

LIBERTY BAPTIST THEOLOGICAL SEMINARY

DEVELOPING A SPIRITUALLY-FORMATIVE LEADERSHIP MENTORING
MINISTRY AT SOUTHWOOD COMMUNITY CHURCH

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DOCTOR OF MINISTRY

By

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ABSTRACT

DEVELOPING A SPIRITUALLY-FORMATIVE LEADERSHIP MENTORING MINISTRY AT SOUTHWOOD COMMUNITY CHURCH

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Liberty Baptist Theological Seminary, 2006

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Mentoring is increasingly being recognized as a tool for advancing the God-initiated life-long quest for spiritual formation in newer believers. The purpose of this project is to develop a mentoring ministry at Southwood Community Church in Windsor, Ontario, Canada. The project first explores biblical, historical and contemporary mentoring principles and strategies, develops mentors through a training course, and couples them up with a mentee. The mentor and mentee engage in a mentoring relationship with an assessment tool administered before and after a three-month mentoring process to evaluate the impact of the relationship upon the mentee.

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CHAPTER ONE

INTRODUCTION

In this dissertation, the researcher develops a strategy for a coaching/mentoring ministry at Southwood Community Church, in Windsor, Ontario, Canada. The researcher argues that both the Gospels and Pauline Epistles teach the principles, and model the legitimacy and necessity for mentoring ministry in the context of the local church. As a process for coaching/mentoring future church leaders, mentoring relationships are often neglected. This is unfortunate because mentoring relationships provide critical forums for developing the character, knowledge and skills needed to grow in one's intimacy with Christ and leadership efficiency.

The rationale for approaching this topic is based upon three assertions. First, that mentoring relationships were fundamental ministry mechanisms in the lives of Jesus Christ and the Apostle Paul and were integral components to developing future church leaders. Second, that too much of modern church ministry revolves around small and large group ministry to the neglect of coaching/mentoring relationships, necessitating a return to this vital task. Third, while small group ministry and corporate worship are necessary for spiritual growth, a coaching/mentoring relationship is also an effective method for developing spiritual leaders in the local church.

This project is of special value to the researcher's personal and professional life as

a Christian and pastor. He has utilized the material in this dissertation by developing an ongoing mentoring ministry at Southwood Community Church. He further has employed the material in this dissertation to complement his teaching ministry in church and seminary contexts. As a part time adjunct professor, who has taught in the area of spiritual formation, he has determined that this material aids in his understanding of, and subsequent communication of Christian spirituality. Further to this, the principles of this project have been tested in the local church and refined through a post-mentoring assessment tool designed to measure mentoring effectiveness. This project has served as a “testing ground” and evaluative tool for this mentoring paradigm, and currently forms the basis of a usable philosophy and strategy for the development of coaching/mentoring relationships throughout the church. In the development of this project, there have been expressions of interest from other Christians outside of Southwood Church to be taught how to develop effective mentoring relationships. As such, this project has met an expressed need in his community of faith, as well as in the broader Christian community.

The Statement of the Problem

The purpose of this project is to provide a principle-based paradigm for the establishment of effective mentoring relationships in the local church. Effective mentoring strategies are needed for the development of spiritually growing leaders in the local church. A biblical theology of mentoring is examined, and a process developed for implementing and evaluating the effectiveness of the mentoring process in spiritual formation.

Various analogous terms are used in this dissertation to describe and delineate

relevant concepts. Since numerous terms are used in the literature, mentor,¹ spiritual director, spiritual guide, coach, life coach, or disciple-maker are used interchangeably, unless otherwise noted, and refer to a believer who empowers another believer by sharing God-given resources.²

The terms mentee, disciple, spiritual son/daughter are used interchangeably of the believer who is primarily, but not exclusively, on the receiving end of the spiritually-formative relationship. It is the impact of the mentoring relationship upon the mentee that is the thrust of this project. Mentoring, coaching, and discipling are terms chosen for this project that represent the spiritually-formative relationship established between a mentor and mentee.

For the purposes of this project, spiritual formation is defined by the author as the God-initiated, life-long Christian quest to comprehensive growth in *Imitatio Christi*, through personal knowledge of God, exercise of the spiritual disciplines, and operative response in the world and church. This is an important definition which distinguishes Christian mentoring processes from mentoring in the business place or academy. The mentoring process discussed in this paper is limited to strategies that will aid in spiritual development.

¹The word mentor originates from the proper name Mentor who was a friend of Ulysses. “Ulysses was the mythical Greek king of Ithica who took Troy with the wooden horse, as told in Homer’s Iliad and Odyssey epic poems of the 8th century BC.” <http://www.businessballs.com/clichesorigins.htm> accessed 4 May 2005

²I have adapted this definition from Paul D. Stanley and J. Robert Clinton who define mentoring as “a relational experience, in which one person empowers another by sharing God-given resources.”

The Statement of Limitations

Significant expenditures of energy have been dedicated, in recent years, to the publication of literature on spiritual formation and various forms of mentoring. As such, it is important to clarify the direction and limitations of this project. While ample “tips of the hat” will be directed to the current literature, this project researches and proposes a mentoring strategy specific to Southwood Community Church in Windsor, Ontario, Canada. The results and conclusions may be transferable to other local churches, but the samplings presented herein come exclusively from the previously mentioned Christian community. Literature specifically delineating the establishment of a mentoring relationship in a particular Canadian church, complete with an evaluation of its effectiveness is unknown. As such, the distinctiveness of this project rests in the proven effectiveness of mentoring for spiritual formation at Southwood as a Canadian church.

Second, the bulk of the literature reviewed and scrutinized for this project comes from evangelical Protestant authors, with some input from Catholic writers. Little attention is given to secular or non-Christian mentoring strategies or principles. Since the biblical-theological basis of this paper is rooted in the mentoring principles drawn from the Gospels and Pauline Epistles, for the purpose of this project the utilization of non-Christian sources only confuses the formative paradigm presented.

Third, the mentoring process pertaining to this project and subsequent evaluation of efficacy is time-limited rather than open-ended. Seven mentors and mentees have engaged in a spiritually-formative relationship for a limited period of time to ensure greater accuracy among the participants in the evaluative stage. The total number of hours spent in the mentoring couplets has been standardized, and as such there is

continuity in the evaluation of mentoring relationships.

The Theoretical Basis for the Project

The spiritual development of church leaders is integral to biblical ecclesiology. In the Gospels, Jesus points to the importance of developing the character qualities, skills and mindset necessary for effective ministry, in His disciples. Jesus did this through preaching to the masses but more regularly through three intense years of discipleship.

The Apostle Paul also demonstrated his commitment to mentoring men such as Titus and Timothy, among others, who he referred to as *his sons* (1 Tim. 1:2; 2 Tim. 2:1; Titus 1:4). Both explicitly and implicitly Paul taught and modeled the need to spend intimate time with his disciples to develop them as spiritual leaders.

This project finds its theological basis in the ministries of Jesus Christ and one of His apostles, Paul. This basis is further developed through an examination of Jesus' and Paul's discipling ministries and is linked to the broader biblical data pertaining to spiritually-formative mentoring. By first exploring what Christian spirituality is, and then showing how New Testament principles of discipleship are aptly practiced in mentoring as one of the most effective ministry contexts for spiritual formation to occur, the necessity of mentoring relationships in the modern church is established through this project.

The Statement of Methodology

Outline

The first chapter of this dissertation includes an introduction to the topic, a statement of the problem, a statement of limitations and delimitations, the benefits of

solving the problem, a statement of methodology, and an overview of the rest of the paper.

The second chapter defines spiritual formation, presents a theoretical basis for spiritually-formative mentoring relationships drawn from biblical and theological principles as well as historical and current literature relevant to spiritually-formative mentoring relationships.

The third chapter presents a practical paradigm for the establishment of effective spiritually-formative mentoring relationships in the local church drawn from the theoretical research conducted. An outline of the material developed in this project and research tools used to conduct pre-mentoring and post-mentoring assessments with mentees is discussed in this chapter and included in the appendices. In addition, a rationale for the selection of the material taught and process for selecting mentors is discussed.

The fourth chapter presents a summary and interpretation of findings, an analysis of the mentoring relationships engaged in at Southwood Community Church, recommendations for effective mentoring relationships, and a conclusion.

Process for Establishing and Evaluating Mentoring Relationships

This project has been developed using a staged process for gathering information on the topic, drawing preliminary conclusions in summary form, and teaching the material to potential mentors. The trained mentors have then engaged in a mentoring relationship with the mentees. Each mentee has undergone three assessments, two prior to, and a third twelve weeks into the mentoring relationship. Conclusions and recommendations have been drawn affirming or disaffirming the mentoring principles

utilized in this project. In detailed form, the following steps have been taken in this project.

First, this project examines the discipleship approach of Jesus Christ and the discipleship philosophy and methodology modeled by the Apostle Paul in the Pauline Epistles. A biblical-theological examination of key passages detailing Jesus' relationship to his immediate disciples has been accomplished and synthesized into key mentoring principles. Further, this project examines Paul's relationship with key men over whom he functioned as a shepherd and spiritual father (mentor). An analysis of these relationships from the biblical text helped yield conclusions about the priority of mentoring, the purpose of mentoring, and the practices Paul engaged in to assure spiritual formation in his mentees.

Second, this project briefly examines the coaching/mentoring writings of select, notable Protestant Christian figures from the Reformation era to the present, with a special focus on current coaching/mentoring strategies and perspectives through an examination of select literary works written on the topic from 1998 to the present. The purpose of this survey was to outline, in broad strokes, major mentoring principles intrinsic to the Protestant tradition. This project explores key emphases among these writers and discusses them in light of Jesus' and Paul's methodology and principles.

Third, eight mature Christian people were selected (see Criteria for Mentors and Mentees in appendices), based upon predetermined criteria, from Southwood Community Church and trained as mentors. This training took place over a six-evening interactive course, totaling twelve hours of instruction from April 26-May 31, 2005. An outline of the material taught to the mentors is included in Appendix A.

Fourth, a list of potential mentees associated with Southwood Community Church was developed and through interaction with the mentees, mentoring relationships between seven of the eight mentees and the trained mentors were established.³ The selected mentees were asked to identify perceived areas of strengths and weaknesses as it related to their spiritual formation, using a standardized Mentoring Assessment Tool developed by the researcher (MATa). A slightly modified version of the Mentoring Assessment Tool (MATb) was completed by a close friend or family member of the mentee to ensure a more accurate understanding of a mentee's orientation to God, others and self prior to the mentoring relationship.

Fifth, the paired mentors and mentees commenced a twelve-week mentoring relationship, within which the mentor received completed copies of the MATa and MATb and proceeded to address, coach and mentor the mentee on relevant issues arising from the assessment tools and based upon material presented in the training course.

Sixth, the Mentoring Assessment Tool (MATc) was distributed to each mentee, with appropriate revisions, to assess the effectiveness of the mentoring relationship. The mentoring relationships culminated in a review of the MATc between the mentor and mentee. At their discretion, mentors and mentees were encouraged to continue their relationships beyond the twelve-week mark.⁴ All three versions of the MAT can be found in the appendices.

³ One of the mentoring relationships was initiated but later cancelled because the mentee habitually failed to keep mentoring appointments.

⁴ Mentoring is not time-limited and the researcher encouraged the mentors to continue their mentoring past the twelve-week stage. For the purposes of this project however, extended mentoring relationships were not evaluated and are beyond the scope of this dissertation.

Seventh, the MATc was reviewed for this project, the results presented, along with recommendations for improving and/or modifying the mentoring process.

The Review of the Literature

A plethora of literature from the fields of theology, pastoral counseling, spiritual formation and mentoring/coaching/discipleship fields merge in the development of the theology and practice of spiritually-formative mentoring. Numerous books exist that have been of aid to this project in the development of a biblical view of Christian spiritual formation, many of which are noted in the bibliography of this project.

A couple of books have helped in the biblical exegesis and theological research pertaining to the development of a theology of mentoring from the Gospels and Pauline Epistles. First, the *Expositor's Bible Commentary Series*, published by Zondervan as well as the *Tyndale New Testament Commentaries* by IVP, are two indispensable commentaries that contribute a great deal of insight to the formation of a biblical theology of mentoring/discipleship. In addition, *Paul's Idea of Community* by Robert Banks⁵ presents a wonderful portrait of the church as a community. His sections on the church as a family and the mission of the church are helpful in developing how mutuality of brotherhood and functional authority in the church blend together. This matter is especially relevant for understanding and developing boundaries for mentoring relationships.

Larry Crabb's updated and revised version of the classic book *Inside Out*⁶ was

⁵Robert Banks, *Paul's Idea of Community*, rev. ed. (Peabody, MA: Hendrickson, 1994).

⁶Larry Crabb, *Inside Out* (Colorado Springs: NavPress, 1998).

used in the development of material that help the mentor examine and address issues of brokenness, and a thirst for spiritual development in the mentee's life. Further to this work, Gary R. Collins' book *How to Be a People Helper*⁷ provides helpful insight for the lay mentor on how to address critical issues like helping people through crises and preventing the advent of calamity in a mentee's life. Crabb's and Collins' books are both practical and insightful works that allow the lay person to better understand and address issues that in recent history would have almost exclusively been discussed by professional or trained pastoral counselors.

Notable works on spiritual formation and pastoral counseling that contributed to this project include Simon Chan's 1998 work *Spiritual Theology: A Systematic Study of the Christian Life*,⁸ and Mel Lawrenz' book *The Dynamics of Spiritual Formation*.⁹ One significant, but older work, on spirituality for Christian leaders is J. Oswald Sanders' book *Spiritual Leadership*,¹⁰ in which Sanders places major emphasis on character formation in leadership. A further work that provided a synopsis of the formative writings of Christians from the second century to the twentieth century is *Christian Spirituality: The Essential Guide to the Most Influential Spiritual Writings of the Christian Tradition*, edited by Frank N. Magill and Ian P. McGreal.¹¹ This book offers

⁷Gary R. Collins, *How to Be a People Helper* (Wheaton: Tyndale, 1995).

⁸Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: Intervarsity Press, 1998).

⁹Mel Lawrenz, *The Dynamics of Spiritual Formation* (Grand Rapids: Baker Books, 2000).

¹⁰J. Oswald Sanders, *Spiritual Leadership*, 2d ed. (Manila: OMF Literature, 1994).

¹¹Frank N. Magill and Ian P. McGreal, eds. *Christian Spirituality: The Essential*

helpful summaries of the thinking on spiritual growth from notable figures such as Origen, Augustine, and Richard Baxter in chronological fashion.

More recently, a number of books and articles have been written in religious fields pertaining to mentoring relationships. Various aspects of these literary works have proved helpful in developing the author's approach to mentoring. In addition, a number of programs have been developed by life coaches and spiritual advisors to assist in this growing field. *Christian Coaching: Helping others turn Potential into Reality* by Gary Collins is one such book.¹² This book clarified what biblical mentoring is, and is helpful to a mentor in elucidating, establishing and reaching agreed-upon goals in a mentoring relationship. This is the textbook of choice for the training of mentors in broad strokes, although it lacks in a clear method to evaluate progress. Keith Anderson and Randy Reese's book provided helpful insight into spiritual mentoring as well as a brief history of spiritual direction in Christianity.¹³

No singular work however, exists to this researcher's knowledge, which trains a mentor to address the diversity of subjects that one might deal with in a mentoring relationship for newer believers at Southwood Community Church, balancing both a formulaic approach and the ability to wisely decipher the needs specific to the mentee. While projects exist that address mentoring in other contexts, no dissertations were discovered that outline a mentoring strategy for a Canadian church. In addition, much of

Guide to the Most Influential Spiritual Writings of the Christian Tradition (New York: HarperSanFrancisco, 1988).

¹²Gary R. Collins, *Christian Coaching: Helping others turn Potential into Reality* (Colorado Springs: NavPress, 2001).

¹³Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity Press, 1999).

the literature examined provides little material for helping the mentor further develop his skills through an evaluative tool that measures the advances made in the mentoring relationship. This project fills that void by developing a program specific to new believers at Southwood Community Church, complete with a tool to measure the success of the discipling relationship.

CHAPTER TWO

THEORETICAL BASIS FOR MENTORING RELATIONSHIPS

Mentoring can take many forms and the use of the word conjures up an array of mental perceptions in people, due to its rising popularity. It is becoming increasingly fashionable in workplaces to speak of mentoring relationships, although for different purposes than Christians would assume. As David A. Stoddard states, “Mentoring is commonplace today, particularly in the world of work, but too often focuses solely on behavior and skills.”¹ In contrast, Christian mentoring is concerned with the development of the whole person, including one’s relationship with Christ and others as well as one’s view of self. An examination of the Bible reveals that God wants people to grow spiritually. Mentoring is one means for this to happen. Through an exploration of mentoring in the New Testament, it is clear from the examples of Christ and the Apostle Paul that discipling relationships were shaped as a means of fostering spiritual growth. These realities contribute to the theoretical foundation of spiritually-formative leadership mentoring in the local church today.

¹David A. Stoddard with Robert J. Tamasy, *The Heart of Mentoring: Ten Proven Principles for Developing People to their Fullest Potential* (Colorado Springs: NavPress, 2003), 10.

Defining Spiritual Formation

Humanity has a seemingly insatiable desire to understand divinity. The plethora of world religions attests to international interest in spirituality. Michael Barnes defines this phenomenon as belief in the “numinous”, or the “mysterious dimension of existence . . . encountered and given some religious name.”² This numinous can manifest itself through belief in magic, luck, omens, spirits, god-men, prophets, charms, and supreme deities, through which “salvation” is offered. This salvation offer may take the form of a promise of peace on Earth, long life or salvation from gods of death. Others look for a golden age or cosmic order (i.e. Tao, Karma) as salvation from injustice, and chaos. Still others hope for dissolution of the self into ultimate mystery as salvation from individualism.

Christians are also concerned with spirituality, but it is defined very differently. For the believer salvation comes in the form of an unmerited free gift, accessible through the atoning sacrifice of God incarnate. Christian salvation is unattainable apart from the sovereign decree of God whereby He declares an unworthy person righteous based solely upon Christ’s finished work. The Scriptures themselves declare that the occurrence of human curiosity in God is expected due to God’s revelation of His attributes to humanity (Rom. 1:18-20). The age-old questions of the existence of divinity, life’s purpose, and the afterlife are remarkably and conclusively answered in Christ. The Christian looks to Christ and God’s work of regeneration as the basis for spiritual life and spiritual formation. The doctrine of unmerited justification inevitably leads to sanctification, the

²Michael H. Barnes, *In the Presence of Mystery: An Introduction to the Story of Human Religiousness*, rev. ed. (Mystic, CT: Twenty-Third Publications, 1994), 10.

synergistic process of the regenerated believer cooperating with God for the purpose of conformity to Christ.

Many definitions have been offered to explain and define spiritual formation. Mel Lawrenz writes, “Spiritual formation is the progressive patterning of a person’s inner and outer life according to the image of Christ through intentional means of spiritual growth.”³ This is a good start, but fails to include the critical component of God’s commencement of the process, as well as falls short of defining the nature of the “progressive patterning”.

At the outset of this paper spiritual formation was defined as the God-initiated, life-long Christian quest to comprehensive growth in *Imitatio Christi*, through personal knowledge of God, exercise of the spiritual disciplines, and operative response in the world and church. This definition is more precise as it includes the source of a believer’s ability to grow spiritually—God—as well as the three dimensions where formation is needed, namely, one’s relationship with God, relations with others, and formation of the self.

A personal relationship with Christ is the starting point of bona fide spirituality. This is the key building block, the point at which spiritual formation begins. From there, the believer engages in disciplining his life to the patterns of living Jesus taught. Through the integration of truth in a believer’s life a person grows closer to God, better understands himself, and is able to more skillfully carry out relationships, including relationships with family, church and society.

God wants to be known by His creation. Ephesians 3:16-19 states, “I pray that

³Lawrenz, 15.

out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.” The central core of spirituality is profound knowledge of God’s love. This love is described in the biblical text as being so weighty, that the writer seems to have difficulty expressing it in human language. He resorts to metaphor by simply saying that God’s love is wide, long, high and deep and too wonderful to be measured.

Biblically, there are at least two ways that knowledge of God is presented. The first kind is *saving knowledge* of God. It is knowledge of the facts of salvation, and trusting surrender to them. Knowledge of Jesus’ deity, knowledge of His death and resurrection for sin are key elements to saving knowledge. Personal belief in those realities is essential. The second is *sanctifying knowledge*, or knowledge that advances the Christian in his walk with Christ. The “knowledge” spoken of in Ephesians falls into the latter category. It is the knowledge of relationship beginning with the mind, penetrating the heart, exploding into deep devotion. It is holistic. It involves change of the complete person.

The Old Testament furthers this thought. The Jews had a word for knowledge, *da'at*, which in certain contexts pointed to an intimate knowledge of the Lord.⁴ The prophet Jeremiah spoke of knowledge surpassing cognitive recognition when he quoted God saying, “Let not the wise man boast of his wisdom or the strong man boast of his

⁴R. Laird Harris, Gleason L. Archer and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament*, 2 vols. (Chicago: Moody Press, 1980), 366.

strength or the rich man boast of his riches, but let him who boasts boast about this: that he understand and knows me” (Jer. 9:23-24a). In the New Testament the writers used the Greek *gnosis* to refer to intimate knowledge surpassing mental recognition.⁵ This is the word used in Ephesians 3:19, where Paul declares, “to *know* this love that surpasses knowledge.” Throughout the Bible God evidently has desired to be known passionately by His people, in an experiential way, both in Israel and the Church.

Scripturally, formative knowledge of God occurs when the disciple first receives the Word of God into his mind and heart; when he reads for the purpose of discovering God. J.I. Packer has said that “we must not lose sight of the fact that knowing God is an emotional relationship, as well as an intellectual and volitional one, and could not indeed be a deep relation between persons were it not so.”⁶ Second, when he learns to dwell on God’s nature through meditation⁷ on the love and grace that has transformed him. Third, when he, in the words of Isaiah, learns to “stand in awe of God” (Isa. 29:23). The humility that results from awe of God becomes the ground upon which the fruit of the Spirit is manifest (Gal. 5:22-26).

Finally, knowing God requires that the believer accepts His invitations and commands. 1 John 4:7 instructs, “Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.” Intimate knowledge of God is manifest through imitation of Christ’s attitudes and actions. Richard

⁵Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d ed. trans. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1979), 161.

⁶J.I. Packer, *Knowing God*, (Downers Grove, IL: IVP, 1973), 35.

⁷Biblical meditation differs from Eastern meditation in that it entails a filling of the mind with truth rather than an emptying of the mind (Ps. 1:2).

Foster writes, “Jesus in his living provides us a clear paradigm for our living.”⁸

Therefore, spiritual formation can be measured by observing how much a person loves God, loves others, obeys the Word, and thinks biblically.

Spiritual formation, inclusive of growth in one’s orientation to God, others and self, is the goal of Christian mentoring. For it to take on any other purpose is to err. A successful mentoring strategy will inevitably result in the disciple’s growth in his relationship with God, his relationships with others, and his understanding of his place and purpose in the Kingdom of God.

Discipleship Principles in the Gospels

Mentoring is a biblical paradigm, albeit identified by different names in the relevant scriptural texts that contribute to a theology of spiritual formation. The Bible is replete with principles and examples that invigorate Christians to practice mentoring in the community of faith. To neglect mentoring is to do so at the risk of violating scriptural precept. As Keith Anderson and Randy Reese comment at the beginning of their book on spiritual mentoring, “Christianity is an imitative faith.”⁹ People develop best when they see their beliefs lived out in other Christ-followers. The Christian faith encompasses a God-dimension, whereby God initiates and sustains our faith, as well as a human-dimension, whereby spiritual formation occurs in the context of biblical community through modeling and instruction. Human mentoring relationships enable the believer to progress further in his walk with Christ than is possible in the absence of mentoring relationships. In turn, one’s growth in intimacy and knowledge of God aids him in his

⁸ Richard Foster, *Streams of Living Water: Celebrating the Great Traditions of the Christian Faith* (San Francisco: Harper Books, 1998), 3.

⁹ Anderson, 15.

interaction with other humans.

The Lord Jesus Christ engaged in ministry that was large-scale in nature, small-group oriented, as well as offering attention to individuals within his small group (John 13:6-10). An exploration of His ministry on earth reveals that Christ ministered to the masses, to clusters, as well as to individuals (Matt. 9:9; 16:16; 18:21).¹⁰ While Jesus primary is known for His ministry to a small cluster of men, His life was marked by an intense interest in imitative faith. At times He addressed the crowds, other times He addressed His inner circle as a group, other times He addressed His disciples in pairs, and still other times He spoke directly into the lives of individual men. Unlike some modern church growth models which solely advocate the supremacy of the congregational church service to the neglect of small groups and especially individual discipleship, Jesus struck a balance with an emphasis on all three of these focal areas.¹¹ More important yet were the principles Jesus modeled that find pointed expression in mentoring ministry.

At the commencement of His ministry Jesus demonstrated the priority of engaging in discipleship by inviting a select group of young men into a disciple-making process. In Matthew 4:18-22, following Jesus' temptation, He immediately augments His public preaching with the establishment of intimate relationships with Simon Peter and his brother Andrew. In the biblical text, this process included an invitation to come and follow Christ and a promise to make these men into *fishers of men* in the course of time.

¹⁰Jesus had a special relationship with John, called “the disciple whom Jesus loved.”

¹¹An analysis of seven major works on church growth published between 1991 and 2000 revealed that while the establishment of relationships was emphasized for healthy church growth, little mention was made to mentoring as an integral part of enabling this to happen.

Jesus models the principle of intentionality, in that His offer of relationship was for the clear purpose of initiating these men into Kingdom service.

Jesus' ministry paradigm also included a principle of mutual commitment. In the process of extending a call to come and follow Christ, Jesus' mentees were also made aware of the mutual nature of a discipling relationship. In Matthew 8:18-22, Christ is approached by a teacher of the law who offers himself as a follower. Jesus responds in illustrative language with a reminder to this man that there is a cost associated with following Him. Jesus' response indicates His lack of interest in discipleship emptied of commitment. According to Christ, to be His follower required far more than an effortless request or transitory profession of interest. Followers were made aware of the price of discipleship. Personal comfort was not part of Jesus' vision of discipleship. He sought out only those who were genuinely willing to surrender themselves to His will for the purpose of spiritual increase.

The Gospel of Mark also provides informative material on Jesus' discipling philosophy, which comes to bear on the theoretical basis of this project. Jesus' principle of multiplication is exemplified in Mark 1:14-20. Recording Christ's calling of Simon and Andrew, Mark outlines the Lord's initial stages for establishing formative relationships as follows: 1. Jesus preached the Kingdom message (14, 15), 2. Jesus saw the potential in specific people (16, 19), 3. Jesus called these men to follow Him (17), and 4. Jesus invited His men to multiply His ministry efforts by reaching others with the Gospel (17). This fourth stage, whereby the disciple eventually became an extension of Christ's ministry, involved three junctures in the Gospels. The success of a mentor in multiplying his ministry through a mentee is seen first when the mentee has successfully

adopted his purpose. In Matthew 10:1, Jesus offers His disciples authority to heal and cast out demons. In 16:24, He challenges the disciples to take up His suffering, and in Mark 1:17 again issues the call to pursue the salvation of souls. Jesus viewed discipleship as a means of passing on His spiritual purposes to His followers.

Second, followers were expected to adopt Christ's responsibilities in the arena of social justice. Jesus' desire was that His followers would grow in their God-dimension, but also in their relationships with other people in society. He both modeled and trained them to meet the tangible needs of hungry people (Matt. 15:32), and to care for widows (John 19:25-27). This element of Jesus Christ's discipling strategy is informative to this project as it shows the need to instruct mentees not only in purely heavenly matters, but also in their ability to relate in a Christ-like way to people in the horizontal realm. Jesus accomplished this in His mentees through both exhortation and numerous situations where He modeled an intense, applied interest in people's physical, emotional and social needs (Matt. 9:36).

Third, Jesus' ministry strategy revolved largely around a call to adopt His message. Jesus viewed the authentic mentee as a harbinger of incarnate truth; as a vehicle to multiply His Gospel. Christ viewed the world as a harvest field that needed more workers to reap the crop (Matt. 9:35-38). Using this as a metaphor for soul-winning, Christ viewed His mentorship as complete only when He was able to confidently commission the disciples as gospel spokesmen in His physical absence (Matt. 28:19; John 21:24). For Christ then, maturity was complete only when He had so inculcated His message and values into the disciple as to no longer be required to do the work of the ministry alone.

During His earthly ministry, one observes that Christ's approach to ministry had a highly relational element. Rather than opting for a systematic, programmatic scheme, Jesus practiced the principle of living life together with His mentees. He opted for a hands-on, round-the-clock relationship, discipling each man by living with them. Jesus ate with His disciples (Matt. 9:10), and identified them as "brothers", on par with His immediate family (Matt. 12:46-50). This mentality about the primacy of fellowship, intimacy and communality in mentoring proved beneficial. It permitted Jesus to prove His faithfulness to the Twelve through difficult times, by this means solidifying their trust in Him (Mark 4:40).

Additionally, living with His followers allowed Christ to instruct them in a personalized way. Rather than teaching abstract truths, or biblical doctrines with no direct link to the mentees' immediate situations, the time Christ spent with His followers allowed Him to explain the details of parables away from the crowds (Matt. 13:36; Mark 4:34). His teaching took on a more direct tone when a disciple was His sole audience.

Jesus' familiarity with the disciples, which He experienced first hand by living with them, also fostered direct accountability and opportunities for correction. In Matthew 26:8-13 a classic example of this is found when the Lord rebukes His disciples for their indignation at having allowed expensive perfume to be applied to His feet. Christ used this instance to forcefully underscore His Lordship and right to be worshipped in such a fashion. The Lord helped them better understand deficits and faulty notions by holding each of them accountable for their actions and ideas.

Finally, the extended months that Jesus spent with His followers created a prospect for the disciples to see Him model, in a variety of circumstances, the Gospel

message. As the followers observed Him heal, preach, reach out to the poor, forgive the seemingly unforgivable, and die a sacrificial death, their lives were forever changed.

Both the Epistles and early church historical literature bear witness to the ministry of these apostolic figures and the sacrificial deaths many of them died, in keeping with the ministry of their leader.¹²

The discipleship principles in the Gospel literature form part of the theoretical basis of this mentoring project. For mentoring to be biblical, it must be founded on Scriptural directives. An assessment of Jesus' life demonstrates that while He spent much of His time discipling in groups, He was also keenly interested in the individual and to ministry that was contextualized to the individual for the purpose of spiritual formation. These relationships were not highly programmed but rather flowed out of the life He lived with His followers. The modern church has shown little interest in emphasizing this intensity of ministry, instead emphasizing corporate worship services and generalized small group teaching. Much of the mentoring that does take place "today under the guise of mentoring tends to be based on a task or a position" states David A. Stoddard.¹³ In other words, even the mentoring that does happen is programmatic rather than patterned after an approach primarily interested in the spiritual formation of the individual in the context of a shared life. In summary, mentoring that is biblical is an individualized, highly relational experience which focuses on spiritual development.

¹²The only recorded death of an apostle is found in Acts 12:2, where James was put to death by King Herod. Church history, generally accepted as factual, testifies to the violent deaths of all the apostles with the exception of John.

¹³Stoddard, 23.

An Examination of Mentoring in the Pauline Epistles

The inspired writings of the Apostle Paul contain useful information on the necessity and nature of biblical leadership mentoring. The book of Romans, the first Pauline Epistle in the Bible, introduces the reader to Paul's intention to use his life for the purpose of fostering spiritual strength in other believers. Paul stated, "I long to see you so that I may impart to you some spiritual gift to make you strong" (Rom. 1:11 NIV). Like Christ, Paul accomplished this by ministering in public forums, to gathered fellowships of believers, and to individuals. An examination of Paul's process for ministering to individuals clarifies his commitment to mentoring, and how he used these relationships to help make people strong.

The Principle of Reproduction

Five key New Testament passages reveal Paul's views of the importance of tête-à-tête mentoring relations. In each of these passages, Paul speaks of the reproductive nature of mentoring. In 2 Timothy 2:2, Paul instructs Timothy to first heed his teaching personally, and then to pass that teaching on to reliable men, who will in turn carry truth to others. Clearly Paul's intention in mentoring Timothy, who he refers to as a spiritual "son" (2 Tim. 1:2), was to replicate himself in this young pastor, who in sequence would replicate himself in reliable men. The reproductive nature of interpersonal spiritual formation is also enunciated early in the book of 2 Timothy when Paul discusses the sincerity of faith passed from Timothy's grandmother Lois, to his mother Eunice, to Timothy himself. In the context of familial relationships then, spiritual formation can take place. It is not limited to church contexts, nor is it absent from church life.

Further to these instructive examples, Paul's relationship with Titus also indicates

the special bond developed with this young man, to aid his spiritual growth. As a bachelor, Paul presumably had no offspring,¹⁴ yet he viewed himself as a Christian father-figure to Titus, referring to him as his “true son in our common faith” (Titus 1:4). Again, one observes Paul employing the metaphor of a son to describe the nature of his relationship with Titus, a relationship that involved the elements of instruction and exhortation. In the context of this book, while not identifying Titus’ charges by name, Paul tells Titus to set an example to them as a means of fostering spiritual devotion (Titus 2:7). As a maturing believer, Paul coached Titus to target older women, young men and slaves for teaching and instruction. The older women, in turn, were to instruct the younger women, thus enabling Titus to maintain a healthy distance from temptation in application of Paul’s earlier admonition to maintain a blameless life in faithfulness to one’s wife.

The book of Philemon contains evidence of the kinds of relationships Paul established with younger men for the purpose of spiritual formation. As an older, seasoned Christian apostle, Paul had adopted a runaway slave by the name of Onesimus as a spiritual “son” (Phlm. 10). During the course of his imprisonment, Paul tells Philemon, the slave master, that Onesimus had become his son *while* he was in chains.¹⁵ This indicates a duration within which Paul was developing a spiritually-centered relationship with the Christian slave, and indicates the progressive nature of a mentoring.

¹⁴Some would argue that Paul likely had children due to his status as a Pharisee, although the biblical record is silent on this. Either way, it is clear that he viewed spiritual fatherhood as a primary part of his ministry.

¹⁵Literally the Greek text reads “my child, whom I bore in the bonds”. Evidently, Paul viewed mentoring as akin to labor pains; a process of moving a new Christian from infancy to maturity.

Of interest to the issue of mentoring is the appropriateness or inappropriateness of male-female mentoring relationships. Did Paul permit Christians to engage in mentoring relationships with the opposite gender for the purpose of spiritual reproduction? While Paul did not forbid spiritually-formative associations between men and women, he instructed Timothy to train only older women. He did not allow for him to train younger women directly. Though the Timothy passage does not explicitly indicate that Paul was speaking of one-on-one mentoring, it would be hard to believe that Paul was forbidding Timothy from offering public instruction to younger women, since a public setting would have mitigated against the establishment of intimate relationships between Timothy and young women. Presumably, Paul's instruction was a protective measure for the purpose of minimizing moral compromise that might arise in the discipleship process.

Paul himself looked to at least one woman, in the biblical record, as a spiritual mother. During his farewell greetings in Romans 16:13, he makes mention of Rufus' mother "who has been a mother to me, too." Although no further evidence is given about the dynamics of Paul's relationship to this woman, she was a person dear to the apostle's heart who had nurtured him in his faith. The implication that can be drawn from Paul's teachings is that mentoring relationships are permissible so long as there is a significant age differential between individuals and that the relationship is publicly known rather than secretive. Of further note is the fact that given the nature of men, cross gender mentoring relationships in Pauline literature exclusively involved older Christian women and younger men rather than vice versa.

The Principle of Maturity

The purpose of mentoring in Pauline thought was for spiritual maturity. Paul's metaphors of father, son and mother reveal the parallels between family bonds and spiritual bonds in his thinking. Just as a mother and father exist to nurture and train a son or daughter towards maturity, so spiritual fatherhood or motherhood exists for helping people grow to maturity in Christ. This sentiment is clearly illustrated in 1 Thessalonians, where the apostle writes with fond feelings for the Thessalonian church due to their increased maturity. In his letter, he speaks of the relationships he had developed "with each of you as a father deals with his own children" (2:11). Paul was known to this congregation, not just on a corporate level, but by each member. The intimate nature of his relationship with this church is underscored a few verses earlier through the use of another motherly metaphor. He states, "but we were gentle among you, like a mother caring for her little children" (2:7). Describing himself as both a father and mother, Paul had a definite yearning for spiritual formation in the life of this church. Yet he envisioned anything but a permanent dependence upon him for growth. In Paul's mind, he wanted those under his care to grow up to maturity in both behavior and thinking. Early on in their spiritual journey Paul anticipated a heavy reliance upon him to establish "a firm footing with God and one another. But from the very beginning Paul recognizes their self-sufficiency in the Spirit, even though in some areas they may need assistance."¹⁶ To foster this formation, he identifies three marks of a spiritual tutor in 1 Thessalonians, and one additional mark in the book of Galatians.

First Thessalonians 2 reveals that a mentor pleads with his mentee in an urgent

¹⁶Banks, 175.

way to conform his life to Christ's instructions. Paul employs the word παράκάλειω in 2:11 which refers to a type of speech from one person to another for the purpose of edification, exhortation, comfort or instruction.¹⁷ Paul's pleading was done for the good of his listener, and was void of selfish motivation. A person engaging in παράκάλειω has the express good of the hearer in his sights. And while this form of speech is bold and urgent, it is also encouraging and challenging for the recipient to hear. The end result of παράκάλειω is the maturing of the believer.

Second, a mentor provides comfort to his mentee when trial, grief or difficulty threatens a person's joy. The Greek word *παράκλησις* is used here to communicate the act of verbal consolation or comfort, which can be offered by way of admonition or incentive (2:11).¹⁸ It was a practice Paul demonstrated as he carried out his parental duties over the Thessalonian church. For Paul, to perform *παράκλησις* was a trait of fatherhood and a therefore a trait of a true spiritual father. Ultimately, the kind of comfort spoken of here was to result in the formation of a life worthy of God's calling.

Third, the mentor implores and urges the mentee to growth. Paul uses the word *μαρτυρία*, which usually communicates the idea of witness or testimony, but which has a subtler meaning of "conjure", or "implore" associated with it (2:12).¹⁹ As a witness of Christ, Paul took seriously the task of urging his disciples to conform to kingdom values. Close, personalized relationships were a primary way for Paul to engage in this type of

¹⁷Bauer, 617.

¹⁸eBible Deluxe Edition (Nashville: Nelson Reference and Electronic Publishing), Enhanced Strong's Lexicon G3888.

¹⁹Ibid., G3140.

urgent call to Christian living, leading to maturity.

Fourth, in Christian mentoring one recognizes the reality of sin in the lives of others, and responds to it biblically. Pauline literature answers the question of how to respond to a sinning brother in Galatians 6:1. This passage provides insight to the prospective mentor as to how he might handle a situation where sin is present in a mentee's life.

Referring to a mature Christian as "you who are spiritual", Paul teaches that such a person has a responsibility to restore to Christ, a person caught in sin. The Gospel of Matthew provides an extended procedure for restoration,²⁰ but Paul's primary concern here is the need to do so gently and carefully. Gentleness is necessary because a person caught in sin may be tempted to run and hide from those seeking to restore him, and care is necessary so that the mentor, in an attempt to unveil the sin is not himself enticed to transgress. It is clear in this passage that Paul recognized the varying levels of maturity among Christian people. Some, due to their longer or more intimate walk with Christ, are better qualified to deal with a weaker brother. In a mentoring relationship, this is explicit. The mentor is identified as a mature follower of Christ, who is assisting the younger believer to grow biblically. In such a relationship, the mentor must be able and willing to address sin with the principles of Galatians 6:1 in mind.

Spiritual maturity was the goal of discipleship for the Apostle Paul, as evidenced in the biblical Pauline letters. For Paul, mentoring was akin to familial relationships, where the older believer functions as a father or mother over the younger believer. The purpose for this had nothing to do with power, and all to do with helping a mentee

²⁰Matthew 18:15-20.

conform to Christ's example in thought, word and deed. For formation to occur, the mentor must employ pleading, comforting, urging and rebuke into his repertoire of tactics in order to create effective leaders in the local church. These values, while not exhaustive, form the backbone of the principle of maturity in spiritually-formative mentoring.

The Principle of Acceptance

Mentoring practice flows out of one's theology of the church. Paul's statements to corporate communities of faith were well applied in his interaction with mentees as well. His style of writing, filled with references to his familiarity with his audience, can easily be applied to individuals, couplets or entire congregations (Rom. 16:1-16). The principle of accepting one another, in the pattern of Christ, is one such teaching that Paul emphasized that has special application to mentoring, because the closer a person gets to a fellow believer, the more he will be made aware of the other's weaknesses and flaws.

In Romans 15:5-7, the apostle expresses his desire to see complete harmony among believers in the church. Yet this harmony is not contingent upon the perfection of all who are known as spiritual siblings. Paul was well aware of the potential for disharmony that can arise from those seeking their own good rather than seeking to please others (Rom. 15:2-3). Paul's directive to the church is to demonstrate unity through the fostering of patience, encouragement and acceptance.

Acceptance for the purpose of spiritual formation finds its ultimate climax in the life of the individual caught in sin. In Pauline theology, when a brother or sister in Christ is caught in sin, those who have spiritual oversight over such a person's life must restore him or her (Gal. 6:1-2). Here, the acceptance of the person in need of help is expressed

in the attitudinal virtues of gentleness and humility, and through the action of sharing in the other's trials and troubles. While acceptance of the sinful behavior is not condoned, a heartfelt yearning for the good and restoration of the singular sinner is clearly pronounced by the writer. There is a notable overlap between Paul's epistle and Jesus' pronouncement, when He said, "I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent" (Luke 15:7). Mentoring both provides for opportunities, and necessitates expressions of, the principle of acceptance in order for spiritually-formative one-on-one friendships to be beneficial.

The Principle of Imitation

The Epistles further correspond to the Gospels insofar as Paul presents Christianity as an imitative faith. Followers of Christ can legitimately look to other believers in order to better understand how to practice their devotion. Of particular interest to the principle of imitation are 1 Thessalonians 1:5b-7 and Titus 2:7-8. These passages of Scripture speak of modeling and imitation as being two ways through which the original recipients of these letters were morally formed.

In the first chapter of 1 Thessalonians, Paul, Silvanus and Timothy are addressing the Thessalonian church and commending them for their consistent example of faith, love and steadfastness of hope (1:3). This church possessed all the cardinal Christian virtues. The ability to express Christian virtues is then tied, in the text, to two theological concepts. First, this church was spiritually mature because the Gospel had come alive in them through the power of the Holy Spirit. The Spirit of God had transformed the lives of these people through the proclaimed Word of God. But Paul does not end his

explanation for their growth with the direct divine work of God alone. In verse six, rather than using a disjunctive to break from his discussion of God's work in the Thessalonian church, Paul employs the Greek word *καί*. In this context, the word *καί* may be best translated as "and", and is used to present the reader with two complementary, rather than distinct, vehicles through which God had formed this church spiritually.

The second concept expressed is that of spiritual formation through emulation of other believers. Paul commends this church for becoming imitators of him and others who had functioned as spiritual fathers. Imitation was possible only because Paul and others had themselves chosen to imitate the Lord (1:6). As a result, the Thessalonians had become a pattern or example for all the other believers in Macedonia and Achaia to follow. While one-on-one mentoring is not the direct subject of Paul's discourse here, the nature of the Christian faith as one of imitation is clear. One observes a spiritually-formative, imitative process established from Paul to the Thessalonians, and from the Thessalonians to the believers in Macedonia and Achaia. These relationships were informed by the need to look to Christ as the ultimate ideal. In Pauline thought, spiritual growth occurs partly through replication, as mature believers model Christ-like living to newer believers.

The principle of imitation leading to spiritual formation is also expressed in the Titus passage. Paul's instruction to Titus was to be a model, or good pattern for others to follow (Titus 2:7). The Greek word *τυπον* is the same word made use of in 1 Thessalonians 1:7, in reference to the Thessalonian example for others. This word means to set a moral example or pattern in life.²¹ It emphasizes the way in which Christians

²¹Bauer, 830.

have a powerful influence over one another's perception and understanding of spirituality. While biblical faith forbids worship of anyone besides God (Exod. 20:3), it is nevertheless a faith within which one believer grows spiritually as they observe others modeling Christian virtue, and avoiding vice. There are few relationships within which the power to influence for good or bad is more clearly seen than in the ministry of mentoring. As a highly relational, imitative interplay by nature, mentoring requires the mentor to be keenly aware of the influence of his speech, attitudes and actions upon his mentee. The modern guide would do well to heed the admonition of Paul to Titus in the second chapter of Titus. In this context the message was obvious. Lead an imitative life with a clear understanding that a failure to do so could lead to the spiritual demise of those under one's care.

Mentoring in Post-Reformation Christianity

A number of notable figures have contributed to the church's understanding of Christian spirituality and spiritual friendships, since the Protestant Reformation. These people were keenly aware of the necessity for spiritual direction passed down from mature believers to fledgling saints. Their insights and stories have been made available to us largely through their own writings, providing us with a helpful picture of Christian mentoring over the last few hundred years.

Richard Baxter's (1615-1691) Contribution to Mentoring

Richard Baxter has been identified as one of the giants of Christian spirituality.²² He was a pastor in Kidderminster, England from 1641-1642 and again from 1647-1660;

²²Magill, 303.

the period in between serving as an army chaplain. Influenced by the Puritanical ideas of discipline in spirituality, he was later removed from the Church of England and eventually imprisoned for his teachings (1686). Yet Baxter's influence upon Christian spirituality did not wane, and in fact was strengthened.

Baxter's treatise on Christian spiritual formation, *The Saints' Everlasting Rest*, urged the believer to lay hold of the promise of heavenly rest in the here and now as a means of finding reprieve from the struggles of life, suffering, and the attacks of Satan. He emphasized the spiritual disciplines as a means of growing in assurance of salvation as one lived out the Christian life as a mark of true conversion. His beliefs about the impact that the doctrine of eternal rest can have upon the formation of the believer were comprehensive. The reality of eternal rest could be used confrontationally to expose the evildoer to the bliss they will lose through sin, as well as heighten the pain of separation from God through knowledge of the rest that had been forfeited. While his views differ from those holding to the doctrine of instantaneous conversion, Baxter's contribution to spiritual formation lies in his insistence upon personal reflection. For him, "self-examination included reflection upon the sincerity of our acts, both moral and physical, temperament or disposition of heart, and habits. Like a good spiritual guide, he urged leniency, recognizing that assurance comes in various degrees."²³

Further to his views regarding personal reflection on the legitimacy of one's salvation, he functioned as a spiritual director by personal example. Baxter's influence upon his disciples was largely due to his commitment to disciple-making. He held strong convictions that those who have become assured of heavenly rest should pass that

²³Ibid., 305.

assurance on to others. Lamenting the fact that many believers meet together with little to no spiritual impact, he challenged,

It is a great pity Christians should ever meet together, without some talk of their meeting in heaven, or of the way to it, before they part. It is pity so much time is spent in vain conversation, and useless disputes, and not a serious word of heaven among them. Methinks we should meet together on purpose to warm our spirits with discoursing of our rest.²⁴

Setting “a high standard as a mentor,”²⁵ he accentuated the need for those in positions of influence to use their spiritual authority to influence those under their care. Spiritual discussions should pervade Christian dialogue, and he viewed this onus to be especially pertinent on ministers and parents who were clearly in disciple-making roles.

He did not hedge in passing on warnings to his listeners about the matters that hindered personal piety. He warned that sin left confessed, an earthly mentality, and carnal company were sure signs of a mind unfocused on eternal rest, and that those troubles were to be confronted through the use of disciplines such as prayer and meditation upon heaven, love, hope and joy. Sensitivity to the Holy Spirit was of use in combating evil, as well as rational considerations of the reality of rest. Baxter’s theology was very internally oriented, and his intention was to pass on sacred spiritual knowledge to the unskilled in order to aid him in attaining the rest God offers.

From Baxter, the modern disciple-maker is reminded that the un-examined life is a life void of heavenly focus. One is reminded of the need to spurn others on to a vision of life that transcends this world and finds its grounding in the eternal. For mentoring to be truly meaningful it must emphasize skill in this life, for the purpose of reward in the

²⁴Richard Baxter, *How to Lead a Heavenly Life on Earth*, quoted in David Otis Fuller, *Valiant for the Truth* (New York: McGraw-Hill Book Company, 1961), 216.

²⁵Magill, 306.

next.

John Sutcliff of Olney's (1752-1814) Contribution to Mentoring²⁶

John Sutcliffe was born on August 9, 1752 in England to deeply spiritual Christian parents, Daniel and Hannah Sutcliff. He died on June 14, 1814. Converted in his teens, he was himself a mentee of Baptist minister John Fawcett, who disciplined Sutcliffe through numerous conversations on spiritual matters, written correspondence, and visitations during the week. Fawcett “encouraged Sutcliff to think of the normal Christian life as one of continual warfare with the flesh, in which victory can be found through an ever-increasing reliance on Christ.”²⁷ A man of significant spiritual friendships, Sutcliffe also maintained relationships with the likes of William Carey, missionary to India, and John Ryland, and was well-received as a companion by his fellow seminarians.

During his three years of formal training at Bristol Baptist Academy, Sutcliffe gave himself to further developing his interest in spiritually-formative friendships. He was a man who had a hunger for people and was later described by his friend John Copper as a “bosom friend.”²⁸ More significant yet was the freedom of free interchange between him and fellow student Thomas Purdy who considered Sutcliffe a great friend to share spiritual matters with. It was in this context that Sutcliffe’s life began to be

²⁶Summary material taken from Michael A.G. Haykin, *One Heart and One Soul: John Sutcliff of Olney, his Friends and his Times* (Durham, England: Evangelical Press, 1994).

²⁷Ibid., 46.

²⁸Ibid., 60.

characterized by both a strong focus on academics and an aptitude for formative relationships.

After some twenty-five years of pastoral ministry, Sutcliffe had distinguished himself as an able spiritual mentor. In 1798, he was appointed by a missionary society to take responsibility for the training of missionaries destined to India. He was a suitable candidate for the task due to his formal seminary training, love of books, and awareness of various developments in theology, trustworthiness, spiritual depth and pastoral experience. As such, a seminary was opened in Olney, where he ministered, and two students were placed under his care, Daniel Brunsdon and John Chamberlain. During their time with Sutcliffe, he trained them in theology, hermeneutics, and biblical languages, as well as the practice of pastoral ministry. As their mentor, Sutcliffe oversaw their daily ministry, and discussed their personal devotional lives with them. He pointed out their sin and redirected them to the Christ, helping them to better understand themselves and their “ever-constant need to lean on God.”²⁹ The following year, Brunsdon was sent to India, while Chamberlain stayed behind to receive further training since Sutcliffe judged him to be yet unprepared for the task that lay ahead.

Sutcliffe’s religious journey was largely shaped by his rapport with his pastor, solidified during his academic training, fleshed out through his friendships with fellow students, and expressed further in his own commitment to spiritual growth in his mentees. He understood the dynamics of spiritual growth through development of the mind, emphasis on godly devotion, developed in the context of sacred friendships. From Sutcliffe’s model, modern mentoring benefits through a reminder that formal ministry

²⁹Ibid., 254.

education and spiritually-formative mentoring need not be dichotomized. One is also reminded that spiritual formation takes place at different rates depending upon the person and should not be hurried.

Dietrich Bonhoeffer's (1906-1945) Contribution to Mentoring

German Lutheran theologian Dietrich Bonhoeffer's mark on Christian mentoring theory is realized less in his practice of spiritual direction and more in his teaching on the nature of discipleship in the Christian community. Bonhoeffer's life was relatively short lived, due to his premature death at the hands of the Nazis in World War II, yet he left an indelible mark on the Christian community around the world. His publications, *The Cost of Discipleship* and *Life Together*, discuss his views of the church as a community, held together by a strong Christological emphasis. The church was at the same time "sinful and holy, judged and forgiven . . . as the presence of God in the world . . . it must exercise political responsibility."³⁰ Strongly advocating that the community of faith was only significant insofar as it was joined with Christ by grace, he argues that for the church to neglect its role as witness was to forsake its core identity.

Bonhoeffer's radical Christology led him to a high view of Christian community. As believers, our brotherhood with one another is possible and inevitable only through Christ. That means "that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ . . . we have been united for eternity."³¹ The Christian community needs

³⁰Richard V. Pierard, "Dietrich Bonhoeffer, 1906-1945," in *Great Leaders of the Christian Church*, ed. John D. Woodbridge (Chicago: Moody Press, 1988), 352.

³¹Dietrich Bonhoeffer, *Life Together*, quoted in Richard J. Foster and James

each member because Christ speaks through the mouths and witness of other brothers. Our unity relates to our identity as bearers of a common message, and this message alone is the basis for our desire to be with one another in the church. It is in Christ that the way has been opened for people to access God and enjoy fellowship with each other.

His biblical theology of discipleship moved beyond an interest in the here and now. He was also concerned about the hereafter. For Bonhoeffer, the reality that Christians will spend eternity together eschatologically informs his view of biblical community in life. The Christian takes his cue for unity in this life from the truth of the church's eternal unity as a holy nation. Upon the presupposition of the doctrine of eternal unity, "rests everything that the Scriptures provide in the way of directions and precepts for the communal life of Christians."³² In other words, the Christian's eternal unity logically encourages him to expand his efforts to work toward present day unity in the church.³³

Bonhoeffer contributes to a theory of Christian mentoring not only through his emphasis on brotherhood, community and the need for one another in spiritual growth, but also through his definition of spirituality. A person's spirituality or personal devotion to Christ is not the basis for communal relationships. If anything, one does well to avoid the desire to display his good works, and when works are demonstrated, to keep them secret. It is in Christ that community is found. Two brothers who have both been saved

Bryan Smith, eds., *Devotional Classics: Select Readings for Individuals and Groups* (New York: HarperCollins Publishers, 1993), 293-294.

³²Ibid., 295.

³³It must be understood that Bonhoeffer was not advocating unity at the expense of truth or morality, but a unity genuinely rooted in the biblical Messiah.

by the grace of God are bound together in unity. This emphasis is helpful to mentoring in that it reminds the mentor to point his mentee to Christ, rather than himself as the source of his confidence and hope. The more Christ is present in the relationship, the more all else will fade away and the greater Christ will be formed in both people. He warns that,

One who wants more than what Christ has established does not want Christian brotherhood. He is looking for some extraordinary social experience which is not found elsewhere; he is bringing muddled and impure desires into Christian brotherhood. Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate.³⁴

This refreshing emphasis allows the spiritual director to avoid the temptation to reduce mentoring to self-help or motivational interchange—or any other frivolity—and instead keep it focused on the task at hand, namely, spiritual formation in Christ.

Contemporary Mentoring Perspectives

Over the last decade there has been a renaissance of interest in Christian mentoring, both from the laity and the ministerial. Pastors are refusing to “perpetuate the myth that clergy can practice the art of ministry alone,” and as such are turning to coaching and mentoring to find the support they need.³⁵ They are searching for relationships, akin to Moses and Jethro, where an older and wiser person can help give them ministry direction, so that they in turn can mentor their flock. Simon Chan states that “the recovery of spiritual direction in recent years has once again drawn attention to the main focus of pastoral care, namely, to help Christians develop their prayer life and

³⁴Ibid., 296.

³⁵Rochelle Melander, “Holy Conversations: Coaching and Mentoring for Clergy,” *The Clergy Journal* 81:1 (Oct 2004): 30.

discover the will of God.”³⁶ While mentoring is nothing new to the Christian church, it is a task that has been somewhat neglected in recent years, but which is being returned to in an attempt to foster greater spirituality in the community of faith.

Interestingly, the renewed emphasis on spiritually-formative mentoring is not limited to any one country. Intellectuals, pastors and professors from around the world are reinvigorating the church through exhortation to practice this vital and historic ministry. From Singapore, to the United States of America, to Canada, there is a growing amount of literature emphasizing the need for spiritual direction, as a tool for formation.

Insight from Singapore: Simon Chan

Simon Chan is a lecturer in systematic theology at Trinity Theological College in Singapore. In 1998, he published a book entitled, *Spiritual Theology: a Systematic Study of the Christian Life*. This book, lays a solid theoretical foundation for Christian mentoring practice. Meticulously he examines a number of Christian doctrines and their relation to the spiritual life. In the second part of the book he discusses the practice of the spiritual life, dedicating a number of pages to the topic at hand. He argues from both theological and historical precedent that “no one grows spiritually without some help from others.”³⁷ Not only does this apply to new Christians but the mature as well. Throughout the life of the saint, one must continually look for spiritual direction from fellow travelers in the spiritual journey.

While Dr. Chan prefers to utilize the term “spiritual direction” over mentoring,

³⁶Chan, 225.

³⁷Ibid., 225.

due to the latter's supposed association with academia, he views the two as essentially synonymous. Chan defines spiritual direction as "a dynamic relationship that exists between two persons as one helps the other grow in the Christian life."³⁸ He recognizes that this kind of relationship necessitates intimacy between the two persons involved, with the mentor holding a soft authoritarian role, similar to that of a father or mother. This view aligns well with Pauline theology, where Paul uses the same familial terms in reference to mentoring.

In Chan's view, spiritual mentoring is also distinctly Christian and separate from psychology or secular counseling in that it includes a marked stress on union with God. Whereas psychology can aid our analysis of people in relationship and assist in our understanding of human behavior, the God-dimension is often overlooked. Formative mentoring also differs from counseling in that the mentor can justifiably employ self disclosure in the mentoring process, whereas a counselor will not. Spiritual direction is decidedly a more vulnerable, two-way friendship than secular or professional counseling and psychology. For the purpose of helping the mentee discover the will of God for his life, the director shares from his own life how God has worked and revealed Himself.

Mentoring relationships can appear to be individualistic and detached from the community of faith. If this is the case, then mentoring is merely a vehicle for personal self-improvement. However, for Chan, mentoring when properly understood is intricately connected to the life of the whole church. Chan writes,

Every Christian has a unique story, but each person's story forms part of the larger Christian story. And it is the larger story that authenticates each person's own individual story. This larger story is not just a model for individual growth;

³⁸Ibid., 226.

it is also a single tapestry to which each individual contributes his or her unique strand. To sum up, spiritual direction seeks to realize individual growth within a social reality by helping the individual conform to the basic pattern of growth and contribute to the ongoing Christian tradition.³⁹

Just as people covenant together with a Christian community for the purpose of edification and mission, spiritually-formative mentoring is covenantal in nature because it connects the mentee to the broader Christian church. Mentoring, implicitly, is one of many covenantal type relationships believers take on; marriage being notable among them. Contrary to the approach of many churches, where Christians move directly from salvation to service in the church, Chan argues that mentoring provides the mentee the chance to better understand covenantal responsibilities before serving. Rather than teaching only the theology and practice of the spiritual gifts as a prerequisite to service, mentoring creates a place for the mentee to discern, under the guidance of a director, “their true selves.”⁴⁰ As the mentor shares the pooled wisdom of the Christian community, accumulated over the centuries, he is essentially passing on the faith of our fathers to the next generation. In this regard, biblical mentoring is communal within a generational context.

Various ministries exist in churches to meet people’s needs including youth ministries, women’s prayer groups, and addiction recovery programs. Often, church programs meet the needs of a niche group in the assembly, rather than the whole church. For Chan however, mentoring is of critical consequence to all Christians, especially new believers. Through spiritual direction the new disciple discovers the basic course of his

³⁹Ibid., 232.

⁴⁰Ibid., 234.

life on many levels, vocational, marital, and ministry related. He proposes that while a mentored life is not a warranty against difficulty, it does help the mentee make decisions and discern a response based upon his life calling. Between meetings with his director the mentee works on the spiritual disciplines as a “means of developing a spiritual rhythm”⁴¹ that contributes to one’s ability to stay focused and fulfill the personal call.

Chan’s views, albeit well established in historic Christianity, require a paradigm shift in the thinking of much of the modern church. Chan himself questions whether it is possible for the modern church, often modeled after business corporations, to truly implement spiritual direction. He hypothesizes that “even if the megachurch is broken down into cell groups, its tightly controlled structure does not leave room for the freedom that individual spiritual direction needs.”⁴² Spiritual direction, while following after certain principles is difficult to mass produce or program. If programmed, the organic nature of mentoring will be quickly lost. This reality leads him to conclude that for spiritual direction to be possible, a radical rethinking of the believing community must be undertaken. This shift in thinking must allow for small clusters within the church to develop, within which accountability, covenant life, and a common rule of faith is embraced.⁴³

As an Asian, the author believes that effective mentoring must also be contextualized, taking the background of the potential mentee into consideration. While Christians have much more in common, than they hold in distinction, Chan argues that an

⁴¹Ibid.

⁴²Ibid., 236.

⁴³Ibid.

understanding of one's social context contributes to the success of a formative companionship. The Western world for instance appears more likely to discuss sexuality than it does appear willing to discuss God. Conversely, the average Asian will likely be quite frank about his walk with God but view discussions about human sexuality as inviolable. The spiritual director must deliberate over these cultural differences to maximize the efficacy of mentoring.

Chan's contribution to mentoring theory is especially appreciated in his discussions about the formative nature of mentoring. Not all Christians are on equal ground when it comes to service, requiring a radical return to an apprenticeship paradigm of discipleship. In contradistinction to the practice of throwing people into church ministry while they are yet unprepared, Chan advocates a staged approach, centered on a personal call.

Insight from America: Keith R. Anderson and Randy D. Reese

Keith R. Anderson and Randy D. Reese are co-authors of the book *Spiritual Mentoring: a Guide for Seeking and Giving Direction*. In this book, they begin each chapter with an examination of the perspectives of a historical figure on the nature of Christian discipleship. From there, they propose a number of concepts that ordinary Christians can use in spiritually-formative coaching. For them, mentoring is an intensely relational exercise, within which the mentor incarnates Christ for the mentee in order help him experience the Christian life firsthand. Just as Christ lived among people to lay a pattern and provide a paradigm for people to follow, the mentor views his role as an extension of Christ's ministry.

The mentoring relationship is more than the instillation of didactic facts of

theology. It is an “autobiographical”⁴⁴ relationship where one’s life story is shared with another. In the process of self revelation, the mentee learns to develop attentiveness to the everyday musings of life, with a view to discovering the hand of God in the ordinary. Through sharing his story and encouraging analysis, the mentor trains the mentee to put into effect the ability to discern⁴⁵ the pattern, themes and storyline of life. The mentor assists the mentee to see the working of the Holy Spirit in daily life. Rather than functioning as the primary agent of spiritual formation, Anderson and Reese believe that the role of the spiritual guide is to show the mentee that the Holy Spirit is the primary agent of spiritual growth. Just as the Paraclete comes alongside the believer to empower and listen to our cries, so the mentor comes alongside the mentee as a small-case “paraclete”, empowering, listening and loving. In this process, the mentor-paraclete points the disciple to the work of the Holy Spirit-Paraclete in his life.⁴⁶ The mentor points to God rather than to himself.

The Christian life is spiritual because it has a purpose beyond the mundane things of earthly existence. It is a life of direction and aim, but it does not come with a “road map, trip outline or itinerary, only an invitation to discover what God has in mind for our particular excursion through space and time.”⁴⁷ Drawing from a series of biblical examples, the authors suggest that the mentor’s job is to help the mentee become immersed in a life that pursues God’s purpose. Just as Moses gave courageous direction

⁴⁴Anderson, 39.

⁴⁵Anderson and Reese define discernment as an adaptable “ability to see deeply into the truth of a person’s life or situation.”, 52.

⁴⁶Ibid., 50.

⁴⁷Ibid., 48.

to Joshua, Nathan offered corrective rebuke to David, and Eli instructed Samuel to listen to God's voice, the modern mentor imparts wise counsel to his protégé for the purpose of unearthing God's plan for that individual's life.

Like Simon Chan, Anderson and Reese see mentoring as a communal practice. But rather than emphasizing the covenantal nature of mentoring, these writers are concerned about mentoring as something practiced by the whole church. They argue that mentoring is not reserved for the select few, or the clergymen of the church. It does require a highly developed ability to listen and discern, but is open to the whole priesthood of believers. A good mentor need not possess brilliance but must reflect the character of Christ to his disciple. To limit the task of mentoring to the ordained minister or theological student is to limit the depth of spirituality in a church. For spiritually-formative mentoring to be a success in the local church, it must be owned and operated by the entire believing community.

Insight from Canada: Abe Brown

Abe Brown is a professor and dean of Victory Bible College International in Canada. In 2004, he published a helpful manual on mentoring entitled *Mentoring: The Missing Key in the Equipping of the Saints*.⁴⁸ In this manual, Brown is primarily concerned about the lack of well-equipped leaders in his denomination,⁴⁹ and proposes that mentoring is a necessary tool in leadership formation. Once equipped, leaders can in turn equip the saints themselves through the process of mentoring. While Brown does

⁴⁸Abe Brown, "Mentoring: The Missing Key in the Equipping of the Saints," a manual presented at Victory Bible College International, Spring 2004.

⁴⁹ Victory Churches International was established in Canada in 1979 and is now present in almost thirty countries.

not see mentoring as the only factor to church health, he testifies that “as I’ve watched churches attempt to fulfill this God-given mandate, it seemed to me that there is an element of the process that’s missing. I believe that mentoring is that missing key.”⁵⁰ He then proceeds to articulate the nature of mentoring, along with the benchmarks for determining the success of his mentoring philosophy.

According to Brown, mentoring is especially crucial in the first five years of the believer’s life. He equates mentoring with marriage in that a couple will typically form many of the habits that will pervade the rest of their marriage during this window of time. Social upset has created a prime ground for mentoring and people from all walks of life are crying out for godly guidance. Although many Christians are one-dimensional, in that they are known by and shaped primarily through the use of one spiritual gift, mentoring creates a forum to expand a person’s giftedness; to make them a multi-dimensional person. Through exposure to the godly wisdom of a spiritual mentor, these dimensions are discovered and help reshape a person’s identity.

Mentoring also provides a service to mentees by assisting them to become better equipped for service. Rather than exploiting people for ministry endeavors, Brown instructs, mentoring is of value to the church, as well as to the mentee. For true equipping to take place, the spiritual guide identifies which of four leadership levels a person is at based upon a series of “leadership benchmarks”. These four levels, as Brown calls them, are identified as the “all level,” the “servant level,” the “leaders of ministry areas level,” and the “five-fold ministry gifts level.”⁵¹ Level One focuses on helping all

⁵⁰Brown, 5.

⁵¹Ibid., 6.

people become normal Christians, Level Two moves people into diaconal service in any area of ministry, Level Three directs people into a ministry where they oversee or lead an area of ministry, and Level Four mentors people to the point that they are equipped for full-time vocational ministry. There is no pressure for a person to attain the fourth level, but if an individual wishes to serve at a higher level, the leadership benchmarks that Brown identifies must be met in the mentoring friendship.

Brown's biblical support for his mentoring theory is based upon mentoring precedents found in scripture, namely, Moses mentoring Joshua (Exod. 24:13; Exod. 33:11; Num. 11:28; Deut. 31), Elijah with Elisha (I Kgs.19:16-21), David mentoring his mighty men (I Sam. 22:1,2), Jesus mentoring his disciples (all four Gospels), and Barnabas mentoring Paul (Acts 9-11). Primarily however, he examines 1 Timothy where Paul engages in a formative relationship with Timothy. In this forum, Brown determines that mentoring is a highly relational experience with a heavy emphasis upon strong, formal, systematic teaching, combined with intense hands-on mentoring within which, "the issues, struggles and questions that we can hide in a classroom setting quickly come to the surface . . . the *theoretical* becomes *practical*, the *abstract* becomes *actual*, and the *talked about* becomes *worked through* in a mentoring relationship."⁵² In this respect, Brown's philosophy is more structured and didactic than many other approaches, but still maintains the relational dynamic universally recognized as integral to spiritual direction.

Relationally, the professor presents nine specific qualities compulsory to effectual mentoring. Using the acrostic M.E.N.T.O.R.I.N.G., he explains that a spiritual coach will participate in:

⁵² Ibid., 7.

1. Modeling Christ-like behaviour, ministry skill, faithfulness and fruitfulness.
2. Encouraging those he mentors in times of difficulty, hardship, stress, and apathy.
3. Nurturing the person as a special individual with a focus on their character, gifts and calling.
4. Training and equipping those he mentors to fullness of life and ministry preparedness.
5. Organizing, as in helping students to organize time, money, relationships, and ministry.
6. Relationship building based on a genuine, selfless relationship that gradually deepens and opens.
7. Interceding because you cannot lead people unless you intercede for those people.
8. Navigating by helping students to navigate major life decisions, relationships, and opportunities.
9. Growing. This is the ultimate test of a mentor: did he really help the person grow?⁵³

Brown's nine qualities correspond with much of what is taught in modern mentoring literature, in that the mentor is primarily concerned with imparting life skills and spiritual growth in the mentee. The mentor exists to direct and shape the whole person on the receiving end of the relationship. This is done through a very specialized application of biblical teaching and modeling to help the mentee better comprehend the will of God for his life.

As a teaching exercise, the mentor focuses on certain qualities specific to the mentee's current state of formation. For a Level One mentee, the emphasis is on developing devotional time with God, personal surrender to the Lordship of Christ, the

⁵³Ibid., 8.

development of character, planning one's life priorities, self control, faith in God, membership in a church, a hard work ethic, evangelism, and financial management. The rudimentary qualities are taught and mastered in the life of the recipient before progressing to the second level.

The second level of mentoring teaches the mentee to master more subtle areas of the Christian life with a view to preparing that person for service as a deacon. Areas of focus for the teaching mentor are developing a good reputation, developing the mentee as a leader from within his or her local church, continual filling of the Spirit, growth in wisdom which Brown defines as knowing the right thing to do and doing it, affirmation of the five-fold ministry gifts,⁵⁴ learning to be reverent, of honest speech, self controlled, not greedy, of a pure conscience, blameless, not a slanderer, temperate, faithful, and learning to maintain a good marriage and family life.⁵⁵

The writer suggests that the third level is that of developing the disciple as an overseer of ministry, or elder in the church. For this to happen, Brown instructs that the spiritual director must teach on the qualities of an elder as portrayed in the Pastoral Epistles and the book of Acts and encourage them in the life of a person showing aptitude for this kind of ministry. In his manual, he explores twenty one different qualities of an elder based upon 1 Timothy 3, Titus 1 and Acts 20. The focus here is on the classical

⁵⁴Five-fold theology is a neo-Pentecostal restoration doctrine which advocates a present-day continuation of the five "offices" of ministry identified as apostle, prophet, evangelist, pastor and teacher (Eph. 4:11-13). Brown sees these gifts as tied to full-time ministry. Regardless of his aberrant views, he does build a good case that mentoring finds its climax in ministering to others.

⁵⁵Brown, 29.

qualities of pastoral leadership including a life above reproach, soundness of mind and judgement, and the ability to instruct a flock in Christian doctrine.

In Brown's theology, he differentiates between elders and those who possess what he calls a five-fold ministry gift. Those possessing this gift are people called to full-time ministry in the Body of Christ as visionary, prophetic, apostolic figures. On this fourth level, he teaches that the disciple needs to be mentored in areas including working under the authority of other church leaders, discerning prophecy, purposeful leadership, skill in spiritual warfare, people skills, and vision casting. While some of Brown's theological views fall outside the bounds of conservative evangelicalism, his theory of mentoring is somewhat unique in that he advocates mentoring on all levels of Christian maturity. Abe Brown encourages mentoring beyond the initial stages of Christian conversion, theorizing that even those who provide top-level leadership in the church must surrender to the guidance of spiritual directors.

CHAPTER THREE

PRACTICAL PARADIGM FOR MENTORING RELATIONSHIPS

The Art of Spiritual Direction and Mentoring

The New Testament establishes a precedent for the importance of biblical mentoring. Christ lived an imitative life and Paul the Apostle engaged in mentoring as a means of training leaders in the local church. Pointing people to Christ is the work of the Christian church. Paul stated, “Follow my example, as I follow the example of Christ” (1 Cor. 11:1). A few chapters earlier he encouraged the church under his care, “Therefore I urge you to imitate me” (1 Cor. 4:16). Mentoring then is an outgrowth of the New Testament pattern for developing churches spiritually.

Practically speaking, mentoring has also shown itself to be an effective mechanism for spiritual formation. When asked what relationships have influenced them, the mentors in this project pointed primary to individual relationships that they have established throughout life. When asked, what was it about your relationship with influential people that impacted you the most, the answers revolved around the personal, up-close nature of mentoring. Howard and William Hendricks affirm this truth. Speaking of male mentoring relationships, they write, “As you think about these individuals and the determinative impact they have had, you can quickly see why relationships with mentors are not an option for men today, but an essential. Mentors

look inside us and find the man we long to be. Then they help to bring that man to life.”¹

But what is mentoring and how has it been described in modern literature? A variety of definitions have been offered, among which, Mike Ramey states “while the term is not found in the Bible, the concept of mentoring is clearly illustrated. However, it is better known as disciple-making or shepherding.”² Tom Beaudoin describes the members of such as relationship this way: “A mentor is one who agrees to be a steward of another’s maturity—spiritual, intellectual and emotional—through a concrete solidarity with the unique personal needs, questions and desires of a protégé. A mentee or protégé is one who invites and cooperates with such stewardship from another.”³ Ted Engstrom believes that a mentor “provides modeling, close supervision on special projects, individualized help in many areas—discipleship, encouragement, correction, confrontation, and calling to accountability.”⁴ Each of these definitions links modern mentoring to the biblical paradigm by connecting it with the overarching purpose of spiritual growth into Christ-likeness. Unlike secular mentoring, modern Christian mentoring exists to help a person grow in his relationship to Christ. It is a relationship marked by spiritual direction, leading to character change.

¹Howard Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody Books, 1995), 18.

²Mike Ramey, “Mentoring for Christian Men”
<http://www.blessedquietness.com/journal/housechu/mentoring.htm> accessed 30 November 2004.

³Tom Beaudoin, “A Spirituality of Mentoring,” *America* 189:2, (July 7, 2001): 15.

⁴Ted W. Engstrom with Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God has Given to You* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 7.

The Nature and Role of a Mentor

Why Mentor?

Every ministry that is Christian should have a purpose or rationale that is tied to biblical revelation. Mentoring is tied to Jesus' final command to "make disciples of all nations" (Matt. 28:19-20). This process begins with preaching the Good News and identifying with Christ through baptism. Then the process of mentoring begins as one receives teaching for the purpose of obedient living, which serves a variety of purposes.

First, mentoring is a means of leadership multiplication. Since no single person can do all the work of the ministry of a local church alone, mentoring provides a vehicle for new leaders to be trained by the existing church to ensure the long term viability of ministry. Mentoring mitigates against leadership burnout and allows current leaders to instill specific values and ideals into up-and-coming leaders in the church.⁵ In this sense, mentoring is a means of fulfilling the discipleship mandate of the Great Commission. This very practical consideration makes the establishment of a mentoring emphasis attractive to every local church that wishes to see its ministry maintained long term.

The giving of spiritual direction to new Christians is also a way of investing in their lives by lessening the chances of attrition due to lack of discipleship. Whereas new believers are often very eager to learn and grow, they also run the risk of falling back into old temptations or lifestyle patterns that will lead to spiritual deformation (1 Cor. 10). Personalized mentoring helps root out potentially destructive thoughts, patterns or other temptations and assists the mentee in building a strong character that will enable him to

⁵This project recommends that mentors disciple one person at a time in order to ensure that in the process of leadership multiplication, they themselves do not experience burnout.

resist evil.

Mentoring can also be personally rewarding. While some mentors may experience frustration at the lack of progress in a mentee, people who mentor commonly are encouraged by the degree of fulfillment they gain from seeing identifiable changes in a disciple's life (2 Tim. 1:2-5). As a spiritual guide exercises his gifts and invests in another's life, his gifting is affirmed and he gains satisfaction from contributing to the life of the church.

Fourth, mentoring provides a unique and refreshing opportunity for cross-generational relationships.⁶ At a time when many churches pride themselves on the array of segmented ministries they offer, tailored to a specific niche in the church, mentoring provides a chance for older Christians to contribute to the lives of younger ones. The disciple gains valuable life insight from the life experience and potential cultural differences between him and his mentor, as well as helps bridge the gap between generational segregation in the church. All mentoring relationships need not possess this distinguishing mark, since some mentors may be close in age to their mentee, but due to the nature of mentoring, often there will be many years between the participants. Of the six completed mentoring relationships in this project, the age differential between mentor and mentee, with the mentor being older, was three years in one relationship, between eight and twelve years in two relationships and greater than twenty years in two relationships. In one relationship the mentor was four years younger than his mentee.

⁶Engstrom, 149.

Qualities of a Mentor

Of fundamental interest to the nature of Christian mentoring are the qualities of a mentor. Simon Chan states that, “no one grows spiritually without some help from others.”⁷ But what kind of person best aids in spiritual growth at Southwood? In answer to this question, there are ten qualities of a mentor that are considered valuable for local church mentoring ministry.

First, a spiritual mentor must give evidence of salvation. While mentoring is common practice in secular society, the purpose of this project is to develop mature Christian leaders in the local church. As such, a mentor must give profession of faith in Christ, declared through baptism and evidenced through a changed lifestyle. As a spiritual guide, the mentor exists to point his mentee toward Christ, necessitating that he know the One toward whom he points. While longevity of salvation does not automatically imply maturity, for the purposes of this project one of the requirements for the mentor was that he or she had been saved for a minimum of five years, although all of the participants chosen had been saved for at least ten years.

Second, since this project is geared toward leadership development at Southwood Community Church in Windsor, Ontario, Canada, the mentor must be one who had covenanted together with Southwood through ministry partnership. At Southwood, a ministry partner is one who has publicly agreed to the following statement:

Having entered into a personal relationship with God through faith in the person and work of Jesus Christ for salvation, and possessing the promised Holy Spirit as my guarantee of eternal life, and having stated my faith through believer’s baptism, I do now in the presence of God and before this community of faith cheerfully enter into a covenant with the ministry partnership of Southwood Community Church to be a

⁷Chan, 225.

local expression of the Body of Christ in our community. I hereby agree to be subject to, and actively support the beliefs, objectives, bylaws, core values and ministries of Southwood Church through prayer, giving, service and the fostering of a unified fellowship of believers.⁸

As a ministry partner, the mentor can be trusted to adhere to sound doctrine, to support the overall ministry of the church, and has a stated passion to advance the mission of the church through mentoring. Since God commanded participation in a local church, ministry partnership is a sign of obedience and surrender to the Word of God (Heb. 10:25).

Third, the effective mentor must give evidence of Christian service. He must be one who possesses a range of experience in ministry and enjoys working with people. Spiritual directors with no experience in local church ministry are apt to flounder when asked to give direction to a mentee regarding service in the local church, since service has been identified as a mark of Christian maturity. Ideally, the mentor will have served in a variety of ministries, over a number of years, giving him a breadth of experience to pass on to his protégé.

Fourth, a mentor must possess a broad knowledge of Scripture and the ability to articulate it to the mentee. During the mentoring process, there are multiple informal teaching opportunities that will develop out of identified needs in the MAT. Teaching in the areas of spiritual gifts, spiritual disciplines, Bible doctrine, ethics and apologetics are foundational to spiritual formation. It is not expected that the mentor will be an expert in all these areas, but will understand rudimentary ideas as well as be able to find the appropriate resources for the mentee as needed.

Fifth, an effective mentor possesses a strong self-awareness. He is a person who

⁸ Taken from Southwood Community Church's *Ministry Partnership Covenant*, 2005.

understands his mission in life, strengths, weaknesses and areas of giftedness. He must possess a spirit of humility about his strengths and a daily reliance upon Christ to overcome his weaknesses. This strength of character is necessary in order to help the mentee define and progress along his journey toward greater effectiveness as a leader in the Kingdom-building ministry of the local church.

Sixth, the mentor enjoys a consistent walk with Christ, manifest through intimate fellowship with God and active adherence to the classical spiritual disciplines. At the same time, the mentor recognizes his own need to progress further and as such adopts the attitude of a fellow learner in the mentoring relationship. He is keenly interested in listening to and learning from his mentee, recognizing that even newer believers can aid in the formation of mature Christians.

Seventh, the mentor must have expressed a desire to draw closer to God and disciple newer believers. This ministry is not suitable for all mature Christians, who may not be gifted for this area of service. Those with gifts of administration for instance, who lack teaching or exhortation gifts may find this ministry frustrating and incompatible with their personalities. Likewise, long-term Christians who have not matured in basic areas of Christian doctrine and morality will be ill-suited for spiritual direction.

Eighth, mentors possess not just knowledge, but discernment and wisdom. Since mentoring is less programmed and more fluid, a person who does not possess flexibility and the ability to discern a perceived path to take the mentee down will struggle. Similarly, a person with great Bible knowledge that is unsure how to apply it to life will be unhelpful in aiding a mentee to develop in all three orientation areas identified in the assessment tools. Since wisdom is the ability to apply knowledge, a good mentor will be

highly practical in his use of Scripture.

Ninth, the mentor must be willing to commit time to mentor training and at least a three month mentoring relationship, meeting once per week. While it is hoped that the mentoring ministry will extend beyond this time, this first phase is essential to determining compatibility and the willingness of the mentee to take ownership over his Christian development.

Tenth, a good mentor is optimistic about his mentee and encourages him on to greater things. The mentee may have significant weaknesses and challenges to overcome, but a good mentor will come alongside him through trials and help him journey through them. Rather than teaching from a distance, a mentor will provide all the resources needed, as well as up-close accountability in order for the mentee to relentlessly pursue a close relationship with Christ.

Proactive Activities of a Mentor

It takes time, effort, and planning to effectively mentor a newer believer. As the more mature Christian, the mentor's task is to facilitate the mentoring relationship, keep it focused, and ensure that the mentee makes progress. In the event that the mentee is faced with challenges or perceived setbacks to his spiritual growth, he may be tempted to quit. The mentor must ensure that the mentee faces these issues and is coached through them. This requires perseverance on the mentor's part. It also requires the spiritual guide to take proactive steps to ensure utmost efficiency of the process. Rather than reacting to issues that arise in the relationship, the mentor optimistically invests energy to maintain a positive outlook. For this to materialize, the mentor engages in six activities.

First, the mentor is proactive in prayer, praying both for and with his mentee.

Since mentoring is a spiritual task, the relationship should be saturated with prayer to ward off the attacks of the Enemy. “One cannot be a successful mentor without having a spiritual foundation” states Mike Ramey.⁹ The mentor prays for wisdom to ascertain how to best give direction, prays that the mentee would be attentive and responsive to advice, and prays for the Spirit of God to convict, guide and change the protégé in light of the Word of God.

The mentor also proactively initiates meetings. Mentoring relationships can easily collapse if cancellations or scheduling problems are permitted. Unless there are extremely mitigating circumstances the mentor must insist that meetings are kept. While one wishes to maintain the informal nature of spiritual direction, regularity helps underscore the need to be true to one’s commitments and lays the foundation for instruction in faithfulness to Christian disciplines and service. A consistent weekly time should be established that allows for approximately 120 minutes of uninterrupted interaction, in addition to phone calls or other unscheduled forms of contact during the week. Once the first twelve weeks have been completed, the spiritual coach may recommend that the meetings be spread apart to every other week, or maintained at weekly intervals. After twenty-four weeks have passed, the mentor may determine to meet monthly with the mentee, but anything less frequent than that may not allow for the kinds of relational dynamics necessary to maintain the viability of the friendship.

The mentor proactively contacts the mentee during the week to check up on him. Just as families and friends talk to each other outside scheduled rendezvous, frequent discussions via email or telephone help to emphasize the friendship element. In addition,

⁹Ramey.

further accountability is fostered through such dialogue which reinforces growth areas that have been identified in the scheduled appointments.

The mentor proactively enforces relational boundaries in order to maintain the health of the process. The nature of boundaries will be discussed further on in this project, but for now it will suffice to mention the need for agreed upon parameters to be enforced. This responsibility falls primarily and ultimately upon the mentor as the facilitator of the relationship.

The mentor offers instruction to proactively reinforce the mentee's strengths. Teaching opportunities in mentoring differ from small group teaching or congregational instruction in that they are aimed at and designed for one person. However, the mentor errs if his teaching revolves exclusively around addressing weaknesses or deficits in the mentee's orientation areas. Teaching must also be proactive by persuading the disciple to capitalize upon his strengths and develop them further.

Finally, the mentor proactively offers resources, in the form of new relationships, literature, and teaching opportunities to further growth. Recognizing that he alone cannot meet all needs, the spiritual director seeks to introduce people to his mentee with whom to develop spiritually-formative relationships. He recommends good books and other literature to aid in growth, and persuades the mentee to take advantage of various teaching opportunities in the local church that will help meet agreed upon objectives.

Essential Elements to Establishing Healthy Mentoring Relationships

At the core of a healthy mentoring relationship is the ability of a mentor to have a clear mental picture of the kind of relationship he wishes to establish with a mentee. This entails ministering out of a useable paradigm, being able to find a mentee and describe

the mentoring relationship to him, establishing a working covenant or agreement with a mentee that defines expectations, establishing boundaries to safeguard the relationship from abuse, and uncovering one another's assumptions. In this project, the participants ministered out of a common paradigm, allowing for standardized results to measure success as well as providing an unambiguous method for the art of mentoring.

The Southwood Mentoring Paradigm

The paradigm for mentoring presented and employed in this project can be visually depicted using four parallel tracks (called Task Tracks) leading to the ultimate goal of intimacy with God (see Figure 1). The box on the left hand side represents the mentor and mentee in relationship with one another, as indicated by the two-directional arrows. The remaining boxes in Figure 1 represent tasks that are addressed in the mentoring relationship. The solid arrows indicate sequential progression between tasks, while the dotted vertical arrow linking Sense of Mission/Vision to the other three indicates the concurrent nature of the bottom Task Tracks, to the others.

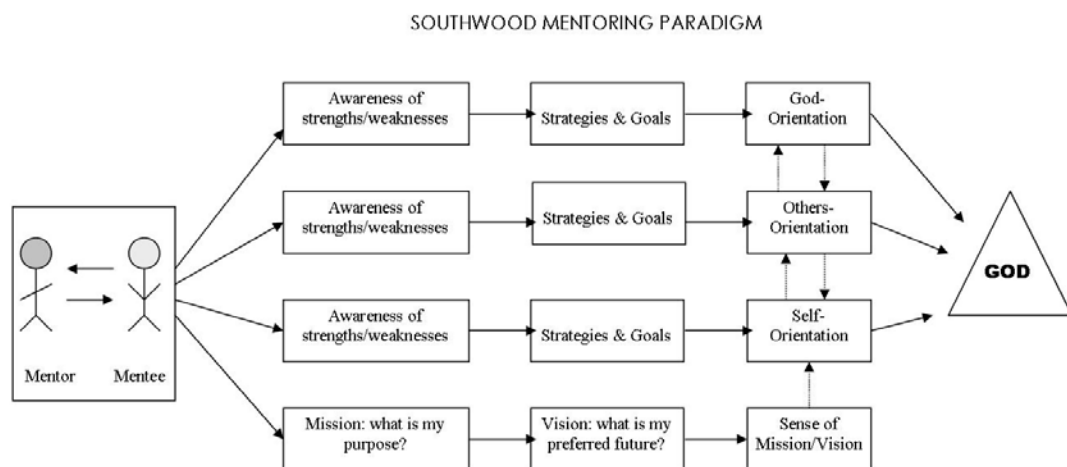


Figure 1

In the mentoring relationship, the mentor guides the mentee through four parallel

Task Tracks. Each of the first three Task Tracks begins when the two individuals develop an awareness of the nature of the relationship, its purpose, boundaries, and the roles of the mentor and mentee, as represented by the box within which they are sketched. In the first Task Track, the mentor and mentee mutually discover and agree upon areas of strength and weakness in the mentee's relationship to God. This includes awareness not only of weaknesses and deficits in the mentee's life but also strengths that he needs to be encouraged to develop further. Strategies and goals are discussed and agreed upon that will offer practical help in overcoming weaknesses and capitalizing upon strengths. This results in growth in the mentee's God-Orientation. The same process is initiated for the Others-Orientation and Self-Orientation Task Tracks simultaneous to the first.

The bottom track in Figure 1 is a foundational sub-category of the three major Orientation Task Tracks. It is treated as a separate task at first, since an understanding of one's purpose in life as a child of God is so fundamental, and ultimately aids in growth of the mentee's orientation to God, others and self. In this project, a sense of mission and vision about one's purpose for existence and place in the world is foundational to address from the very beginning of the mentoring process in order for progress in the three orientation areas to occur.¹⁰ A healthy orientation to God, others, and self develops out of an unfolding sense of life purpose, and positions the mentee to be receptive to formational issues like spiritual gifts and calling, character, habits, occupation, spiritual disciplines and financial stewardship.

¹⁰The Westminster Shorter Catechism begins this way by asking a question of human purpose, "What is the chief end of man?" The response "To glorify God and enjoy him forever" provides a foundation for the questions that follow.

To progress toward a healthy Others-Orientation, the mentor builds off the mentee's identified mission and vision for life, and understanding of self. The mentor assists the mentee to implement strategies and goals to help him develop optimal health in his relationships with family, church, friends and society. Progress in a healthy God-Orientation occurs as the mentor emphasizes the need for a healthy relationship with Christ through intellectual growth in the disciple's theology, ethics, and apologetic abilities, as well as his worship life, and ministry involvement.

The mentor stands not under but beside the mentee continually pointing him toward God in each orientation area, believing that holistic health is necessary for true spiritual formation. The spiritual guide avoids the temptation to point at himself, and instead ministers for the purpose of seeing the mentee experience closeness with God. Since the three areas of orientation are not compartmentalized to the exclusion of the others, many of the issues, goals, and strategies established in one area will overlap with others. The interplay between each Orientation area is diagrammed using dotted directional arrows indicating the interdependence of each area upon the other.

Finding a Mentee and Describing the Mentoring Process

The researcher chose the people to participate in the mentor training course based upon predetermined criteria for Christian maturity.¹¹ They were then invited to the course through a written letter that was followed up by a phone call inquiring as to their interest.¹² All but one of those invited accepted and participated in the course, with only

¹¹See Appendix B.

¹²See Appendix D.

one failing to finish due to family commitments. A total of eight ministry partners of Southwood Community Church completed twelve hours of training. Four of these were women and four were men.

From Jesus' practice, modern mentoring is informed by the principle of selectivity. Mentoring includes a process of selection and invitation, whereby the mentor extends an invitation to join another in a life of discipleship. It is a deliberate process, whereby a mentee is approached, offered an invitation and made aware of the costs and benefits of mentoring. In order to identify potential mentees, a list of names of people meeting the requirements of a mentee¹³ was proposed to the mentors during the first week of the mentor training course. Approximately twice as many possible mentees were presented as there were mentors to ensure that each trained mentor could participate in a mentoring relationship that suited their schedule and personal comfort level. All mentors were able to freely choose who to contact with no one being forced to mentor someone that they did not feel able to. After the list was presented, discussion ensued and mentors chose the names of potential mentees to call the following week and arrange for an introductory meeting. Each mentor agreed to officially commence the mentoring process the week after the final training class. This experience was unique since it was the first time each of these mentors had been trained in such a setting. While some of those participating in the mentor training had engaged in informal mentoring in the past, none had received training in order to maximize their effectiveness.

The development of an effective method for encouraging trained mentors to engage in other mentoring relationships after their initial relationship has ended is crucial.

¹³See Appendix C.

While it is envisioned that Southwood Community Church will host one mentor training course each year to train further mentors, the church also needs to provide opportunities for trained mentors to pursue multiple mentoring relationships. This will help ensure the long-term viability of this ministry at Southwood, and allow mentors to use their gifts and skills in mentoring more than one person. For this to happen, the researcher plans to integrate a section on mentoring into his discussions with baptismal candidates, since they represent new believers in need of discipleship. In addition, a brochure will be developed to describe this ministry and invite both potential mentors and mentees to make inquiry to the lead pastor as to the nature of this ministry. Thirdly, a description of the mentoring ministry has been incorporated into the Exploring Southwood Class¹⁴ to provide newcomers exposure to mentoring opportunities.

After the initial mentor training course, mentors were encouraged to meet with the potential mentee and describe the proposed mentoring process to him. Mentors were asked to describe this ministry as a “relationship” or “process” rather than a program in order to emphasize the incarnate nature of mentoring and to differentiate it from traditional church ministries based upon an organizational paradigm. Organizational ministries are defined as ministries that emphasize spectatorship and are devoid of expressions of vulnerability, meaningful accountability and individually-applied instruction. The emphasis at this stage was for the mentor to describe mentoring as a process for spiritual growth and change.

Secondly, mentees were asked to commit to the process for a minimum of twelve

¹⁴This class is taught four times a year as a means of introducing newcomers to the church’s beliefs, mission, staff, core values, finances, and ministries for the purpose of encouraging people to consider ministry partnership (membership) at the church.

weeks. This initial stage, which is the focus of this project, contains greater structure than would be anticipated after this period in order to help establish a regular habit of meeting and to build a friendship with the mentee. By committing to this period of time, the mentor is able to invest his time in collecting resources and determining the direction of the relationship without fear of wasting time with a person who is not serious about growth. Jesus himself asked for a total commitment from his followers if they wished to wear the label of “disciple”. While this project advocates a life-long commitment to Christ from the Christian disciple, the trained mentor recognizes that personal incompatibility or any number of factors could hinder a life-long mentoring relationship, but nevertheless proposes an ample period of time to evaluate mentoring success or failure.

Third, the mentor commits to being a model to the potential mentee. The relationship is described as a two-way relationship from which the mentor himself expects to benefit. To heighten the incarnate ideal of mentoring, the spiritual guide agrees to participate in exercises, as well as model the advice passed on to the disciple. Through engagement in spiritual disciplines, mutual participation in a retreat, and the active living-out of the advice given, the mentor demonstrates his own commitment to following Christ as a disciple.

Fourth, the mentor offers merely to help the mentee reach their identified goals more efficiently. He clarifies any potential for misunderstanding on behalf of the mentee that the mentor will create or execute personal growth goals. The mentor describes himself as a guide or enabler, rather than a performer of the mentee’s tasks. The mentee agrees to follow through upon the goals delineated for the duration of the relationship and

recognizes that the responsibility lies solely with him to enact any changes discussed that may hinder or enhance his formative life.

Fifth, the mentor asks the mentee to agree to memorize the other's phone number and vice versa. Since their relationship will presumably require some level of communication in between their agreed-upon meeting times, this practical exercise helps to build the bond of friendship. Much like people memorize the phone numbers of close relatives, the mentor expresses his intention to become a close spiritual sibling through this simple act.

Sixth, the mentee is presented a copy of the Mentoring Assessment Tools (versions A and B). Version A (MATa) is designed for the potential mentee to complete. It asks him to answer a series of questions in order to personally evaluate and comment on his God-Orientation, Others-Orientation, and Self-Orientation. Under the first category, the mentee assesses his beliefs about God and Scripture, worship life, and ministry service. In the Others-Orientation section, the mentee assesses his relationships with family, church family, friends, and society. Finally, in the third section, the mentee assesses his sense of life purpose, character, habits, occupational fulfillment and financial state. The mentee is then asked to present an adapted version of the Mentoring Assessment Tool (MATb) to a close Christian friend or family member that will assess him in the same three areas. Once completed, both tools are returned to the mentor who reviews each assessment and tailors his mentoring topics and approach to suit the mentee's strengths and weaknesses.

Developing a Mentoring Covenant with your Mentee

Once the mentoring relationship was agreed upon, each mentoring pair was

instructed to establish a written mentoring covenant. A mentoring covenant defines the nature and purpose of the relationship. It may include time parameters, issues discussed, boundaries, expectations and a method for evaluation. The mentoring relationship is considered a covenant relationship between two people for the purpose of honoring Christ. Two examples of mentoring covenants are as follows:

Example One: Our Mentoring Covenant¹⁵

Name of Mentor: _____

Name of Mentee: _____

As spiritual friends:

1. We agree to help each other explore spiritual issues in this mentoring relationship.
2. We will meet weekly, at a mutually agreeable time and place, for two hours.
3. We will meet twelve times between now and _____.
4. We will evaluate our relationship after meeting twelve times.
5. We will pray _____ (i.e. daily, weekly) for each other.
6. We agree that the mentor will receive training in this ministry.

Among the issues we will explore are:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Mentor's Signature: _____

Mentee's Signature: _____

Date: _____

¹⁵Adapted from the Evangelical Lutheran Church in America.
http://www.elca.org/christianeducation/educators/mentoring_1h.html accessed 3 May 2005.

Example Two: Our Mentoring Covenant¹⁶

The mentoring relationship is not a casual relationship, but a covenant relationship between God and man. We created mentoring covenants—one for the mentee and one for the mentor.

The Mentee:

I, _____, agree to be spiritually trained and mentored by _____.

I pledge to:

1. Participate in twelve, two hour meetings with my mentor before _____, 2005. In the event that an uncontrollable circumstance occurs that hinders my participation, I will notify my mentor well in advance with the reason. This is accountability and gives honor to God.
2. Complete exercises required of me by my mentor in the time agreed upon.
3. Receive all instruction, and even correction, without being offended. I want to grow and mature in the things of God. I believe that by submitting myself under my mentor, I will be a valuable tool in the arsenal of God at _____ Church.
4. Live with my priorities in this order:
 - a. God and His will
 - b. Other relationships
 - c. Self

The Mentor:

I, _____, as a mentor, will pledge to:

1. Be available to _____ (name of mentee).
2. Provide support.
3. Pray for you daily.

¹⁶Adapted from Brooksville Assembly of God
http://enrichmentjournal.ag.org/200302/200302_022_pastors_role.cfm#sidebar accessed 3 May 2005.

4. Give Word and wisdom-based counsel.
5. Be on time for our meetings.
6. Challenge you and keep you accountable to the mission and vision of God for your life.
7. Say the hard things even when I don't want to.
8. Require excellence, consistency, holiness, integrity, and godly character as fruit in your life.
9. Evaluate your growth.

Signatures: _____ Date: _____

The purpose of a mentoring covenant is to delineate time expectations, roles, possible topics to discuss, confidentiality expectations, the minimal duration of the relationship, and expectations related to honesty and vulnerability. A good covenant is two-way, defining each of these areas for both the mentor and mentee. Further, it is designed and written by both parties after the commencement of the relationship, rather than being presented by the mentor and adopted without input from the disciple. The covenant also provides a second tool, along with the MAT to assess the success of the relationship and the purpose of the relationship at various stages.

Developing Boundaries in the Mentoring Relationship

Healthy relationships are based upon respect for each person involved.

Establishing healthy rules that govern a friendship are of special interest to spiritually-formative relationships. Such boundaries show respect for one another as children of God and minimize the potential for disagreements and disunity. The primary role of the mentor is to guide the establishment of boundaries and enforce boundaries as needed.

Since mentoring involves an element of counseling, it is important to understand

how boundaries function to assist the mentee to trust that the mentor has his best interest at heart. However, boundaries also protect the mentor from becoming the brunt of attack, the target of aggression in the mentoring relationship, or from having his time wasted.¹⁷ In counseling, this is called the principle of transference. While the mentor comes alongside to help bear burdens and work through weaknesses, the mentor must refuse to permit the mentee to transfer his burdens on to him. Instead, the mentor encourages the mentee to take responsibility for his own actions. He shows the disciple how to work through difficulties rather than either passing them on to someone else, or lashing out at the mentor due to the pain often associated with sorting through emotional wounds.

Secondly, boundaries help regulate the principle of vulnerability, based upon Galatians 6:1-2. Here the mentor, as the spiritual brother, may be assigned the task of restoring his protégé to a proper relationship with Christ in the event of unconfessed sin. While this process may require the mentor to share his own vulnerabilities for the purpose of encouraging the mentee that victory over sin can be found in Christ, the mentor must guard against temptation. Boundaries are agreed upon so that the mentee realizes that although the mentor will be of help in dealing with temptation, he will not deliberately expose himself to temptation in order to help.

An example of this might be in how much detail a mentor allows a mentee to share about past sin. The wise mentor may permit the mentee to share, in general terms, past sins for the purpose of offering instruction and spiritually-formative advice. But a mentor may choose to not entertain the details of past sins in order to guard himself against corrupt thinking and possible enticement (Phil. 4:8).

¹⁷Henry Cloud and John Townsend, *Boundaries* (Grand Rapids: Zondervan, 1992), 38.

An example of a Boundaries Code is as follows:

Mentoring is build around a personal commitment to one another and a proper sense of mutual respect. As members of a mentoring relationship we commit to confidentiality, so long as biblical ethics permit and legal standards allow. We agree not to hinder or delay our relationship in any unnecessary way, and as such, will avoid gossip, tardiness, cancellation of meetings, disrespect or failure to respect each other's privacy and boundaries. We will seek to build trust and engage in mutually edifying and God-honoring conversation and activities.¹⁸

While it takes time to write a mentoring covenant and define boundaries, such mechanisms aid greatly in the success of a mentoring relationship.

Understanding Assumptions

Clarifying assumptions that both parties bring into the relationship alleviates much of the possibility for misunderstanding, regret or disappointment. Because each person inevitably has notions about what the relationship will be, even before it begins, the mentor is encouraged to offer his assumptions about the relationship at the first meeting. He also asks the mentee to share any assumptions he may have about the proposed friendship.¹⁹ Minimally, the following list of assumptions should be presented and discussed.

For starters, the relationship is a collaborative effort. Both people come together for the purposes defined, with mentor and mentee contributing to discussions, ideas and the formulation of strategies for growth. The mentor initiates but does not control or dominate the discussion, seeking plenty of input from the mentee. As in any relationship,

¹⁸Portions adapted from "Bethel Seminary Mentoring Manual: A Guide to Learning through Relationships", 17.
<http://seminary.bethel.edu/soe/dept/mentoring/manual.pdf> accessed 10 May, 2005.

¹⁹Collins, 62.

each individual is considered an integral part of the friendship, with both equally responsible to ensure that they contribute as much as they can in light of their complimentary roles.

In addition, the mentoring relationship is primarily about dialogue and the giving of spiritual direction. Advice, discipline, and therapy, while appropriate at times, should be minimized in the meetings. The mentor points the mentee to Christ, comes alongside as a support, but requires the mentee to take responsibility for enacting suggestions and goals. Warren Bennis states that the mentor acts as a maestro instead of a master, and as a coach as opposed to a commander.²⁰ These two metaphors remind the mentor of the guiding nature of mentoring rather than opting for an authoritarian paradigm.

Good mentoring relationships are also built on trust, accountability, honesty and integrity. As with any Christian relationship, each person agrees to do their part to build the other person's trust by maintaining confidences, and demonstrating true care for the person involved. The mentor maintains a high degree of moral integrity, thus aiding in the increase of trust and the willingness of the disciple to accept moral guidance. At the same time, the mentor refuses to facilitate or allow the mentee to continue in destructive patterns by holding him accountable for his actions. This accountability has agreed upon consequences in the event that the mentee habitually fails to develop, the most obvious consequence being the discontinuation of the relationship after the initial twelve-week phase is completed.

The form of mentoring relationship proposed in this project is results and goal oriented. Rather than being content with unmeasured change in the mentee, the purpose

²⁰Ibid., 32.

of mentoring is to identify deficits in the mentee, agree upon specific strategies for spiritual formation, and follow through with a plan to guarantee that changes happen. The MATc functions as one vital tool to measure this change in the mentee at various intervals. Initially it is used after the first twelve weeks, in conjunction with the MATa and MATb to measure progress. The MATc can be used repeatedly in the relationship at staggered intervals after this period to track continued growth should the relationship eventually span many months or even years. Upon entering the relationship, the mentee is informed that concrete, lasting change is the goal, and a lack thereof would be considered a failed mentoring relationship. In this respect, the MAT also functions as an accountability tool to hold the mentee to the established strategies.

Any weaknesses and obstacles that arise out of the assessment tools are discussed but the emphasis is on strengths and positive change. Maintaining an optimistic outlook about the mentee is the job of the mentor. He approaches with the theory that the disciple is resourceful and can reach goals. In his communication he stresses his belief in the disciple's ability to grow closer to Christ. He refrains from derogatory comments and keeps his attitude positive so as to not inadvertently communicate a lack of belief in the mentee. Accentuating that God's plan for the lives of His children is that they would grow in our intimate knowledge and love of Him, the spiritual guide plays a hope-filled role in the process. He keeps things optimistic and constructive.

Godly mentors refrain from entertaining competitive thoughts about a mentee's spiritual development. The mentor desires to help people reach peak performance with God, even if the mentee surpasses the mentor. He works tirelessly for the good of his disciple, rejoicing when God works in the person's life and praising God for his

sanctifying work.

The mentor assumes life is integrated, that one's spiritual disciplines, family, work, view of self and relationships are crucial parts of life that all fall under the umbrella of spiritual formation. The coach desires to see the mentee progress in all these areas, taking a holistic approach to change rather than a compartmentalized one. He functions as a director over the whole of the person's life with the realization that God should be honored in each component and can use each aspect of a mentee's life to unveil His redemptive plan.

Equally important to the articulation of the director's assumptions is an understanding of what assumptions the mentee has. The mentor asks why do you want to be mentored? What is working in your life and what is not? From the assessment tools, the mentor probes into what areas of growth this person desires to see happen. Should this step be missed, the mentor may end up expending significant amounts of energy working on strategies that are irrelevant to the mentee's perceived assumptions about what needs to change in his life.

Collins recommends that the mentored person be asked to write a ten-year letter for the purpose of envisioning where he would like to be in a decade. The letter, written to a close friend is intended to describe what has happened over the past ten years.²¹ After reviewing this letter with the mentee, the spiritual director is better able to see what assumptions the mentee has and plot goals in light of them. As a secondary step, the mentee may choose to rewrite this letter periodically throughout the relationship as God's plan for his or her life becomes increasingly transparent. The key task of the mentor at

²¹Ibid., Appendix I.

this point is to listen and understand rather than fix problems. In fact, mentors are asked to refrain from giving any curative advice during the first session.

The cultural and ethnic background of the mentee and mentor should also be considered in the mentoring process. The mentee's response to spiritual direction, view of authority, and willingness to discuss certain topics will vary depending upon cultural influences. For instance, an Asian may be more willing to dialogue about God than a Westerner yet more reluctant to discuss sexual issues than a Westerner would.²² In this project, three participants out of the six sets of mentoring pairs grew up in families considered ethnic or linguistic minorities. Although this phenomenon was not considered in the results of this project, successful mentors will take these differences into consideration when discussing goals and defining assumptions.

Developing Positive Relational Dynamics between Mentor and Mentee

Positive relational dynamics are fundamental to protecting the process from collapse due to interpersonal tension. Since mentoring is intensely relational as well as intimate, the need for the mentor to understand, model and encourage healthy relational practices is paramount. Over time, some of these dynamics may change as a pair progresses through various stages of friendship, but all must be present in some rudimentary form from the point of initiation.

The Practice of Good Communication

The mentor neither dominates nor allows conversation to float into meaningless discussion. He is able to balance seriousness of discussion with the casual nature of a

²²Chan, 227.

friendship and is unafraid to use humor when appropriate. He is able to ask good questions that keep the conversation two-directional and leads the discussion away from digression in order to maintain dialogue about the subject matter at hand.

In training, mentors are paired up, with one playing the role of the mentor and the other the role of the mentee. The mentor practices keeping the conversation focused to the subject matter, while the mentee is distracted by another issue. Through this exercise, the mentor is able to practice the art of guiding discussion toward a desired conclusion.

Good communication also requires the mentor to be able to address sensitive issues with tact. The risk of confronting the mentee about a negative character trait or moral sin issue can be difficult, but is necessary in order to rid the person of deformative tendencies. To accomplish this, the mentor must win trust by stressing his commitment to see his disciple grow in the faith. Confrontation is usually only effective when a person has earned the right.²³ It is unlikely that the mentor will raise serious issues early on in the process, but will wait a few weeks to confront them when confidence has been earned. In the meanwhile, the guide will continue to ask relevant questions to determine the exact nature of a flaw and the reason it exists in the individual's life. Since the goal of mentoring is to help people come to terms with God's will for their lives, the mentor will do all he can to foster such a journey rather than risk destroying it by addressing the more difficult issues immediately.

²³Earl Palmer, "Mentoring that Makes a Difference"
<http://www.christianitytoday.com/bcl/areas/shepherding/articles/le-scan-030210.html>
accessed 30 November 2004.

The Practice of Good Listening

Closely tied to the practice of good communication is the practice of good listening. One cannot exist without the other. Since mentoring is not primarily interested in the undirected communication of information, the mentor must practice attentiveness to the needs and issues of the mentee in order to best give instruction. He must listen to the needs and issues of the mentee in order to best give instruction. He must listen with both his head and his heart, not just hearing words, but really listening to them.²⁴ Unlike a congregational setting, where a preacher is communicating generalized truth to a large group in the hopes that the people will understand and apply the material to their own lives, or small group of people who have something in common,²⁵ the mentor's instruction is directly applied to specific issues (see Figure 2).

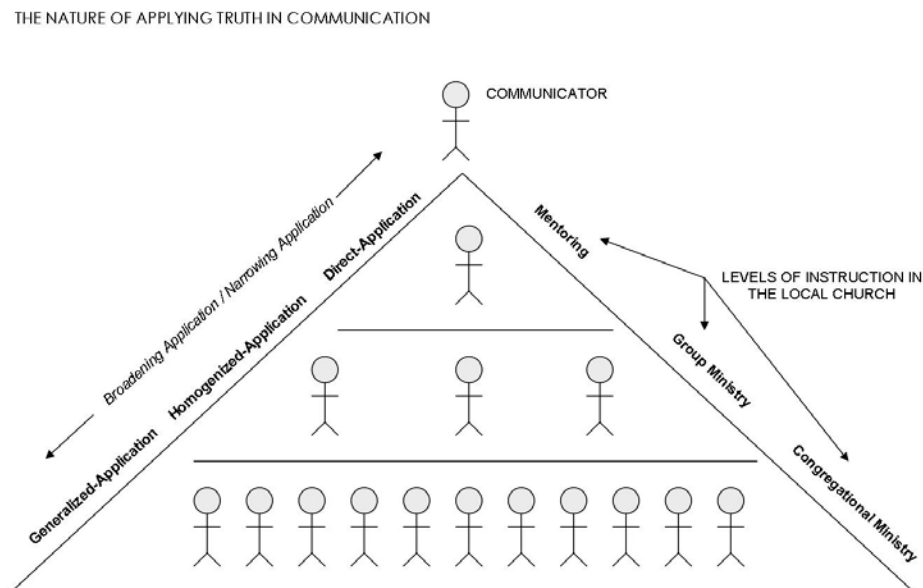


Figure 2

²⁴Stoddard, 72-73.

²⁵Most group ministries in local churches target a specific demographic group like children, youth, women, divorcees, etc. I refer to this as a “homogenous group”.

Using the illustration of a triangle with broadening sides, a communicator is more direct in his application, the smaller the audience is. Since mentoring is the smallest ministry group possible, the director targets specific issues with direct application to the mentee rather than opting to teach generalized truths as one would to a congregation. But in order to accomplish this, the mentor must discern not only the symptoms of sin or weaknesses in the believer's life, but also the underlying causes that have permitted the sin to develop. For instance, should the mentor notice that the mentee seems disinterested in his wife and children, he will ask questions and listen carefully in order to detect potential emotional deficits, fears, or historical incidents that have shaped the mentee's approach to familial relationships. Having done so, he can then present biblical teaching on the need to care for one's family lovingly (Eph. 5:25; 6:4), but also directly apply it by helping the mentee understand patterns, habits or perspectives that need to change in order to ensure long-term change.

The Practice of Emotional Intelligence

Emotional intelligence can be defined as the ability to relate well to people, to be an authentic person that others can have a meaningful relationship with, to be genuine, rather than emotionally detached. David A. Stoddard writes,

Studies in leadership today repeatedly show that the most effective leaders have a high degree of emotional intelligence (ability to relate to people). They are authentic. They reveal their weaknesses. They are down-to-earth, genuine people who are approachable, not distant and emotionally detached.²⁶

Citing the work of Robert K. Cooper's book, *Executive EQ: Emotional Intelligence in Leadership and Organizations*, Stoddard quotes Cooper as saying,

²⁶Stoddard, 66.

Unless I can come to know what is real about you—something of your life story, what you care about and stand for, what you feel as well as what you know—you do not actually exist for me beyond your name, job title, and appearance. I cannot know you or have a genuine dialogue, which, by definition, sets for us as its implicit goal *shared meaning*.²⁷

This insightful truth is critical to the highly relational, vulnerable and intense nature of biblical mentoring in the local church. The mentors for this project were specifically selected as people who possess the quality of emotional intelligence; people who are open about their lives and legitimately interested in relationships. To encourage this, mentors were asked to share their life stories with their disciples early on in the mentoring process and be willing to share their own weaknesses in the mentoring context if they deemed it would provide a teachable moment or encouragement to a mentee.

The Practice of Trust

Trust is crucial to all relationships. Through the practice of developing trust the mentor accomplishes two things. First, he creates an opportunity for the mentee to share confidentialities, doubts and struggles, and creates an atmosphere of safety leading to authenticity. Second, the mentor models a biblical attribute which will aid the mentee in understanding what it is like to have a trusting relationship with the Lord. As a fatherly authority figure, the spiritual director gives a glimpse of the kind of fatherly love God has for His children and the trust the Christian can exercise in Him as a result. Since mentoring has as its focus growth towards intimacy with God, this practice cannot be disregarded. While the development of trust is a long process, potentially spanning years, the mentor and mentee can begin the journey of developing this bond early in the mentoring relationship.

²⁷Stoddard quoting Cooper, 67.

Trust develops through mutuality. It “is earned through care given to the trust offered.”²⁸ In the fashion of an upward spiral, trust unfolds through cycle after cycle of love being offered in the face of vulnerability. Through the timely offer of friendship and hospitality as the mentee shares his struggles, trust grows. The good mentor exercises sensitivity towards his charge instead of over or under reacting to what is revealed as a weakness.

Trust cannot be expected to develop quickly, but gradually. Aelred of Rivaux believed that friendships grew according to identifiable stages.²⁹ First, there is the period of selection, whereby both parties look to the other to determine whether they will receive love, affection, security and also harmony. From there, the pair enters into a period called probation. A friendship has been established, but each person is testing the other’s loyalty, intentions, discretion and patience. Third, there is stage of admission, during which the two people move out of the realm of being acquaintances into the arena of friendships. True friends embrace one another, share honestly and openly, and the deepening of the friendship is obvious. Finally, the two experience harmony. At this final stage of friendship, the friends seek each other out, pray for each other, and show profound care and love. For Aelred, true trust cannot develop until one has progressed through the initial stages. While this process measures only the beginning stages of spiritually-formative mentoring relationships, mentoring pairs are encouraged to continue on in the process to experience the full reality of trust in friendship.

Good mentors are content to see the relationship develop through various stages

²⁸Anderson, 77.

²⁹Aelred in Anderson, 82-85.

and will neither force trust early nor belabor its development. Mentors affirm each new development of confidence and are careful not to abuse it as it unfolds. This requires the mentor himself to be secure about sharing his own weaknesses and to not be awkward in allowing people to get to know him intimately.

The Practice of Teachability

Teachability is a fundamental attitude for both mentor and mentee to exhibit. While it is true that the mentor's role is more initiatory and that he is responsible to spearhead the structure of the process, including what is taught and discussed and what resources are used, the mentee is equally involved. A mentor should expect to learn a great deal from his mentee, for while the mature may have made more advances in his spiritual life than the young believer, he still has much to discover. As the spiritual guide hears the other explain spiritual victories he was won, relationships that have taken new directions, and a growing sense of personal mission, he too will be encouraged.

One exercise of mentoring might be for the mentor to encourage the mentee to lead discussion or teaching during some of the sessions if the mentee identifies this as an area he would like to increase in. Since mentoring is a ministry of multiplication, the guide seeks to replicate himself in the mentee. As such, over time the mentored person will be equipped to mentor others.

Teachability also implies submission to authority. Submission to authority may be one of the first areas that a mentor addresses if he senses a spirit of rebellion or a reaction to the idea of submission. Submitting to the other is so foundational to the success of the relationship that if rebellion is permitted it can kill the process in its infancy stages. To accomplish this, the mentor will look for evidence of this in the MAT

and discuss it with the mentee. He will also model grace and personal submission to the broader authority of the local church as a way of modeling the crucial area of spiritual maturity.

The Practice of Accountability

Accountability, properly understood, implies a relationship within which both parties agree to practice vulnerability and mutual concern. While biblical accountability is always two-way in that both person's hold the other person to biblical precedents, in the mentoring process, the mentor takes primary responsibility for holding his mentee accountable to both biblical morality and any agreed upon strategies and goals developed for the relationship. Early on, the mentor discusses the nature of accountability with the mentee complete with action steps that will be taken should the mentee refuse to grow. In the event that the mentee does not respond to a goal or strategy, the mentee must ascertain whether the person is unable or unwilling to make the necessary changes.

A mentee who is unwilling to follow through on a goal or strategy should be given the following options. First, encouragement to make the change based upon a desire to grow in all three orientation areas. Second, teaching and discussion to underscore the rationale behind the proposed strategy complete with the negative repercussions of failure. Third, a warning should be offered that failure to follow advice will jeopardize the nature and purpose of the mentoring relationship. Fourth, an offer to involve a third party such as a pastor or another mentor is presented to gain additional input and objectivity. Fifth, a hiatus from the relationship for the purpose of having the mentor think through whether or not he wishes to continue on. Sixth, in the event of refusal to change the mentor is free to end the relationship. There is no maximum time

frame over which this process must transpire. The mentor must discern when it is appropriate to move to the next level in the event the mentee chooses to respond destructively.

A mentee who is unable to meet a goal or strategy item should be approached differently than one who is unwilling. A person who desires to change but feels inadequate or unsure how can be provided with the tools, support and resources to change. In this event, the mentor may find himself readjusting goals and strategies in the process or modifying the amount of time and energy expended to reach a goal. For instance, the mentee may identify substance abuse or addiction as a negative area of his life and so the mentoring pair set a strategy to overcome this obstacle to spiritual formation. However, it is possible that too brief a period of time is established to permit this change to happen, thus resulting in an apparent breach of the covenant relationship. The mentor will continue to hold the person accountable to change and will not permit excuses to impair progress. But the resources needed, including possible outside referrals, may require some research in order to realize a goal.

Accountability binds someone to give answer to another for their behavior. Mentoring provides a wonderful forum for two Christian persons to hold each other accountable to mechanisms that will aid in the overall spiritual formation of the other, and is in fact a non-negotiable principle that must be present for spiritual direction to be effective.

The Practice of Mentoring

How to use the Mentoring Assessment Tool (MAT)

The Mentoring Assessment Tool was developed to help mentors at Southwood Community Church gather information about the mentee in order to tailor a mentoring relationship to issues relevant to each mentee involved. A simple process has been established to use and interpret the MAT and craft discussions around it.

Upon selecting and initiating a mentoring relationship, the mentor immediately provides the mentee with the MATa and MATb. The first is to be completed by the mentee and the second by a close friend or family member of the mentee who is also a believer. In the event that the mentee has no Christian family or friends at the beginning of the relationship, the mentor has no choice but to use only the MATa.³⁰ The mentor should give the person two weeks to return both assessments and make himself available in case the mentee needs any clarification on how to do it. It is anticipated that each answer will range from a few sentences to a paragraph and appropriate space was left for responses. That being said, the MAT has been designed in a straightforward manner to minimize misunderstanding on behalf of the person completing it (see Appendices E, F, and G).

Evaluating MATa and MATb is the initial job of the mentor. The tool deliberately avoids the use of scales or multiple choice questions in order to maintain the personal nature of written answers and allow for great fluidity of response. This however requires the mentor to make interpretations as to what areas he wishes to emphasize and

³⁰All participants in this project completed MATa. All but one found an assessor to complete MATb.

discuss in the mentoring process. Since each person is different, each mentoring relationship may vary significantly between pairs.

Upon receiving the first two assessment tools, the mentor should find a quiet location and thoroughly read through both tools, looking for similarities or dissimilarities between the two assessments. He should then list in four columns the strengths the mentee has identified in himself, the weaknesses the mentee has identified, the strengths the friend or family member has identified, and the weaknesses the friend or family member has identified (see Appendix H as a guide). He should highlight the strengths and weaknesses that are similar between both the MATa and MATb in one color, and use a different color to highlight areas of disagreement, if any exist. For instance, if the mentee identifies his domestic life as healthy, stable and spiritually robust, and his wife is completing the MATb and identifies major deficits in this area, the mentee must take this into consideration. On the other hand, if he describes his prayer life as vibrant and a close friend who is filling out the MATb indicates that he is unsure of the strengths of the mentee's prayer life, this would be of less concern due to the private nature of prayer. The mentor should include such observations in his review of the assessment tools.

Next, and before devising a strategy for mentoring, the mentor must sit down with his mentee and talk through perceived strengths and weaknesses. This stage is highly selective, in that the mentor must practice discernment to identify key issues that he will focus on. He must also clarify any confusion he may have about the mentee's answers to the MAT as well as any glaring inconsistencies between the MATa and MATb. During this meeting, the mentor's goal is to devise a concise list of strengths and weaknesses in each of the three orientation areas. Once this is complete, he promises the mentee to

return the next meeting with a proposal for resources, strategies and goals to help the mentee grow in all three areas. Since the mentoring relationship is a minimum of twelve weeks and could potentially continue for years, the mentor should avoid the temptation to address too many things too quickly. It is recommended that the mentor keep his initial list of identified strengths and weaknesses to about three for each orientation area. That way, he can cover approximately nine areas in nine of the twelve weeks he meets with his mentee. The other three meetings include the introductory meetings, and the meeting to identify issues. From this point on, the mentor's task is to help the mentored person develop a clear sense of mission and vision. The mentor's role is to describe this and offer resources and strategies for the mentee to put into practice.

Helping the Mentee Set Goals and Strategies

The concept of goal-setting is firmly rooted in Scripture. Paul told the Corinthian church that he had set a goal to please Christ no matter what his circumstances were (2 Cor. 5:9). He further offered commands to his mentee Timothy with love as his goal (1 Tim. 1:5) and he also stated that he lived his life with the goal of winning a prize from Christ (Phil. 3:14). Setting goals for the purpose of spiritual advancement is a biblical idea. The mentor may utilize the categories on the MAT Goal Worksheet to define potential goals for discussion with the mentee (see Appendix H).

In spiritually-formative mentoring, goals are reached only when they are set and strategies are implemented to see them through to completion. The mentor suggests goals to his mentee to further increase his strengths as well as minimize his weaknesses. In this project, the mentors were encouraged to ask their mentee to write a ten year letter

from the perspective of where they will be ten years from now.³¹ This letter is supposed to be written to a friend describing what they have learned over the past ten years and the accomplishments they have made. This provides the mentor with a clearer image of what his protégé's preferred future looks like as well as encourages the mentee to systematically think through whether or not his current choices are leading him toward his preferred future. Using this letter and the assessment tools, the mentor guides his disciple through a goal setting session.

Goal setting is to be done for the nine or so areas the mentor has identified that he wishes to address in the first twelve weeks. The mentor makes recommendations and asks the mentee to write a well-worded goal statement for each of these areas. These statements should be one sentence in length and can be modified as the process moves along. Examples of goal sentences are as follows:

1. My goal is to clearly share my personal testimony with one person every month.
2. My goal is to learn to constructively debate my Jehovah's Witness neighbor on the doctrine of the Trinity.
3. My goal is to learn to better express my love to my wife and children.
4. My goal is to enroll in a Christian university within seven months.
5. My goal is to find an area of the church to serve in that allows me to use my spiritual gift of encouragement.
6. My goal is to exercise for thirty minutes four times a week.
7. My goal is to represent my God and my community as a government official.
8. My goal is to reorganize my business to better reflect Christian ethics.
9. My goal is to develop three daily prayer times with God.

³¹ I am indebted to Collins, *Coaching*, for this practical idea.

Goal statements can relate directly to one's God-Orientation, Others-Orientation, or Self-Orientation. From the goals, the mentor proposes strategies, in the form of resources, instruction, and role modeling to help the mentee meet these goals. These could include a spiritual gifts assessment, taking the mentee to a Christian school for an introductory tour, pricing out gym memberships, or recommending books on Christian apologetics. It is important to emphasize that the mentor's job is to point the way for the mentee but not accomplish these goals vicariously on behalf of his charge.

Life Mission and Vision as the Foundation to Spiritual Formation

In this proposed mentoring process, spiritual directors help their mentees develop a personal mission and vision statement. For the purpose of this project, mission is defined as a broad purpose statement defining a Christian's role on earth in light of his perceived reason for existence. One believer's mission statement should parallel that of most Christians in that it will articulate foundational aspects of the Christian life. Mission addresses the broad goals of Christian living. We all share the same mission. An individual's mission should be similar to that of Southwood Community Church for instance. The church exists to:

- Exalt God through contemporary Worship (Ps. 40:3)
- Evangelize others through active Outreach (1 Cor. 9:19-22)
- Encourage one another through meaningful Relationships (Acts 2:42-47)
- Equip one another through deliberate Discipleship (Matt. 28:19-20)
- Exemplify love to others through community Service (Mark 9:41)
- Edify one another through relevant Communication (Col. 1:25-29)
- Express ourselves to God through passionate Prayer (1 Thess. 5:17)

Nevertheless not all new believers have articulately considered these things and so the mentor functions in a clarifying and magnifying role by helping the person concretely define his life mission.

Vision is defined in this project as one's preferred future, the ideals toward which one wishes reality to conform. It is more focused than mission in that it asks how the believer is to live out his mission in light of his cultural circumstances, opportunities, educational background, state of health, and any other factors that may differ from another believer.

To begin, the mentor provides instruction, encouragement and direction to his mentee on how to develop a mission statement. He exhorts the mentee to study God's Word and ask the question, what has God said? He advocates memorization and careful study of the Word to gain a basic understanding of the believer's reason for being. He encourages perspiration over the Bible through the hard work of study as a means and prerequisite to illumination to truth through the Holy Spirit. The mentee is asked to identify key passages that stand out to him as missional verses. The mentor then begins to teach the mentee to worship with the goal of answering the question, what shall I say to God? He models and encourages prayer in the mentee's life and grants him opportunities to lead in prayer. In addition, he advocates a life of witness, within which the mentee answers the question, what shall I say to others? He encourages the newer disciple to see proclamation as being at the heart of Christian mission and a way of galvanizing belief. In a well-worded and progressively unfolding statement, the mentee is asked to write out his perceived life mission. An example of a mission statement would be:

My mission in life is to exalt God through worship (Ps. 40:3), evangelize others (1 Cor. 9:19-22), encourage my church family (Acts 2:42-47), equip others through deliberate discipleship (Matt. 28:19-20), exemplify love to others through community service (Mark 9:41), edify others through teaching (Col. 1:25-29), and express my love to God through passionate prayer (1 Thess. 5:17).

With these basic mission-oriented elements of Christian growth in place the mentor is then able to move the mentee to the question of vision. He wants to address the idea, what is God's personal call, purpose, plan or intention for my particular life?

David Stoddard defines vision as “a mental picture, a perception acquired through life experiences that says to our hearts, ‘This is what I want to give my life to.’”³² It essentially deals with the matter of how the mentee plans to practice his life mission in ideal terms. A vision statement is idealistic and broad enough to never be completely finished. However, it provides a standard to guide the mentee through life purposefully.

After the mentee has discussed the nature of a life vision, he asks his mentee to write a statement enunciating his life vision. This statement clarifies values and can be anywhere from a half page to two pages in length. If the mentee has difficulty understanding how to do this, the mentor asks the mentee to picture himself going away for a lengthy period of time and having to give detailed directions to a person who is replacing him on how to fulfill his role according to the mentee's values, principles, and standards.³³ This assignment forces the mentee to think through his underlying assumptions about life and ministry. A number of questions can be posited to help the mentee better answer the question: what is my life vision? They may include:

1. Can you see a preferred future? At this stage the mentee is asked to pray

³²Stoddard, 181.

³³This exercise is taught by Gary Collins in *Coaching*.

about it, not rush it, and to be introspective.

2. What is your passion, your pains, and your priorities?³⁴
3. What would your ideal church, job, and family look like?
4. Could you describe yourself in five words?

Take note if they are “do” or “be” words. Said another way, is the person defining himself by actions only or character as well? As the mentee begins to offer responses, the guide helps him detail a route to get there. He offers specific advice, does research on career options for instance, and helps chart a course complete with a timeline. He then walks alongside to ensure the mentee gets there.

The timeline for beginning to live in light of vision can be divided up into short term goals (1-2 years), intermediate goals (3-5 years), and long term goals (6-10 years). This can also include a discussion on overcoming distractions or competing commitments that will hinder the realization of a life vision.

Evaluating one’s life vision is crucial to ensure that it is balanced, healthy and Christian. Gary Collins advocates asking the following questions of a vision statement:

1. Is it consistent with Scripture?
2. Is it consistent with your spiritual gifts, values and passion?
3. Is it worthwhile; worthy of living and possibly dying for?
4. Is it clear and concise, making it easy to remember and articulate?
5. Is it characterized by high ideals, like integrity?
6. Is it ambitious rather than status quo?
7. Is it scary in the sense that it will pull you from your comfort zone?
8. Is it unique in that it reflects who you truly are?
9. Is it compelling by exciting and motivating you?³⁵

Optimally, mentors should develop their own life vision statements to show their mentees

³⁴Stoddard, 75.

³⁵Collins, 126.

that they too have gone through the process. In this project, each mentor was asked to write his or her own vision statement. One of the participants in this project submitted the following statement:

As a follower of Christ, my desire is to model a mature, effective Christian life specifically to those who have made a decision to follow Christ but have little or no spiritual growth. I desire to guide and direct them toward that achievement through real life example and instruction.

My emphasis is on building a life of prayer in thought and action for myself, and to guide and encourage others to learn to “pray without ceasing”.

My desire is to be available in order to provide encouragement and Godly wisdom to my family, as well as to my friends and co-workers. In my work place, I want to be the calm in the midst of the storm.³⁶

Through the development of a mission and vision statement early on in a mentoring relationship the mentee is positioned to better put into practice the goals and strategies that will help him grow in his walk with God, relationships to others and understanding of self.

Orienting the Mentee to Self

As diagrammed in Figure 1, the mentor’s task is to help the mentee develop a healthy orientation to self, others and God, however, this is not a linear process. In a repetitious pattern the mentee is encouraged to grow in all three areas, building off of his sense of God’s call to a life of biblical mission and vision. For the purposes of a mentoring strategy however, the mentor does systematically address all three orientation areas in the initial phase of the mentoring relationship beginning with Self-Oriented. While he may choose to return to this discussion numerous times as he provides spiritual direction, it is helpful to dedicate time to each area.

³⁶Submitted by the mentor in Mentoring Relationship I. To protect the privacy of each relationship, no name is given.

When assisting the mentee to understand the dynamics of a healthy Self-Orientation, the mentor likely will address each of the following areas with special emphasis on the matters that arise out of the individual's mentoring assessment tools.

Having addressed the issue of a personal call through the mission and vision exercises, the mentee will proceed to address the spiritual gifts. Since each believer possesses at least one spiritual gift from God, the mentor's task is to help his friend discover his. This happens over time as a person receives confirmation of their giftedness from the community of faith, as well as instruction on the nature of the gifts. The project coordinator recommended two websites that mentors could use to do a preliminary spiritual gifts inventory with their mentee, and then discuss the results.³⁷

The purpose of understanding spiritual gifts is for the mentee to serve more effectively. Some young Christians have a desire to serve Christ in their church and community but flounder when deciding where to serve, or grow frustrated when serving in an area that they are ill-suited for. The development of a person's specific gifts is necessary to position that person to evaluate what area of ministry to specialize in. The mentor does not necessarily need to possess the same gifts as his mentee in order to give direction in this area. Rather he offers instruction on the nature and purpose of the gifts and recommends areas to express them, in light of the person's vision for life.

Another area that the participants in this project were encouraged to address was character development. Fundamental to holistic spiritual formation is the inner character of the person. Successful Christian mentors are concerned about the inner virtues of a Spirit-filled life being present in the growing believer (Gal. 5:16-26). Whereas spiritual

³⁷See Appendix J for gift assessment resources.

gifts are more external in their focus—existing for the edification of the church—the fruit of the Holy Spirit begins within. In results-oriented mentoring, the mentor must avoid the temptation to become satisfied with a mentee who has grown in measurable external ways. He must also yearn to see the mentee's inner self conformed to Christ's.

The removal of negative habits in the life of the Christian is a third focal area under the Self-Orientation dimension. Poor physical habits like gluttony or addictions, poor spiritual habits like gossip or lust, and poor emotional habits like speaking negatively about oneself are noted and addressed graciously. The mentor discerns any patterns of behavior that stunt formation, discusses them with the mentee and charts a new course. Part of this process will entail replacing negative habits with holy habits, or spiritual disciplines.

The message of the Gospel frees the Christian from an incessant yearning to attain salvation through discipline. Instead, the disciplines are means of expressing our present relationship with Christ. This is an important factor that the mentor must communicate to his mentee in order to avoid the perception that spiritual disciplines automatically bring God's pleasure. In the mentoring process, the mentor encourages spiritual disciplines for the purpose of personal spiritual formation into further Christ-like living (see Figure 3).

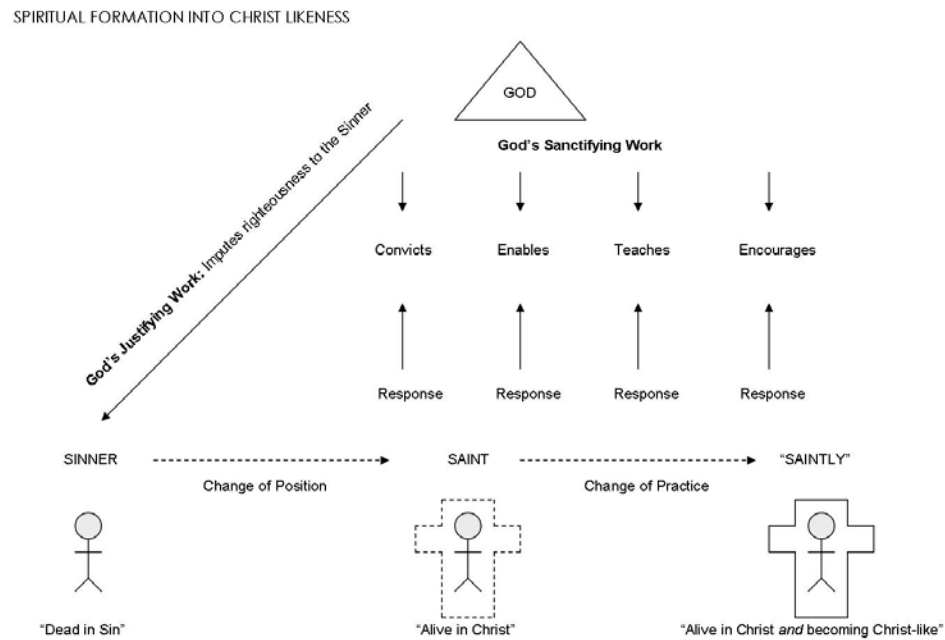


Figure 3

As God works in a believer's life, he works with God in the sanctifying process bringing about greater Christ likeness. At the point of salvation a person is declared to be a saint in God's eyes, but his identity as a Christian is emboldened as there is a change of practice in response to God's sanctifying work.

A spiritual discipline is a regulated spiritual exercise. While there are many different ways of disciplining one's life to imitate Christ, the following two are active formative disciplines that can be used to assist spiritual growth in a mentee.

Reading and Study

Key passages related to this discipline are Philippians 4:8 and 2 Timothy 3:14-17. The discipline of studying Scripture flows from the belief that the Bible is the primary means of engaging with God through His special revelation of Himself. As the mentee practices that discipline he is enabled to dwell on the fullness of God as He has revealed

Himself. Second, he enjoys a heightened development of the mind, enabling the newer Christian to live decisively. Third, he benefits from the fact that truth sets one free from bondage to sin and protects the believer from error. Through careful contemplation of the Word the mentee avoids a merely rationalistic approach to study and is enabled to reflect carefully upon both original meaning and personal application.

The mentor also models this discipline by showing his disciple that the Christian must read in order to hear and understand God and better appreciate Christian living. He personalizes it by asking, how does the Bible tell the redemption story of which I am a part? Since formative Christian mentoring presupposes the Bible's authority over our lives, the growing Christian must be open to its teaching, humbled by its message and willing to obey. As the believer encounters God through His Word, contemplates the revelation, his life is in turn reordered. As an expression of a reordered life, the mentee learns to actively involve himself in Kingdom-building endeavors (see Figure 4).

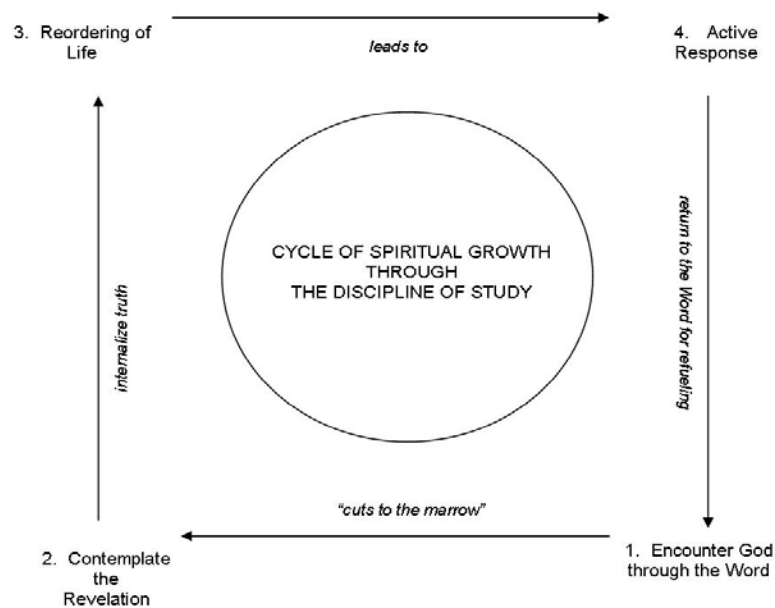


Figure 4

In this process, the spiritual director must show sensitivity to obstacles that hinder

the development of personal disciplines. The temptation to read only for information and skills-development must be avoided in Scripture study. The new believer may be apt to analyze rather than digest and reflect, or may look for an immediate effect rather than the long-term benefit. The new disciple benefits from this discipline when he faithfully develops Bible study as a habit, learns to view theology and spirituality as complimentary, looks for promises and assurances in the Word, strives to see God at work in all passages, and reads with concentration, repetition and insight.

Prayer

A lifestyle of prayer will take the mentee a long way in defeating the Enemy, staying focused, and enjoying God. If the mentee desires growth, the Bible offers prayer as a vehicle to communicate with God and invite God to do His work. From earliest times, churches have been committed to talking to God and some have grown in numbers and maturity as a result (Col. 1:3-4). They have spent time learning from the Scriptures, and praying together as shown in Acts 2. Prayer is a means of keeping the believer focused and thankful (Col. 4:2).

It is important for the mentee to know that prayer is not just another thing one performs. Rather, it is communication with God. It is a regular part of a healthy Christian lifestyle. As a spiritual practice prayer is not a recitation of learned clichés, and the mentor should challenge the mentee on this point if he notices him mimicking others thoughtlessly.

In prayer, there is much variety. The director can promote praying alone, developing a prayer log, praying in groups, or writing out prayers. He may choose to organize a spiritual retreat or concert of prayer to model and teach prayer to his mentee,

possibly combined with fasting.

Through discussion, the mature Christian can guide the less mature in a healthy development of these two disciplines and many others. While care must be taken to discourage discipline as a legalistic means of winning favor with God, disciplines do serve as helpful tools for positioning a person to hear from and communicate back to God.

Third, the mentor may work with the mentee to develop a healthy Self-Orientation by advocating physical stewardship of one's body. Since our bodies are temples of the Holy Spirit, the believer has a responsibility to care for it as a spiritual act. Rather than bifurcating between strictly spiritual exercises and physical stewardship, the mentor may use the assessment tools to define goals and witness the person meet those objectives. If gluttony or substance abuse are factors that must be addressed, the mentor will do so and then journey with the mentee to see increased health in these areas. With increased physical health will come a greater ability for the disciple to realize his "others" goals as well.

The believer's emotional health forms a vital aspect of one's self identity in Christ. Should depression, anxiety, a poor self image, or other emotional deficits be present, the mentor will be open to either discuss or offer resources to his mentee.³⁸ This

³⁸The issues that a mentor may be confronted with in a mentoring relationship are potentially immense. Since most mentors are unlikely to possess expertise in all these areas, a big part of the mentoring relationship is to function as a resource person (see Appendix J). The mentors in this project, while mature and experienced, were not expected to personally address all matters arising, but agreed to function as guides who found and offered other people's expertise, books, etc., to the person being mentored. Some of these resources are mentioned in this thesis; others were casually discussed in the mentor training course, and still others were confidentially discussed in the mentoring relationships that are beyond the awareness of the project coordinator.

may come in the form of encouragement counseling, networking the mentee to other people in the church that can help him discover emotional health, recommending they receive pastoral counseling from a church pastor, or possibly referring them to a professional Christian counselor for the purpose of short or long term therapy.

In the account of the Earth's creation, God demonstrates the principle of Sabbath rest at the culmination of His work (Gen. 2:2-3). He further legislated a day of rest for the Israelites as an opportunity for the expression of fidelity to God (Exod. 20:8-10). As His stewards, God has offered His creatures the world to enjoy and observe. A biblical Christian world view recognizes the legitimacy of leisure time as an act of worship and time for rejuvenation. The young Christian should experience this in the mentoring relationship through a balance of discussion, prayer, relevant exercises as well as simply spending leisure time with his mentor. As part of the twelve week process, the mentor is asked to set aside time for leisure with his mentee and to discuss its impact upon the relationship afterward. At this juncture, dialogue about scheduled time for solitude and leisure from work can unfold, aiding the mentee in developing this—if it is a weakness—and better understanding its purpose if it is already a strength. By openly discussing this matter the mentee can better appreciate that even leisure time forms a purposeful and relevant component to spiritual formation.

A sixth area to address among mentoring pairs is occupational or career choices. Because spiritual formation is concerned about the whole person, and a life vision will necessarily include vocational choices, this area will likely arise in most assessments. The MATa asks the mentee to comment upon employment and educational fulfillment. Should the mentee express dissatisfaction with this area, or determine in the course of

being mentored that he would like to consider a different educational or career path, the guide can provide direction by asking questions of the person as to what career would better fulfill his life vision, and what resources would be needed to make a change. He can explore whether it is realistic to alter one's career direction and provide resources by way of information and contacts that might assist the mentee. He can pray for him that God would provide wisdom in making choices and open up new opportunities.

Seventh, since money has such a huge bearing upon a person's spiritual growth, effective mentoring will address financial issues. Sinful practices and beliefs such as yearning for wealth, rejecting God's financial blessing due to the belief that money is intrinsically sinful, stinginess in giving to a church, unethical investment or business practices, boasting about one's generosity and other unbiblical approaches to money will hinder growth. Since most mentees have only recently been converted, many may still hold values about money that have been informed by the culture around them rather than Scripture. The spiritual guide offers biblical guidance on financial management as well as steers the mentee to set short (1 year), intermediate (2-3 years) and long (4-10 years) term financial goals that will help him attain and maintain patterns of biblical stewardship. In this project, mentees were encouraged to utilize the resources of Crown Financial Ministries Canada to develop the mentee in this area.

In discussing these seven areas, the mentor must choose how much time to allot to each based upon the mentoring assessments. He uses the MAT carefully in order to ensure that his agenda is not predetermined based upon what he perceives a new Christian needs to hear. Good mentors have a strong sense of self awareness and should come alongside with a clear sense of direction. Times of prayer, Scripture, journaling,

meditation and worship tailored to an individual's maturity help develop self awareness.³⁹ The mentor adapts his meetings around the specific needs of the person he is equipping. In all likelihood each area will require some discussion, but the balance of time allotted is at the discretion of the guide.

Orienting the Mentee to Others

True godliness includes developing healthy relationships with others. In Scripture the Christian is taught that one must love others as much as they love themselves (Luke 10:27). For spiritual formation to be at its best, the Christian must conduct himself with care in his relationships with his family, his church family, his friends, and in the society as a whole. The Mentoring Assessment Tools ask the mentee to comment on his health or faults in these areas. The mentor then notes perceived strengths and weaknesses and promotes further relational growth.

In concentric circles, with the innermost circle representing the mentee's most immediate relationships, the mentor asks questions and discusses issues related to each relational ring. First, he addresses the issue of spouse, children, or other family relationships. Through the assessments, observation, and discussion, the guide seeks to readily discern the health of significant familial relations.

Second, the mentor discusses the new believer's view of his church family and emphasizes the primacy of this relationship. Based upon previous discussions of spiritual gifts he is able to encourage participation in a local assembly, in a suitable ministry area. The mentor can help his disciple grow in his relationships with church leaders and peers and teach him how to respond to potential conflict in the church community. He

³⁹Collins, 45.

encourages not only personal acts of worship through the spiritual disciplines but also corporate acts of worship through congregational service, prayer, teaching, and the celebration of the Lord's Supper. If the mentee is not baptized, this matter can be discussed and the individual encouraged toward this step of public obedience.

In addition, the mentoring relationship provides a safe place to discuss relationships with close friends, including classmates, coworkers, and colleagues. Since all relationships exist for a reason and relationships are intrinsically influential upon both parties involved, the mentor's goal is to help the mentee use all relationships for formative purposes. This might entail encouraging the mentee to view his relationships with unbelievers as evangelistic opportunities, necessitating training in sharing the Gospel and one's testimony. It may involve discussing how to ensure that all relationships related to business are conducted ethically. It may mean the mentee needs support in compassionately responding to the needs of a friend as an expression of Christ-like concern.

Finally, in spiritually-formative leadership development, the process includes discussions about the Christian's relationship to his broader cultural context or society. Many factors will influence a person's view of his role in society including his theological perceptions of the appropriateness of Christian political action, his ethnic status including whether or not the person belongs to an ethnic minority, age or past political alliances, and one's participation in community or social organizations including sporting and special interest groups. To properly fulfill Christ's commands to function as His witnesses in the broader context within which people live, instruction, strategies and goals can be set and supported to help the spiritual son or daughter maximize his or her

opportunities for impact. This is perceptibly a long term goal rather than a short term one but even in a twelve-week period the mentor can begin to move the mentee in this direction.

Orienting the Mentee to God

A new believer may perceive that his relationship to God is purely a personal matter. But the testimony of the Scriptures is otherwise. The Bible illustrates the benefit of having older Christians help younger ones understand God's Word (Acts 8:30-31). The principle of coming alongside a new Christian and directing them toward greater intimacy with Christ is a much needed element to formative growth. The practice of the maturing Christian bearing the burdens of the younger, out of deep concern for his welfare, is well established in Pauline thought (Gal. 4:19, 6:1-2). With these truths in mind, the effective mentor who wishes to see his protégé develop as a Christian leader will offer direction in the area of his God-Orientation.

Of particular interest to this project is growth of the mentee in the areas of mind, character and worship as means of growing in his relationship to Christ. Paul's warning to, "let God change the way you think. Then you will know how to do everything that is good and pleasing to him" (Rom. 12:2 CEV) is more than an admonition to the personally beneficial nature of mental development. It indicates that growth of the mind is a means of drawing closer to God's mind. To think better is of aid in the development of the entire person. Therefore, the mentor will identify strengths and weaknesses in the areas of theology, apologetics and Christian ethics and provide instruction and resources to support growth. If the mentee shows particular aptitude toward these areas, the mentor may choose to recommend that the mentee explore vocational ministry opportunities, or a

role as a teacher in the local church.

As per Paul's theology of the need for character development in a mentee (Titus 2:1-8), the modern mentor will help the mentee develop in his character both to better himself in the Self-Orientation, and to aid him in conformity to the patterns of the Lord Jesus Christ. One possible exercise is to present a list of Christian virtues and have the mentee circle the ones that he feels are characteristic of him, as well as ones that he needs to grow in. The mentor can then dialogue about the ways in which these virtues help a mentee grow closer to Christ. Rather than merely moralizing the mentee, the spiritual director's goal is to help him or her see how character development aids in the believer's love life with God.

Developing a lifestyle of worship is a third mark of spiritual formation. This comprehensive area of the Christian life is where many of the topics and much of the material brought forth in the mentoring process finds its climax. The mentor desires to see the mentee worship Christ in a multi-faceted, comprehensive way every day with his mind, soul, body and strength. He models and promotes the need for developing proper beliefs, serving in ministry, practicing spiritual disciplines, maintaining a healthy family, contributing to the life of a church, growing in one's witness to his friends, speaking out for truth in society, understanding one's calling in light of spiritual giftedness, being a person of moral character, and biblical stewardship as means of worshipping God and growing in one's intimacy with Him.

Spiritual mentors are marked by certain indispensable qualities and practices. They have a clear view of the purpose of mentoring and their role as a mentor. In this project, training participants were exposed to the content proposed in this chapter and

then released to engage in formative mentoring relationships. Ultimately the success of the mentor training rests in the results documented in the MATc. It is this matter that is the primary subject of the next chapter.

CHAPTER FOUR

AN ANALYSIS OF FINDINGS AND MENTORING RECOMMENDATIONS

A Description of Southwood Mentoring Relationships

A total of nine people participated in the mentor training course that was offered April 26-May 31, 2005 at Southwood Community Church. Of these individuals, five were females and four were males. They ranged in age from twenty-nine years old to fifty-three years old. All were ministry partners of Southwood Community Church and met the requirements of a mentor as defined in Appendix B. Of these nine people, one female was unable to complete the training due to domestic commitments, one male was unable to successfully initiate a relationship with his chosen mentee and one male had difficulty completing the twelve-week mentoring relationship because his mentee dropped out after approximately six meetings. Therefore, six out of the nine relationships lasted the full twelve weeks, representing a completion rate for the first phase of 67%. Of these six relationships, five pairs have continued to meet, albeit less frequently, past the twelve-week benchmark. The other pair was unable to continue meeting because the mentee's family was relocated to another country for work-related reasons. This sixth pair continues to casually dialogue through email however.

The six mentoring pairs that are the focus of this chapter will be identified by Roman numerals throughout. The two male pairs that completed the twelve weeks of meetings are identified as pair numbers II and IV. The four female pairs are identified as

number I, III, V and VI pairs. All six mentors reported the mentoring experience to be an enriching one and while no written assessment was required of them, they commented that they saw marked progress in their mentee as a result of the process.

An Analysis of Findings Pertaining to the Mentee's God-Orientation

Mentoring Relationship I

Entry Level

The mentee stated that the recent birth of a child has caused her to “reexamine my life and God’s place in it.” She stated that she was raised in church but never fully realized God’s will and love. She said that she often skirts around her walk with Christ and has times when she “slips away.” She believed she needed to work to focus her spiritual life. For her, God could be described as “powerful, loving, almighty, father, creator.” Southwood was identified as a major influence in her growth and she said that the church “challenged me and allowed me to reexamine my relationship with God.” Through the church she has been educated and challenged and has begun discussing spiritual goals with her husband. She was baptized as a sign of her commitment. This mentee wrote that she was looking to God’s Word for guidance.

Things that have hindered her growth include a lack of real friendships with other Christians, difficulty meeting people, and insufficient time reading the Word of God. She believed that her knowledge of the Bible is poor and she identified this as the primary area she wished to grow in. She also wanted to “fellowship with fellow Christians more” and believed that this would help her to improve in all areas.

Her MATb assessor¹ described her relationship with God as one of growth over the past year. He also identified motherhood as a catalyst to her spiritual growth. He acknowledged fear of the unknown and fear of being unable to control life as weaknesses that hindered her growth. He was unsure about her biblical knowledge but believed she needed to mature in her faith in God during the good and bad times of life. In his opinion, her worship life was sporadic.

Twelve-Week Level

After twelve weeks of mentoring this mentee stated that “it has helped me gain a better understanding of the Bible and cleared up some ‘spiritual questions’ I had lingering. This helped both my understanding and devotion to God.” However, she believed she needed to grow more and that “my knowledge is better, but still not good. Better understanding of prayer, spiritual gifts, Bible study and devotions” were needed. At the same time, she saw a marked expansion in her knowledge of spiritual gifts, biblical friendships, and Bible study.

As for her walk with Christ, she described it this way, “I think my walk is a little closer to where God would like it. I still have a long way to go. I have gained a better understanding of ‘who’ God is and ‘how’ he operates (i.e. prayer, etc).” She learned that she must put God first before her church, family and self. Her beliefs and virtues were reinforced from the Bible. She now has a greater awe of God.

This woman saw a number of improvements in her life as a result of mentoring. She stated that she was “much more comfortable with my faith and participating within

¹I have chosen the word “assessor” to refer to the person completing the MATb throughout.

the faith community,” has a better understanding of the “structure of prayer” and a “better understanding of the need for fellowship and have reached out as a result.” She would like to know more about the role of women in family, society and church from God’s point of view, but this was not addressed in the mentoring process.

Analysis

Relationship I saw marked growth in all of the mentee’s stated growth areas under her God-Orientation. This relationship contributed to an increase in her biblical knowledge, understanding of and willingness to pursue Christian friendships, and a reprioritizing of her relationships to make God primary.

Mentoring Relationship II

Entry Level

Mentee II identified the death of his mother and a number of life events as factors that brought him to salvation. His walk with Christ was described as in “its infancy” stage. His salvation, joining Southwood Community Church, his public baptism, joining LIFE groups, and his brother were all recognized as aids in his spiritual development. Some of his old friends continue to have a bad influence upon his God-Orientation, and he described his biblical knowledge this way, “I would say it is good, there is a lot I need to learn.” He sees God as loving, and desirous of seeing all people saved. He believes God has a plan for his life.

Two major areas he would like to grow in are his biblical knowledge and ability to evangelize. He thanks God throughout the day but desires more time in fellowship with Christians.

His assessor said that this person has “a hunger to know Christ and grow.” This is evidenced by regular church attendance, study courses, involvement in a LIFE group, and consistent devotional life. The assessor was unsure what areas hinder his growth, and said his biblical knowledge is at the level of a beginner.

Twelve-Week Level

After twelve weeks of mentoring this mentee stated that “I have grown and have learned a lot. The relationship that has developed between [my mentor]² and it is truly God’s will. [My mentor’s] life style, his knowledge of the Bible and his faith are a true inspiration to me.” This mentee grew in belief that God wants him to use his gifts as a means of responding to the gift of salvation. By using his gifts more, this disciple has grown in his walk with Christ. His mentor functions as “a great witness, his commitment to prayer and to serve is a good example to me and how I should live.” The mentee was not aware of any issues that were not addressed that he had hoped would be. He stated that he had grown in his understanding of the Bible, apologetics, prayer, meditation, witnessing and faith. He believed that he needs to grow more in this area and that the mentoring process was a good beginning.

This mentee believed that he has developed a better appreciation for God’s will. In the course of the mentoring process, the two men discovered that they had shared a hospital room together twenty seven years earlier when they were still unbelievers. This historical fact helped the mentee see God’s will and plan for his life unfolding.

²For confidentiality, square brackets replace the name given in the actual assessment tool.

Analysis

The mentee in relationship II believes that he saw marked growth in his God-Orientation through the mentoring process. It fulfilled the objectives he had entered with and he repeatedly identified the mentor's example as having an influence upon him. This affirms the power of modeling and positive testimony in the mentoring process, and the close bonds that can develop through such a ministry.

Mentoring Relationship III

Entry Level

The mentee in relationship III entered the mentoring process feeling that busyness, a lack of strong Christian fellowship, prayer and her husband were hindering her spiritual maturity. She described her relationship with Christ as weaker than it used to be. She felt she was being tested to see if she would return to her worldly ideals. She sees God as unchanging and holy, willing to guide her toward further growth. Daily Bible studies, Walk through the Bible radio ministry, belief in the forgiveness of God, and His rule over each day were actions and beliefs that have helped her Christian walk.

She further stated that a lack of trust in people, the belief that people do not understand her, the idea that people perceive her to be dumb, irritating, and not godly enough to spend time with, have been detrimental to her God-Orientation. She enjoys reading the Bible but has little interest in other Christian literature. She claimed that God viewed her as totally sinful, weak and needy. God would have given up on her a long time ago were He not who He is. She was unsure what areas she needed to mature in to improve her God-Orientation.

Her assessor identified consistent Bible study, church participation, and prayerfully approaching daily activities as instrumental to her spiritual growth. In particular, he identified her biblical knowledge as influential in her formation. Frustration, impatience and stress were suggested as hindrances to growth in her God-Orientation.

In the opinion of the assessor this mentee needs teaching that God is in control. She must learn to rely upon Him for the little things of life. In addition, he stated that “she does not get out with fellow Christians often” and concluded more fellowship would help her.

Twelve-Week Level

Following twelve weeks of mentoring, this mentee stated that the process, has helped me to talk out things, like beliefs, problems, as well as joys and struggles. To teach me that God is totally in control; that He created me uniquely, and knows and cares about every fiber. Talking to the mentor has helped to guide me against unbiblical and ungodly thought, using scripture to point me towards the right road. I am now setting aside a predetermined hour daily for Bible study, reading and prayer.

She further said that the possibility to talk with someone more mature has assisted her to rethink some of her beliefs about herself and how she relates to other people. In particular, the mentor was instrumental in teaching her to be a risk-taker for God. She stated that this was “an awesome reminder to step out in faith when God calls you to do something, especially when a task seems most difficult and uncomfortable.” The mentor reminded her that all Christians are justified through faith in Christ, and though some are more mature believers, all are on the same plane. This reinvigorated her to fellowship as often as possible. She stated that she now believes that Christ has made her worthy and

that she was “not responsible for people’s reactions, just for doing what I am called to do.” The fact that God made her unique was identified as an area of belief that has helped her growth during the mentoring relationship. She wrote, “God made me unique, with my own gifts and talents to offer my family and to the Body of Christ. I should never compare, nor allow others to compare, myself with other women in the church.” She recommitted to use her time, talents, and finances for the cause of Christ.

This mentee stated that she and her mentor did not do a formal Bible study. However, she enjoyed the chance to discuss passages she had been reading alone and this process helped her to realize the importance of “getting scripture into my heart.” The fact that God loves her, with all her flaws, was something she learned through mentoring that has helped boost her confidence. Her worship life has improved as she has learned to thank God for His blessings and opportunities, pray with a sense of genuineness, fellowship with other Christians without fear of what they think about her, and practice meditation and communion with God. She decided to set more time aside in her day for these disciplines.

Analysis

This mentee repeatedly alluded to a poor sense of self worth before God in the MATa which was affirmed by her assessor in MATb. After the mentoring process, this person indicated a marked change in her outlook upon herself and her ability to grow as a Christian. The presence of her mentor as a listener and guide was evident, and the reminders that her spiritual director offered contributed to her formation. While she confirmed her habit of Bible study before mentoring began, it appears that she is enjoying a reinvigorated devotional life with God and has made some commitments to spend more

time with believers.

Mentoring Relationship IV

Entry Level

The fourth mentoring relationship was composed of two men. In this relationship the mentee described two key events that have contributed to his spiritual rebirth and subsequent growth in Christ, namely the injury of a family member through a motor vehicle accident and temporary marital separation. He described his relationship with Christ as “okay, but could be a lot better.” He saw God as giving, forgiving, patient and powerful. His relationships with other believers and serving in the church have been key elements that have assisted him in his walk with God.

In version A, this mentee described himself as lazy when it comes to Bible study, and recognized that his Bible knowledge was weak. He believed that his God-Orientation would be improved if he learned more about the Bible, including pointers specific to male issues and how to be a good father and role model. He graded his prayer and fellowship as fairly good and stressed his need for good teaching.

The assessor ranked this mentee’s relationship with Christ as “pretty solid.” She viewed him as having normal ups and downs in his spiritual journey, with various relationships assisting in his maturity. At the same time, the assessor believed that he “hasn’t even come close to his full potential,” and that failure to deal with some personal issues hinder his relationship with God. She thought he needed more discipline and motivation to sit and read Scripture, and that this discipline would position him for growth. Contrary to the mentee, she stated that he needed instruction in how to pray, and

the need for Christian fellowship. She agreed that he also needed instruction in biblical principles and understanding his role as a father and husband. The assessor identified his worship as the strongest element in his spiritual life but suggested he needed more time alone with God.

Twelve-Week Level

After twelve weeks of mentoring, this mentee stated that his mentor “has helped me to read the Bible as well as other helpful books. This has definitely helped me in my walk with Christ and expanded my knowledge of his Word.” He went on to say that prior to the mentoring process he was not “really connected with God the way that I am now. I have learned that God can help me through anything if I let him.” The mentor taught him to read God’s Word diligently, as well as teaching him to avoid the corrupt beliefs of some Christians, in order to guard against false teachers. He shared that he had grown in his application of God’s Word, stepping out in real faith, overcoming the Devil’s temptations, and looking for answers to his questions within the Bible. Additionally, he can now sit in a church service and listen much more attentively than he was previously able to do. The discipline of reading helped his ability to focus.

Analysis

This mentoring relationship was heavily marked by teaching and encouragement to grow in the discipline of study. The mentee identified a significant need to grow in his biblical beliefs and ability to focus during teaching, which saw marked improvement through the mentoring relationship. There was no mention of growth in prayer life, which was identified as a deficit by the assessor.

Mentoring Relationship V

Entry Level

The mentee in relationship V described traveling, having children, and getting married as key events that led to her spiritual conversion and spiritual state. She declared her belief that God takes care of her family constantly, is “putting things on my heart to do or change,” and amazes her through creation. The vastness of the universe, nature and animal life are things she found amazing. Her spiritual journey began when she surrendered in faith to believe what the Bible says to be true, setting aside her skepticism in favor of the facts presented to her through two books she read. She was unsure what actions, relationships, beliefs or virtues have hindered her growth with God. This mentee rated her biblical knowledge as basic, but loves reading the Bible. She believed that God was pleased with her willingness to grow and would like help in learning to be a better evangelist, and being equipped to help others “overcome addictions, etc.” She also stated that she would like to spend more time in prayer alone and with others.

Her assessor described her God-Oriented as “constant”. He believes that she has not stopped growing in her walk with Christ over the past year. When he first met her she was not a Christian, but was subsequently converted. Her attendance at Southwood Church has greatly increased her “fire” for God, according to her assessor. Her “personal walk with God astounds me,” he stated.

In the past, a lack of trust in God in the area of finances has hindered her walk with God, although this is changing for the better. She has read through the whole Bible, but her assessor stated that her knowledge of Bible doctrine was low and in need of improvement. He believed she would benefit from doctrinal teaching.

Twelve-Week Level

After twelve weeks of mentoring this woman commented that “our mentoring relationship has helped me clarify that I want to lead an obedient life serving God and not just doing what I want.” She went on to say that her relationship with God has been strengthened, and was reminded that God doesn’t work on our time. She was particularly impressed by the example of her mentor; especially in her humility, thoughtfulness, and obedience to God’s command to love others. She thought that her overall biblical knowledge had increased but that she needed to continue working on this area. Of note was her increase in knowledge about the character of God as revealed in Scripture. This mentee wrote that she has learned to make God her first priority in life through her mentoring relationship, memorized a series of verses outlining the plan of salvation, and is better able to trust God now. She realized that her prayer life must increase as well as her overall time with God.

Analysis

As a result of mentoring, this woman perceived personal growth in a number of areas identified in the MATa and MATb. She grew in her ability to trust God, prioritization of God as the preeminent figure in her life, personal devotions, and Bible knowledge, although she still longs for more growth in the last area. The incarnate nature of effective mentoring was identified as a special help to her formation as she observed the lifestyle of her mentor.

Mentoring Relationship VI

Entry Level

In mentoring relationship VI, the mentee identified her parent's divorce, marriage, birth of son, meeting other Christians, and growing up in a different religion as major events that have shaped her spiritual condition. She described her walk with Christ as tepid, declining and marked by high and low points. She described God as loving, a Father and Daddy, gentle and close to her heart.

Relationships that have helped shape her walk with Christ include her mother who taught her how to pray, and her husband who taught her the importance of honesty and truthfulness. She has learned that God is in complete control of her life and that God's plan needs to be recognized instead of opting for self-centeredness.

Her attendance at university was detrimental to her walk with God because it encouraged her to engage in activities unbecoming to a Christian. Her friends have often been unhelpful and have encouraged her to rebellion against her authoritarian mother. In addition, sexual sin and moving to another city has detracted from her spiritual growth.

She rated her biblical knowledge as satisfactory but declining, due to her lack of in-depth reading lately. She states greatest familiarity with the New Testament and Psalms and the least with the Old Testament and Revelation.

As for God's view of her at the onset of the mentoring relationship, she thought God would be happy with how she is serving her family, but would disapprove of her attitude towards others and her lack of a prayer life. She stated that "my prayer life is almost non-existent". She identified prayer and fellowship as areas for improvement. She was unable to find a Christian person who was willing to complete a MATb, adding

a distinctive element to this mentoring relationship.

Twelve-Week Level

Following the mentoring process, this mentee stated that she was,

More spiritually motivated eager to learn new things, to share my experience with my mentor and my prayer life has improved enormously! Of course the book we were studying has helped my heart as a woman and mother to grow in my life.

She declared that her walk with Christ,

Is clearer compared to before. I was lost and drowning in sorrow mainly for myself and now that I have surrendered to God and let Him control His will for my life I feel more comfortable. I know God is almighty and I can do all things through Him because of His strength.

In the relationship, she discussed a lot of marital issues, daily planning as a wife and mother, and the value of praying for family. She grew in her excitement for God, her understanding of the value of prayer and ability to trust in God. She could not identify any issues that her mentor failed to address.

She did not feel that her Bible knowledge had increased; although she went on to say that she had a better understanding of her biblical role as a mother and woman. She enjoyed studying a number of passages about a woman's role in the church. Her view of God hadn't changed; she thought that she was more in tune with her Christian way of living. She did gain valuable teaching in the areas of fruits of the Spirit, God's Word for mothering, spiritual growth and God's grace.

To the question, "What improvements have been made in your worship life, prayer life, fellowship, meditation and communion with God as a result of the mentoring relationship?" she responded,

I am more 'others' focused and have developed a regular prayer time for myself on a daily basis. This has helped my family life and given me more patience

through the day. In turn it affects how I treat my son and husband. I feel that I don't have to hide myself from others and can give my heart freely to others.

Analysis

This mentee experienced identifiable growth in her understanding of roles, and prayer life, thus affecting her walk with Christ. She came away from the process with a greater sense of confidence, and joy in the Lord. She noted on a couple of occasions the specific role that her mentor played in showing her how to develop in these areas.

An Analysis of Findings Pertaining to the Mentee's Others-Oriented

The second focal area of each mentoring relationship was the mentee's orientation to others. In the assessment tools, this area assessed the mentee's relationships to others including family, church family, friends and society. Each of the six mentoring relationships that are the focus of this study assessed this area before and after the twelve-week mentoring process at Southwood Community Church.

Mentoring Relationship I

Entry Level

Upon entering the relationship, this mentee completed a series of questions in the MATa and had another person complete MATb. In this preliminary stage it was revealed that the mentee wanted to be mentored because she needed to grow spiritually and concluded that due to her learning style she would benefit most from mentoring. It would allow her to have some control over what topics were discussed and challenge her to move out of her comfort zone. She stated that she was looking to draw from her mentor's knowledge and experience.

The two most significant relationships were acknowledged to be her husband and child. She thought that God wanted them to be the priority at this point in her life. The only apprehension she had to mentoring was the need for confidentiality and to be respected. Her husband functioned as a knowledgeable and spiritually-grounded person, who helped her put things into perspective and encouraged her in her walk with the Lord. Her pastor and the women in the Southwood women's ministry have educated her in the Bible and challenged her in her Christian life.

Her domestic life was described as "good" with occasional "bumps" in her marriage but normal overall. She thought that her marriage was better than most and she enjoys being home and taking care of her family. However, she did feel that she had inadequate time for herself. She did not comment upon her spiritual gifts.

She described Southwood as her spiritual home base and her "school of God." She viewed herself as a student at the church but would like to be more active in the church. She believed she was counter-cultural with regard to her relationship to Canadian society and has a great interest in social justice and political issues. She would love to be more involved in politics or in a political party in order to challenge the political climate.

Her assessor identified a female friend and her children as the most important people in her life. He was unsure what key human influencers had impacted her life positively or negatively, and stated, as she did, that her domestic life was "good". He identified her spiritual gift as "nurturing" since he believed that she has a need and desire to go out and help others. He believed that Southwood functioned as a strong influence over her life and that her baptism at the church was a big step for her. According to him,

her role in society was not as strong as it used to be, and has decreased since having children.

Twelve-Week Level

Following the mentoring relationship, this mentee stated that the mentoring relationship was profitable by helping her spiritual formation. The teaching, guidance, friendship, accountability and time spent with someone more spiritually mature were especially helpful. She believed she has become more focused on her husband and is more willing to look to God's Word for guidance in her marriage. She has seen her husband benefit also and said that he is walking closer to God. She has become more patient and understanding with her children, and more confident to witness to unsaved family and friends, although some of them have been "turned off". The only disappointment she had in her mentoring relationship was the fact that it ended early due to her and her husband relocating to another country for work.

Regarding her domestic life, this mentee stated that in some senses it has become more difficult due to their move, but that generally she has benefited from the relationship. She and her husband are more patient and understanding and willing to follow God's will for their life. She felt more appreciative of things, including her spouse and children.

In this assessment, she also commented upon her spiritual gifts, identifying them as mercy showing, helper and teacher. She discussed a number of ways to use these gifts and develop short and long term goals for their use. Her relationship with the church ended with their move but she stated,

Although we left the area – I finally felt like I was ready and able to

become a 'fully functional' ministry partner and take an active role in service. This will be undertaken when we find a new church home.

With regard to her role in society, she wrote,

I have also viewed myself as attempting to be a 'world changer', now I also include changing the world for God, or with God, in my 'plans'. I have a much better understand of my function and the importance of it in order for God to successfully minister to His people.

Analysis

The mentee benefited from the mentoring relationship in spite of being unable to continue beyond the twelve-week mark, demonstrating the effectiveness of even short-term mentoring. While her assessor did not identify her husband as one who was as significant as she did, her final assessment indicates that he is a major part of her life. Her relationship equipped her to better adjust to a new phase in her life and connect with the next church they participate in, with a new knowledge of her spiritual gifts.

Mentoring Relationship II

Entry Level

This person wanted to be mentored because he is a new Christian and believed that he would benefit from the experience of someone more mature than him. His father was identified as the most important person in his life right now as he is approaching the end of life. He did not have any apprehensions doubts or fears about being mentored. Key influencers in his life were his pastor, friends at Southwood and his brother. He is currently single and happy with his domestic life although he stated that he would like to start a family. He was unsure about his spiritual gifts.

Southwood played a big part of his life and he was willing to help out in any way

he could. He didn't consider himself part of the secular world and does not agree with most political policies. His assessor did not complete this section of the MATb.

Twelve-Week Level

In the MATc, the mentee stated that the relationship was a spiritually-formative relationship, centered on God. He now understands that each of his relationships is an opportunity to glorify God by allowing him to be a witness. Finding no disappointments in the relationship, he continued to find his relationship with his pastor and older brother, who is also a pastor, to be the biggest human influencers. A number of authors have also impacted his life. His domestic life remains unchanged but he shared that he learned a lot from the example of his mentor about how to be a father and husband. He discovered that

His spiritual gifts were helper, mercy-shower and giver. His mentor encouraged him through prayer and teaching that he has been given talents and resources that are to be used to glorify God's name. His relationship with the church had not changed much other than to solidify his feelings toward his Southwood brothers and sisters. He also realizes that he has a duty to defend his faith in Canadian society, to "stand out and voice my opinion when I see things that are biblically wrong, to help correct any bad decisions that have been made."

Analysis

This relationship served to confirm and slightly improve a number of already healthy areas in this mentee's life. Two areas that he experienced significant growth in were his understanding of spiritual gifts as a means to influence others and his view of his

role in society. He also commented on the appreciation he had for his mentor with whom he is developing a good friendship.

Mentoring Relationship III

Entry Level

This person believed that mentoring would be a good way to discuss biblical issues and beliefs instead of processing things alone. She believed a mentor would care about her and therefore could discuss such matters. Her husband is her best friend and one of the most important people in her life. Her mother is also an important person since they are alike and able to openly discuss things. She is afraid that a mentoring relationship may cause people to feel sorry for her, or go out of their way to make her feel needed. The key human influencer in her life is a radio preacher. Other than that she was unable to identify anyone else since she spends a lot of time alone. Her domestic life is well organized and she takes care of her family but identified herself as “not so natural at being relational, loving and caring.” She was unsure what her spiritual gifts were but feels that she can teach. She also believed that she could discern things about people and situations. The church is a place for her and her family to invest in growth, and she functions as a Sunday school teacher.

As for her role in society, she is the chairperson of the parenting council at her kid’s school and is working on building a sense of community there. She also writes and does her best to explore different parenting issues to share with her readers. Her neighbors know her and her kids and she tries to be friendly to them. She is aware of current issues that relate to her writing and was unsure of how she would like her role in

society to change.

Her assessor stated that her kids and husband were the most important people in her life. He sees her husband as a positive influence, as well as a female school council friend. In his opinion, some of the people on the school council have a negative influence upon her. Her domestic life is good and she sits down to talk with her spouse. Her sons look up to her but should respect her more. There were unidentified areas that need improvement in the home.

The assessor stated that he was unsure what her spiritual gifts were, but then stated that she was using her gifts in Sunday school. He was unsure what role the church played in her life. He had no comments about her role in society.

Twelve-Week Level

As a result of mentoring, this woman wrote,

It was profitable, though I worry about relying too much on a person. I probably told my mentor too much, kind of like a psychiatrist or psychologist, whatever . . . Perhaps I was not clear on the boundaries of this relationship. I have a hard time leaving out facts when I try to talk about things with the mentor. I am not sure how to describe a mentoring relationship.

She went on to state that her mentor functioned as “third party” for her and gave her biblical advice on her relationships. She attempted not to gossip or complain in the relationship but thinks she may have done so at times. Her only disappointment was that her busyness hinders her from accomplishing all the assignments that her mentor gave her. She concluded that her relationships with a number of key human influencers had not changed much but she believed that she was able to openly discuss each relationship with her mentor and gain biblical advice on how to approach them. She believed she still

has a long way to go to be where she wants to be “as a wife, mother, caregiver, daughter and friend.”

The mentoring relationship helped to positively point her towards Scripture and seeking the Lord for marital and family relational stresses, and that God is the only one who can truly change her. She discovered that her spiritual gifts were “administration and teaching.” She was,

Glad to learn this, and will use the gifts . . . and not make apologies for being ‘different’ from other women. If I am gifted in administration, including organizing and managing the family finances, and my husband is not, then God has obviously appointed me to look after that area in our home, regardless of what other women do in theirs.

She also has learned,

Never to compare myself with others and try to be what they are, but rather to be who God created me to be. I would someday like to teach marriage classes (with my husband, and only when and as God leads), and would also like to lead a Bible study with teens or women.

She stated that these were not immediate goals “but I know these are in my heart to do someday down the road.”

From her mentoring relationship, along with other influences, she has also renewed her commitment to greater fellowship in the church and has been making more of an effort to so. The mentoring ministry better prepared her to listen to the preaching at church and respond to it. She learned to be a risk-taker for God and to take a stand for Him in society, knowing that God will give her strength.

Analysis

In some focal areas this relationship did not realize change. However, there were a number of areas that she did experience growth. In particular, she grew in her overall

confidence to continue tackling the issues that hinder her spiritual formation in relationships. She shared her strengths and weaknesses from the heart and would benefit from a long-term mentoring friendship.

Mentoring Relationship IV

Entry Level

Upon commencing the mentoring relationship, this mentee stated that he wanted to be mentored because he needed accountability, growth and a solid friendship. He viewed a mentor as someone “you can trust and confide in, as well as seek wise advice from.” The most important people in his life were his wife and son, because he is responsible for their safety, and to provide for them as the leader in his home. He had no fears about being mentored.

Key human influencers in his life were his wife, who helps him make honest decisions, his son who reminds him of his responsibilities to work hard and be patient, and his mentor who influences him in positive ways to read the Bible and apply what he learns. The guys he works with are negative influences since they are driven by different values.

He described his domestic life as good, and stated that he and his wife have common goals and interests which have helped a lot in their marriage. He loves his son and has a lot of fun together, but would like to increase this time. He perceived his spiritual gifts to be encouraging and giving to anyone in need. He did not think the church played any real role in his life. His beliefs differ from much of Canadian beliefs, in that he disagrees with many immoral decisions made by the government. He prays

that the government will be removed and is angered by what he sees them doing. He would like to make a difference in society.

His assessor agreed that his wife and child were the most significant people in his life, and that his influencers included his mentor, and older brother. She described his domestic life as stable and believed that his marriage was strong, holding up under great past difficulty. He was described as a very caring and giving person towards his family. His strongest gift was giving and she also stated that he has strong leadership and teaching gifts. She also believed that he had no role in the church. He reads the newspaper quite often and listens to the news, giving him a good understanding of current events and politics, although no role in these matters was acknowledged.

Twelve-Week Level

This mentee completed MATc, answering question “Was the mentoring relationship profitable in helping you build a spiritually-formative relationship?” with the words, “Yes. I feel it should be a necessary part of every man’s life.” He stated that he had learned to be more patient at home and had no disappointments arising. His relationship with his wife has improved as he has been working more on their relationship. His relationship with his mentor has improved and he was encouraged to read and think more. He noted no specific change in his domestic life apart from the previously-identified marital growth. He confirmed that his spiritual gift was giving but saw no change in his role at church or in society.

Analysis

This mentoring relationship had its greatest effect upon the mentee’s appreciation

for his relationships and confirmation of his giftedness. Certain areas did not improve such as his role in the church, yet the mentee had no identified disappointments. His relationship with his wife was improved from its already healthy status. He grew most in his passion to read the Bible and study to keep away from temptation and erroneous teaching.

Mentoring Relationship V

Entry Level

Upon entering the mentoring process, this mentee shared that she was looking forward to being mentored in order to help her grow spiritually; to form a deeper relationships with her mentor and to be better equipped to help other people nurture spirituality. Her family was most important in her life and she had no reservations about being mentored.

The key influence in her life was her husband, a man from whom she has learned love, acceptance and patience. Her marriage is at its strongest point and she has good relationships with her daughters, but wonders if she expects too much of them, “forgetting that they are just kids.” Her home life is chaotic at times but she always looks forward to coming home and finds home to be a happy place.

This woman was unsure what her spiritual gifts were at the commencement of the relationship, yet she enjoys teaching children and has a heart for helping adults in any way she can. The church functions as a place for her to serve the Lord, get to know others, fellowship with other Christians and learn. She always looks forward to Sunday morning and enjoys the chance to commune with God.

As for her role in society, she is just beginning to learn about politics and government. Until a year ago she had no interest in such things but now sees it as important.

Her assessor agreed that her family members are the most important people in her life. Her husband, as well as two women in the church, have played important roles in positively influencing her spirituality. Her marriage was assessed as good, with plenty of communication and happy children as evidence. He was unsure, as was she, about what her spiritual gifts were. The church was described as a focal point for this mentee and the people there are truly like family to her. She is becoming more involved, teaching in the Sunday school. He did not think she had much interest in current events or politics and therefore no defined role in society as a whole.

Twelve-Week Level

After mentoring, the mentee stated that the process had helped her spiritual formation in terms of relationships. It was centered on Christ, and she found the mentor to be more spiritually mature and able to guide, model and teach in such a way that she was pushed forward towards greater maturity in Christ. She shared that she has learned to be more patient with the significant people in her life and found no disappointments in the mentoring relationship. As a result of growth in the virtue of patience, she feels that there is more harmony in her home.

She discovered that her spiritual gifts are teaching and shepherding and has found greater satisfaction with her ministry to children at the church. She had previously believed that she was missing out on worship when she was with the kids since the children's ministry runs simultaneous to the service. She has since learned that her

teaching is an act of worship. She now considers it a greater privilege to teach children the Word of God. She also has a greater desire to function in society as a person who tells the good news of Christ to the people she meets.

Analysis

This mentoring relationship found success in helping the mentee develop more positive relationships. She developed meaningful relationships with her mentee, a more harmonious relationship with her husband, has become more patient with her family, better enjoys her ministry in the church, and has a heightened passion to function as a communicator of the good news in Canadian culture.

Mentoring Relationship VI

Entry Level

This individual said that she would like to be mentored in order to develop a relationship with a positive female role model, to better understand her faith and because she needs encouragement. She saw mentoring as a relationship within which two people meet together to share and communicate with each other, participate in prayer and spiritual direction. Her most significant relationships were her husband, son, brother and sister. She did not have any fears about her relationship with being mentored but was wondering what the mentoring friendship would actually entail.

Her husband influences her both positively and negatively, she declared. Sometimes he helps her think through things and encourages her, other times he can be controlling which she does not like. Her home life is okay but she feels unmotivated for daily household tasks. Her son also frustrates her whenever they leave home because he

gets into everything. She feels she has gifts in the areas of teaching, mercy and music but is not using them in service, although she would like to. She said that she has not been active at Southwood due to work schedules and due to her husbands particular needs but would like to get more involved. This mentee is not in tune with societal issues and has no real interest in them.

Twelve-Week Level

As a result of the mentoring process, this mentee stated,

I feel spiritually formed through my mentoring relationship . . . more secure in who I am. A mentoring relationship is emotional and a place where feelings positive and negative can be shared without judgment. It is a time to come together and be united in prayer. A time where we share joys and struggles with each other on the same level without fear of being insulted or prideful.

She went on to say that she also feels more secure in defending her faith, and more supportive towards her husband in cases of doubt or indecision. In her marriage she is able to share with her husband on a deeper level. She was very satisfied with her mentor and believed that God has provided her with the “perfect mentor” and had no complaints.

Her other relationships have improved through mentoring as well. She feels more joyful taking care of her child and possesses more energy to carry on. She is more receptive to her pastor’s preaching and more motivated. She finds it easier to socialize with her church family and able to disclose things to people. Fighting with her extended family has ceased and God is working on her relationship with her mother. She has come to know her mentor as a great influence and a great example of a mother and wife.

This woman described her home life as less “intense” and more organized, with some continued struggles. She still procrastinates but is more motivated to strive ahead in her motherhood. She has become more patient and understanding as a wife. She

enjoys having a foundation to plan and organize her daily life at home.

This mentee reaffirmed her gifts for mercy and exhortation, but didn't feel confident using them yet. She asked to arrange for an opportunity with her mentor to visit a hospital to show mercy to people. She is still unsure where to serve at this time. Her view of church has stayed the same since she felt positive about it before. She is starting to serve in kid's ministry as a way of contributing to the church. She noted no change in her role in society.

Analysis

Mentoring relationship VI saw clear change in this mentee's home life and personal motivation. She has become reinvigorated to succeed as a mother and wife and is developing a growing desire to serve. She still lacks somewhat in the utilization of her gifts and in possessing a clear vision of her role in society. Her attitude towards her life significantly improved and her connectedness with her mentor was a significant aspect of her growth.

An Analysis of Findings Pertaining to the Mentee's Self-Orientation

The third area that was the subject of review for this mentoring proposal was the mentee's Self-Orientation. In this area, the mentee was assessed before and after twelve weeks of mentoring to determine if mentoring was a successful means of developing life purpose, godly character, spiritual habits, occupational fulfillment and grasp of financial stewardship that aided in spiritual formation.

Mentoring Relationship I

Entry Level

Upon entering the mentoring process, the first mentee stated that she would like to return to school, own her own home and be able to stay home with her children until they reached school age. For her this was one way that she would like her life to be different than it is now. Financial pressures were one hindrance to her reaching this goal. She and her husband make enough to pay their bills, and provide for some extra expenditures such as vacationing. She has a professional job but has realized the need to cut back on her involvement now that she has two children.

Her physical health was rated as good with occasional aches and pains. She stated that she has a healthy mental and emotional state and is equipped with the tools to deal with the odd problem that might arise. For leisure, she enjoys scrap-booking and spending time outdoors. She would like to have more time for her hobbies.

Generally speaking, the mentee stated that she enjoyed life and was happy with her current situation upon entering the mentoring relationship. There were no character qualities or virtues that she identified to describe her Self-Orientation. If uninhibited by barriers, would like to travel the world, perform a Broadway musical, obtain her Ph.D., do research, and teach at a university level.

Her assessor stated that fear and the inclination to want too much control in life were hindrances to meeting her goals. He described her physical health as okay and her financial status as sufficient to pay bills. He stated that she appeared content with her employment and applied her field of study to her family life. He stated that her mental and emotional health was satisfactory but that she has had a history of “rough spots in the

past.” She enjoys some leisure time and seems to enjoy life fairly well. She has a good sense of personal integrity, but can lacks in patience and self-control.

Twelve-Week Level

After being mentored, this person declared that she has a clearer view of herself and a clearer vision of God’s will for her life. She is more dedicated to living for God. There were no hindrances to her goals that were presented through the mentoring relationship; instead she has included God in her goals more and is changing to accommodate His will. She has returned to the gym as a result of mentoring as a way of spending more time alone and remaining healthy. She allows her husband to handle the family finances but is involved with financial decisions from time to time. Her employment and work status remained unchanged and her mental and emotional health were viewed as “stable by grounding me in the Word.” To the question, how well do you enjoy life in general she responded,

Basically I have learned how to and the importance of ‘blooming where you are planted’. With the move a lot has changed but I have learned that the scenery is all that really changed when we moved. I continue to be the same person and change will only happen in me if I take responsibility and work at it. I have learned to appreciate what I have and not long for something else.

She indicated that her character remained unchanged and that she now “includes God” more in her life.

Analysis

Mentoring helped this person adopt a clearer Christian world-view of herself and her goals by looking to God for direction. She mentioned repeatedly her intention to include God in her life more and follow His will. The character issues addressed by her

assessor were not commented on in the MATc, although her statements indicate a greater patience with life-change and willingness to accept God's plan, aiding in her spiritual formation.

Mentoring Relationship II

Entry Level

This mentee entered the process feeling happy about life. Time and work were identified as things that hinder him from meeting his ideals or goals. In terms of his physical health, he would like to get back to the gym more and lose fifteen to twenty pounds. Financially, he has large debt that he would like to rid himself of. He was happy with his current employment and would like to grow in his relationship with Jesus. For leisure activities he enjoys camping, day trips to parks or events. He has not enjoyed a vacation for over a year. He stated that he takes pleasure in life and is happy with it. He was not sure how to describe his character and would like to set a goal to learn more about God.

His assessor stated that this man seemed to enjoy life much more since becoming a Christian. He views life from much more of a biblical perspective, and sees his conversion as "another world that he didn't realize existed." He was described as growing in the fruits of the Spirit, but needs more work in the area of learning self control over his body by way of exercise, eating better and resting.

Twelve-Week Level

The mentee in relationship II achieved growth in his Self-Orientation as a result of mentoring in a number of areas. He stated that mentoring has caused him to spend

more time meditating and praying and that it is clearer to him that his mission in life is to serve God. His mentor asked him to create a ten-year list of personal goals and then reviewed this with him. One new goal this mentee set was to engage in some missionary work. He was also introduced to a program that includes exercise and better dietary discipline to improve his health. His financial state was also addressed through reception of a financial tool that his mentor introduced him to. His work status remained the same and his relationship with God is still more important than work.

This mentee shared his gratitude at being brought together with his mentor and how encouraged he was by the other man's faith. He stated,

Every day I wake up thankful and I give thanks to Jesus. I really enjoy my life even through those tough times. I understand now that real joy and pleasure can only come from serving our Lord. [My mentor] shared with me some of the difficulties he was having and through out all of it his faith was rock solid.

He communicated that his life purpose has not changed as a result of being mentored, but it has helped him find direction and identify his gifts.

Analysis

This mentoring relationship was successful in that the mentee saw clear growth in his personal disciplines, understanding of gifts, excitement about serving in missions, understanding of biblical financial principles, and relationship with his mentor. He indicated the development of a meaningful relationship between him and his mentor that encouraged and challenged him to grow.

Mentoring Relationship III

Entry Level

Prior to mentoring this woman stated that she would like to be more confident around other people, learn to communicate better and express herself. She stated that low self confidence was hindering her personal goals. She also would like to become more physically fit.

Financially, she stated that her family finances were often short. She stays at home with her children and values this but would like to contribute more towards the family income. She stated that she was too emotional and occasionally suffers from bouts of depression. Ideally, she would like to be “bubbly, cheery, loveable” but wasn’t sure she could be. Her busyness hindered her from leisure and when she isn’t doing something, she feels guilty and restless, as if she should be working. She was unsure how well she enjoys life in general, and feels as though she is constantly failing in the area of personal character. She was not sure about her life goals but has discussed with her husband the possibility of owning a campground.

Her assessor agreed that self esteem issues have hindered her goals and ideals. She sometimes does not think she can do things that she actually can accomplish. Her physical health was rated as good except for reoccurring gall bladder problems. He stated that she appears to be satisfied with her part-time freelance work but gets down because the time she spends seemingly amounts to nothing. He was unsure as to her mental and emotional state and observed that she camps and rollerblades for leisure. She appears to enjoy life but becomes unhappy when she is not busy.

Twelve-Week Level

After being mentored for twelve weeks, the mentee stated, “I suppose I have a clearer view of my mission in life: to love the Lord, love my neighbor, fellowship with other believers, use the gifts He has given me and not compare myself with others. He is my confidence.” While she did not know God’s direct plan for her life yet she stated that “I still leave it up to Him.” She stated that she is memorizing more Scripture and studying now for an hour a day, as well as challenging herself to be a risk-taker in the areas of “fellowshipping with other Christians, talking to neighbors, giving to church, or spending my resources of time and money in a godly way.” Her mentor gently encouraged her to get back into the habit of giving to God, after a period of slacking in this area.

The mentee also shared the value of talking to her mentor as a way of increasing her self-confidence. She stated that “talking with my mentor helped me a lot because she pointed me to scripture about how God made me the way I am, knows everything about me and has a plan for my life.” She went on to say, “Not to compare myself with others and to be satisfied with the life He’s blessed me with, and to be satisfied in the season of my life that I am now in.” She was encouraged to go to God in prayer more and was pointed to the Word of God when she was getting too emotional about things. The maturity of her mentor in this area was a blessing to her.

The mentoring relationship helped her realize the value of leisure time as an opportunity for refreshment. Previously she had viewed leisure as laziness but through mentoring realized “where my thinking is wrong.” She declared, “I actually even read a

book, which I hadn't done in years because that involves sitting down and not doing anything 'productive'. But what a blessing, because that book really impacted my life!"

She remains uncertain about how well she enjoys life and still feels overwhelmed with all the activities she is involved in. Her goal is to try to stay focused on the things that God wants her to do rather than on all the activities she could do.

Her character is slowly improving in a number of areas through mentoring. While she realizes that her mentor cannot change her character, she shared that the mentoring relationship has pointed her in the right direction through insistence on reading and Scripture study.

This mentee stated that her purpose in life was reinforced. Her function to live for God and be available for Him is paramount. The mentoring relationship "has helped me to step outside of my house more to make me more available and to help uncover some desires in my heart (teaching women and married couples, for examples)." She is content to wait upon God to open doors for her to exercise the desires of her heart.

Analysis

The mentee recognized areas where she needs further assistance to continue her spiritual growth. She did however identify, in detailed terms, how effective mentoring was at reinforcing her value and worth and correcting faulty thinking about her worth. The presence of a wise, mature woman in her life stood out as especially helpful and in addition to solidifying her perspective on her role and purpose, helped her develop practically in her stewardship, leisure time, and personal disciplines of prayer and study.

Mentoring Relationship IV

Entry Level

Coming into the mentoring partnership, this mentee said that he would like to be someone who has a huge impact upon the world for God. This is how he wished his life would be different from what it was at this stage. He believed that there is an opportunity for him to make such a difference but he was not sure how to get there. Hindrances to meeting this goal include a lack of prioritizing. He stated that there were not enough hours in his week to make a difference. His health was defined a “pretty good” and he had a routine in place to help build muscle. Financially he was doing well despite a recent bankruptcy. However he would like to reevaluate his approach to investing so that it doesn’t reoccur. His job is something he doesn’t like but stays with it because the pay is good. He would like to pursue something more “adventurous”.

Leisure time was identified as rare. He stated that he uses his time after work to catch up on work around the house. He is happy to be alive and healthy, loves his family and is joyful to have a good job. He has some really good Christian friends. His character was described using the words loving, kind and giving.

If there were no obstacles, he would like to take every poor person in the world who “had a good heart and a willingness to learn about God” and teach them life skills. He would like to invest time showing them friendship and love just as Jesus did.

His assessor believed that some unknown fear hindered this man from reaching his purpose and letting God work through him. She agreed with his assessment of his physical health, financial status and job satisfaction. His mental and emotional state were rated as “pretty stable” with occasional anger and temper problems. In his spare time she

stated that he enjoys watching movies, riding his motorcycle, and working on cars. Most of his leisure time is spent with family and visiting friends. His outlook on life was assessed as good, with a positive disposition and a lot of humor. She stated that she has seen much growth in him since his conversion and admires his compassion for people, his integrity and honesty.

Twelve-Week Level

After receiving spiritual direction, this mentee stated that his mission in life had not changed much but he had become more disciplined in reading his Bible. There was nothing noted in the MATc in which the mentoring hindered his growth. He shared that through his relationship he has learned to “work for God, not myself.” The mentoring relationship gave him someone to confide his problems in. He also acknowledged that he now tries to take more time away from work for leisure activities and that the mentoring process has taught him to live more for God. He grew in his inclination to learn about God’s desires for his family and self.

Analysis

This mentee was vaguer in his answers on the MATc than he was on the MATa. However, he mentioned more than once that the mentoring process played two key roles for him. First, it gave him someone to confide in which is a key purpose for the principles of accountability and trust in mentoring. Second, he noted a marked increase in his study of God’s truth and commitment to live his life for God.

Mentoring Relationship V

Entry Level

In assessing her Self-Orientation, this woman identified freedom from debt and growth in patience with her mom and children as areas she would like to see change. She stated that she was in good physical shape and is able to maintain a balance of staying healthy and not obsessing over diet and exercise. She was working in a service business but felt called away from that occupational atmosphere. God opened doors for her to cut down on her work in that business and divide her time between two other jobs which have led to greater contentment in her life. Ultimately, she would like to work less outside the home and devote more time to her family.

She stated that her emotional and mental state are fairly stable but she would be fond of changing the habit of “feeling sorry” for herself. She spends time with her husband and children, reads her Bible, checks email, reads, rides her bicycle or runs for leisure. She is satisfied with this area of her life. Overall she enjoys her life and takes pleasure in trying new things. Sometimes her desire to try new things works against her ability to get daily mundane tasks completed. She stated that her character was fairly moral but could use work in the areas of developing joy, patience and self-control.

Up until recently, one of her life goals was to travel the world. But at the time of her assessment, she wanted to devote time to evangelism, and helping needy people overcome addictions or attain basic necessities.

Her assessor was unaware of anything that would hinder this person from reaching her life goals. He rated her physical health as “top notch”. Financially he stated that her finances were tight but that she had high faith. She has recently started a new job

that he believes she loves and enjoys. For leisure he stated that she likes to ride her bike. He was unaware of any moral or character flaws that she possessed and believes that she is growing in her faith and desire to share the Gospel.

Twelve-Week Level

Post-mentoring, this woman concluded that her mentor had really helped her see the “big picture” better. She was assisted to better understand her own desire to help people by leading others to Christ. She decided through her mentoring relationship to pursue a biblical education instead of a secular one. In addition, she concluded that she had grown in her patience and acceptance which has led to greater harmony in her home life.

As far as her leisure time is concerned, she did not realize any change there. However she did say that she loves life and feels more satisfied that she is in God’s hands and must focus on the present. She has chosen to accept things that are out of her control instead of reacting to them and better understands that her purpose in life is to do the will of God.

Analysis

In the MATc, this mentee stated that the area of biblical stewardship had not been addressed in her mentoring relationship since she no longer saw it as problematic. She did however see change in her patience and contentment with her current circumstances. She felt much more satisfied with her life and developed a stronger desire to pursue to biblical education, making her mentoring process a means through which she saw growth in all three areas of evaluation.

Mentoring Relationship VI

Entry Level

This mentee stated that she would like to be more “uplifting” and have more purpose and goals for life. She stated that finances hindered her goals somewhat including her ability to buy a house, and complete her university degree. She would like to pay off debt and purchase certain items for herself and her family. A lack of family support was also an obstruction to her goals.

Physically, she stated that she would like to improve by eating three meals a day and by losing twenty pounds. Her employment was described as part-time, working about eleven hours a week. She does enjoy this employment opportunity. She wrote that depression is something that ails her quite often as well as bitterness and negative thinking. For leisure she eats and checks her email but is not happy with this area of her life. She would prefer to spend her leisure time reading, doing crafts and laying in the sun. Life is not that enjoyable for her and she has been declining spiritually, which affects every facet of her life. She was unwilling to describe her character and moral life because it was “too difficult to answer.” If given the chance, she would like to complete her B.A., buy a home, move to another city, pay off debts, have more children, have more food, purchase a van, vacation with her spouse, enjoy a spa day and ride a bicycle.

Twelve-Week Level

This woman stated that after twelve weeks of mentoring, “I’m a more positive person now . . . more life-giving. I’m not sulking in a corner anymore. I decided I can get up and do something for Christ instead of waiting for Him to come and rescue me.” She

received a number of great suggestions from her mentor and sensed that she was always concerned for her general well-being. She learned “a lot through her example and as the relationship went on” she fine-tuned her goals. The mentor functioned in a supportive role for her. Her job status and financial status has not changed and is still searching for a career and chance to complete her undergraduate degree.

Of special note was the effect she concluded the process had upon her emotional and mental state.

What an effect!!! Mentoring did me a world of good and I feel so healthy now (mentally and emotionally). I’m no longer focused on my self and no more pity for myself. I’m less touchy/edgy. Just praying with someone and searching through God’s Word did wonders. To know that I really do have support . . . I’m now focusing outwards.

Her mindset has changed to a “work now, play later” approach to life and this has translated into the way she schedules her house cleaning with caring for her child. This disciple felt more energy to accomplish her daily tasks. She has been learning “to look at the blessings that God daily bestows on me and my family.” Having been mentored she shared that a “weigh has been lifted” off her shoulders, she is less pessimistic about her future, complains less, possesses greater patience, and greater courage to reach out to others. She wants to be a “good mother, wife and Christian.” Her desire is to share her journey with others so that they will “come to Christ as well and rest/be still and know that He is God. Place everything at his feet and walk with his comfort, no worries.”

Analysis

Mentoring helped this woman make a significant move from a negative, depressed view of life to a positive one. There was marked change in her descriptions of her emotional and mental state before and after the twelve-week period attesting to the

radical change that spiritually-formative mentoring can bring into someone's life. While substantive changes such as increased income were not realized, this mentee is in a much more positive and God-honoring state to pursue God's plan for her as a result. Personal growth in her Self-Orientation also resulted in an increased aspiration to reach out to others, demonstrating the overlap of the orientation areas.

Recommendations for Mentoring Relationships

The mentoring strategy of this project argues that holistic growth including one's walk with God, relationships with others, sense of purpose, understanding of strengths and weaknesses all converge in the process of spiritual formation. Since each person is created uniquely, and true spirituality can be difficult to measure and evaluate, this approach relies largely upon the personal witness of the participants in order to determine the effectual nature of mentoring. Using the Mentoring Assessment Tools aided in this procedure and has revealed clear, consistent, and fairly concise results in every relationship that progressed through the full twelve-week period. From these assessments, approximations and observations can be summarized to confirm the theoretical and practical factors recommended for successful mentoring. Weaknesses and improvements can also be drawn that will help improve the process for future use.

Summary of Focal Area Results

Two statistical factors are of interest in determining the success of spiritually-formative mentoring at Southwood Community Church. First, how many of the mentee's identified weaknesses or deficits remained unchanged from the first two assessments to the final assessment? Second, what areas did the mentee indicate that they experienced

growth in as a result of mentoring? Apart from the above descriptions of each relationship, the results can be summarized in the following figure.

SUMMARY OF FOCAL AREA RESULTS

ORIENTATION AREA	FOCAL AREAS	RELATIONSHIPS WITH NO RECORDED GROWTH ³ IN FOCAL AREA	RELATIONSHIPS WITH RECORDED GROWTH ⁴ IN FOCAL AREA
Self-Orientation	1.Calling/Spiritual Gifts 2.Character 3.Physical Health 4.Emotional/Mental Health 5.Recreational Life 6.Career Fulfillment 7.Finances	1. 2. I 3. 4. 5. II, V 6. VI 7. IV, V, VI	1. I, II, III, IV, V, VI 2. III, IV, V, VI 3. I, II 4. II, III, V, VI 5. III, IV, VI 6. V, 7. II, III
Others-Orientation	8.Family 9.Church 10.Friends (other than mentor) 11.Society	8. 9. 10. 11. IV	8. I, II, III, IV, V, VI 9. I, II, III, V, VI 10. I, II, VI 11. I, V
God-Orientation	12.Beliefs 13.Worship Life/View of God 14.Ministry 15.Spiritual Disciplines	12. 13. 14. 15.IV	12. I, II, III, IV, V, VI 13. I, II, III, IV, V, VI 14. II, III, V, VI 15. 1, II, III, IV, V, VI

Figure 5

One will notice that there was identified growth in every focal area among the six relationships that were brought to completion.⁵ A total of sixty areas of growth occurred among the six mentees, with nine focal areas that were in need of growth that saw no change through mentoring. In summation, among all six mentees 87% of the focal areas discussed were marked by positive change.

³“No recorded growth” refers to areas identified as deficits or weaknesses in MATa or MATb that were unchanged in MATc.

⁴“Recorded Growth” refers to areas within which the mentee testified to growth in the MATc.

⁵There was some overlap in answers between the three orientation areas. For instance, some mentees commented on their spiritual gift development in the God-Orientation category as well as the Self-Orientation category. These results were included in Figure 5.

Success Factors of Mentoring

The strategy of this project resulted in spiritual increase in all of the mentee's who participated in the mentoring process. Each saw growth in multiple areas, under the umbrella of the three orientation areas. On average, each disciple identified ten focal areas of minor or major growth that helped them mature in their relationship with God, others, and their understanding of self as it relates to God's purpose for life. In some cases focal areas were not addressed in the first twelve weeks that could have been, although time constraints may have been a factor in this. None of the mentee's noted any disappointments about being mentored, nor were they disappointed with the relationship that developed with their mentors. Numerous times, in the final assessments, mention was made of the influence that mentors had upon mentees as role models.

One participant stated that his mentor "positively influenced me to read more, learn more and think more." Another woman wrote that her mentor "has been an awesome influence in my life with her example as a mother and wife." Clearly, the incarnate nature of mentoring played a vital role in the success. While the mentees already were involved in small or large-group church ministries, mentoring provided a forum for them to discuss in detail their weaknesses with a trusted guide and then be held accountable for implementing change. The opportunity to share on a "deeper level," as one mentee said, helped build each person up spiritually.

Many also commented that the relationship afforded them a chance to ask questions relevant to their formation. "Any questions I had for my mentor were answered in full detail," one mentee shared. Since a couple of the disciples expressed a lack of confidence in themselves and apprehension about what others thought of them in

larger groups, mentoring opened a door for trust to develop, leading to intimate dialogue. This observation lends credence to the practice of trust discussed earlier in this project as a necessary component to good mentoring dynamics.

Four of the participants remarked on the pleasure of prayer as a factor to success. The chance to share pointed requests and pray alongside another person was an encouragement to the mentees and taught them how to pray more. “My prayer life has improved enormously,” a young woman stated. Identifying areas of Christian teaching that he has matured in, a male mentee noted “prayer” as one of five areas he saw develop in his spiritual life.

The concept of a supportive relationship is also an attribute of spiritually-formative mentoring. Two mentees who had been wrestling with relational problems and matters of depression shared that their spiritual director played a vital role in supporting them; standing alongside them and helping them bear their burdens (Gal. 6:1). “Talking to the mentor has helped guide me against unbiblical and ungodly thought,” were the words used to describe the supportive role of her mentor in relationship III.

A common theme in the relationships that added to successful spiritual direction was the teaching aspects that were enjoyed by the pairs. “This has helped my understanding,” “I have a better understanding of what my gifts are,” “He taught me to take God’s Word for all it is worth,” and “I think my overall biblical knowledge may have increased,” are various descriptions given by the mentees with regard to the instruction they received. The practice of teachability, foundational to mentoring theory, was affirmed as fundamental to spiritual formation in these young believers.

In this project, mentors were identified who possessed Christian maturity,

demonstrable by longevity of faith, ministry commitment and a personal disposition towards discipleship and coaching. It became clear in the final assessments that the maturity of the mentors was valuable to the mentees and contributed to the relationships. Upon completion of the process, one woman described a mentor as a teacher, and a guide, and as a friendship where accountability with and to another “who is more spiritually mature” is enjoyed. Another person, who was slightly older than his mentor was impressed by the other’s godliness and example. This contributes to the belief that age is not automatically a factor that contributes to maturity, but spiritual maturity on behalf of the mentor is an absolute in order to be a successful spiritual guide.

Mentors also functioned as confidants for their mentees. The opportunity to share with a “third party” who gave “biblically-based” direction was identified by a person as one of the reasons she felt at liberty to discuss matters relating to her other relationships. Since all of the relationships were between people who had only known each other for relatively brief periods of time, and who were not viewed as biased in terms of their perceptions of one another, a considerable amount of transparency appears to have developed in the process.

The successful mentor also functioned as a resource person for the other. Because each mentor was not expected to be an expert in every possible area that could enter into a person’s life, considerable stress was placed upon the mentor as a resource person in the training course. This became one of the regularly-stated aspects that mentee’s appreciated about their mentors. Mention was made of mentors finding financial resources for a mentee, recommending books to read on apologetics and mothering, and pointing toward areas of ministry that correspond to spiritual giftedness.

The successes mentioned throughout the assessments by the mentees confirm the theory and practice of mentoring in this project. While not perfect, the specificity of growth identified by the participants in a short period of time is remarkable and affirms the vitality of mentoring as a mechanism for spiritual formation at Southwood Community Church.

Recommendations to Overcome Weaknesses in the Mentoring Paradigm

In dialogue with the mentors and mentees, as well as through further reading and reflection, three areas of potential weakness have been discovered. First, while this process functioned as a pilot project at Southwood, maximum benefit will only be gained if repeated regularly through the coming years of the church's life. If the process is not repeated then the success of mentoring will only be realized by the current six partners. In order to ensure the continuation of mentoring in the church, procedures need to be implemented so that ample mentors can be trained and paired with mentees on a regular basis. Churches considering a mentoring ministry in a growing church should:

1. Develop literature to expose people to mentoring opportunities; made available to newer Christians and newcomers in particular. Include a response section on the literature for potential mentees or mentors to indicate an interest in this ministry.
2. Make an annual training course available to potential mentors.
3. Ask church leaders to invest time and money, if needed, in promoting this ministry in the church as a foundational element to church health.
4. Interview mentors after each relationship to gain their input on how to improve training materials and process. This provides an opportunity for the pastor or people responsible for mentor development to maintain contact with mentors and supplies a form of casual mentoring for them.

Second, careful thought needs to be given to streamlining the pairing process between mentors and mentees. For the purposes of this project, mentors selected

potential mentees to approach during the training course. But how will mentors pair up with other mentees after they have received training? For instance, one man finished his mentoring and wanted to go on to mentor another person while this thesis was being written. He was quickly paired up with another man who had subsequently expressed an interest in being mentored through conversations with the pastor. But the possibility remains that potential mentors will go unused unless instruments are put in place for automating the procedure. It is recommended that Mentor Profile Cards⁶ be developed for all trained mentors. These cards would include a description of such things as their testimony, service in the church, ministry, education, spiritual gifts, and availability. Each trained mentor will complete one of these which will be kept in the church office, assessable to the pastor or another person responsible for mentor training. When a potential mentee expresses an interest in being mentored, the pastor can select people that he feels may be suitable, review their profile and if agreeable, contact the mentor for the purpose of establishing the relationship. This way, the mentee will have already agreed in advance that they have sufficient respect for, and interest in, a potential mentor. Additionally, mentors should be encouraged to seek out mentees within their own spheres of influence in the church and establish relationships that way.

Third, as discussed earlier in this project, there was need expressed for more resources to be made available in the mentor training course. One mentor commented that he found it difficult to address some issues for lack of ability to find adequate resources. For this reason, a resource list like the one found in Appendix J should be kept by the person offering the training course that is expandable and circulated as additional

⁶An example of a “Mentor Profile Card” can be found in Appendix K.

resources are found by the trainer or veteran mentors who can contribute their resources to the list.

Conclusion

This project began with a presupposition that the spiritual formation of souls is the work of the local church under the directives of the Word of God, lordship of Christ and guidance of the Spirit. Mentoring was identified as a biblical and historic means to contribute to the formation of young believers, yet a ministry that has been largely overlooked in modern church growth literature. Through an examination of biblical, historical and modern mentoring theory, a practical paradigm for mentoring was proposed for Southwood Community Church in Windsor, Ontario, Canada. Mentors and mentees were paired up and the impact of the relationship upon the mentee's formation was measured through an assessment tool. Of those mentees who successfully completed the process, numerous areas of growth were identified confirming local church mentoring practice is an efficient way to contribute to the discipleship of new Christians.

APPENDIX A: ABBREVIATED MENTOR TRAINING COURSE OUTLINE

Course Objectives

1. The mentors will grow in their own faith and appreciation for God as they engage in individual and corporate spiritual formation.
2. The mentors will develop skills to evaluate various approaches to Christian spiritual formation, and the ability to accurately evaluate them in light of the Word of God.
3. The mentors will develop greater appreciation for practicing the spiritual disciplines as a way of life, developing a purpose statement for life, complete with written objectives and action items that will enable them to live in light of their stated purpose.
4. The mentors will grow in their ability to encourage spiritual formation in a mentee, by being equipped to assess, teach, and model the following to a mentee. The mentor will function as a spiritual adviser to his or her mentee.

Course Outline

1. The Theology and Art of Spiritual Direction and Mentoring
 - a. What is mentoring?
 - b. Definitions of terms
 - c. The goal of mentoring?
 - d. Roadblocks to mentoring
2. Mentoring as a Biblical Paradigm
 - a. Discipleship principles from the Gospels
 - b. Mentoring evidence from the Pauline Epistles
3. Initiating the Mentoring Relationship
 - a. Mentoring project strategy and project overview
 - b. Selecting a mentee
 - c. Describing the process to the mentee
 - d. Developing a Mentoring Covenant with your mentee
 - e. Developing boundaries in the mentoring relationship
 - f. Understanding assumptions
4. Sustaining the Mentoring Relationship
 - a. The practice of mentoring
 - b. Reviewing the MAT and using the worksheet
 - c. Abe Brown's mentoring overview

- d. Collins' Coaching model
- e. Helping the mentee set goals/discover goals for life

5. Mentoring Focal Areas

- a. Working on the inner formation of the mentee
 - Developing your mentee's mind (Rom. 12:2)
 - Developing your mentee's character (Gal. 5; Titus 2:1-8)
- b. Outer Formation of the Mentee
 - Worship as a lifestyle
 - Understanding spiritual gifts
 - Formative relationships
 - Witnessing as a lifestyle choice
 - Compassionately serving others
 - Finances and stewardship

6. Resources for the Mentor

- a. Week by week mentoring overview
- b. Trainer feedback

APPENDIX B: ESTABLISHED CRITERIA FOR MENTORS

1. Confirmation of salvation.
2. Ministry Partnership (membership) at Southwood Community Church.
3. Evidence of Christian service.
4. Ability to articulate Christian doctrine as per Southwood's Statement of Faith.
5. A maturing Christian (saved five or more years).
6. Expressed desire to draw closer to God and disciple newer believers.
7. Willingness to complete twelve hours of mentor training.
8. Willingness to complete twelve-week mentoring relationship.

APPENDIX C: ESTABLISHED CRITERIA FOR MENTEES

1. Confirmation of salvation.
2. A newer Christian (saved five years or less).
3. Expressed desire to draw closer to God and be discipled.
4. Willingness to complete Mentoring Assessment Tool.
5. Willingness to complete twelve-week mentoring relationship.

APPENDIX D: SAMPLE LETTER OF INVITATION TO PARTICIPATE IN THE PROJECT

March 18, 2005

Dear _____,

As you may know, I have been working for the last five years on a Doctor of Ministry degree from Liberty University in Lynchburg, Virginia. I am nearly finished my course work and am now in the process of working on my dissertation. I have submitted a request to my doctoral advisor to research and write on the following topic: “Developing a Spiritually-Formative Leadership Mentoring Ministry at Southwood Community Church”. In this project, I propose to research biblical mentoring strategies, develop a mentor training course, train mentors and couple them up with a mentee. The mentor and mentee will then engage in a twelve-week mentoring relationship with an assessment tool administered before and after the mentoring process to evaluate the impact of the mentoring relationship upon the mentee.

While this project will involve a great deal of research, I am especially excited about its potential impact upon the church in developing spiritual leaders. I have identified you, as the kind of person that I believe would make a good mentor. I am therefore writing to formally request that you consider participating in this project. Your involvement would require a commitment to approximately twelve hours of training, followed by a twelve-week mentoring relationship into which you would invest at least 2-3 hours a week. I have established the following six Tuesday evenings from 7:00 PM to 9:00 PM for mentor training: April 26, May 3, 10, 17, 24 and 31. Because the results of this project will become part of a published dissertation, it is vitally important that each participant follow the mentoring process through to completion in order to avoid inaccurate results. As such, I would like to ask you to prayerfully consider your involvement in this exciting endeavor. I will call you in the near future to discuss this further with you.

Many blessings,

Aaron Rock, B.Th., M.Div.
Project Researcher

APPENDIX E: MENTORING ASSESSMENT TOOL “A” (MATa)

To be administered to the mentee prior to the commencement of the mentoring relationship.

Getting to Know You

Your Name (nickname): _____

Address: _____

Telephone: _____

Email: _____

Vocation: _____

Employer/School: _____

Birth date and Place: _____

Tell us a bit about your Marital/Family Status: _____

Date Completed: _____

The Mentoring Assessment Tool (version A) is a tool for your mentor to help identify areas that require positive reinforcement as well as growth areas. Please honestly answer the following questions as concisely as possible. If there is a question that you have no opinion on, or answer to, please indicate with the word “UNSURE”. If you need further space, please use the back of the page, and number your response with the number of the question being answered.

GOD-ORIENTATION: *assesses the mentee’s beliefs about God and Scripture, worship life, and ministry service.*

G1. What major life events have led you to the place you’re currently at spiritually?

G2. How would you describe your walk with Christ? What words come to your mind to best describe God?

G3. How have you progressed to the point you are currently at in your walk with God? What specific actions/relationships/beliefs/virtues have aided in your growth?

G4. What specific actions/relationships/beliefs/virtues, or lack thereof, have hindered your growth?

G5. How would you rate your biblical knowledge? What areas do you excel in? What areas do you lack in?

G6. How would you describe God's view of you, right now?

G7. What area(s) of Christian teaching would you like to know more about/mature in? Please identify 1-4 areas.

G8. How would you describe your worship life, including prayer, fellowship, meditation and communion with God? What would you like to see stay the same? What would you like to see change?

OTHERS-ORIENTATION: *assesses the mentee's relationships with family, church family, friends, and society.*

O1. Why would you like to be mentored? What is your understanding of a mentoring relationship?

O2. Who are the most important people in your life right now? Why?

O3. Do you have any apprehensions, doubts or fears about a mentoring relationship? If so, what are they?

O4. Who are the key human influencers in your life (i.e. spouse, children, family members, friends, spiritual leaders, educators, authors, role models)? What is the nature of your relationship with these people? How have they influenced you positively and/or negatively? Be specific.

O5. How would you describe your domestic/home life? If married, what is your relationship like with your spouse/children? If single, do you have plans to be married/start a family? What do you like about your current home life? What would you like to change?

O6. If you know what your spiritual gifts are, please identify them (i.e. serving, teaching, encouraging, giving, leadership, shepherding, mercy, encouragement, etc.) How are you using them for Christian ministry? How would you like to use them?

O7. What function does Southwood Community Church play in your life? How would you describe your role in this church?

O8. What is your view of yourself in relation to Canadian society? What is your function (i.e. Are you socially/politically engaged? Do you possess an understanding of current events?)? What would you like your role to become?

SELF-ORIENTATION: *assesses the mentee's sense of life purpose, character, habits, occupational fulfillment and financial state.*

S1. How would you like your life to be different, if at all?

S2. Are there things in your life that hinder you from reaching your ideals/desired goals? If so, what are they?

S3. Please describe your physical health? Do you have any specific goals in this regard?

S4. How would you describe your financial status? What would you like to improve or stay the same in this area?

S5. Please describe your employment or educational involvement? Are you satisfied with your current status/position? Why?

S6. Please describe your mental and emotional state. What do you like about yourself in these areas? What would you like to change, if any?

S7. What do you do for leisure and rest? Are you satisfied with this area of your life? Why or why not?

S8. How well do you enjoy life in general? Please explain.

S9. How would you describe your character, especially as it relates to your personal integrity, morality, habits and virtues (i.e. love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self control, etc.)?

S10. If you could do anything you wanted in life, and resources and money were not prohibitive, what would it be?

APPENDIX F: MENTORING ASSESSMENT TOOL “B” (MATb)

Copies of the MATb are to be completed by a close Christian friend or family member of the person listed below prior to the mentoring relationship.

Person Requesting the Assessment: _____

Person Completing the Assessment: _____

What is the nature of your Relationship with the Person Requesting this Assessment?: _____

Date of Assessment: _____

You have been asked to participate in an evaluation of the above named person, for a research project into the effectiveness of mentoring relationships. Please answer the following questions about your friend/family member as concisely as possible. The accuracy of this project will largely rest in your honest assessment. If there is a question that you have no opinion on, or answer to, please indicate with the word “UNSURE”. If you need further space, please use the back of the page, and number your response with the number of the question being answered. You will notice that some numbers are missing (i.e. G1). This is deliberate and part of the project design.

GOD-ORIENTATION: *assesses the mentee’s beliefs about God and Scripture, worship life, and ministry service.*

G2. How would you describe this person’s walk with Christ?

G3. How has this person progressed to the point they are currently at in their walk with God? What specific actions/relationships/beliefs/virtues have aided in their growth?

G4. What specific actions/relationships/beliefs/virtues, or lack thereof, have hindered his/her growth?

G5. How would you rate this person’s biblical knowledge? What areas do they excel in? What areas do they lack in?

G7. What area(s) of Christian teaching would assist this person to mature in their spiritual development? Please identify 1-4 areas.

G8. How would you describe this person’s worship life, including prayer, fellowship, meditation and communion with God?

OTHERS-ORIENTATION: *assesses the mentee's relationships with family, church family, friends, and society.*

O2. In your opinion, who are the most important people in his/her life right now?

O4. Who are the key human influencers in this person's life (i.e. spouse, children, family members, friends, spiritual leaders, educators, authors, role models)? What is the nature of his/her relationship with these people? How have these people influenced him/her positively and/or negatively? Be specific.

O5. How would you describe his/her domestic/home life? If married, what is this person's relationship like with his/her spouse/children?

O6. If you know what his/her spiritual gifts are, please identify them (i.e. serving, teaching, encouraging, giving, leadership, shepherding, mercy, encouragement, etc.) How is he/she using them for Christian ministry?

O7. What function does Southwood Community Church play in this person's life? How would you describe their role in this church?

O8. What is this person's role in relation to Canadian society? What is this person's function/ministry (i.e. is he/she socially/politically engaged? Does he/she possess an understanding of current events?)?

SELF-ORIENTATION: *assesses the mentee's sense of life purpose, character, habits, occupational fulfillment and financial state.*

S2. Are there things in his/her life that hinder him/her from reaching their ideals/desired goals? If so, what are they?

S3. Please describe this person's physical health?

S4. How would you describe his/her financial status?

S5. Please describe his/her employment or educational involvement? Do they appear to be satisfied with his/her current status/position? Why?

- S6. Please describe his/her mental and emotional state.
- S7. What does he/she do for leisure and rest?
- S8. How well does this person appear to enjoy life in general? Please explain.
- S9. How would you describe his/her character, especially as it relates to their personal integrity, morality, habits and virtues (i.e. expression of love, joy, peace patience, kindness, goodness, gentleness, faithfulness, self control, etc)?

APPENDIX G: MENTORING ASSESSMENT TOOL “C” (MATc)

The Mentoring Assessment Tool (version C) is a tool designed to help assess the effectiveness of your mentoring relationship, in three dimensions: your orientation with God, others and self. After your formal mentoring relationship has reached the pre-determined length, please honestly answer the following questions as concisely as possible. If there is a question that you have no opinion on, or answer to, please indicate with the word “UNSURE”. If you need further space, please use the back of the page, and number your response with the number of the question being answered. After you have finished, your mentor will arrange to review it with you.

GOD-ORIENTATION: *assesses the mentee’s beliefs about God and Scripture, worship life, and ministry service.*

G1. How has the mentoring relationship helped lead you to the place you’re currently at spiritually, if at all?

G2. How would you describe your walk with Christ now, compared to your pre-mentoring state? What have you learned about God?

G3. What specific actions/relationships/beliefs/virtues did your mentor teach, model and/or reinforce that have aided in your growth?

G4. What specific actions/relationships/beliefs/virtues, were not addressed in the mentoring relationship that should have been?

G5. How would you rate your biblical knowledge now as compared to your knowledge prior to the mentoring relationship? What areas of Christian teaching has the mentoring relationship helped you to excel in?

G6. How has your view of God changed, if at all, as a result of the mentoring relationship?

G7. What area(s) of Christian teaching do you now know more about/ believe you have matured in? Please identify 1-4 areas.

G8. What improvements have been made in your worship life, prayer life, fellowship, meditation and communion with God as a result of the mentoring relationship?

OTHERS-ORIENTATION: *assesses the mentee's relationships with family, church family, friends, and society.*

- O1. Was the mentoring relationship profitable in helping you build a spiritually-formative relationship? How would you now describe a mentoring relationship?
- O2. How have your relationships changed with the most important people in your life right now as a result of being mentored?
- O3. Do you have any disappointments about your mentoring relationship? If so, what are they?
- O4. Who are the key human influencers in your life (i.e. spouse, children, family members, friends, spiritual leaders, educators, authors, role models)? What is the nature of your relationship with these people as a result of the mentoring relationship? How has mentoring positively and/or negatively influenced these relationships? Be specific.
- O5. How would you describe your domestic/home life now as compared to your pre-mentoring state? If married, what is your relationship now like with your spouse/children? If single, how has the mentoring relationship potentially prepared you to be married/start a family? What do you like about your current home life as a result of the mentoring relationship?
- O6. What are your spiritual gifts? Please identify them (i.e. serving, teaching, encouraging, giving, leadership, shepherding, mercy, encouragement, etc.). How has the mentoring relationship helped prepare you to use them for Christian ministry?
- O7. As a result of the mentoring relationship, have there been changes to your view of the function that Southwood Community Church plays in your life? How would you describe your role in this church currently? How has it changed since the mentoring relationship began?
- O8. As a result of the mentoring relationship, has your view of yourself changed/been affirmed in relation to Canadian society? Do you better understand your function/ministry in society? Please explain.

SELF-ORIENTATION: *assesses the mentee's sense of life purpose, character, habits, occupational fulfillment and financial state.*

- S1. As a person, how has your life changed as a result of mentoring? Do you have a clearer view of your mission in life?
- S2. In what ways did mentoring hinder you from, or help you to reach your ideals/desired goals? What goals did your mentor help define for you?
- S3. In what way did the mentoring relationship help you define and implement goals pertaining to the care of your body?
- S4. How has the mentoring relationship helped you to grow in your use of finances and understanding of biblical stewardship?
- S5. Please describe how the mentoring relationship impacted your employment or educational involvement. Did the mentoring relationship help you attain greater satisfaction with your current status/position? If so, how?
- S6. What influence has mentoring had upon your mental and emotional state? If changes have occurred, what are they and how did the mentoring relationship influence these changes?
- S7. As a result of mentoring, do you think you have a better view of leisure and rest? How has this area of your life been altered, if at all?
- S8. How well do you enjoy life in general? Please explain how mentoring has influenced your sense of purpose and fulfillment.
- S9. What character changes, of any, have occurred in your life that are attributable to your mentoring relationship? How would you now rate your personal integrity, morality, habits and virtues (i.e. love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self control, etc)?
- S10. In what way has the mentoring relationship changed your life purpose, if at all?

APPENDIX H: MAT GOAL WORKSHEET

MAT Goal Worksheet: For use by mentors in defining the focal areas of the relationship.

ORIENTATION AREA	FOCAL AREAS	REFER TO ASSESSMENT QUESTIONS	RECORD PERCEIVED STRENGTHS AND DEFICITS
God-Orientation	Beliefs Worship Life Ministry Spiritual Disciplines	MATa: G1-G8 MATb: G2-G8	1. 2. 3.
Others-Orientation	Family Church Friends Society	MATa: O1-O8 MATb: O2-O8	1. 2. 3.
Self-Orientation	Calling/Spiritual Gifts Character Physical Health Emotional Health Recreational Life Career Fulfillment Finances	MATa: S1-S10 MATb: S2-S9	1. 2. 3.

Goal Setting and Strategies Based Upon Assessments

I make it my goal to:	To accomplish this goal I will:

APPENDIX I: WEEK BY WEEK MENTORING OVERVIEW

Meeting	Abbreviated Weekly Focus and Actions Taken	Recommended Exercises
1	Meet Describe mentoring process Set boundaries Establish covenant	
2	Review MATa/b Ask questions Seek to understand Share your testimony	
3	Propose topics to discuss Propose resources Pray for mentee	Have Mentee write (draft version) of ten-year letter
4	Discuss personal mission and vision Draft a mentee mission and vision statement	Develop a prayer log
5	Discuss self-orientation Spiritual Gifts	Do spiritual gifts inventory and study
6	Discuss self-orientation Spiritual disciplines	Create a mini spiritual retreat (as a modeling exercise)
7	Discuss others-orientation Assessing relationships Loving others/compassion/serving	
8	Discuss others-orientation Witnessing Finances/occupation/education	
9	Discuss God-orientation Developing a godly mind	Scripture memorization Recommend books/DVDs
10	Discuss God-orientation Developing a godly character Growth in worship life	
11	Living Life together Entertainment/free night	Go see a movie Go to a sporting event Go for a meal
12	Rewrite ten-year letter Discuss continuation of relationship Handout MATc	

APPENDIX J: RESOURCES FOR SOUTHWOOD MENTORS

Apologetics Resources

Christian Apologetics and Research Ministry

<http://www.carm.org>

Answers in Genesis Canada

5-420 Erb St Suite 213

Waterloo, ON N2L 6K6

(519) 746-7616

canada@answersingenesis.org

<http://www.answersingenesis.org>

Family Resources

Focus on the Family Canada

PO Box 9800 Stn. Terminal

Vancouver, BC V6B 4G3

(604) 539-7900

<http://www.fotf.ca>

Christian Parenting Today.com

<http://www.christianitytoday.com/parenting>

Financial Resources

Crown Financial Ministries Canada

15 Barrie Blvd.

St. Thomas, ON N5P 4B9

(519) 637-0626

<http://www.crown.org/cs/home.asp>

Health and Nutrition Resources

Hard Body Fitness

Stephanie Grieve, Cert. Personal Trainer and Nutrition Consultant

1413 Foster Ave.

Windsor, ON N8W 5P8

(519) 250-4880

Online Bible Study Resources

Crosswalk

<http://www.crosswalk.com>

StudyLight

<http://www.studylight.org/>

Bible Gateway

<http://www.biblegateway.org>

Online Purity Resources**Covenant Eyes**

211 N. Shiawassee St.

Corunna, MI 48817

<http://www.covenanteyes.com>

(989) 743-1100

Pure Online

660 Preston Forest Center

Dallas, TX 75230

(214) 580-2000

<http://www.pureonline.com>

Professional Christian Counseling Resources**FEB Essex Counseling Ministry**

Dr. Thomas Burbridge

1821 Wyandotte St W.

Windsor, ON N9B 1J4

(734) 612-0892

Dr. Robert Lockhart Christian Psychiatry

1377 Rideau Gate

London, ON N5X 1X2

(519) 642-1627

Spiritual Gift Assessment Resources**Church Growth Team Ministry**

<http://www.churchgrowth.org/analysis/index.html>

Spiritual Breakthroughs

<http://www.elmertowns.com>

Vocational Ministry Training Resources

Heritage College and Seminary

175 Holiday Inn Drive
Cambridge, ON N3C 3T2
<http://heritagecollege.net>

Liberty University

1971 University Blvd.
Lynchburg, VA 24502
(434) 582-2000
<http://www.liberty.edu>

Michigan Theological Seminary

41550 E. Ann Arbor Trail
Plymouth, MI 48170
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APPENDIX K: MENTOR PROFILE CARD EXAMPLE

<p>INSERT PHOTO HERE</p>	<p>FIRST/LAST NAME "Certified Southwood Mentor" SINCE 2005</p>
<p><u>My family status:</u></p> <p><u>How I came to be a Christian:</u></p> <p><u>My current occupation:</u></p> <p><u>My educational background:</u></p> <p><u>Personal interest and hobbies:</u></p> <p><u>My God-given spiritual gifts:</u></p> <p><u>My ministry experience:</u></p> <p><u>Why I enjoy mentoring:</u></p> <p><u>My availability for mentoring:</u></p>	

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VITA

Aaron David Rock

PERSONAL

Born: April 25, 1973 in St. Thomas, Ontario, Canada.

Married: Susie Wall, May 5, 1995.

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EDUCATIONAL

B.Th., Heritage Baptist College, 1996.

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Ordained: July 20, 1997, Campbell Baptist Church, Windsor, Ontario.

Associate Pastor, Eastwood Fellowship Baptist Church, St. Thomas, Ontario, 1993-1996.

Outreach Pastor, EFBC Non-Profit Housing Corporation, St. Thomas, Ontario, 1995-1996.

Associate Pastor, Campbell Baptist Church, Windsor, Ontario, 1996-2001.

Lead Pastor, Southwood Community Church, Windsor, Ontario, 2001-present.

Chaplain, Windsor Fire & Rescue Services, Windsor, Ontario, 2004-present.

PROFESSIONAL

Adjunct Professor, Heritage College & Seminary, 2000-present.

PROFESSIONAL SOCIETIES

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PUBLICATIONS

Building Spiritual Muscle: Ten Spiritually Nutritious Lessons for Personal Growth. (Belleville, ON: Guardian Books, 2002).