Mentoring

LEADERS & STAFF

Mentoring

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Leader's Guide

How to use "Mentoring" by BUILDING CHURCH LEADERS *in your regularly scheduled meetings.*

Welcome to BUILDING CHURCH LEADERS: Your Complete Guide to Leadership Training. You've purchased an innovative resource that will help you develop leaders who can think strategically and biblically about the church. Selected by the editors of Leadership Journal *and Christianity Today, the material comes from respected thinkers and church leaders.*

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1. Select a learning tool. In this theme of "Mentoring," you'll find multiple types of handouts from which to choose:

- ♦ interview
- ♦ assessment tools
- ♦ case studies
- ♦ devotionals
- ♦ how-to articles
- ♦ activity
- ♦ resources
- ♦ sample retreat

2. Select a handout. Suppose, for example, your board or team needs to understand how to solve challenges that are coming up in the church's mentoring relationships. There are two case studies in this theme: "Too Close for Comfort" (p. 8) and "Mentor, Pastor, Supervisor or Friend?" (p. 9). Select the one that best fits what you want to accomplish.

3. Photocopy the handout. Let's say you selected "Too Close for Comfort." Photocopy as many copies as you need—you do not need to ask for permission to photocopy any material from BUILDING CHURCH LEADERS (as long as you are using the material in a church or educational setting and are not charging for it).

4. Prepare for the discussion. We recommend you read the Scripture passages and identify key discussion questions. How will you apply the principles to specific decisions your church is making?

5. Lead the discussion. Each handout can be read within 5 minutes. After you have allowed time for reading, begin the discussion by asking one of the provided questions. Be ready to move the discussion onto specific issues your church is facing.

Most BUILDING CHURCH LEADERS handouts can be discussed in 15 or 20 minutes. Your board, committee, or team will still have plenty of time to discuss its agenda.

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Mentoring That Matters

Reviving an ancient teaching method that adds life to ministry

Acts 16:1–5; 1Timothy 1:18–19

How does a church develop younger believers and raise up leaders? The answer throughout most of Christian history has been mentoring. But few people understand how to make mentoring work well. In this interview, Fred Smith, a seasoned business executive and author of Leading with Integrity *(Bethany House), talks about how to create a successful mentoring relationship.*

Leadership theorists talk about the importance of mentoring, but few tell us what it is exactly. How would you describe mentoring?

Fred Smith: A common mistake is that mentoring means that older men visit with younger men without an agenda, eventually simply becoming Bible study or prayer times. These are excellent activities, but they are not mentoring.

Mentoring is a one-on-one relationship for the specific and definable development of a skill or an art. One of my favorite mentoring stories is the young pianist who came to Leonard Bernstein and asked to be mentored by him. Bernstein said, "Tell me what you want to do, and I will tell you whether or not you're doing it."

When you analyze this, you realize Bernstein's deep understanding of mentoring. The young man had initiated the contact, he had a specific request, and he made the request of an authority—not that he might get rich as a concert pianist or famous like Bernstein, but that he might become a better pianist.

Bernstein essentially said to the young man, "You're responsible for your playing and your practice. The one thing you can't do is hear yourself as a great pianist hears you. That I can do and will do for you."

How do I look for the right person to mentor me?

The mentor and mentoree must share a compatible philosophy. Our goals and methods are really an expression of our philosophy. If the goal is to be Christian, then the philosophy must be built on divine principles. Recently a young man came to me asking that I help him "make a million dollars." That was his life's goal. He has a materialistic, humanistic philosophy. I told him that we did not agree on philosophy; therefore, I would not be a good mentor for him.

But a mentor needs to have more than a compatible philosophy.

The mentor should be knowledgeable in the subject and objective in his criticism. The mentor who says what the other wants to hear is irresponsible. He should not counsel in matters in which he is not expert or pass judgment in subjects beyond his limitation. It is important the mentor on occasion says, "I don't know. I've had no experience with that."

If I am thinking about being a mentor for someone, what do I need to keep in mind?

The mentor must genuinely believe in the potential of the mentoree. A mentor cannot do serious thinking about the needs of the learner or spend the necessary time without believing in that person's potential. There may be times when the learner loses confidence in himself, particularly after a failure, and he will need the mentor to restore his confidence.

A good mentor also helps define the vision, the goal, and the plan. So many young people I talk to have several options for their life, and they are not equipped to choose the one. They hesitate at the thought of ➢

Mentoring That Matters *continued*

giving up the others. Recently I had lunch with a young man who graduated from a prestigious European university with high marks and told me he had been "tested genius in 13 areas." Yet he had done nothing, though in his early thirties. I said, "You could have married six or eight young women, but you chose one. You will have to do the same with your goal." Choosing a specific goal is the key to doing many other activities.

What causes a mentoring relationship not to work?

It won't work if you don't have clear communication. Each person must clearly and easily understand the other.

Mentoring also breaks down if the mentor gives advice and makes decisions for the other. If I give advice, then I'm taking over responsibility for decision-making, and that is not my function. I will not give advice, but rather, options from which the person can choose.

Also, the mentor must be able to commit to a person and to a situation. Once I was involved in a land development requiring large amounts of money from a New England bank. The loan officer was careful in exploring all the details. He explained, "Don't think I'm being too careful. I don't want to get you halfway across the river." When we commit to be a mentor, we commit to taking the person all the way across.

What if the mentor says something the other person can't accept?

The mentor must be given permission to hold the mentoree accountable. This helps keep the mentoree from becoming resentful or quietly rebellious or hostile. My two great mentors, because I had given them permission to hold me accountable, never had to preface the truth or hedge their statements with me.

Mentoring takes time, and it doesn't always work out. What keeps you going?

Progress is the pay the student gives the mentor. I get amply paid by the vicarious accomplishment of others. That's why my favorite title is "mentor."

Discuss

1. Why is mentoring important? What principles can we draw from the life of Jesus as he interacted with the disciples?
2. How is mentoring currently happening with our ministry leaders?
3. How can we help mentoring become part of our ministry training and leader development?

The Ten Commandments of Mentoring

Creating relationships that help people grow

Matthew 4:18–22; 2 Timothy 2:2

Think about a current (or recent) mentoring relationship. To what extent have you done each of the following:

1. Establish a strong relationship. The stronger the relationship, the greater the empowerment. As you look for potential mentees, keep compatibility and chemistry in mind. *Fully Partially Didn't*

2. Agree on purpose. A basic rule in planning is "begin with the end in mind." When mentoring proves disappointing, the problem usually points back to differing or unfulfilled expectations. So at the very beginning, agree on what you're both hoping to achieve. *Fully Partially Didn't*

3. Determine contact frequency. Intensive mentoring works best with at least once-a-week contact, either face-to-face or by phone. *Fully Partially Didn't*

4. Decide on the type of accountability. Will you use written reports, scheduled phone calls, probing questions during meetings, or a planned evaluation time? *Fully Partially Didn't*

5. Set up communication mechanisms. As mentors, we have always asked our mentees, "If I see or learn of an area of concern, how and when do you want me to communicate it to you?" *Fully Partially Didn't*

6. Clarify the confidentiality level. Make it clear when something you share should be treated as confidential. *Fully Partially Didn't*

7. Set the relationship's life cycle. It's best to avoid open-ended mentorships. Better to have short periods, evaluation, and closure points with the possibility of reentry than have a sour relationship for a long time that each fears terminating. *Fully Partially Didn't*

8. Evaluate regularly. See where progress has been made, where there are problems, and what should be done to improve the mentoring. Joint evaluation is always best *Fully Partially Didn't*

9. Modify expectations, as necessary. After a time of mentoring, bring expectations down to what is more likely going to happen—and give thanks for it. *Fully Partially Didn't*

10. Bring closure at the right time. Vertical mentoring that has no clear end in mind will usually dwindle to nothing with uneasy feelings on the part of both people. A happy ending requires that both parties be involved in evaluating and mutually ending the mentoring relationship. *Fully Partially Didn't*

—PAUL D. STANLEY AND J. ROBERT CLINTON

Adapted from *Connecting: The Mentoring Relationships You Need to Succeed in Life* by Paul D. Stanley and J. Robert Clinton. Copyright 1992. Used by permission of NavPress – www.navpress.com. All rights reserved.

Discuss

1. Which of these commandments do you wish you had followed? What happened?
2. What "commandments" would you add to the list?
3. Based on what we've discussed, what is one action you would like to take?

Our Church's Support System

How well are we providing the 5 essentials for mentoring?

1 Kings 19:14–21; 2 Timothy 2

Rate how well our church is doing the following, on a scale from 1 (low) to 5 (high):

	Low				*High*
1. Casting Vision	1	2	3	4	5
♦ Do current leaders have mentors?					
♦ Do they serve as mentors?					
♦ Is mentoring taught in classes?					
♦ Has mentoring been taught in sermon(s)?					
♦ Are testimonials of mentoring relationships given?					
♦ Is having or being a mentor required for some positions of service in the church?					
2. Recruiting	1	2	3	4	5
♦ Are mentoring needs made known?					
♦ Is the commitment needed clearly explained?					
♦ Is there an assessment by which people can identify their potential strengths and weaknesses in a mentoring relationship?					
3. Matching	1	2	3	4	5
♦ Do we understand the basis for pairing a mentor and mentoree—similar spiritual gifts, areas of service, life situation, personal need, or skill development?					
♦ Are people who want a mentor helped to find one?					
4. Equipping	1	2	3	4	5
♦ Is orientation provided for those entering mentoring relationships?					
♦ Are resources, such as books or tapes, provided?					
5. Supporting	1	2	3	4	5
♦ Are there experienced mentors to serve as consultants to new mentors?					
♦ Is there a meeting (or newsletter) where those in mentoring relationships can share experiences and solve problems?					

—WAYNE SCHMIDT

Discuss

1. Which of the above areas are we doing best in? Why?
2. In which of the five areas should we focus? Why?
3. What does Elijah's experience in 1 Kings 19 say to us as we try to support mentoring?

Not Sure You're Ready to Mentor?

Helpful questions for the reluctant

Joshua 1:6-10; Ephesians 1:11–23

1. What signs of growth might indicate to you that you are ready to do more than just receive insight—to pass it on to others?

2. Recall a time when someone sought your advice in an area for which you have special experience or expertise—from changing a flat tire to dealing with a rebellious child. What did you learn from the experience that might apply to sharing spiritual wisdom?

3. Write down the most significant spiritual discovery you have made in recent months. Do you know someone who would benefit from this insight? Are there ways you can share it with your friend?

4. What are some avenues already open for you to begin sharing the benefits of your spiritual maturity with others? Who do you know who might benefit, for example, from your gentle encouragement, or your being available to discuss spiritual issues?

5. What obstacles might keep these encounters from taking place? What can you do to overcome them?

6. Does the thought of talking with another person about his or her spiritual life frighten you? How much of your fear can be chalked up to simple inexperience? How much do you think has to do with not being gifted in giving another counsel?

7. Are you ready to say this prayer: "Lord, I want to be open to those around me who need to know about you. Open doors of opportunity for me to share, and guide my lips when I am called upon to speak about you"?

—TIMOTHY JONES

Adapted by permission from *Finding a Spiritual Friend: How Friends and Mentors Can Make Your Faith Grow* (Upper Room).

Discuss

1. Do you agree, as some say, that the mentoree should always initiate contact with the mentor? If so, are you open to having someone contact you?
2. What would make you willing to say yes to such a request?
3. What do you sense that God is saying to you about mentoring? How does the promise from God in Joshua 1 speak to you?

Too Close for Comfort

How do you handle someone who monopolizes a mentor's time?

2 Timothy 2:2; John 13:1–17

The Case

Sue, a mature Christian leader and wife, had been feeling she should invest in a mentoring/discipling relationship with one of the young adults in her church. After praying, she felt she should talk to Marie, a somewhat younger single. Sue suggested they meet weekly for Bible study, conversation, and prayer.

Marie eagerly accepted. She greatly admired Sue and was thrilled at the opportunity.

It wasn't long, though, before it became apparent that Marie perceived this relationship to be a much closer friendship than Sue did. Marie began calling Sue often and monopolizing her time at church. Although Marie was obviously longing for a deep friendship, she was a pleasant and emotionally healthy person generally.

Sue struggled with how to handle the relationship, especially since it was her idea in the first place.

What Would You Do?

- If you were Sue, would you tell Marie how you are feeling? Why or why not?
- What could Sue do, other than speaking to Marie, to change the situation?

What Happened

Sue decided to tell Marie she needed to cut back on the relationship. She expressed her regret that she hadn't been more explicit in defining the nature of the relationship.

Marie seemed to understand but really did not ease up on the relationship until sometime later when Sue moved away. Even then, Marie visited, even though Sue now lived a long distance away. The two did continue to meet regularly until the move.

—LEE ECLOV

Discuss

1. If you could redo the conversation when Sue invited Marie into a mentoring relationship, what would you say? What ground rules would you establish?
2. Many people find it hard to talk about these kinds of guidelines. What makes it hard?
3. Can a church help prevent these kinds of misunderstandings? If so, how? What steps, if any, could we take?

Mentor, Pastor, Supervisor or Friend?

Could a jumble of roles be sorted out?

1 Thessalonians 2:7–12; 1 Timothy 4:12–16

The Case

Shane entered a mentoring internship with Andy, his pastor. Shane is a busy seminary student and father of young children, so his time is stretched. The two agreed to meet weekly, though, to discuss the ministry. Plus, Shane assumed leadership of a couple ministries in the church to develop his skills under Andy's supervision.

Before long Andy began to feel that Shane was not producing—he wasn't doing good work in his ministry responsibilities, and he too easily begged off meetings. To Andy, the pastorate is thoroughly rewarding but demanding, and he wants Shane to understand there are no excuses for not coming through on his duties. Also, Andy was aggravated to hear that Shane was complaining about Andy's insensitivity to others.

Shane, on the other hand, feels Andy is asking more of him than is fair. He had hoped for a greater sense of collegiality. Also, Shane is beginning to feel he is just free labor and is less motivated to do his best. He is frustrated, but Andy is the pastor and mentor and a strong personality, so Shane is reluctant to speak his mind.

What Would You Do?

- If you are Andy, what are your options? What would you do, and why?
- If you are Shane, what are your options? What would you do, and why?

What Happened

In a phone call about a minor matter, the frustrations of both men came out. Both expressed their views and seemed to be understood by the other. Tension continued, but clearer expectations gradually helped smooth the relationship. Andy prayed about his attitude toward Shane and tried to become more loving and affirming. Meanwhile, Shane became more faithful to his duties and more responsive to Andy's direction.

Later, Andy realized that when he set major ministry tasks before Shane he had inspired him to the task (Andy's strong suit), but hadn't provided sufficient training and education, so Shane felt the tasks were unclear.

—LEE ECLOV

Discuss

1. Could this situation have been avoided? How?
2. Can a supervisor also be a mentor? Why or why not? Can a pastor also be a mentor? Why or why not?
3. When tension develops in a mentoring relationship, what are important elements in resolving it in a way that makes both individuals stronger in Christ?

Paul & Timothy

How a tough old apostle saved a timid young man from mediocrity

Acts 16:1–5; 2 Timothy 2:1–7

Read *The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (2 Timothy 2:2).*

Comprehend With these words Paul presses home a leader's responsibility to train others to lead. If he is to carry out his trust fully, the leader will devote time to training others to succeed and perhaps even supersede him.

Perhaps the most strategic and fruitful work is to help leaders of tomorrow develop their spiritual potential. This task requires careful thought, wise planning, endless patience, and genuine Christian love. It cannot be haphazard or ill-conceived. Our Lord devoted the greater part of his three years of ministry to molding the characters and spirits of his disciples.

Paul showed the same concern for training young Timothy and Titus. Timothy was about 20 years old when Paul became his friend. Timothy tended toward melancholia, and he was too tolerant of and partial to people of rank. He could be irritable with opponents. He was apt to rely on old spiritual experiences rather than kindle the flame of daily devotion.

But Paul had high hopes for him. Paul set about to correct Timothy's timid nature, to replace softness with steel. Paul led Timothy into experiences and hardships that toughened his character. Paul did not hesitate to assign him tasks beyond his present powers. How else can a young person develop competence and confidence if not by stretching to try the impossible?

Traveling with Paul brought Timothy into contact with men of stature whose characters kindled in him a wholesome ambition. From his mentor he learned to meet triumphantly the crises that Paul considered routine. Paul shared with Timothy the work of preaching. Paul gave him the responsibility of establishing a group of Christians at Thessalonica. Paul's exacting standards, high expectations, and heavy demands brought out the best in Timothy, saving him from a life of mediocrity.

Leadership training cannot be done on a mass scale. It requires patient, careful instruction and prayerful, personal guidance over a considerable time. It's been said that "Disciples are not manufactured wholesale. They are produced one by one, because someone has taken the pains to discipline, to instruct and enlighten, to nurture and train one that is younger."

—J. OSWALD SANDERS
From *Spiritual Leadership (*Moody Press). Used with permission.

Discuss

1. What are the risks in investing yourself in another person?
2. How does the concept of mentoring run counter to our culture's approaches?
3. Where are you on the journey of mentoring?

Pray Spend time in quiet reflection about the mentoring relationships you are engaged in (or are considering). Ask God to give you the wisdom and discipline of Paul as you endeavor to raise up a new leader.

Flesh-and-Blood Companions

For spiritual growth, there's no substitute for honest relationships.

1 Samuel 18:1–4; John 14:9

Read *Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time?" (John 14:9).*

Comprehend The place of a companion or helper has long-standing precedent in religious tradition. The Old Testament, for example, is peopled with priests, prophets, and holy men and women who kept the followers of God from wandering too far from truth. In the New Testament, the twelve disciples' common term for Jesus, Master, suggests this constant need to be directed in soul matters. Paul, the great New Testament apostle, called his coworker Timothy his "true child in the faith."

Throughout Christian history one finds many terms that name or identify this special relationship: spiritual director, spiritual friend (or companion), soul friend (an old Irish tradition), guide, and spiritual father or mother. Terms such as pastor, shepherd, and priest also suggest our need for others' insights and guidance.

To flourish, our relationship with God must be rooted in the soil of our daily relationships with others. There is no substitute for flesh-and-blood, kindred companions if we are to understand ourselves, grow in faith and compassion, and keep ourselves from losing our way.

"God has so ordained things," wrote Alan Jones, "that we grow in the Spirit only through the frail instrumentality of one another." The fourth-century church leader Basil told his readers to find someone "who may serve you as a very sure guide in the work of leading a holy life," one who "knows the straight road to God." And he warned that "to believe that one does not need counsel is great pride." Augustine, a leader in the early days of the church, likewise emphasized that "no one can walk without a guide."

All this confirms what most of us know intuitively: We travel best when we have someone beside us. A companion can help us explore the spiritual journey's sometimes bewildering terrain and steer us from wrong turns. A friend can keep us from drowsily missing the sights and signposts along the road of faith.

—TIMOTHY JONES
From *Finding a Spiritual Friend: How Friends and Mentors Can Make Your Faith Grow* (Upper Room)

Discuss

1. When did the comment of a friend or teacher help you understand something about yourself you might otherwise have missed?
2. If spiritual friendships are so valuable, why do so many of us struggle through life without them?
3. How does the idea of friendship fit with your idea of what a mentor should be? Was Jesus friends with his disciples? Explain.

Closeness with a Few

Our Lord was not afraid to have favorites.

Read *I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last (John 15:13–16).*

Comprehend Typical organizational wisdom suggests that leaders hold themselves at a balanced distance from group members, because special bonds create jealousy among the others and make it difficult to direct the action of a friend. Our Lord ignored this advice. He had favorites.

Jesus was open to all comers. I know of no instance in Scripture where he turned folks away. Yet he picked 12 to be his special band and spent half of his time with these. Further, out of the Twelve there were three who made up the inner circle: Peter, James, and John. He chose them to be with him at the pinnacle of his glory on the Mount of Transfiguration, and he wanted them near at the depths of his despair in Gethsemane.

This caused problems. The disciples argued among themselves as to who would be closest to him in the kingdom. John insists on referring to himself as "the disciple whom Jesus loved." But consider the alternative. Intimacy is God's beautiful gift to his creation. If we hold ourselves aloof, we aren't fully human. And how unwise to model a measured coolness when a spontaneous warmth could spread to the whole group!

The loneliness of leadership is real. I find I need closeness with at least one or two others to make it. Note that I said need, not just want, desire, or would like. Each summer, I teach a college course on an island, and for two weeks I have a twenty-four-hour-a-day responsibility that weighs on me heavily. "What shall I teach tomorrow? Is the weather good enough to fly off for groceries? How can I keep Ruth from getting emotionally hurt again? Should I insist that they not eat on the couch? What if someone gets injured in the woods?" It's the decisions that kill me.

I find that by the second week I've usually drawn close to one or two of the eight students. I don't plan it ahead of time. In fact, sometimes I click with a guy or gal who initially turned me off. I try to keep myself open to all and let their response to me initiate the intimacy. But I need someone with whom I can bat around ideas, share, and be myself. Some would say that's a weakness. For Jesus it was a strength.

—EM GRIFFIN

Adapted from *Getting Together.* ©1982 InterVarsity Christian Fellowship/USA. Used by permission.

Discuss

1. How would you explain the seeming contradiction between the fact that "Jesus was open to all comers" and that "he had favorites"?
2. What connection do you see between Jesus' love for the disciples and how he taught them?
3. In our church life, when is closeness to a few accepted? When is it resented? How can we help people understand "closeness with a few"?

How to Get the Most from Your Mentor

5 actions that make you ready to learn

2 Timothy 2:15, 3:10–11; James 1:19

Great teachers want to find great students. With my mentors I tried to be a good student. That entailed several things:

Admitting my ignorance. I never tried to impress a mentor with my knowledge. I always exposed my ignorance. To hide ignorance from a teacher is as foolish as hiding your sickness from a doctor. The wise person is always more aware of his ignorance than his knowledge.

Dr. Walter Hearn, a biochemist at Yale University, surprised me once by saying, "Fred, every night when you go to bed you ought to be more ignorant than you were when you woke up." I took this as a joke until he explained that if I considered my knowledge as a balloon, and every day that balloon increased in size, it touched more and more ignorance on the periphery. Therefore my knowledge brought me into contact with my greater ignorance. The arrogant are proud of their knowledge; the humble are acquainted with their ignorance.

Asking the right questions. Recently a young professor told me how he asked a prominent man two questions following an award program. The man disregarded all the other people trying to shake his hand and congratulate him. He concentrated on answering those two questions.

A good student knows that mentors want to teach and that they have important knowledge to convey. The right questions will draw them out, but such questions come from thought, analysis, and discernment. Idle or careless questions are demeaning to the mentor. But there's power in a good question.

Doing my homework. I never called my mentors unless I had written down what I wanted to talk to them about. Writing out your questions beforehand helps minimize verbiage.

When we met I had organized my questions; I knew it was not a social situation. If we later wanted to spend some social time, that would be up to them, not me. Also, I never walked into their offices and sat down until I was invited to sit down. They had to know I was not going to waste their time.

Never trying to "use" my mentor. A person with a well-known mentor can be tempted to refer to him in ways that actually use him for selfish purposes. Avoid this! In particular, steer clear of quoting a mentor out of context. A mentor is for progress in spiritual growth and life skills, not for ego satisfaction.

Continuing to grow. Progress is the pay the student gives the mentor. Currently I spend at least 50 percent of my time mentoring talented individuals. I make no charge. But I get amply paid by their vicarious accomplishment.

—FRED SMITH

Discuss

1. Have you ever had a mentor? What specifically did you do in order to learn as much as you could from that person?
2. What principles does Paul give his student Timothy in 2 Timothy 2:15, 3:10-11?
3. Do people in our congregation know how to make the most of a mentoring relationship? How can we help them learn?

Finding the Right Person to Disciple

Time-tested steps

John 15:13–17; Luke 5:27–32

I had been discipling Kathy for more than a year. She had a sensitive heart, a deep desire to know the Lord, and an eagerness to learn. I knew that if she could help a younger believer grow, her own understanding of discipleship would soar.

Then she asked, "Whom should I disciple?"

It's a good question. Finding someone to disciple requires at least three things:

1. Get involved with people. When Jesus selected his disciples, he did not run his finger down a list of names in the Galilee phone book and pick people at random. Luke 5 and 6 describe how he established himself in the area. He preached, healed, ministered, and soon had a group of people following him.

Kathy participated regularly in a Sunday school class at her church and co-led a Bible study. I also knew she was actively building relationships. The stage was set for Kathy to look for someone to disciple.

2. Know what you're looking for. Jesus looked past personalities and professions for deeper qualities. While Kathy wasn't selecting apostles, she did need some criteria to help her evaluate the suitability of those she was considering.

Years ago a wise mentor told me to be patient with this step of the process. He instructed me to wait and watch for four to six months before I approached someone. He told me to look for someone who was:

- hungry to grow;
- committed to fellowship;
- studied on her own; and
- took the initiative to develop relationships.

I found this to be excellent guidance. Kathy had been involved in her groups for several months. When I asked her who seemed spiritually hungry, she enthusiastically named two people. Nevertheless, I convinced her to pray about it, following Jesus' example. After she'd done so, she was ready to take the next step.

3. Make the first move. Launching a discipling relationship requires initiative and simple honesty. When Jesus called his disciples to follow him, they knew exactly what it would mean. So when Kathy and I talked about how to begin the relationship, I suggested that she clearly describe the discipleship process. What she was asking of her disciples would require a commitment of time and purpose. I urged Kathy to be perfectly honest about that commitment. After all, Kathy and I had begun our relationship the same way.

Kathy met with both women for more than two years. Then each of them began discipling others as well. But Kathy didn't stop there. She continues to watch for people who are hungry to grow. Then she takes the initiative to relate to them and invites them into a unique one-to-one adventure.

—BECKY BRODIN
From *Discipleship Journal*, Issue 115

Discuss

1. Have you ever chosen to disciple someone? What happened?
2. From what we know of how Jesus chose people to follow him, what are some key qualities to look for in a potential disciple (Luke 5:27–32)?
3. How can we help people in our church understand what we've just discussed?

Spiritual Friendship

Exercises to develop your readiness for relationship

2 Corinthians 4:1, 7; Titus 3:8

Churches effective in outreach connect with the cultural, economic, and social aspects of their communities. This exercise will help your team identify connection points in your community and match community needs with church strengths.

Five Alive

Have each person name five people who have had the greatest positive impact on him or her. The list may contain the names of a parent, coworker or minister. Encourage people to include people from both childhood and adulthood. Once people have listed the names, they should write the traits or qualities that made these people so important to their growth.

Have each person tell about one person on his or her list.

Great Books

Have each person list a few books that have shaped his or her life. Then have people form groups of three or four and share what they learned from each book they listed.

Reconvene in a large group and discuss, "How has such mentoring been a legitimate—or inadequate—substitute for the immediacy of a flesh-and-blood friend or guide?"

Family Tree

Ahead of your meeting, ask each person to do research among his or her family members: "Ask family members to tell you about some of the most influential people in their lives." When you meet, talk about what each person learned. Discuss: "How can your family members' values can be traced to others' mentoring and modeling? How can your values be traced to your family members' mentoring?"

Healing the Hurt

This works best for groups in which people know each other well. Have people form pairs to discuss: "Recall a relationship in your past where your expectations exceeded the reality. How did you handle your disappointment or hurt? How is that affecting you now?"

Reconvene as a large group and discuss steps people could take to find healing.

Give time for prayer, and encourage people to take those steps.

In Search of a Mentor

Have each person do the following:

- write a paragraph or two describing the qualities you would look for in an ideal spiritual helper
- list people you know who best demonstrate those qualities
- try to envision any of them being your spiritual helper. Can you see yourself asking that person for help?

Challenge people to take a risk and ask someone to mentor them.

God-Hunt

People can do this exercise with each other, or ahead of your meeting/retreat.

a. Think of a question you have about God or the spiritual life.
b. Ask your question of at least three people.
c. Discuss as a group: what did you hear? What did you learn? What did this exercise teach you about having several advisers?

—TIMOTHY JONES

From *Finding a Spiritual Friend: How Friends and Mentors Can Make Your Faith Grow* (Upper Room)

Further Exploration

10 resources to help you learn the fine art of mentoring

Many fine resources exist on the subject of mentoring. BUILDING CHURCH LEADERS editors selected 10 of the best.

LeadershipJournal.net. This website offers practical advice and articles for church leaders.

Spiritual Leadership *by J. Oswald Sanders (Moody, 2007).* An updated version of a classic. See the chapter, "Reproducing Leaders."

The Art of Mentoring: Embracing the Great Generational Transition *by Darlene Zschech (Bethany House, 2012).* Zschech challenges the established church to raise up a new generation of leaders whose hearts are centered on God.

As Iron Sharpens Iron: Building Character in a Mentoring Relationship *by Howard Hendricks (Moody, 2000).*Sees friendship as the basis of mentoring and shows how to find spiritual challenge and accountability in our friends.

Mentor Like Jesus *by Regi Campbell with Richard Chancy (B&H Books, 2009).* Learn how to become a mentor and teacher by walking in the footsteps of One who has had lasting and dramatic impact on our world.

Next Generation Leader *by Andy Stanley (Multnomah, 2006).* Stanley shares material from his leadership training sessions, developed to address essential leadership qualities such as character, clarity, courage, and competency. This is the perfect guide for any new leader—or for the mentor of a future leader.

Mentoring 101 *by John C. Maxwell (Thomas Nelson, 2008).* Maxwell focuses on essential and time-tested qualities necessary for developing mentoring relationships that make a difference in the lives of your colleagues and the life of your business.

The Heart of Mentoring: Ten Proven Principles for Developing People to their Fullest Potential *by David A. Stoddard with Robert J. Tamasy (NavPress, 2009).* Mentoring is a relational process that involves life-to-life exchanges to help others discover and pursue their passions.

Transforming Together: Authentic Spiritual Mentoring *by Ele Parrott (Moody, 2009).* Offering a blueprint for genuine spiritual guidance, Parrott helps you understand the personal and biblical dynamics of the special supportive relationship between mature and young believers.

Leader to Leader 2: Enduring Insights on Leadership *by Frances Hesselbein, editor (Jossey-Bass, 2008).* A collection of best articles from the Drucker Foundation's award-winning periodical.

Sample Retreat Schedule

How to use BUILDING CHURCH LEADERS at a weekend retreat.

BUILDING CHURCH LEADERS expands easily into a retreat format. Here is a sample retreat schedule you may follow for the Mentoring theme. The purpose of this retreat is to help board members and leaders capture a vision for mentoring relationships and think strategically about how to make mentoring a regular part of ministry and leadership development—for the group and the church as a whole.

Friday Evening

- 8–8:45 P.M. Begin the weekend with "Paul & Timothy" on page 10. You can either photocopy and pass out the devotional or use the handout as your notes for the opening talk.
- 9–9:45 P.M. Hand out copies of "Mentoring That Matters," the interview with Fred Smith on pages 3-4, and allow time for each person to read it. Then form groups of three or four. Have each group discuss the questions at the bottom of the page, and encourage them to answer the question, "Why should we mentor?" Reconvene for the last 20 minutes and have the groups share their comments and consider what they may mean for the church.

Saturday Morning

- 9–9:45 A.M. Set the direction and tone for the day by handing out one of the two remaining devotional options, "Flesh-and-Blood Companions" (p. 11) or "Closeness with a Few" (p. 12). Discuss the questions at the bottom of the page and consider how Jesus' model for mentoring can give us principles to apply to our ministry.
- 10–11 a.m. Hand out "The Ten Commandments of Mentoring," an assessment on page 5, to each participant. After each person has read and completed the assessment, discuss the church's areas of strength and needed areas of growth in caring for others. Begin to plan one way to improve the church's support system.
- 11:–NOON. Hand out copies of "Mentor, Pastor, Supervisor or Friend?" a case study on page 9, or "Too Close for Comfort" on page 8, and break into groups of three or four. Have each group read and discuss the case study. Reconvene for the last 20 minutes and compare notes with each group. Discuss together specific strategies to help mentors and mentees understand their roles. List the suggestions on a whiteboard or chalkboard.
- NOON—Lunch.

Saturday Afternoon

- 1–2: P.M. Final Group Session: Close the retreat with the assessment, "Not Sure You're Ready to Mentor?" Have each person spend some time alone to quietly read and respond to the questions on the handout. Have the group come together to share what God has taught them about themselves and about mentoring. Ask, "What is one thing we can commit to as a group to encourage more mentoring relationships in our church?" Pray together, asking God for guidance and wisdom as you take these new steps together.

You can create similar retreat plans for any of the other BUILDING CHURCH LEADERS themes. Simply determine what you want to accomplish and select the handouts that support your objectives.