wife saying about this decision?"

Stoltfuz, T. (2005). *Leadership coaching: The disciplines, skills, and heart of a Christian coach.* Virginia Beach, VA: Book Surge, pp. 9, 10.

APPENDIX B

DISCIPLING, MENTORING, AND COACHING DEFINED

Discipling	Mentoring	Coaching
Helping new believers grow in Christ	Empowering emerging Leaders	Helping mature leaders take next steps
A more mature believer helps a new believer grow in following Jesus	A mature leader helps an emerging leader both clarify and implement God's call	A Coach helps a Coachee discover his/her own solutions and strategies
Relatively high external input from Discipler to Disciple	Integrating external input of Mentor and internal exploration of Mentoree	Relatively low external input; Coach elicits internal resources of Coachee
Largely leader-directed Accountability	Blends leader-and follower-directed accountability	Largely follower-directed Accountability

Crow, D. M. (2008). Multiplying Jesus mentors: Designing a reproducible mentoring system: A case study. *Missiology: An International Review,* Vol. 36, no. 1, p. 90.

MENTORING GROUPS AND FUNCTIONS ALONG A CONTINUUM
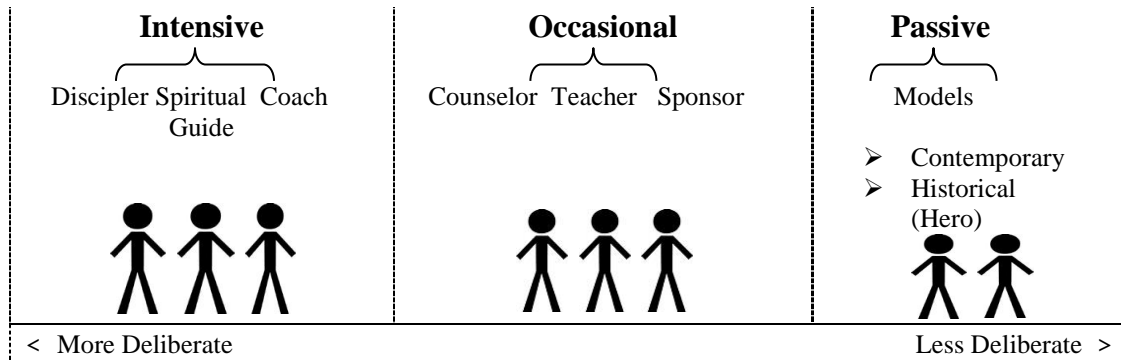
Intensive	**Occasional**	**Passive**
Discipler Spiritual Coach Guide	Counselor Teacher Sponsor	Models
		➢ Contemporary ➢ Historical (Hero)

< More Deliberate   Less Deliberate >

Clinton, J. R., and Stanley, P. D. (1992). *Connecting: The mentoring relationships you need to succeed in life.* Colorado Springs, CO: NavPress, p. 41.

A CONSTELLATION MODEL OF MENTORING RELATIONSHIPS
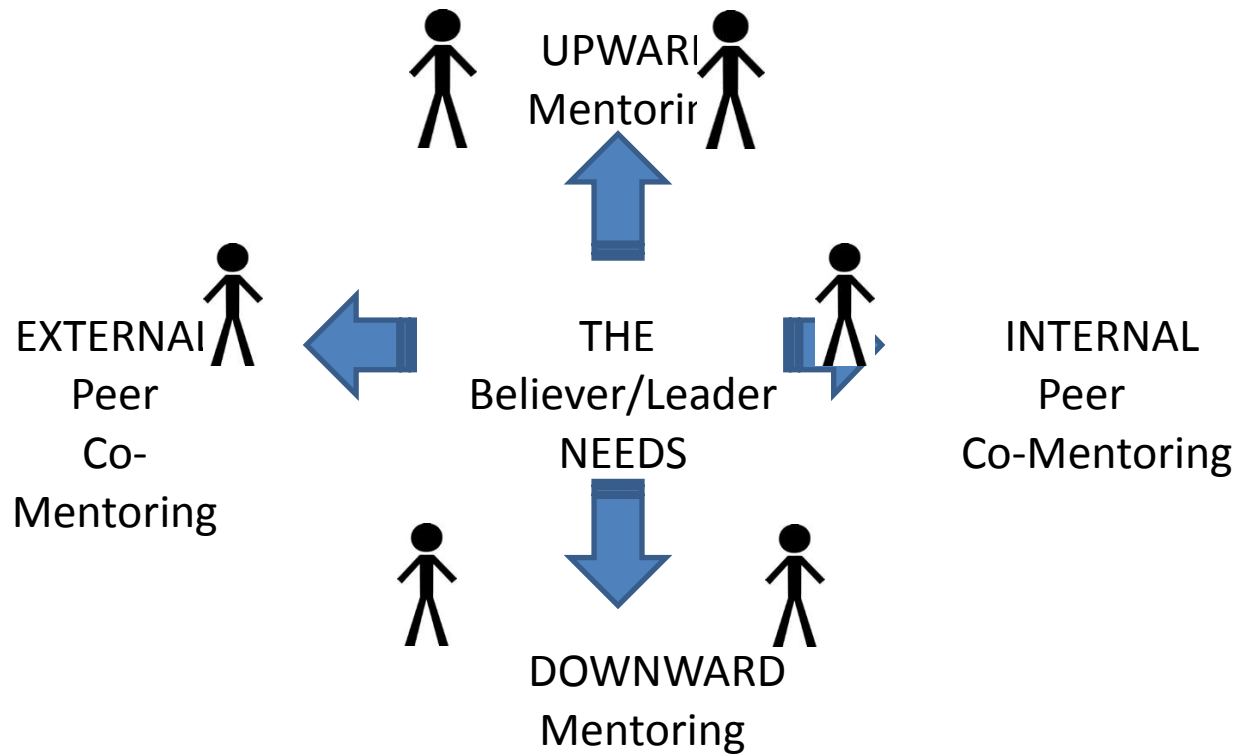
Clinton, J. R., and Stanley, P. D. (1992). *Connecting: The mentoring relationships you need to succeed in life.* Colorado Springs, CO: NavPress, p. 162.

APPENDIX E

NIM PASTORS CONSENT FORM

Andrews University
Leadership Cohort D.Min. Project
Seventh-day Adventist Theological Seminary (SDA)
Researcher, Steven N. Poenitz, Ministerial Secretary, Indiana Conference of SDA

Consent Form

Title: A Mentoring Model for Pastors Entering the Ministry in the Indiana
                    Conference of Seventh-day Adventists.

Purpose: The project is designed to develop a spiritual model for mentoring NIM
                    pastors of the Indiana Conference of SDA.

**Description:**   This project will span six months with one meeting per month between the
                    ministerial secretary and NIM pastor. An exit interview will conclude the
                    mentoring experience at the last meeting.

Benefits: This project is designed to build intentional relationships with NIM
                    pastors; thus, offering more guidance to pastors in their early ministerial
                    career. Another potential benefit could be the NIM pastor passing on this
                    model to the local church for lay leadership development. The ministerial
                    secretary will also benefit from the mentoring relationship as he receives
                    feedback from the NIM pastor.

Approval: Participation is voluntary, and the NIM pastor will be asked to sign an
                    informed consent letter stating his agreement to participate in this
                    mentoring project. The letter will provide the choice to opt out of the
                    research. The NIM pastor may choose to opt out without loss of benefit or
                    privilege.

Terms: (See back)

Option: I choose to participate _____   (check mark) I choose to opt out _____

Contact: For comments or questions about this research or results, you may contact
                    Steven N. Poenitz at 15250 N Meridian St., Carmel, IN 46034. Office:
                    317-844-6201; Cell: 317-753-9937

Signatures:

NIM Pastor _____ Date -
_____

Researcher _____ Date
_____

Terms

1. Participants: This project includes from 4 to 8 NIM pastors of the Indiana Conference of Seventh-day Adventists, 15250 N Meridian St., Carmel, IN 46032 (phone: 317-844-6201)

2. Length of study: The ministerial secretary/investigator of this research will meet with each pastor for six one-hour monthly sessions.

3. Approval: These pastors have given their initial approval to participate at a past N.I.M. conference training session in 2010.

4. Agenda: Our one-hour agenda includes a 1) 10-minute prayer time for the pastor's praises and petitions, 2) a 30-minute dialog over chapters from the book by Robert Clinton and Paul Stanley, *Connecting: The Mentoring Relationships You Need to Succeed in Life*, and 3) a 20-minute discussion on local church issues raised by the participating pastor.

5. Location: The pastor meets at one of his district churches with the ministerial secretary. Two participating pastors meet with the researcher at Timber Ridge Camp. Mileage reimbursement may be requested for these out-of-district trips.

6. Risk: Pastors will be assured that he/she has the privilege to opt out of answering any question by the ministerial secretary.

7. Confidentiality: No names of any NIM pastor will be used in the published project. In this mentoring relationship, individual pastor's comments of each session and the exit interview comments will be private. A notebook will be kept private by the ministerial secretary only for recollection of learning experiences.

APPENDIX F

DISCUSSION SHEETS FOR MENTORING SESSIONS
WITH NIM PASTORS

Relationships That Make a Difference and Understanding Mentoring
New-in-the-Ministry Pastors' Districts
NIM Session One
April 2011

Relationships that Make a Difference

1. Cite some mentoring relationships you see in scripture. (17)

2. What's the danger of characterizing someone as an ideal mentor? (28, 29)

3. Share a mentoring "divine contact" that made a timely contribution in your life? (29)

4. True or false? Face to face settings are the only way for mentoring to happen? (32)

5. "Mentoring is a _____ experience in which one person _____ another by sharing God-given _____." (33)

6. What is the term used to describe the transfer of experience, knowledge, and skills in a mentoring relationship? (32)

Understanding Mentoring

7. The authors of *Habits of the Heart* allege that the "vacuum in an _____ _____ and its accompanying lack of _____" calls for _____ in our relationships. (36, 37)

8. In a survey of leaders Clinton and Stanley identified three to ten people who made significant contributions to leadership development. Thus, one of the major influences most often used by God to develop a leader is…….? (38)

9. Note some common characteristics of those who have influenced others as leaders/mentors? (38)

10. What lesson might be gleaned from Barnabas investing in Saul who later became the Apostle Paul? (39)

11. What specific ways do mentors help mentorees? (39, 40)

12. A breakthrough in understanding can develop when a person sees the _____ _____ between two people in the mentoring relationship. (40, 41)

13. How do we address the challenge of not enough ideal mentors to cover our needs? (41)

14. What three dynamics are vital to the mentoring relationship? (43)

15. Note some people who have made a different in your personal development and identify which mentoring function they fulfilled? (46)

16. Address the advantage of seeking multiple mentors rather than one "all-encompassing 'guru'"? (46)

Intensive Mentoring: Discipler, Spiritual Guide, and Coach
New-in-the-Ministry Pastors' Districts
NIM Session Two
May 2011

Discipler

17. "A discipler-mentor teaches and enables a mentoree in the _____ of _____ _____." (51)

18. What makes discipleship so appealing today?

    a) Those socialized in the last three decades suffered from a _____ of _____.
    b) Many people who became followers of Christ in recent years are products of _____ _____ _____.
    c) A well-designed Christ-center spirituality can provide a _____ for a life time of _____ _____. (50)

19. Early discipleship efforts focus on personally knowing Christ and this is manifested by what four practices or habits? (51, 55, 56)

20. How does Stephen Covey's quote: "Our character, basically, is a composite of our habits" address discipleship? (52)

21. Explain why the mentor takes more initiative with a new believer in the attraction/responsiveness/accountability stages of mentoring? (53, 54)

22. What markers indicate that discipleship is moving from the dependent to the maturing stage? (54)

Spiritual Guide

1. What are the primary contributions of a spiritual guide to the mentoree? (65)

2. "A spiritual guide is a godly, mature follower of Christ who shares _____, skills, and _____ _____ on what it means to increasingly realize _____ in all areas of life." (65)

3. True or false: Spiritual guide-mentoring is more reflective intensive than discipling. (66)

4. In the executive world coaching has become popular. What aspect of spiritual guide might be of benefit to corporate executives if they are Christians? (66)

5. Please identify several functions of a spiritual guide? (67)

6. Spiritual guidance is more determined by _____ than by time. (67)

Coach

1. "Coaching is a process of imparting encouragement and skills to succeed in a _____ through a relationship." (76)

2. "Most coaching relationships are initiated by the _____." (75)

3. True or false: Empowerment of the mentoree is the result of good coaching? (76)

4. True or false: An experienced coach does not try to control the mentoree? (76)

5. Coaching-mentors focus on _____ how to do things? (79)

6. Name some functions of a coach? (82)

7. In what areas would you be able to pass on your skills and experience? (84)

8. "One of the best ways to sharpen your own skills is to _____ it to another." (84, 85)

9. Who are some younger Christians on your prayer list whom you might mentor? (85)

10. What can we learn from the role of Jehoiada as spiritual guide for Joash in 2 Chron 24? (85)

<u>Occasional Mentoring: Counselor, Teacher, & Sponsor</u>
Indiana Camp Meeting, IA Library
NIM Session Three
June 13 – 17, 2011

Counselor

Occasional mentors make special developmental contributions at _____ times (87).

Definition of counselor (89) "_____ advice and impartial perspective on the mentoree's view of self, others, circumstances, and ministry."

Talk about the value of Jethro's advice (87-89)

Discuss "generational link-up (91) which deals with a key problem in NAD (92)?
What determines the amount of time spent in this relationship with a Counselor-mentor (94)?

Note 8 major empowerment functions of Counselor-mentor (95, 96).

Goal of Counselor-mentor is _____ (96).

Teacher

"The central thrust of a Teacher-mentor is to impart _____ & _____ of a particular subject." (101)

"One of the best learning resources is the _____ _____" (102)

To avoid frustration of unfilled expectations, what is the best approach in informal teaching-mentoring? (105)

What 3 elements comprise a teaching-mentoring experience? (109)

Teacher- mentoring ought (according to the authors) to be going on all the time for middle-and upper-level leaders. What are the elements of that process? (111)

Sponsor

What are some dynamic factors of a Sponsor-mentor? (116)

Definition of Sponsor-mentor: "provides career guidance & _____ as a leader moves within an organization." (117) See also page 124 for comprehensive definition.

What's the reverse mentoring dynamic of the Sponsor-mentor? (117)

Talk about influence networks and resource linking? (118, 119)

Who benefits in a Sponsor-mentor relationship? (123)

Explain the leader-switch principle? (127)

Passive Mentoring: Contemporary and Historical Models
New-in-the-Ministry Pastors' Districts
NIM Session Four
July, 2011

Contemporary Models

1. What approach might you take when there seems to be no mentors available according to the chapters on passive mentoring? (132)

2. The Model-mentor is primarily _____. This means that there is less deliberateness in the relationship; so, the mentoree must supply the 3 mentoring dynamics: _____, _____, and _____. (133)

3. Discuss the passive-mentoring effect of Peter, Paul, and John in relation to the following Bible texts: 1 Cor 4:16-18; 2 Tim 3:10, 11; Heb 12:1-3, 13:7, 8; 1 Pet 2:21, 5:3, and 1 John 2:6

4. In the case study (135-137) Paul is attracted to Peter not because of his superior talent, but because of his _____ and commitment to _____.

5. Modeling that occurs when the mentoree is not aware of the influence of the mentor is called _____. (137)

6. In practical areas of your life that you long to develop, one approach to experience modeling is to _____ _____ _____. (138)

7. One of the most effective tools in leadership development is _____ to models. (140)

8. There are times when we as mentors wish to touch the "real" needs of mentorees. Sometimes they pick up different things than we had in mind. How do we explain this? (140)

9. Three major functions of contemporary models are: _____ _____, _____ _____ _____, and _____ _____ _____ ____ _____ ____ _____. (142)

10. The contemporary model is a living _____ whose life or ministry is used as an _____ to indirectly impart skills, principles, and values that _____ another person. (143)

11. Edwin Goodwin's expectation principle states that a potential leader tends to rise to the level of genuine _____ of a leader he or she respects. (144)

12. A key element when the model is motivating by example is to allow for _____. (145)

Historical Model

1. The historical model refers to a person now _____ whose life or ministry is written in autobiographical form and is used as an _____ to indirectly impart values, principles, and skills that _____ another person. (147)

2. Who are your "great cloud of witnesses" that you watch, emulate, and wish to model? (150)

3. When a mentoree states that "I never had anyone to mentor me!" Clinton and Stanley declare they have much to learn in terms of _____ _____. (152)

4. True or false: "No one chooses to become a Model-mentor, but all of us model and others are watching." (153)

5. What are the five most important Christian biographies you have read and the lessons you have gleaned? (155)

6. If someone looked to you as an example to follow, what are the qualities you would want them to see? (154)

"A consistent Christian life will accomplish more good than could be accomplished by many sermons. Whatever the Christian's station, be it exalted or humble, he will manifest the power of true religion by the faithful performance of the duties of that station." Ellen White, *Sketches from the Life of Paul* 299

<u>The Constellation Model and Peer Co-Mentoring</u>
New-in-the-Ministry Pastors' Districts
NIM Session Five
August, 2011

Constellation Model

13. What could have prevented John (pp 18-20) from abusing his position of authority as a pastor according to Stanley and Clinton? (158) _____ ____ _____

14. A growing leader needs a _____ _____ that embraces mentors, peers, and emerging leaders in order to ensure development and a healthy perspective on his or her life and ministry. (159)

15. The Biblical model (other than Jesus) that shows the value of an active relational network includes the _____ _____, _____, _____, _____, & _____. (159)

16. When do most leaders recognize their need for this network of significant relationships? (160)

17. If we were to call your present mentors and ask them about their commitment to you and what they were helping you grow in, what would they say? (161)

18. By connecting with mentors, what benefit(s) are we offering at this phase of your ministry? (161)

19. Describe the elements of the constellation model? (162)

20. When is the best time in one's stages of ministry for discipling, coaching, and teaching mentors? What stage would we call this? (163)

21. Why should we be reserved in attempting to be a multi-purpose mentor? (164)

22. The authors state the basic conviction to lead you into the first stages of mentoring is? (165)

23. What challenges and blessings come to the mentor that works with mentorees? (165)

24. _____ _____ & the _____-_____ approach leads to spiritual ill health. (167)

Peer Co-Mentoring

7. Research indicates that 7 of 10 Americans sense a void in their lives because community is missing. They have many _____, but very few close _____. (170)

8. What are the 5 ingredients of a growing peer relationship? (170, 173).

9. Name 3 types of peer relationships. (173)

10. Discuss the benefits of "one anothering." (175)

11. The real barriers that hinder our relational intimacy come from within…._____ & _____. (176)

12. To become close peers we need _____-____-_____ time. (178)

13. Opening yourself to another is a step of _____ that's well worth the risk. (180)

14. How is Jesus a historical model to you?

<u>The Ten Commandments of Mentoring and Finishing Well</u>
New-in-the-Ministry Pastors' Districts
NIM Session Six
September, 2011

The Ten Commandments of Mentoring

25. #1: _____ "The stronger the _____, the greater the _____." (198)

26. #2: _____ Disappointment can be traced back to unfilled _____. (198)

27. #3: _____ "Disappointments can also arise from differing expectations as to _____ of meetings between the mentor and mentoree." (198, 199)

28. #4: _____ "The mentoree's self-initiative in _____ speeds and enhances _____." (199)

29. #5: _____ _____ What is the best tack to take when a mentoree needs correction? (203)

30. #6: _____ What determines the level of confidentiality in a M & M relationship? (204)

31. #7: _____ _____ ____ _____ Why have time restrictions on M & M relationships? (205)

32. #8: _____ List three dynamic factors that evaluate the mentoring venture? (206)

33. #9: _____ Why is this commandment the responsibility of the mentoree? (207)

34. #10: _____ A happy ending for a mentoring experience involves _____. (207)

35. Even though a mentoring relationship does not work out well, you almost always gain some _____. (197)

Finishing Well

15. Paul finished well and scripture offers evidence: (214)
    a. "If only I may _____ the race and complete the task the Lord Jesus has given me." (Acts 20:24)
    b. "Run [the race] in such a way as to _____ _____ _____." (1 Cor 9:24-26)
    c. "I have fought the good fight, I have _____ the race." (2 Tim 4:7)

16. Of the 4 characteristics of those who finish well _____ was revealed as necessary by the experiment with students organizing the pieces of a jigsaw puzzle. (215, 216)

17. Guarding your heart comes from _____ _____ _____ and gives one power to lead and minister. (217)

18. How did Jesus maintain His spiritual power, confidence, transparency, & integrity? (218)

19. When identifying the 3rd characteristic for finishing well, Nancy Moyer adds, "There is nothing more disappointing than to watch talented children squander their God-given assets. Very few gifted children (or even adults) reach their potential for one simple reason: _____." (220)

20. "Most people cease learning by the age of 40….but those who finish well maintain a positive _____ _____ all their lives." (222)

21. Every successful leader who finished well that Clinton and Stanley studied had a network of meaningful _____ and several important _____ during their lifetime. (223)

22. Remember your goal is not just to finish the race, but to _____ _____. (225)

23. The capstone of characteristics that Clinton and Stanley adds to their list of finishing well includes helping others to be _____. (224)

APPENDIX G

EXIT INTERVIEW QUESTIONS AND RESPONSES
FOR NIM PASTORS

Andrews University
Institutional Review Board Request
Seventh-day Adventist Theological Seminary
Doctor of Ministry Project for Leadership Cohort
Researcher, Steven N. Poenitz, Ministerial Secretary, Indiana Conference of SDA

Exit Interview Questions

1. Evaluation of the book

   a. What was most helpful to you from reading the book by Clinton and Stanley, *Connecting: The Mentoring Relationships You Need to Succeed in Life*?

   b. What concepts from the book did you glean from our dialog together?

   c. What would you like to implement in your ministry from the book?

2. Evaluation of the monthly sessions

   a. How did you find these six sessions beneficial to your ministry?

   b. What dynamics do you feel might have contributed to a mentoring relationship?

   c. What competencies of ministry have you noted improving in your ministry based upon this time together?

   d. What character enrichment opportunities have these six sessions offered for you as a new-in-the-ministry (NIM) pastor?

3. Overall Evaluation

   a. What would be your Biblical support for using spiritual mentoring with the laity?

   b. What concepts might you take from our time together to implement with the leadership of the laity in your district?

   c. What suggestions might you give to a ministerial secretary for utilizing this spiritual mentoring model in our Indiana Conference of SDA?

   d. What principles of mentoring do you plan to practice in your ministry from these past six sessions?

   *This is to certify that any follow-up questions arising from this exit interview will remain within the framework of this research approval.

NIM Pastor Responses to Exit Interview Questions

NIM pastor responses from the exit interviews are noted by number to maintain confidentiality. In order to tabulate responses from the pastors, their answers will follow the order of questions from the Exit Interview Questions of Appendix G.

Pastor #1 Responses

1.   Evaluation of the Book Questions

a)   "I realized that I need these kinds of [mentoring] relationships and am responsible for mentoring. I also recognize the importance of the simple way to establish relationships. I have been given tools to prepare and mentor people."

b)   "I learned that the whole concept of being a mentor is different than I understood before. According to the book, mentoring is more structured and goal-oriented. It's more than friendship. Structure can transcend friendship."

c)   "I would like to implement three things in my churches: 1) I wish to establish deliberate mentoree relationships, 2) I wish to be a mentor, and 3) I want to implement the principles of mentoring in other areas like Bible studies."

2.   Evaluation of the Sessions

a)   "These sessions helped me to realize that I must be deliberate or specific in my intentions to be a mentor. The sessions started me thinking about relationships with church members. I am thinking more like a mentor than before."

b)   "I had the expectation of what was going to happen. I was given [discussion] sheets in advance. I was told in advance what specific areas we were going to discuss. It was helpful to have that advance notice as to the topics we were going to discuss. Now

I'm thinking how this [mentoring] concept might fit into my ministry like more of a laboratory."

c) "I have been able to identify discipline as necessary for success in ministry and for ministry in general. Discipline in my devotional life has become important. I have ambition now to pursue discipline, set goals, follow-through, and be organized."

d) "I now understand that rather than expecting the professor in class to take responsibility, my own initiative is important for private devotions. This has roots in self-discipline."

Overall Evaluation

a) "I see Jesus mentoring the 12 disciples by allowing them to witness Him in ministry and then pulling them aside to explain. I also see Elijah and Elisha as well as Elisha and Gehazi as mentoring relationships."

b) "Sermons have taken on personal responsibility and personal accountability now. I see the importance of taking initiative for yourself."

c) "It's been helpful for me to have another pastor mentor me. I need a structure put in place. It's helpful for new pastors to have a mentoring relationship. We need a way to train new pastors to be mentorees and how they might seek out mentors. I have received books and talked with [name of experience senior pastor] which was helpful, but met only once."

d) "I plan to practice 1) goal-setting, 2) evaluation, and 3) expectation."

Pastor #2 Responses

1. Evaluation of Book

a) "The mentor-mentee relationship has been helpful for me to learn."

b)   "I have appreciated the value of counsel from many mentors and peers and connecting to their resources."

c)   "I have been sharing my mentoring and teaching with members and young people."

2.   Evaluation of Sessions

a)   "I have been benefited by 1) the confidentiality, 2) the interest of my peer pastors and members, 3) the emphasis of the pastor placing more focus on the members, 4) the interest I see in the IN Conference leadership to prepare and care for nurturing pastors. I am glad there is an emphasis to translate this to the church."

b)   "Yes, a mentoring relationship has been demonstrated by you showing an interest [in the pastor], by offering this teaching, by showing an interest in growing, and an interest in evangelism and the family."

c)   "I've learned the joy of sharing experiences together."

d)   "My humility has been challenged, but improved."

3.   Overall Evaluation

a)   "Hebrew 10:25 is one example of mentoring where we encourage one another spiritually. Bible examples of mentoring would include Timothy and Paul, John and Jesus, and Jesus and Zacchaeus."

b)   "I have been impressed to spend time individually with members because it's about [empowering] them."

c)   "I would suggest that we use this model for all pastors and eat and talk and share together with the president also."

d)   "I plan to practice the 10 commandments of mentoring, the constellation model, the power of doing things together, and practice coaching."

Pastor #3 Responses

1. Evaluation of Book

a)   "The constellation model provides for balanced mentoring."

b)   "The intensive disciple model [impressed me]. I learned that this is how Jesus discipled and how we are to be disciplers."

c)   "I want to mentor others and to be a model."

2. Evaluation of Sessions

a)   "I found these sessions to be completely positive and practical."

b)   "I [noted the value] of being a listener, spending time together, and praying together has led to our increased trust level."

c)   "I have learned that reflecting, thinking about how I am doing, is important to improve."

d)   "I need to develop more patience and have more vision (be a visionary)."

3.   Overall Evaluation

a)   "I have preached on Paul and Barnabas as a mentoring relationship."

b)   "I will remember developing our friendship and spending time together, just visiting, and you listening to [my] problems. I will remember the value of using connecting relationship to deal with conflict resolution. This has helped me to consider offering options when counseling mentorees to fix [their own] problems or conflicts. I

want to teach and train members to be mentors for others. I want to help members discover their gifts like teaching."

c)   "It's hard to find someone that matches close to you. I would suggest that each pastor have a mentor or [another] pastor close to them. It would be good to dedicate one day/morning to call you by phone. We need to connect with one another with regional meetings. I wish the ministerial secretary would call me once a month."

d)   "I would like to practice building trusting relationships with peers and neighboring pastors."

Pastor #4 Responses

1.   Evaluation of Book

a)   "I have appreciated [grasping] more completely the concepts of learning. I now see the different facets of mentoring and how to apply them."

b)   "I have been made aware of the responsibilities of both mentor and mentoree."

c)   "I want to be more available to members of my congregations to serve as mentor and mentoree."

2.   Evaluation of Sessions

a)   "My concept of being mentored has been expanded."

b)   "We have learned from each other as both mentor and mentoree."

c)   "I have learned to become a better listener."

d)   "The Lord has used these sessions to develop more patience [in me]."

3.   Overall Evaluation

a) "I would draw mentoring thoughts from Jeremiah who was attempting to spiritually mentor Israel. I also see that as I've studied Revelation."

b) "I think apparently I've used the thoughts of being both mentor and mentoree to assist me in dealing with a rigid church leader. I've been trying to mentor him into being less rigid, but not openly challenging him in public. An example would be our church board dealing with [a ministry cited here in the local church that has been contested by rigid leadership]."

c) "Just as you have been doing as mentor, I need to be learning that process. It's important to place myself in a position of mentoree and be willing to learn from pastors [and others]."

d) "My instincts were to do battle with a church leader. One time the church leader got mad and quit. The church thought he was childish. They took him at his word, but re-elected him the following year. I have learned to resist doing battle with church leadership ('Look, I'm in charge here!'). I realize that is too inconsequential, though."

Pastor #5 Responses

1.   Evaluation of Book

a)   "I have learned to go to leaders/elders in advance for correction of issues."

b)   "The concept of passive mentoring freed me to be an influence just on one occasion."

c)   "I want to implement working with leaders in advance. I would like to be more than a passive mentor."

2.   Evaluation of Sessions

a)   "This has been a positive experience of doing it [mentoring] together. I wish I had read the whole book, but then review each session before the meeting."

b)   "Asking questions and sharing together has been beneficial. Just going through the [discussion] sheet together has been a blessing. If it was just didactic, not as helpful; but dialog has been helpful."

c)   "I need to think more about a situation with a leader and prepare by thinking in advance. I have improved and been more intentional in my devotions. You know here with God it is going to be good."

d)   [Could not think of a response.]

3.   Overall Evaluation

a)   "I think of Moses and Jethro when contemplating mentoring. Jesus and his disciples are first. Timothy's mother and grandmother, Lois and Eunice, come to mind."

b)   "It's important to understand different types of mentoring, intentional, occasional, and passive. In any church you have these and recognize all three may be in the church. [Parachurch youth organization] has been an opportunity for mentoring young people."

c)   "I don't really have any recommendations for the ministerial secretary and modeling."

d)   "Since I don't like confrontation, I feel like I would like to become an intentional mentor and learn better to be a spiritual guide."

Pastor #6 Responses

1.   Evaluation of Book

a)   "Basically, it has helped me to define what mentoring is so it can be duplicated in my own life."

b)   "The concept of intentional mentoring has taught me to look for opportunities."

c)   "I would like to look for mentoring opportunities like I've seen in [local church young person]. I want to give people tools to face life."

2.   Evaluation of Sessions

a)   "The shared dialogue of this process of mentoring in ministry has been helpful."

b)   "I've found edification and support in what I do (affirmation). You seem to be truly concerned, not just because of gaining a degree."

c)   "I have become much more aware of the influence I have on people."

d)   "By these sessions I have learned how people watch you and learn from you. You tend to self-evaluate and be concerned about personal evaluation."

3.   Overall Evaluation

a)   "I think of Paul and Timothy as closest to what I see as good mentoring. He referred to him as son and invested in him."

b)   "I see value in having meetings with leaders and discussing the concept of mentoring. Especially to see how young people respond to mentoring."

c)   "I have four suggestions based upon a model from another conference: 1) [State] conference might set up a mentor[ship] for unordained pastors. It's important to discern the right match/marriage; because my weakness is visitation. I need to be hooked up with

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someone strong in that area; 2) I would suggest that all pastors go through the book on mentoring for training; 3) I might recommend regional classes for pastors to cover chapters in the book; and 4) There needs to be a mid-course evaluation with time limits and consider the value of closure."

d)   "I see the need of being intentional about mentoring rather than haphazardly engaging."

Pastor #7 Responses

1.   Evaluation of Book

a)   "The biggest overall picture was awareness that mentoring is happening all the time. It's valuable to take the time to focus upon and be aware of who is mentoring me and who I am mentoring."

b)   "One specific concept I learned was reverse mentoring, that we learn both ways."

c)   "I also learned the value of incorporating accountability with a mentor that intentionally mentors me."

2.   Evaluation of Sessions

a)   "I enjoyed 1) being able to observe you, 2) the information has been helpful, and 3) the provision of motivation from these sessions to implement mentoring."

b)   "By having these sessions the materials have expanded my horizon and tools. Some of the discipline observed from you appealed to me to embed them. I'm not completely there yet."

c)   "I have a growing awareness of confidentiality in how you relate to people in the context of a mentoring relationship with less pressure to do specific changing."

d)   "It has highlighted . . . . discipline, accountability, and finishing well."

4. Overall Evaluation

a)   "I have seen the human-to-human relationship in scripture to be valuable like

Moses and Joshua, Elijah and Elisha, and Paul and Timothy. Jesus is an example of the

Holy Spirit mentoring a person with no religious context like Rahab and the Syro-

Phoenician woman."

b)   "I like the intentionality of the mentoring process which makes people aware of

mentoring."

c)   "I would suggest that the conference create a desire with a symposium on

mentoring. Poll pastors to see how they would feel about a more experienced pastor

mentoring them. I also would recommend several mentoring seasoned pastors spending

time with different pastors."

d)   "Two suggestions I would make: 1) Be more intentional about looking for

mentors, and 2) Make sure I am living a life that would qualify me to be a mentor."

Pastor #8 Responses

1.   Evaluation of Book

a)   "Portions that I read were systematic. I'm pleased the book was not just focusing

on one-sided mentoring with a mentee. The book authors treated both sides well."

b)   "Lots of little nuances of relationships emerged. Several meetings ago the

constellation model opened up the world of mentorship and the need of having this going

on all the time. There was value of seeing potential for growth always comparing how

Jesus did mentoring for his disciples.

c)   "I'd like to put the vision into play and develop/seek out the mentees. In a

reference to the Baker letter by Ellen White (Manuscript release 1002, p. 5), I would

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support coming close to people and get into families when you can. I wouldn't want to wait on the mentoree to look up the mentor. An effective mentor should pursue the mentoree. [Previous pastor friend] was good, but needed to clarify expectations in mentoring me. Jesus effectively searched out disciples; although some searched him out."

2.   Evaluation of Sessions

a)   "We spent a lot of time talking about a lot of things. The mentorship conversations have been helpful. Just the opportunity to dialogue about the church/s in my district was helpful."

b)   "The dialog, the time and service where I recognize you repeating the same thing over and over again was helpful. Experience brings confidence. There is also the element about my ministry which has been intriguing, but frustrating when I ask about things for my bosses. The greatest help has been in prayer and dialog. Your help with [Name of church] and their situation was helpful when we shared in the past. [Another ministry issue] you helped me with in the past. When you refer me to administration on evangelism budgeting that has been frustrating because in the past that has been the ministerial secretary's role. I'm confused on what the communication channels are? I'm not sure who is in charge of evangelism? [I had failed to clarify with this pastor that an administrative committee composed of the president, secretary-treasurer, and ministerial secretary vote on evangelism expenditures.]

c)   "Being able to discern what makes a good mentor/mentee has been helpful. [A church member's statement] brought mentoring awareness to me as I related it to the book.

d)	"Character grows when I don't hide behind a veil. This provides an opportunity to be vulnerable or transparent and open."

3.	Overall Evaluation

a)	"Jesus' model comes to mind from scripture as mentoring along with Elijah and Elisha and then Gehazi."

b)	"What I gleaned from this was time—not even teaching mentoring as a topic—just spending time with leaders. They will know they are supported. They will understand they are not going to be thrown under the bus."

c)	"I would strongly encourage the assignment of a field training officer beyond the NIM sessions that is powerful training. The full-time officer would be a senior mentor who has the duty of training new pastors coming in. Each new pastor is taken through an orientation process. New and older pastors join in training with full-time officers who are new and older. As older pastors come to mentor, the new pastors could be set on their own. Pastors should be selected who love to teach, taking the new pastors under their wings. New pastors shouldn't be assigned to a district immediately. Assign the new pastor ministry with an older pastor in his church. An instruction manual would be beneficial. Finances could stay the same because of assignment to whatever church."

"Field training brings better pastors and fewer errors. One of my peers made lots of mistakes. Some dug themselves holes. Some have moved to start in new districts. This can be prevented by field training giving longevity to pastorates and fewer moves so quickly. There will then be more effective evangelism. Training the lay people to take up the reins of leadership is essential. The plan of [a specific union conference named here] is good for training. Finances will become a mute point."

d)   "The biggest principle I plan to endorse is availability, presence, attention, and listening. When my mentee needs to share, I shouldn't continue screwing in the light bulb. [Name of experienced professional] listens. He acknowledges questions the pastor has about his own life. [Another experienced professional] visited with me, got up, sat at one of the chairs and dialogued with me. He even offered me a book. There's a guy who cares."

"I value the mutual respect of peers. [Name of pastor] and I have developed a relationship with [named an experienced spiritual professional]. This experienced professional journeyed with us on a trip and showed mutual respect toward us. He empowered us to succeed. How do we apply this in the church? Talk to the church about pastoral staffing. Encourage pastoral staff to get together and elevate the new pastor to a position as pastor of the church."

APPENDIX H

MENTORING COVENANT

Mentor's Name: _____

Mentee's Name: _____

Competency needing improvement: _____

Mentoring start date: _____

Number of sessions: _____

Length of each session: _____

Ingredients of sessions: _____

Materials to be used: _____

Mentoring completion date: _____

Signature of Mentor: _____

Signature of Mentee: _____

APPENDIX I

SCHEDULE FOR PROJECT COMPLETION

Doctor of Ministry Program Extension Request
Steven Poenitz, March 14, 2011

Writing Chapters

Chapter	Completion Date
2 – Theology	April 1, 2011
3 – Literature Review	May 1, 2011
4 – Implementation Strategy	September 15, 2011
5 – Evaluation & Outcomes	October 15, 2011
6 – Summary, Conclusions, & Recommendations	November 15, 2011
1 – Introduction	December 15, 2011

Project with Beginning Pastors*+

Pastor	6 Monthly Meetings (Start April, 2011)	Exit Interview	Meeting Location
Pastor	2nd Monday 11 AM	August 8, 2011	Church
Pastor	2nd Monday 1 PM	August 8, 2011	Church
Pastor	2nd Tuesday 1PM	August 9, 2011	Church
Pastor	2nd Wednesday 11 AM	August 10, 2011	Camp/Library**
Pastor	2nd Wednesday 1 PM	August 10, 2011	Camp/Library**
Pastor	2nd Thursday 11 AM	August 11, 2011	Church
Pastor	2nd Thursday 3 PM	August 11, 2011	Church

*See next page for actual meeting dates with Pastors
**Timber Ridge Camp and Vincennes University Library

Six Month Meeting Dates with Pastors+

Pastor	Date	Date	Date	Date	Date	Date
Pastor	4/11/2011	5/9/2011	6/13/2011	7/11/2011	8/8/2011	9/13/2011
Pastor	4/11/2011	5/9/2011	6/13/2011	7/11/2011	8/8/2011	9/19/2011
Pastor	4/12/2011	5/10/2011	6/14/2011	7/12/2011	8/9/2011	9/19/2011
Pastor	4/13/2011	5/11/2011	6/15/2011	7/13/2011	8/10/2011*	
Pastor	4/13/2011	5/11/2011	6/15/2011	7/13/2011	8/10/2011	9/21/2011
Pastor	4/14/2011	5/12/2011	6/16/2011	7/14/2011	8/11/2011	9/22/2011
Pastor	4/14/2011	5/12/2011	6/16/2011	7/14/2011	8/11/2011	9/27/2011
Pastor	4/22/2011	5/13/2011	6/17/2011	7/10/2011	8/12/2011	9/30/2011

+ Names of pastors have been removed for confidentiality.
* Double session.

ANNUAL PASTORS' REVIEW AND PLANNING WITH
CONFERENCE PRESIDENT

Note: The fruit of the mentoring relationship with the ministerial secretary provides a bridge by which the pastor is more prepared to fulfill the objective expectations of the conference administration. This outline is normally part of the dialogue between administration and the pastor.

Indiana Conference
Ministry Review and Planning

Name _____

Church (es) _____

Date _____

Please respond to each area listed below in preparation for your annual meeting with Elder Hurst. Please send electronically to Elder Hurst <u>one</u> week before your meeting.

What is your passion(s) in ministry? How have you used them?

<u>Evangelism/Outreach</u>
1. What has the church(s) done the last year in evangelism/outreach and what has been most successful?

2. What are the churches plans for evangelism/outreach for the following year?

3. What would your churches like to do better?

4. Share a couple of ideas you have for evangelism/outreach.

Training and Equipping/Discipleship

1. How has your church focused on developing members spiritually?

2. What training/discipleship opportunities are being planned by your congregation for the following year?

3. What passions or strengths could you as a pastor contribute on a conference level in training or equipping other churches?

Preaching

1. How do you develop your preaching schedule? How far ahead do you plan?

2. What are some of your planned topics/texts for preaching in the near future?

Personal Health/Spiritual Growth/Family

1. How are you taking care of God's temple- physically?

2. Family time?

3. Personal Devotions?

4. How is the church developing its own spiritual formation?

5.   What are some books that you have read recently?

Visitation
1.   What is your personal visitation plan for your congregation?

2.   Share ideas you have for increasing the participation of your elders/deacons/and deaconesses.

3.   For pastors with schools- Have you visited each family with children with a teacher or school board member specifically talking about Adventist Education?

Support
1.   What can the conference do for you to enhance your ministry? (i.e.- family, continuing education, seminars, etc)

2.   How could the conference use you in a more effective way?

Have you done a church evaluation? How have you responded to it?

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VITA

Name: Steven N. Poenitz

Objective: To serve God in the roles of Christian, husband, and ministerial secretary, contributing to the expansion of God's kingdom as a Three Angels' Messenger.

Education:

2012   Andrews University Theological Seminary, Berrien Springs, MI
Doctor of Ministry degree

1975-1978   Andrews University Theological Seminary, Berrien Springs, MI
Masters of Divinity degree

1969-1974   South Western Adventist University, Keene, TX
Bachelor of Arts degree in Theology

Experience:

2008-Present   Ministerial Secretary/Evangelism Coordinator Carmel, IN

1997-2008   Senior Pastor, Greeneville, TN

1993-1997   Senior Pastor, Napa, CA

1986-1993   Senior Pastor, Grants Pass, OR

1980-1986   Pastor, Chapel Oaks, Kansas City, KS

1979-1980   District Pastor, Toms River/Collingwood Park, NJ

1975   Intern, Woodbury/Laurel Springs, NJ

1974   Intern, Newark/Paterson/Elizabeth, NJ