

Will You Mentor Me?

The Dynamics of Mentoring in Leadership
Development for the Pastoral Ministry

A Study in Leadership

at the

School of Education and Behavioral Studies
Operation Impact

AZUSA PACIFIC UNIVERSITY

**Thomas Vollenweider
Berlin, Germany
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DEDICATION

To my father

Paul Vollenweider

A Bible teacher,
preacher, counselor, colleague,
and a model, mentor, intercessor and friend,
who has been a constant companion, not only in my first year in the ministry,
but also during the years of preparation before and the 20 years of ministry that have
followed.

And to my mentor in the first year of my ministry

Dr. John Timothy Kauffman,

a scholar,
a minister in the Church of the Nazarene,
a visionary, a teacher, my senior pastor in Berlin, who believed in me,
challenged me and supported me through my early successes and failures, hopes and fears.

ACKNOWLEDGEMENTS

This study was made possible because numerous people have encouraged and supported me. I would like to acknowledge them and thank them for their important contribution. Without them I would not have had the motivation, perseverance and insights to carry it through:

- My support team through five years of Operation Impact: Paul Vollenweider, my father, Esther Vollenweider, my wife, Frank Neuenhausen, Uwe Derer and Wolfgang Schwarzfischer, good friends. They prompted me, asked good (and sometimes pressing) questions, gave advice and prayed for me.
- Grace Barnes, associate professor and program coordinator of Operation Impact at Azusa Pacific University, my tutor for this capstone project.¹
- Barbara Wynne-Sorenson, professor at Azusa Pacific University, my teacher in the field of research methods in the social sciences who encouraged me to write a scholarly research proposal.
- Barbara Mallory, herself a graduate of the Operation Impact MA program who resides in Berlin and functioned as my academic advisor and English grammar tutor.
- John Timothy Kauffman who made available his extensive bibliography on mentoring.
- Bettina Rosenhalm, friend and mentoree, who affirmed and encouraged me in our mutually rewarding mentoring relationship and who co-pastors our local church along with me according to a “shared ministry concept”.
- The Lydia Church of the Nazarene for the support and understanding that their pastor is still in need for study and who allowed me to take enough time to complete this report.
- The 13 pastors for their participation, their willingness to provide the information needed and their interest in the outcome of this study.
- The 34 (potential) leaders in our churches in the North Eastern Germany District. They were very cooperative, open and eager to get engaged in mentoring questions. They will take a special place in the emerging mentoring model for our church.
- Above all others I want to express my gratitude to God who is my ultimate Mentor and who has heard the prayers for inspiration, creativity, insight and strength.

PREFACE

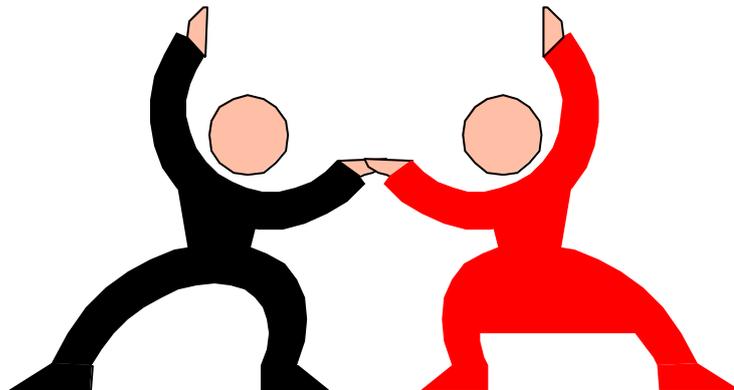
- *“So I plan to be around a while, companion to you as your growth and joy in this life of trusting God continues.”*
(Paul in Ephesians 1, THE MESSAGE)
- *“Those who have torches will pass them on to others.”* (Plato)
- *“The greatest good you can do for another is not just to share your riches but to reveal to him his own.”*
(Benjamin Disraeli²)
- *“A person trying to make it on their own is an accident waiting to happen.”*
(Howard Hendricks³)

In the course of this research on mentoring for the ministry I discovered that this is much more than a good topic or a promising field of investigation. To me, this is at the very heart of my vocation as a person and my calling as a pastor. After 20 years in the ministry I have come to a point where I dare to put in writing my personal mission statement and to measure my living and working accordingly:

To love God and serve men, so that they can find help, encouragement and eternal life, influencing and mentoring individuals in meaningful and mutual relationships, so that they in turn become servant leaders in the expanding kingdom of God.

Short:

SERVE GOD THROUGH PEOPLE (F 1)



With God’s help I, too, plan to be around a while, companion to those He leads into my life and across my path, giving of myself and being rewarded as I observe them as their *“growth and joy in this life of trusting God continues”*.

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THE STUDY AND ITS SETTING

INTRODUCTION

What is it that makes a good pastor? And what does it mean to be a good pastor? What is the role of the pastor? Where and how can the skills of pastoring be acquired? Why are some making it while others drop out of the ministry after a few years? How can senior pastors help Bible college graduates after they have completed their formal theological studies? What does it take to be introduced to the “world of the pastor”? How important is the first year in the ministry? Should an internship be a mandatory integral part of education and preparation for ordination? How can we spot, recruit and develop new leaders?

These are some of the questions that stand out in the life and work of a District Superintendent or any leader in the church. Probably it was the confrontation with failures and successes in this area of leadership development and personnel coordination in 12 years in this position for the Church of the Nazarene in Germany that directed me to this research and the purpose of this study.

I want to know more about the nature of coaching and mentoring and how it can serve the vital and formative phase of discipleship and preparation for the ministry. I want to become more intentional in the way I structure my relationships to pastors and key leaders. With this study I would like to make a contribution towards moving away from a more program-oriented and pastor-centered approach to a relationship-oriented and team-based approach in church development: To become part of an organic growth-process and dynamic movement rather than maintaining the status quo and preserving an institution of the past.

Following the introduction of the study and its setting in this preliminary section, I will review the literature on mentoring in general and Christian mentoring in particular. Biblical foundations and different roles of mentoring will be dealt with, in as much as they are pertinent to the propositions of this paper. I will then outline the general procedure of the research and introduce the data and the treatment of the data. This will be followed by the heart of the report, i.e. the presentation of the results, an evaluation and, in conclusion, insights gained from this process and recommendations for the creation of a mentoring model for the ministry.

STATEMENT OF THE QUESTION

What is it that I would like to accomplish with this study? What specific question am I trying to answer? The question to be dealt with and the purpose behind this research is:

How can mentoring enhance leadership development for the pastoral ministry?

The purpose of this study is to examine the impact of a mentoring relationship through the first year of ministry on the development of Nazarene pastors in Germany and to develop a mentoring model to be used in future leadership formation.

THE SUB-QUESTIONS

The following sub-questions will help to look at various parts of the whole separately:

1. What is the nature of the mentoring relationship to the senior pastor?
2. How does this mentoring relationship impact the development of the young pastors personally and professionally? (Personal growth, spiritual formation, leadership development, skills development, etc.)
3. How does the data from those pastors who have not had the privilege of working with a senior pastor contrast with the data of those who did?
4. What are the needs of (potential) leaders (mentorees) in our local churches?
5. What are the needs of the pastors/mentors in regard to mentoring for leadership development in the pastoral ministry?

THE HYPOTHESES

The following hypotheses will have to be tested against the data gained from the surveys:

1. The experience of a mentoring relationship is a vital ingredient of becoming an effective pastor.
2. Pastors who have had a senior-pastor/mentor in their first year of ministry were better equipped than those who did not.
3. (Potential) leaders of local churches have a desire for a mentoring experience.
4. The development of a mentoring model will help our pastors to engage in mentoring with regard to potential leaders, providing them with principles to observe and issues to address.

THE DELIMITATIONS

The scope of this study will be limited by setting the following boundaries:

- The study will not evaluate pastors' performance in the ministry beyond membership and church attendance in the churches they have served.
- The study will neither analyze the local churches and their specific environment nor how this influences leadership development.
- The analysis of needs of potential leaders and pastors/mentors will be limited to those areas pertinent to the mentoring process.

THE DEFINITION OF TERMS

At the outset of this paper it will help to define some of the terms that will be used often:

- **MENTORING:** “The process whereby a person with a serving, giving, encouraging attitude (the mentor) sees leadership potential in a still-to-be developed person (the mentoree) and is able to promote or otherwise significantly influence that person along to the realization of potential”⁴. Or: “Mentoring is a relational experience in which one person empowers another by sharing God-given resources” (Stanley/Clinton, 1992, p. 38).
- **MENTORING RELATIONSHIP:** This is understood to be the professional relationship between the senior-pastor (mentor) and the assistant or associate pastor (mentoree) through the period of ministry in a local church. Further it will be used for the way the pastors can help develop the (potential) leaders in their local churches.
- **NAZARENE PASTORS:** Pastors of the Church of the Nazarene, an evangelical Protestant church in the Wesleyan tradition. Those under consideration have started their ministry in one of the local churches of the German District and are still pastors at present (with the exception of one).
- **PROTÉGÉ OR MENTEE?** Will you mentor me? Yes, I would like to become your mentor and I am sure you will prove to be a good – now what? There are a variety of terms used for the junior person, the one who is privileged to receive mentoring: Protégé, directee, mentee, mentoree, understudy, adept, to name a few. I have chosen to use the term “MENTOREE” in this study for the following reasons:
 1. As Ariane Berthoin Antal remarks in an article in the *European Management Journal*, the term “protégé” can have connotations of paternalism and even “illicit protection” (“Odysseus’ Legacy to Management Development: Mentoring”, 1993).
For my understanding it does carry this overtone and, therefore, I prefer the neutral term “mentoree”.
 2. I have opted to use “mentoree” rather than “mentee” because of the parallel usage in German that is in the process of receiving wide acceptance: “Mentor und Mentorant”.

THE ASSUMPTIONS

In approaching this study I am working from the following assumptions:

- Leaders in the church need to be developed personally and professionally, and not just educated academically.
- In an expanding work of planting new churches and beginning various social and educational services, we will constantly be in need of well-trained and well-equipped leaders.
- The relationship between a senior pastor and his/her associate takes the form of mentoring, more or less deliberate, intense or occasional. The mentor may be seen as spiritual guide, coach, counselor or teacher.

THE IMPORTANCE OF THE STUDY

Mentoring used to be the standard way of learning a profession. This has changed with the introduction of university-learning and earning degrees in the academic world. Today there is a new discovery of the old art of apprenticeship and mentoring for various professions. This is also true for the ministry. Long before theological training starts and long after someone graduates from formal schooling, the personal relationship of a senior friend/pastor/leader to a mentoree significantly instills those attitudes, beliefs, and skills that are needed in this high calling.

This study can help us focus on the important rediscovery of the mentor-mentoree relationship, even as we look at our own biographies and how we find ourselves in both categories. Our goal is to develop servant leaders who can serve society as servants of the Lord and who will begin to develop and mentor others. This is how we can live up to the Great Commission to make disciples of all people, true followers of Christ who make disciples, who make disciples, who make disciples...

In my reading I have found an acrostic that helps to describe the vital elements of mentoring⁵:

F 2 *A mentor is someone who...*

M

odels what he or she teaches.

E

akes a commitment to invest the time necessary to form a close, open and honest relationship with the mentoree.

xhorts, guides, counsels and listens to the learner.

N

ncourages the learner to set spiritual, personal, career and ministry goals and assists the learner in attaining those goals.

ourishes the mentoree by using his or her own knowledge, wisdom, and professional expertise to help the learner develop ministry skills.

T

urtures the learner's confidence by admonishing and affirming him/her.

otally commits himself or herself to being transparent, allowing the learner to see strengths as well as weaknesses, successes and failures.

O

eaches the learner to mentor others.

penly and honestly confronts the learner's weaknesses and areas of needed improvement.

R

ffers himself or herself as an instrument of God to be used to develop the learner as a leader.

realizes the importance of multiplying leadership through discipling and mentoring.

ecognizes the learner's potential as a leader and encourages the learner to work toward reaching that potential.

THE REVIEW OF THE RELATED LITERATURE

OPENING REMARKS

This chapter contains an orientation to the research environment and a theoretical framework for this study. Pertinent publications will be consulted to guide us in an overview of mentoring aspects and roles, both in general and in biblical, Christian mentoring.

After discussing the concept of mentoring and the origin of the term “mentor”, we will then look at eight different aspects of mentoring, reporting on current issues and findings in such areas as peer-mentoring, mentoring teenagers, gender issues in mentoring and cross-cultural mentoring.

We will then turn to Christian mentoring and spiritual direction, thus focusing on the actual research environment of the local church and the role of ministers. A short introduction to biblical foundations of mentoring will be followed by considering the eight roles of Christian mentoring and their relevance for this study.

In the bibliography annotations on all books and articles used in this review are provided.

THE CONCEPT OF MENTORING

Mentoring is a rather new term for a practice that has been around as long as there are human beings. It is a *“fundamental form of human development where one person invests time, energy, and personal know-how in assisting the growth and ability of another person”* (Shea, 1997, p. 3). Parents mentor their children, apprentices are taught by their masters and pupils are instructed by their teachers and tutors. People with more experience and advanced knowledge or skills assist those eager to learn and to profit from their expertise.

The term “MENTOR” stems from Greek mythology, found in Homer’s *Odyssey*: When Odysseus, king of Ithaca, went to fight in the Trojan War, he entrusted the care of his household to Mentor, who served as teacher and overseer of Odysseus’ son, Telemachus.

After the war, Odysseus was condemned to wander vainly for ten years in his attempt to return home. In time, Telemachus, then grown, went in search of his father. Telemachus was accompanied on his quest by Athena, Goddess of War and patroness of the arts and industry, who assumed the form of Mentor. Eventually, father and son were reunited and together they cast down would-be usurpers of Odysseus' throne and of Telemachus' birthright (Shea, p. 3).

The term "Mentor" became synonymous for a trusted friend, an advisor and teacher, someone who passes on to younger people experience and knowledge essential for life. Marilynne Miles Gray in her article, "The Two Faces of Mentoring,"⁶ reasons that there is a direct connection between mentoring and the Greek gods in Greek mythology. She deals with the original myth at some length and tries to give an account of the "unauthorized biography of Mentor", portraying both of his tutors, Athena and Mentor.

In the literature we find a variety of definitions for mentoring. A few are cited here:

- *"A deliberate pairing of a more skilled or experienced person with a lesser skilled or experienced one, with the agreed-upon goal of having the less experienced person grow and develop specific competencies."* (Murray + Owen)⁷
- *"Off-line help by one person to another in making significant transitions in knowledge, work or thinking."* (Clutterbuck + Megginson)⁸
- *"A mentor is that person who achieves a one to one developmental relationship with a learner; and one whom the learner identifies as having enabled personal growth to take place."* (Bennetts)⁹
- *"Mentoring is seen as a process whereby mentor and mentee work together to discover and develop the mentee's latent abilities."* (Shea, 1997, p. vii)
- *"Mentoring is a relational experience in which one person empowers another by sharing God-given resources."* (Stanley/Clinton, 1992, p. 33)
- *"Mentoring is a lifelong relationship, in which a mentor helps a protégé reach her or his God-given potential."* (Biehl, 1996, p. 19)

In her helpful booklet, *How to Mentor in the Midst of Change*, Cheryl G. Sullivan contends that *"To offer a standard definition of the term is incompatible with the state of the art in the field. "Mentor roles are markedly ambiguous", concludes Judith Warren Little (1990) after extensive research"* (p. 2).

One thing seems certain: Mentoring is one of the most complex and diverse concepts in human relationships that cannot and must not be mastered in a definition or an article. There is always another aspect, another way of looking at it, another dimension to be explored. The U.S. Department of Labor's *Dictionary of Occupational Titles* calls mentoring: "...the most complex of all human activities" because it involves an amalgam of teaching, counseling, negotiating, supervising, coaching, persuading, and other personal and interpersonal skills¹⁰.

EIGHT ASPECTS OF MENTORING

We will briefly look at the following aspects of mentoring that have been discussed in the literature within the last five to seven years:

- (1) Passive Mentoring – The Historical Model
- (2) The Spirit of Mentoring
- (3) Peer/Co-Mentoring
- (4) Mentoring – Formal or Informal
- (5) Mentoring Teenagers
- (6) Gender Issues in Mentoring
- (7) Mentoring in Management and Career Development
- (8) Cross-cultural Mentoring

Passive Mentoring – The Historical Model

Whereas most authors talk about mentoring as a relationship between two people who communicate regularly, in meetings, by phone and Email, there is one kind of mentoring that does not require this face-to-face encounter: Passive Mentoring, i.e. people who can influence us through their writings, their deeds and accomplishments. Some may be alive and outstanding figures in public life, others may long be dead and still "mentoring" us.

Stanley + Clinton in their mentoring-classic, *Connecting – The Mentoring Relationships You Need to Succeed in Life* (1992), are convinced that "historical models provide a gold mine of virtually untapped mentoring resources" (p. 147). They give the following definition (p. 147):

The Historical Model refers to a person now dead whose life or ministry is written in a(n) (auto)biographical form and is used as an example to indirectly impart values, principles, and skills that empower another person.

They list eight historical mentors of the Christian world, from Hudson Taylor to Watchman Nee (p. 151). Reading biographies therefore becomes a vital tool in entering into historical mentoring relationships. Martina S. Hornes, in the introduction to the Radcliffe Biography Series, writes:

Fine biographies give us both a glimpse of ourselves and a reflection of the human spirit. Biography illuminates history, inspires by example, and fires the imagination to life's possibilities. Good biography can create life-long models for us. Reading about other people's experiences encourages us to persist, to face hardship, and to feel less alone. Biography tells us about choice, the power of a personal vision, and the interdependence of human life. (Quoted by Wicks, 2000, p. 139)

For our study I see the relevance for young pastors to seek out models for ministry, reading their books, autobiographies or biographies and listening to their tapes. This certainly should not take the place of an on-hand person-to-person mentoring relationship, but it can be a helpful tool in the process of becoming what God has meant us to be.

Bobby Clinton has done some research in this area: For seven years he has surveyed leaders concerning how many biographies they have read. *"The overwhelming majority of leaders have read five or less biographies. Almost everyone has been helped in some way by at least one biography. But most have not seen it as an ongoing means of development in their lives nor ever reread a biography."* (Stanley/Clinton, 1992, p. 235)

The Spirit of Mentoring

Some people do not like the term “MENTORING”; To them it sounds too formal, too technical or even threatening. Howard + William Hendricks in their standard work on Christian mentoring, *As Iron Sharpens Iron* (1995), even advise to “avoid using the terms ‘mentor’ or ‘mentoring,’ unless your prospect uses those terms first. Otherwise, you may scare him off.” (p. 95). For them “mentoring needs to be a mind-set, not just an activity. It’s a way of relating to other men, not a task to be checked off a ‘To Do’ list.” (p. 225).

Best-selling author and educator Marsha Sinetar has written a wonderfully insightful book on this subject. It is called *The Mentor’s Spirit: Life Lessons on Leadership and the Art of Encouragement* (1999). In this book the author looks at the atmosphere, the climate of a mentoring relationship, wherever it may appear and whatever it may be called. She calls it “the mentor’s spirit: An unseen, affirming influence and positive energy.” (p. 1) and defines it as “the heart’s posture pervading healthy relationships in every family, classroom, organization, and town.” (p. 1) and “that productive, liberating power that heartens us to develop a bit of poetry in our self-leadership and grow unto our best selves, who we were born to be.” (p. 3)

This, to me, was an important reminder that we are not dealing with a certain skill – although skills are important in the mentoring process – but rather a way of looking at relationships and developing potential. It is this spirit of mentoring, this encouragement and affirmation that is so fundamentally important. Sinetar once again: “Productive mentors help us feel related, rooted, less frightened, less alone.” (p. 138)

As Mallison (1998) points out “mentors must be encouragers.” (p. 83) and “encouragement makes champions.” (p. 14). Without this spirit and mind-set, a mentor can do the right things, but will not succeed in building a true and lasting mentoring relationship.

Peer/Co-Mentoring

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other; but woe to one who is alone and falls and does not have another to help... and though one might prevail against another, two will withstand one. A threefold cord is not quickly broken.

(Ecclesiastes 4:9,10,12, Revised Standard Version)

In his exceptional book, *Mentoring: To Develop Disciples and Leaders* (1998), John Mallison defines co-mentoring as an *"equal relationship between two people who value and respect each other and believe each can enrich the other."* (p. 50). It is similar to a friendship between colleagues with an intentionality of mutual accountability. Stanley and Clinton (1992) point out that peers are *"the most available source of relational empowerment, but the least developed."* (p. 169)

The biblical account of David and Jonathan is a good example for this type of mentoring that does not need one who is older or more experienced, as is usually the case. It was an equal relationship, with both receiving and giving, and a deep commitment to each other and their families (Mallison, 1998, p. 40).

1 Sam. 18,1 *When he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.* (Revised Standard Version, cf. 1 Sam 19:1-7; 20:1-42)

Stanley and Clinton (1992) have broken down peer-relationships into three types that vary in terms of openness, trust, and commitment: **Acquaintance, friend and "close buddy"** (p. 173). What they stress here is the fact that we need all three types of peer relationships in our lives. *"Each type has its limitations and strengths ... and that is why you need all of them."* (p. 173)

The Christian dimension of peer mentoring can be seen in the many New Testament texts that exhort us to love *one another*, restore *one another*, forgive *one another*, stir *one another* to love and good works, pray for *one another*, etc. Consult a list of these "One-Another" passages with references in Table 8.

Co-mentoring can take all kinds of different forms, such as covenant-groups, accountability groups, prayer-trios, and other shared relationships, involving mutual giving and receiving. Often the more traditional or formal mentoring relationships, instead of ending, move into a co- or peer-mentoring relationship.

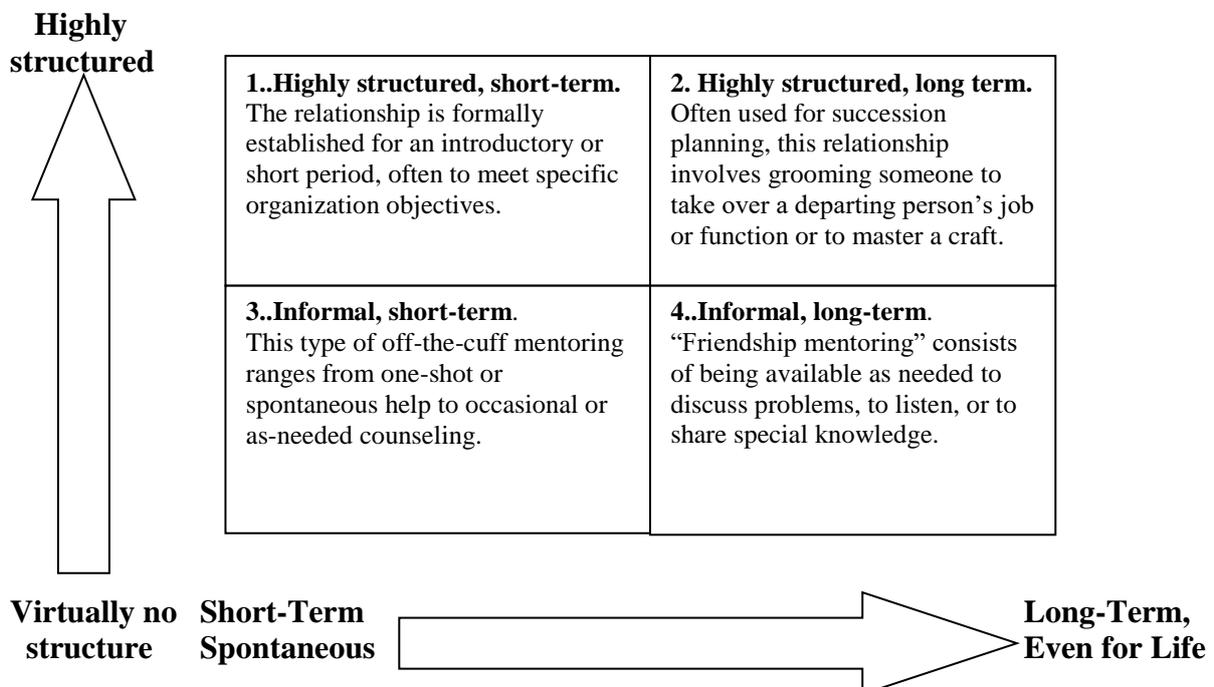
Mentoring – Formal or Informal

There are two basic kinds of mentoring relationships. One is structured, facilitated, and formal. The other is nonstructured, spontaneous, and informal (cf. Hendricks, 1995, p. 98). Of course there are also all kinds of combinations. Table 1 shows the attributes of the two types:

T 1: MENTORING RELATIONSHIPS	
FORMAL	INFORMAL
• Structured	• Non-structured
• Facilitated, matched	• Spontaneous
• Planned	• Rarely called mentoring
• Mentor Programs	• Emerges naturally
• Professional Issues	• Personal Issues

Gordon F. Shea, in his useful introduction to mentoring in the workplace (*Mentoring - How to Develop Successful Mentor Behaviors*, 1997), displays the variety of mentoring relationships in an interesting matrix (p. 8):

F 3: MENTORING RELATIONSHIPS MATRIX



There is a considerable difference among various authors regarding this matter of formality vs. informality: While some are of the opinion that "you don't need official rules and courses, just do it. If it doesn't work throw it away and get on with something else." (Rene Carayol)¹¹ Others insist that the "old mentoring paradigm" – based on informal

mentoring happening spontaneously – is not meeting the needs of people or organizations (The NEW Mentoring Paradigm[®]).¹² The Mentoring Institute lists the following vital elements of mentoring and checks them off in the following way:

T 2: Mentoring Program (The New Mentoring Paradigm[®])		
Mentoring Element	Mentoring Program	Informal Mentoring
Monitored	Yes	No
Evaluated	Yes	No
Clear Goals	Yes	No
Matched	Yes	No
Chemistry	No	Yes
Trained	Yes	No
Clear Beginning	Yes	No
Clear End	Yes	No

The New Mentoring Paradigm[®] is a mentoring program that attempts to provide these attributes for a mentoring relationship.

Mentoring Teenagers

Today’s teenagers need mentors! Why is this the case? In the 1930’s, 40’s, 50’s or even 60’s children grew up in family-settings, where frequent contact with grandparents, aunts, uncles and cousins was the rule. In a “village” community adult role-models were available and helped prepare the young people for life. Today the situation is very different. Due to different factors such as divorce, geographical separation of the extended family, both parents working outside the home, etc., today’s children have much less adult influence than was the case years ago. A recent Gallup poll revealed that today’s children have contact with an adult outside of school for an average of 7 minutes each day.¹³ This means that many of today’s young people are growing up primarily influenced by their peers rather than adults. And this peer influence proves to be not very positive in many cases.

In the light of these facts the Center for Health Communication of the Harvard School of Public Health launched the Harvard Mentoring Project in 1997 to recruit mentors for at-risk youth. Of the 13,6 million at-risk children in the United States, only 400,000 currently receive the benefit of mentoring. In the report we can read:

There is solid evidence that mentoring works. In a landmark study, 1,000 young people on the waiting list of Big Brothers Big Sisters of America--mostly urban youth aged 11 to 15--were randomly assigned to two groups. Members of one group were assigned a mentor; members of the other group remained on the waiting list. Typically, the mentors met with the young people three times a month, with the average meeting lasting four hours. Comparing the two groups 18 months later, the children with mentors were 46% less likely to begin using illegal drugs; 27% less likely to begin using alcohol; 53% less likely to skip school; and 33% less likely to engage in violence. Rather than focusing separately on discrete problems such as alcohol and other drugs, school drop-out, youth violence, and teen pregnancy—all of which may affect the same child--the strength of mentoring is that it deals with all these problems simultaneously by addressing the needs of the child as a whole.¹⁴

Albert Einstein once said: *"It is the supreme art of the mentor to awaken joy in creative expression and knowledge."*

Albert Einstein would have enjoyed reading a remark that Howard Hendricks (1995) once made regarding mentoring teenagers:

Suppose you meet a teenager who does not appear to be a particularly bright student, is not very verbal, is independent to the point of being antisocial, comes off as arrogant, acts defiantly in school, and occasionally even throws temper tantrums (such as hurling a chair at a tutor). How would you assess that young man's "potential"? Most of us would say that he probably won't make it. That's certainly what Albert Einstein's high school teachers thought. (p. 169)

Gender Issues in Mentoring

In his groundbreaking 10-year study, *The Seasons of a Man's Life* (1978), Daniel J. Levinson speaks about the mentor relationship, being *"one of the most complex, and developmentally important, a man can have in early adulthood."* (p. 97). While in his study the men had almost exclusively male mentors (*"Indeed, they rarely had women friends at all."*, p. 98), Levinson is convinced that *"a relationship with a female mentor can be an enormously valuable experience for a young man."* (p. 98). For him, there is some evidence that women have even fewer mentors, male or female, than men. *"One of the great problems of women is that female mentors are scarce, especially in the world of work."* (p. 98).

In a similar vein, Gordon F. Shea (1997) reports that *"until recent decades, cross-gender mentoring in organizations has been rare,"* yet *"each sex has much to offer to each*

other. Cross-gender mentoring can leaven the workplace, enrich the lives of mentees, and provide valuable insights and experiences to each sex.” (p. 83)

Research in the U.S. shows that mentorees rarely report gender being an issue where there is a successful mentoring relationship.¹⁵ Of course, there is a certain set of potential problems that can arise with cross-gender mentoring relationships in place, but they can be dealt with by using caution and respect.

Ariane Berthoin Antal points out one significant factor in her article “Odysseus’ Legacy to Management Development: Mentoring” (1993) when she alludes to the fact that the chemistry between the individuals involved has to be right: *”As Annika Wiklund noted very simply, ‘you have to allow yourself to like each other.’ This has been one of the stumbling blocks in cross-gender mentoring, not only because some people in the organization automatically assume that a sexual relationship is developing between participants, but also because the participants themselves are often unsure of how to behave.” (p. 453).*

According to John Mallison (1998), *”The norm in mentoring seems to be women mentoring women and men mentoring men. However, each gender has much to teach and enrich the other through bringing different perspectives to the interaction” (p. 119).* He further provides some very helpful advice for cross-gender mentoring or counseling, including a section about touching: good touches, bad touches, and confusing touches. He makes the point that *”whether a touch is ‘good’, ‘bad’ or ‘confusing’ is determined by how the receiver experiences it – not by the intentions of the person doing the touching.” (p. 119)* Especially for pastors in their counseling and comforting situations, this is a good word of caution and an important aspect to consider, since our integrity as ministers can very easily stand or fall with this issue.

Mentoring in Management and Career Development

Mary Arigho (“On-board guidance”)¹⁶ observes that mentoring is now seen as one of the fastest growing tools in management development: *”Mentoring is moving up the management chain and into the boardroom, as more and more directors catch on to the benefits of confidential, independent guidance and support.”* A.B. Antal reports four case-studies, one of them being ABB in Sweden. She writes: *”Everybody in ABB should have a mentor!”* (“Odysseus’ Legacy to Management Development: Mentoring”)¹⁷ The president and the five vice-presidents are mentors. She concludes in her article that

the most important message is that mentoring is a valuable addition to management development activities. It provides the necessary one-on-one communication and reflection on experience that enables the individual to transfer ‘generalized knowledge’ that is obtained through seminars or courses to understand the practical context he or she is working in.” (p. 452)

David Clutterbuck, director of the European Mentoring Centre, in his article, “Will You Be My Mentor?”¹⁸ answers the question why mentoring is needed more than ever:

There was a time when most people in employment had a clear idea of the career options open to them ... That’s no longer the case. The logic of career progression has disappeared almost entirely. In its place is the career maze... The answer, for increasing numbers of managers, is a mentor; someone trusted and off-line, who can act as sounding board, critical friend, guide and advisor.”

Cross-cultural Mentoring

Shea (1997) makes a remarkable statement regarding cross-cultural mentoring:

As we move from a society of things to one of human values, mentoring offers a powerful tool for benefiting from cultural diversity. By carefully listening, by respecting our differences, and by practicing the art of inclusion, we can build a stronger, more rewarding organization and society. (p. 85)

Cheryl Granade Sullivan, in her helpful booklet, *How to Mentor in the Midst of Change* (1992), deals with culture and its relevance to mentoring. She admits that the mentor’s role in acknowledging, enjoying, and responding to cultural diversity may not be easy or immediate, for *”culture involves the dynamic interaction of attitude, beliefs, behaviors, knowledge, ways of learning, customs, dress, environment, languages, and values of a group across its history.”* (p. 31).

Sullivan believes that it is a worthy goal for a mentor not only to accept but to revel in cultural diversity and that a good portion of achieving this comes through an increasing awareness of one's own culture. Dr. Ariane Berthoin Antal, director of the International Institute for Organizational Change in Archamps, France, discusses this "largely uncharted territory" of international mentoring in her article, "Odysseus' Legacy to Management Development: Mentoring."¹⁷ She points out that cross-cultural competencies and international networks will play an increasingly important role in the globalization process we are experiencing. Expatriate assignments abroad, frequent traveling to different countries and international coordination with the home-base will be common requirements in the future. She argues that *"to fulfill these roles effectively, managers need to understand the people they are dealing with, have a feeling for different ways of approaching problems and making decisions that are embedded in the traditions of each culture."* (p. 454) She further notes: *"International mentoring can provide the framework for developing the necessary trusting and open relationship in which a manager can discuss the entire range of issues he or she needs to grapple with, both at the office and outside it."* (p. 454)

This future reality Antal was talking about in 1993 has arrived in the year 2000! Modern technology of the information age, such as Email and the World Wide Web have contributed immensely to this process of globalization and internationalization. Our own church, now working in over 120 nations, is a good example for this phenomenon. Among the many skills we require our pastors and leaders to have, being fluent in English and being interested in other cultures and nations of the world is not the least important! Because of the tremendous transition process from an island behind the Iron Curtain to a strategically positioned metropolis, Germany's capital is a good place to experience this reality. Our "Berlin International Fellowship" is an English-speaking congregation, reaching out to the many foreigners whose first or second language is English and who feel accepted and welcome among those from different backgrounds. This international church serves our other congregations and vice versa.

CHRISTIAN MENTORING: SPIRITUAL DIRECTION AND MENTORING FOR MINISTRY

Even though many elements of the general mentoring concept apply to Christian mentoring as well, there is, however, a very distinct difference in the kind of mentoring Christians can experience: It is the additional process-function of spiritual formation, discipleship training, and mentoring for ministry. Mallison (1998) defines it as follows: "Christian mentoring is a dynamic, intentional relationship of trust in which one person enables another to maximise the grace of God in their life and service." (p. 8). Another definition is the one by Günter Krallmann (*Mentoring for Mission*, 1992):

A mentor in the biblical sense establishes a close relationship with a protégé and on that basis through fellowship, modelling, advice, encouragement, correction, practical assistance and prayer support influences his/her understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God. (quoted by Mallison, p. 10).

Some excellent books on the subject of Christian Mentoring and Spiritual Direction:

T 3: BOOKS ON CHRISTIAN MENTORING	
SPIRITUAL DIRECTION	DISCIPLESHIP TRAINING
<ul style="list-style-type: none"> • Anderson, Keith R. and Randy D. Reese. <i>Spiritual Mentoring – A Guide for Seeking and Giving Spiritual Direction</i> (1999) 	<ul style="list-style-type: none"> • Hull, Bill. <i>The Disciple Making Pastor – The Key to Building Healthy Christians in Today’s Church</i> (1988)
<ul style="list-style-type: none"> • Guenther, Margaret. <i>Holy Listening: The Art of Spiritual Direction</i> (1992) 	<ul style="list-style-type: none"> • Stanley, Paul D. and J. Robert Clinton. <i>Connecting – The Mentoring Relationships You Need to Succeed in Life</i> (1992)
<ul style="list-style-type: none"> • Peterson, Eugene. H. <i>The Contemplative Pastor: Returning to the Art of Spiritual Direction</i> (1989/93) 	<ul style="list-style-type: none"> • Mallison, John. <i>Mentoring – To Develop Disciples and Leaders</i> (1998)

Please refer to the section of the annotated bibliography for one-page book reviews on these important references. I will further discuss their contribution under the “EIGHT ROLES OF CHRISTIAN MENTORING”.

“Mentoring for Ministry” does not seem to be a subject that has been dealt with extensively. At least, I have found very little and I regret not having been able to get a hold of some publications that look very promising. Among them is “The Role of Mentors in the Career Development of Ministers” by Runkel, T.E.¹⁹

While I could not find a book or journal article that deals exclusively with the subject of Mentoring for Ministry, which is fundamental to this study, I did come across a number of allusions and references that express the idea and point to its importance:

Bobb Biehl, in his practical book *Mentoring – Confidence in Finding a Mentor and Becoming One* (1996), urges every pastor in the world to consider playing the role of mentor in the lives of younger pastors (p. 154). He gives an illustration: The influence Dr. W. A. Criswell had on Dr. Robert Jeffress, pastor of First Baptist Church of Wichita Falls, Texas. He concludes with a remarkable rhetorical question Dr. Criswell has often asked: “*Why is it that we are not judged by God the moment we die? The reason is that a man’s influence does not cease when he dies. It continues for years and years beyond his death.*” (p. 155).

H.B. London is convinced that “*every young pastor needs a mentor, and every experienced pastor should become one.*”²⁰ And Hendricks (1995) points to an astonishing fact that in itself is a plea for mentoring in leadership development in ministry preparation: “*In the U.S. only 6% of senior pastors today believe they have the gift of leadership.*” (p. 132).

Mallison (1998) has performed a significant study on leaders in the Bible and came to a staggering conclusion: Of the 400 leaders in the Bible, only 100 finished well! He illustrates the fact that “*the stresses of life and ministry take their toll*” with another sad figure: In Australia alone there are 10,000 ex-pastors.

Robert Clinton has also done extensive research in this field of “Finishing Well”. He studied 600 contemporary leaders over a period of eight years and came to the conclusion that only a few finish well. “*These studies have been highly instructive, personally challenging, and sobering.*” (Stanley/Clinton, 1992, p. 214). In this study Clinton and Stanley have compared notes on the many leaders they have studied – those who have and those who have not finished well. Those who finished well seem to share some common characteristics (p. 215):

T 4: CHARACTERISTICS OF THOSE WHO FINISH WELL

1. They had perspective which enabled them to focus.
2. They enjoyed intimacy with Christ and experienced repeated times of inner renewal.
3. They were disciplined in important areas of life.
4. They maintained a positive learning attitude all their lives.
5. They had a network of meaningful relationships and several important mentors during their lifetime.

In a further step of mentoring for ministry, i.e. not only senior pastors helping Bible college graduates to grow into their new pastoral role, but rather coaching lay-leaders for their God-called ministry, Bill Hull wrote a most remarkable book: *The Disciple Making Pastor – The Key to Building Healthy Christians in Today’s Church* (1988). In what he terms decentralized or shared ministry, “the chain of professionally claimed ministry” is broken. (p. 220). He draws the picture of the traditional, generic pastor and compares it to the disciple-making pastor. Here is a list of attributes found in this book:

T 5: THE GENERIC PASTOR vs.	THE DISCIPLE-MAKING PASTOR
<ul style="list-style-type: none"> • He considers himself the servant of people 	<ul style="list-style-type: none"> • He considers himself a servant of the Lord.
<ul style="list-style-type: none"> • He lets the church set the agenda, being sensitive to people’s needs. 	<ul style="list-style-type: none"> • His agenda is dominated by the number one calling of making disciples.
<ul style="list-style-type: none"> • He accepts the church’s role expectations concerning his time and activities. 	<ul style="list-style-type: none"> • He uses time and energy to fulfill God’s expectations.
<ul style="list-style-type: none"> • He responds to the environment rather than creating it. 	<ul style="list-style-type: none"> • He creates an environment for disciple-making and multiplication.
<ul style="list-style-type: none"> • He cares for the flock (hospital and home visitation), counsel and performs church ceremonies. 	<ul style="list-style-type: none"> • He trains and equips disciple-makers and small-group-leaders, shepherds of mini-congregations.
<ul style="list-style-type: none"> • He preaches, administrates, maintains the church and its programs. 	<ul style="list-style-type: none"> • He shapes the vision of the church.
<ul style="list-style-type: none"> • He teaches and tells. 	<ul style="list-style-type: none"> • He teaches and coaches with a plan.
	<ul style="list-style-type: none"> • He prepares Christians for ministry.

The reformation of professional pastoral work begins with the pastor's viewing himself as a specialist. His top priority as teacher/equiper is to get the work of ministry done through others. Doing it right means multiplication of ministry through every member. (Hull, p. 88).

In his appendix, John Mallison provides a list of questions that deal with the various life goals/areas in mentoring relationships, one of which concerns the ministry. Because of its relevance to the field of my study and its potential usefulness to its readers, here are the nine questions for self-examination of pastors (p. 189):

T 6: SELF-EXAMINATION QUESTIONS FOR THE MINISTRY: HANDLING THE MINISTRY ROLE
• How successful have you been at ensuring that your primary focus is on serving God rather than serving God's people?
• How successful have you been at balancing the conflicting and competing demands of ministry?
• How have you coped with the expectations of others that you have not been able to fulfill?
• Given that we all operate behind masks or a persona to some degree or another, are you basically happy or unhappy with the amount of time you live on that level?
• How successful have you been recently at applying truths from your preaching/teaching to your own life?
• What is the most effective way for you to debrief, i.e., what is your decompression routine?
• Are there any ways in which your time management/goal-setting/task prioritisation could be improved?
• In what ways are you working outside your area of giftedness?
• Are there any tasks you are currently responsible for which could/should be delegated, or for which you ought to be training another person?

BIBLICAL FOUNDATIONS OF MENTORING

“He who walks with the wise grows wise.” (Proverbs 13:20)

“As iron sharpens iron, so one man sharpens another” (Proverbs 27:17)

“Two are better than one , because they have a good reward for their toil. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up... A threefold cord is not quickly broken.” (Ecclesiastes 4: 9-11)

When introducing mentoring as a basic principle for building and developing people in Christian circles, some may ask where in the Bible can we read about mentoring. Of course, one would look for the term in vain, but there is a wealth of examples for mentoring relationships, both in the Old Testament and in the New Testament.

Hendricks (1995, pp. 180-181) and Mallison (1998, pp. 37-42) provide extensive lists of mentoring relationships in the Bible. The most prominent ones are:

T 7: MENTORING RELATIONSHIPS IN THE BIBLE	
OLD TESTAMENT	NEW TESTAMENT
• Jethro + Moses	• Jesus + the disciples
• Moses + Joshua	• Barnabas + Saul
• Samuel + Saul	• Barnabas + Mark
• Jonathan + David	• Paul + Timothy
• Elijah + Elisha	• Paul + Titus

In his introduction to this section, Hendricks comments: *“Mentoring was a way of life in Bible times. It was the primary means of handing down skills and wisdom from one generation to the next.”* (p. 180).

As Christians, of course, our primary biblical model for mentoring and disciple-making is Jesus Himself. According to Mallison (1998) *“Jesus provides our one and only true perfect model, message and method to direct our mentoring under the guidance and empowerment of the Holy Spirit.”* (p. 37). Mallison discusses Jesus’ approach under the headings of **His Being, His Words, and His Deeds.** (pp. 37-39).

Several authors express the idea that God is THE mentor. From this living relationship to Him will come the empowerment to mentor others. *"Therefore effective ministry involves making ourselves available to him to be guided to where he is already at work."* (Mallison, p. 28).

As far as principles of mentoring in the New Testament are concerned, most studies that deal with the biblical foundations for mentoring make reference to one, two or all of these:

1) The "One-Another" passages (e.g. Stanley + Clinton, 1992, p. 175):

T 8: "ONE-ANOTHER" PASSAGES IN THE NEW TESTAMENT	
TEXT	REFERENCE
<i>Love</i> one another – as Christ loved His disciples.	John 13:34-35; 1 John 3:11
<i>Restore</i> one another ... <i>carry</i> each other's burdens.	Galatians 6:1-2
<i>Bear with</i> and <i>forgive</i> one another.	Colossians 3:13
<i>Build up</i> one another.	1 Thessalonians 5:11
<i>Encourage</i> to believe ... <i>protect</i> from sin's deceitfulness.	Hebrews 3:12-14
<i>Stir</i> one another to love and good works ... <i>encourage</i> to hope.	Hebrews 10:24-25
<i>Confess</i> sin to one another ... <i>pray</i> for one another	James 5:16

2) The "Timothy-Principle"

Paul taught (mentored) Timothy, so that Timothy in turn could teach faithful men under him: *"And 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, New International Version). Mallison calls it *"one of the best texts on mentoring."* (p. 22)

3) The Process of Growth

Growing in grace, growing up into Him who is the Head, and stages of growth (children, young men, fathers) all deal with the process-orientation that makes mentoring both necessary and advisable for all believers (Ephesians 4:12-16; Luke 2:52; 2 Peter 3:18; 1 John 2:11-14, Hendricks, 1995, p. 121). God *”sees us ‘in process’ rather than as a product. As becomers, learners, God’s people, ‘saints’ in the making rather than people who have arrived.”* (Hendricks, 1995, p. 32).

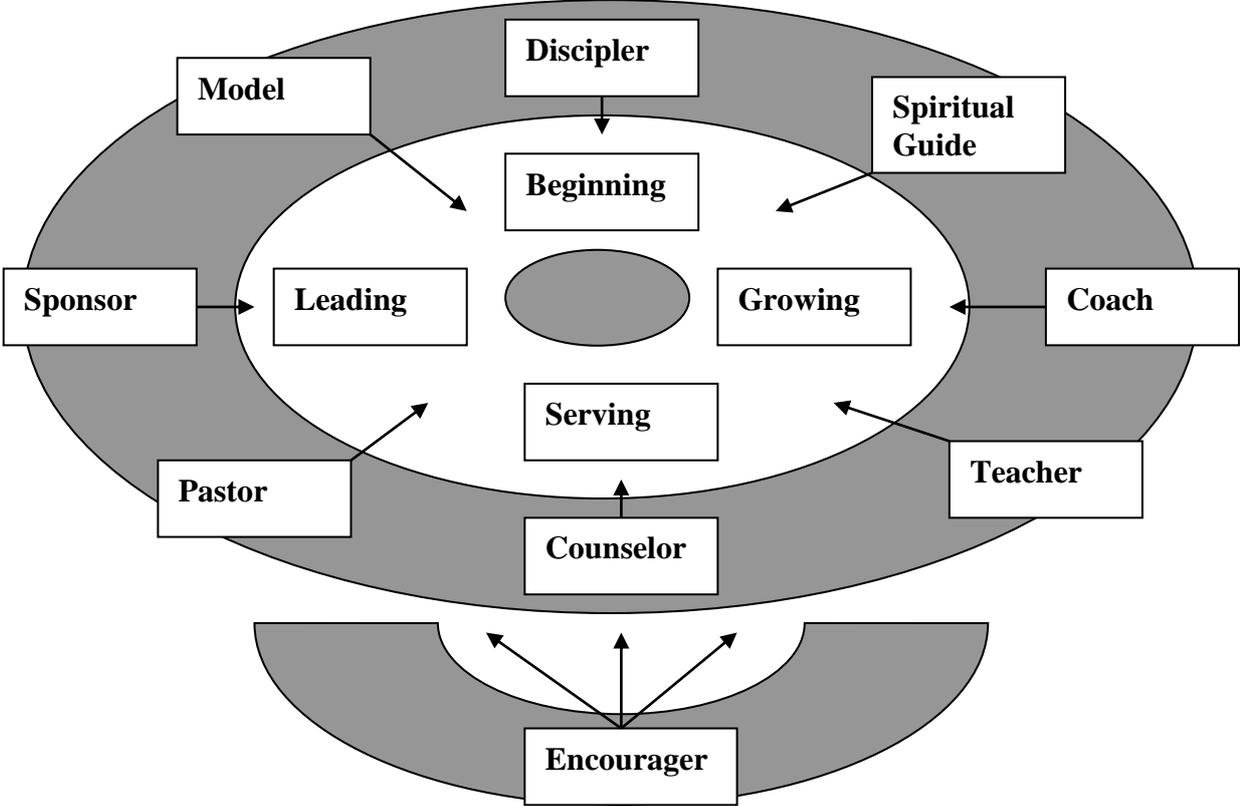
Many words are used in the New Testament which relate to mentoring and nurturing, terms like loving, caring for, watching over, bearing burdens, encouraging, praying, exhorting, rebuking, spurring on, etc. (Mallison, p. 17).

EIGHT ROLES OF CHRISTIAN MENTORING

Various authors have attempted to categorize the different roles of Christian mentoring. I would like to point out two that are interesting to the Christian mentor. The first is by Hendricks (1995, p. 259):

T 9: MENTOR-RELATED ROLES
(1) Guide (directing others)
(2) Exemplar (modeling character)
(3) Trainer (shaping a skill)
(4) Father figure (nurturing, discipling)
(5) Teacher (instructing)
(6) Tutor (aid to learning)
(7) Counselor (ministering to deep needs)
(8) Leader (blazing a trail)

For the present literature review a diagram will be used that was developed by John Mallison (1998). I found it especially helpful to get a perspective for the various roles a mentor needs to be able to assume in response to the different developmental phases a mentoree goes through (p. 11):



F 4: EIGHT ROLES IN CHRISTIAN MENTORING (ACCORDING TO MALLISON)

At times it can be one and the same person filling these crucial roles; more often there are several people a person can turn to for the various functions. Basic to all roles and functions of mentoring and permeating it is the spirit of encouragement, which is the spirit of Christ, exhorting one another. Mallison: *“Our spiritual guidance, coaching, counselling, teaching, sponsoring, pastoring, resourcing, modelling, encouraging, all take on a deeper, richer, Christ-oriented dimension when we operate out of this biblical framework. God, the Father, the Son and the Holy Spirit, is our richest resource for Christian mentoring – disciple-making.”* (p. 23)

Discipler

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

(Jesus Christ, Matthew 28:18-20, Revised Standard Version)

Making disciples is the mandate and mission of the church. Therefore training disciples and disciple-making pastors (disciplers) is a priority task in order to fulfill God's desire to reach the whole world with the Good News of salvation for all those who put their trust in Christ.

Stanley + Clinton (1992) devote a whole chapter to this function of intensive mentoring. They define as follows (p. 48):

Discipling is a relational process in which a more experienced follower of Christ shares with a newer believer the commitment, understanding, and basic skills necessary to know and obey Jesus Christ as Lord.

Mallison (1998) would agree, calling the development of a growing relationship with God "*the heart of Christian mentoring*". (p. 46). He asserts:

Mentoring is concerned essentially with assisting a person to recognise and respond to the prompting of God's Spirit so that the mind and power of Christ may govern all a person is and does in order to arrive at the goal to which God is leading. It is about enabling another to "live and keep in step with the Spirit". (Gal. 5:25)

(Mallison, 1998, p. 47)

The Christian mentor is a Christ-like leader who is commissioned to make Christ-like disciples. Mallison points out that "DISCIPLE" literally means "learner", the implication being that discipleship is a process, indeed a life-time process. (p. 76).

Bill Hull (1988) is convinced that accountability is a vital ingredient of disciple-making: "*Accountability stimulates stepping out in loving obedience. Disciple making would be impossible without it. Disciples keep their commitments to God by loving obedience. Disciple makers assist in the process by helping people keep their commitments to God through accountability.*" (p. 68).

According to Hull all people are called to become Christians, all Christians are called to become followers/disciples of Christ, reproducing the life with Christ, but only few are called to become disciple-makers, multiplying Christ's followers. *"Every believer is called to be a mature, reproducing disciple, but a select few are meant to enter the 'come and be with Me' training for disciple makers."* (p. 231) and *"Many godly people have no business leading God's work."* (p. 239).

Spiritual Guide

Another role of intensive mentoring in the Christian church is that of spiritual guide or spiritual director. Stanley + Clinton (1992) again do a good job at defining (p. 65):

A Spiritual Guide is a godly, mature follower of Christ who shares knowledge, skills, and basic philosophy on what it means to increasingly realize Christlikeness in all areas of life.

They add:

The primary contributions of a Spiritual Guide are accountability, decisions, and insights concerning questions, commitments, and direction affecting spirituality (inner-life motivations) and maturity (integrating truth with life) (p. 65).

In short: Spiritual Guide/Mentors are specialists at assessing and assisting spiritual growth. According to these two authors, who both have a rich life-experience to draw conclusions from, our need for the mentoring function of spiritual guidance will ebb and flow. It is definitely needed not only in the beginning of our Christian walk, but throughout moving through the various stages of faith and transitions of the adult life. *"Probably you need it most in the thirty-five to forty-five age bracket, a confusing time when pressures and questions increase and plateauing often begins."* (Stanley + Clinton, 1992; p. 72).

In his powerful book, *The Contemplative Pastor: Returning to the Art of Spiritual Direction* (1993), Eugene H. Peterson, himself pastor of the same church for 29 years, wrote: *Christian spirituality means living in the mature wholeness of the gospel.*" (p. 4). His position is that we should assume spirituality to mean that God is always doing something before we know it.

The pastor's question is, "Who are these particular people, and how can I be with them in such a way that they can become what God is making them?"...So the task is not to get God to do something I think needs to be done, but to become aware of what God is doing so that I can respond to it and participate and take delight in it. (p. 4) and again: My job is not to solve people's problems or make them happy, but to help them see the grace operating in their lives. (p. 5)

Mallison (1998) addresses the qualities a spiritual guide needs to have:

Effective spiritual guides need to be experience, Christ-like, wise encouragers with a working knowledge of the Scriptures... They are aware of their own frailty and utter dependence upon God, so they lead with sensitivity and humility and openly share the lessons they have learnt from their failures as well as their successes. (pp. 76-77)

In their thought-provoking book, *Spiritual Mentoring – A Guide for Seeking and Giving Spiritual Direction* (1999), Anderson + Reese write:

Our core conviction is that spiritual formation is nurtured most profoundly when disciples are "apprenticed" to a spiritual mentor who will partner with God's Holy Spirit toward spiritual development." (p. 27)

Margaret Guenther is Professor of Ascetical Theology and Director of the Center of Christian Spirituality at the General Theological Seminary. She is also an Episcopal priest, serving as Priest Associate at the Church of the Holy Trinity in New York City. She has written a wonderful book, *Holy Listening: The Art of Spiritual Direction* (1992), with a woman's perspective on this special type of mentoring that is so appropriate for the ministry.

For Margaret Guenther **midwifery** is the overriding metaphor of spiritual direction: Spiritual processes often develop like pregnancies and birth-giving with its various phases and stages. And what is needed is a midwife. *"The midwife is present to another in a time of vulnerability; working in areas that are deep and intimate. It is a relationship of trust and mutual respect."* (p. 87) We, as spiritual directors, are called to be midwives of the soul, to *"see clearly what the birthgiver cannot see."* (p. 87) The midwife *"knows the transition period – a time of desolation, of seemingly unmanageable pain and nausea – to be a sign of breakthrough and great progress."* (pp. 87-88)

Coach

"A coach is particularly important when you step into a new responsibility or try to do something you have never done before." (Stanley + Clinton, 1992, p. 73). Describing the pastor's task as coaching and comparing it to the field of sports is not entirely new. Bill Hull (1988) points out that Elton Trueblood, a Harvard Ph.D. and brilliant thinker, considered coaching the best modern analogy to pastoring. He exclaimed: *"The glory of the coach is that of being the discoverer, the developer, and the trainer of the powers of other men."*²¹ The similarities in the pastor-as-coach model are striking. Tom Laundry, the coach of the Dallas Cowboys, defined COACHING as *"making men do what they don't want, so they can become what they want to be."* (Hull, 1988, p. 91), according to Bill Hull an *"apt description of the pastoral task to call people to do what they don't want so they can become what they want to be."* (p. 91).

According to Mallison (1998), *"coaching is essentially a hands-on process of helping another succeed in ministry."* (p. 78). Coaching relates primarily to these activities:

- Provide assistance to another
- Enhance their ministry performance
- Point out pitfalls in advance
- Process failures
- Identify and seek to remove personal barriers to performance (cf. listing on p.78)

Sullivan (1992) makes an important point when she says that, since coaching focuses on behavior, *"feedback must be specific and must be given in amounts and language that makes sense to the protégé. Simply saying 'Do better' or 'Try harder' is not appropriate coaching."* (p. 20).

Hull (1988) makes use of Jesus' six-step approach to base his church-centered disciple-making structure on (p. 190):

T 10: JESUS' SIX-STEP APPROACH TO COACHING	
The Six Steps:	Christ's Calls to the Disciples:
1. "Tell them what." 2. "Tell them why."	COME & SEE
3. "Show them how." 4. "Do it with them."	COME & FOLLOW ME
5. "Let them do it." 6. "Deploy them."	COME & BE WITH ME

The mentoring function of coaching is again very basic to the question I will address, both in an internship with a senior pastor and in discipleship training for lay leaders: Ministry skills need to be practiced, critiqued and developed in an environment that encourages good performance while at the same time allowing mistakes to learn from.

Teacher

"... teaching them ..." (Matthew 28:19)

All mentors need to be good teachers. As Sullivan (1992) points out: *"Information is power. The mentor is almost always – by definition – in a position to be an information broker. To be effective, the mentor must be generous with available facts, figures, interpretations, and sources."* (p. 15).

John Mallison, himself an internationally known Christian educator and specialist in adult learning, has a lot to contribute to this important mentoring-function. He speaks of EXPERIENCE-BASED LEARNING to describe the setting that we want to create in the local church and which is so different from the academic approach at the university or the seminary. Mallison (1998): *"The role of the teacher in experience-based learning is essentially that of enabler, supporting, encouraging the learner in their personal search for meaning from life's experiences."* (p. 80).

Mallison further points out that the learning process in a mentor/mentoree relationship is guided by the ADULT LEARNING PRINCIPLES of

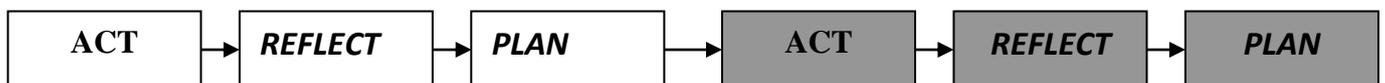
- Voluntary participation
- Mutual respect
- Collaborative spirit
- Action and reflection
- Critical reflection
- Self-direction (p. 21)

We also have to be aware of the fact that each learner/mentoree is different. There is no **one** way to learn. And here are many different styles of learning. Mallison explains:

Some learn best by observing how another person does something, then try it themselves until they have perfected the activity or become proficient through further watching and inquiry. Others learn best by listening, quickly grasping what is said and then applying their understanding. Others need visual presentations to accompany a verbal presentation. Reading is another way some learn best, while interacting in a small group provides the stimulation others need.”

(Mallison, 1998, p. 104-105)

In experience-based learning there is one extremely important factor that must not be neglected. This is the role of reflection. Mallison: *”In mentoring, our aim is to produce reflective disciples of Christ.”* (p. 106). Experiential learning theorists David Kolb and Kurt Lewin have developed what has come to be known as the EXPERIENTIAL LEARNING CYCLE: *”To learn from experience we need to take time to reflect on a specific action, thinking about it and making sense of it, then planning ways of acting more effectively in the future.”* (Mallison, pp. 106-107)



F 5: THE EXPERIENTIAL LEARNING CYCLE

This reminded me of Hull’s assertion that *”If I stop at telling, I am not teaching.”* (1988, p. 95). He contrasts the pastor/teller on the one hand and the pastor/teacher on the other, making the following distinction: *”Pastor/tellers do not prepare God’s people for works of service; they talk to people about works of service.”* (p. 95).

Only when teaching is understood and practiced in this way, can we do what Christ has commissioned us – “*teaching them to obey everything I have commanded you*” (Mt. 28:19) and what Paul instructs in 2. Timothy 2:2: “*And the things you have heard me say in the presence of many witnesses entrust to reliable people who are qualified to teach others also.*”. In Mallison’s paraphrase, “*when we teach others, we teach those who are able to teach others, who are able to teach others, who are able to teach others, and so it goes on.*” (p. 22)

Counselor

When our mentorees are growing personally and spiritually they will have to deal with many different process items that make up their life-lessons at the various stages of their development. In the course of this journey they will also be in need of counseling. Sometimes it will be advisable to have a different person who can be consulted as counselor than the mentor, at other times it will make a lot of sense when our mentor also serves as counselor and the line between these two activities will be crossed almost unnoticed.

In an attempt to answer the question; “What does it take to make a good mentor?”, Octavia Jennings, head of the career-management service at Price Waterhouse Coopers, says it requires “*a talent for non-verbal communication and counseling skills, such as empathising, reflecting, summarising, analysing and encouraging.*”²²

Robert J. Wicks, professor at Loyola College in Baltimore and a professional mentor, has published a new book, *Sharing Wisdom – The Practical Art of Giving and Receiving Mentoring* (2000), in which he approaches the subject from a psychologist’s and therapist’s viewpoint. That is seen in his definition of mentoring:

Basically, mentoring is a purposeful conversation that offers a safe, supportive place to tell one’s story, achieve greater clarity, solve a problem, and get feedback from a more experienced, wiser colleague, friend, or family member. (pp. 126-127)

and again

“The essence of mentoring is experiencing inner ease and then sharing this gentle place with others.” (p. 116)

John Mallison (1998), commenting on Hebrews 10:25 (“encourage one another”), points out that to “encourage” is rich with meaning: *“It suggests supporting, assisting, inspiring, consoling, comforting, increasing hope and confidence, and urging on.”* (p. 34). Consulting Greek etymology, the word “ENCOURAGE” *“comes from the same root as advocate, counsellor, comforter, the same word that is used in John’s gospel for the Holy Spirit. We can therefore rightly make the link between the Holy Spirit’s ministry as that of supporter, strengthener, helper, sponsor, advocate and our ministry of encouragement – his ministry through us.”* (p. 35).

Of course there are degrees of counseling, from a word of advice to an ongoing relationship with a highly trained professional and all shades in between (cr. Mallison, p. 79). And all of these have their place and one does not need to belittle the other. What can counselors do in the mentoring process? They *“enable reflection and view issues from a broad perspective so as to unearth causes, to face effects, to identify options, to explore priorities and to link to resources. They help us to own our behaviour and to face and cope with consequences.”* (pp. 79-80).

Pastor

Be assured that from the first day we heard of you, we haven’t stopped praying for you, asking God to give you wise minds and spirits attuned to his will, and so acquire a thorough understanding of the ways in which God works. We pray that you’ll live well for the Master, making him proud of you as you work hard in his orchard. As you learn more and more how God works, you will learn how to do your work. We pray that you’ll have the strength to stick it out over the long haul – not the grim strength of gritting your teeth but the glory-strength God gives. It is strength that endures the unendurable and spills over into joy, thanking the Father who makes us strong enough to take part in everything bright and beautiful that he has for us.

(The apostle Paul, THE MESSAGE, Colossians 1:9-12)

I have “found” this prayer of a mentor-pastor in my devotional reading and was overwhelmed by its rich content, flowing from a pastor’s heart with his people in mind. And one thing stands out: PRAYER and INTERCESSION. As Mallison (1998) makes plain: *“Prayer is not an add-on for a good mentor – it is, in the words of the old hymn, the mentor’s vital breath.”* (p. 68). Mallison points out that prayer will occupy an important place in each mentoring session and even in between face-to-face meetings praying together over the phone is a good and viable option.

Eugene H. Peterson, in *The Contemplative Pastor* (1993), tries to redefine the weak term ‘PASTOR’ that is currently more defined by parody and diluted by opportunism (*”As a pastor, I don’t like being viewed as nice but insignificant.”*, p. 27). He has chosen three descriptors that certainly get one’s attention: The Unbusy Pastor, the Subversive Pastor, and the Apocalyptic Pastor (pp. 12-49). Here I would like to allude to the subversiveness of the pastor, as it relates to his shepherding and praying role:

I am undermining the kingdom of self and establishing the kingdom of God. I am helping them to become what God wants them to be, using the methods of subversion. (p. 28)

Words are the real work of the world – prayer words with God, parable words with men and women. The behind-the-scenes work of creativity by word and sacrament, by parable and prayer, subverts the seduced world. The pastor’s real work is what Ivan Illich calls “shadow work” – the work nobody gets paid for and few notice but that makes a world of salvation: meaning and value and purpose, a world of love and hope and faith – in short the kingdom of God. (p. 37)

Another aspect of being a pastor/shepherd to our mentorees is pointed out by Mallison (1998): Servanthood is an essential element of pastoring. There is no other way of teaching Christians to become servant leaders than becoming a servant oneself. Christ is our model; he has shown this in every aspect of His life and work. *”I am among you as one who serves.”* (Luke 22:27). *”Good Christian mentors will be shepherds to their mentorees as they care for them, protect, guide, nourish, comfort, heal and encourage.”* (p. 82).

Sponsor

Sponsorship is a relational process in which a mentor having credibility and positional or spiritual authority within an organization or network relates to a mentoree not having those resources so as to enable development of the mentoree and the mentoree’s influence in the organization. (Stanley + Clinton, 1992, p. 124)

Sponsors play an important role in any organization; so also in the church, whether local, district, regional, or general. What is their major task? *”The Sponsor’s central thrust is providing career guidance and protection as a leader moves within an organization.”* (Stanley + Clinton, 1992, p. 117).

Sullivan (1992) describes an important phase of sponsorship when she writes: *“The mentor may act to intervene or provide a buffer zone during difficult times. Sometimes the mentor’s roles may be invisible to the protégé; at other times, the mentor may be highly evident as one who opens doors or promotes the protégé.”* (p. 21)

As we will see in the analysis of the pastors’ survey of their first year in the ministry, this aspect of sponsoring was important in the beginning phase of their pastoral ministry. The senior pastor is the one who can open doors to committees, organizations within the church, key-people, and ways of “doing things around here”. Also he can serve as buffer when getting into all kinds of trouble, testing one’s strengths and weaknesses. Mallison: *“When mentors act as sponsors, they use their position to benefit and protect their mentorees.”* (p. 81).

Stanley + Clinton have listed the specific sponsor-functions with their empowering effect (pp. 124-125). Since this is the result of a very thorough analysis of sponsorship and is very relevant to the study at hand, I want to reproduce the list here:

T 11: SPONSOR FUNCTIONS AND EMPOWERMENT		
FUNCTION	EMPOWERMENT	EXPLANATION
1. Selection	Confidence building, expectation, sense of uniqueness	They select potential leaders and build in them a sense of confidence and uniqueness – that they will bring a significant contribution to the organization.
2. Encouragement	Perseverance	They believe in their mentorees and encourage them to believe they will make it and will accomplish things.
3. Impart Skills	Some leadership, some influence skills	They impart relational skills – how to use networking, the proper use of authority, and other direct leadership skills.
4. Linking to Resources	The resources	They link the mentorees to needed development resources including education, training, finances, and people.
5. Perspective	Analytical skill	Sponsors have an overall picture of the organization, its structures, its networks, its long-range purposes, etc. These provide a framework for decision making not usually accessible to lower-level positions.
6. Inspiration	Sense of destiny	Sponsors usually begin with the end in mind. They see what the mentorees are capable of being and achieving and can inspire them to become that.

Model

You paid careful attention to the way we lived among you, determined to live that way yourselves. In imitating us, you imitated the Master.

(1 Thessalonians 1:6, THE MESSAGE)

Mentors are infectious. They model fresh, frank, and innovative ways to live life. To do this they need not be brilliant, famous, wealthy, good looking, or accomplished. They simply need to be enthusiastic and genuinely themselves, and to see life as precious. Who they are provides as much to the people seeking mentoring as what they know.

(Robert J. Wicks, 2000, p. 72)

There is no mentoring without modeling! *"Exposure to Models is one of the most effective tools in leadership development."* (Stanley + Clinton, 1992, p. 140). Hendricks (1995) is convinced that what we need is not more books and sermons on how to live the Christian life, but relationships, where people can say "Follow me, as I follow Christ" (cf. p. 124), models who flesh out what life in Christ is all about. As Paul was able to say,

"Whatever you have learned or received or heard from me, or seen in me – put it into practice. And the God of peace will be with you."

(Philippians 4:9, New International Version)

and again:

"... in order to make ourselves a model for you to follow." (2 Thessalonians 3:9, NIV)

John Mallison puts it this way: *"Mentorees need models as visual aids, living manifestations of what it means to follow Christ and to continue his ministry – people who demonstrate the art, the skills they need to develop."* (1998, p. 82). He argues that *"we significantly enrich the learning process **by who we are** (our attitudes, our values, our behaviour), by **what we say** (and the conviction, the commitment and the illustration from personal experience of the truth we seek to communicate) and **what we do** (our modelling, our example)."* (p. 21).

THE GENERAL PROCEDURE

PLAN OF INVESTIGATION

With its two-fold target – pastors reflecting on their first year in the ministry and (potential) leaders addressing their mentoring needs – my research also fell into these two natural parts. The idea behind this broad approach was to include both mentors and mentorees, present leaders and potential leaders, in order to develop a mentoring model that would serve the purpose and mission of the church, as well as the personal and spiritual needs of the individuals involved in building the kingdom of God. A research proposal was carefully prepared, containing all important elements of this plan of investigation, including the three questionnaires that I developed.

In the recruiting of participants, my role as District Superintendent could be seen as both positive and negative, depending on the point of view. On the positive side it gave me the “right” to approach both pastors and (potential) leaders with questions that can be answered rather personally; on the negative side this professional relationship could also inhibit the researcher’s neutral role for the study as well as being inhibiting for those responding.

In choosing the lay participants of the local churches I was especially careful **not** to approach anyone who was not recommended to me by their pastor. I realized early in the process that participating in the survey meant raising certain expectations and being led in a direction that may or may not coincide with the course of a local church at the present moment. Knowing these churches quite well, it was tempting to choose “my own candidates”, especially when – as it turned out to be the case – one congregation did not participate. But I am glad I was able to withstand this temptation because I am certain I would have overstepped an ethical boundary. That, in turn, would have worked against the objective of this study, i.e. to improve people-building skills and positive relationships.

Another element of the plan of investigation was to respect the mutual character of a project like this and to indicate to the participants how they would be able to profit from this study. They will be given a copy of the final product or at least a portion that deals with the presentation and interpretation of “their” data. Also, I told prospective participants that their data would be dealt with confidentially and names would not appear in the report.

DATA AND TREATMENT OF THE DATA

The Data

The Primary Data. In this study the primary data will consist of the responses of persons questioned, both pastors in the ministry and potential leaders in the local churches.

The Secondary Data. Secondary data on the development of local churches, pastored by persons in this study, will be gained from the official records of the Church of the Nazarene in Germany.

Criteria for the Admissibility of the Data

One: Only *pastors in the Church of the Nazarene, Germany*, will be chosen as research participants. They need to be presently involved in active ministry and they need to have started their ministry in the German District.

Two: *Potential leaders* will be chosen for this study according to the following guidelines:

- Recommended by their pastor
- Active in one of the Nazarene churches in Berlin
- Willing to participate

Research Methodology

This study's research design is qualitative; i.e., "starting with general questions, collecting an extensive amount of verbal data from a smaller number of participants, presenting the findings with descriptions that are intended to accurately reflect the situation under study."²³ According to Paul D. Leedy, The American University, Emeritus, in his standard work *Practical Research – Planning and Design* (6th ed. 1997), writes:

The qualitative research process is more holistic and "emergent," with the specific focus, design, interview instruments, and interpretations developing and changing along the way. Researchers enter the setting with open minds, prepared to immerse themselves in the complexity of the situation. Researchers interact with their

*participants; categories (variables) emerge from the data, leading to “context-bound” information, patterns, and/or theories that help in explaining a phenomenon.*²⁴

The language used is descriptive and personal, “emphasizing the participants’ language and including their assigned meanings.”²⁵

The qualitative approach that will be used is phenomenological, describing the experience from the participants’ perspective. The researcher’s deep interest in this topic and his own experience make it personally meaningful, as well as emotionally and intellectually engaging (one of the characteristics of phenomenology, according to Leedy²⁶). Phenomenology is expected to *describe “what is invariable across all manifestations of the phenomenon”* (Tesch in Leedy²⁷); in this case, mentoring for the ministry.

Within the framework of phenomenology, this research will use the survey method for data gathering. Questionnaires were designed to obtain the necessary data from pastors and potential leaders in the local churches.

COLLECTION PROCEDURE

The letters to both pastors and (potential) leaders can be consulted in the addendum (appendices A, C + D). The participants were given three to four weeks to complete the questionnaires. An immediate response, as to their willingness to participate, was also requested. In the case of the lay leaders a response form for fax or mail was provided. The possibility of a quick response by e-mail was also given. The fact that I included an envelope with the necessary postage may not only have been a sign of not presuming on them, but could have served as additional impetus to participate in the survey and return the questionnaire.

Some of the questionnaires were returned within days, other participants took their time and some asked for an extension. Thirteen pastors were contacted and all 13 returned their survey. From the pastors I received all 13 surveys “My First Year in the Ministry” back. Out of the 42 (potential) leaders whose names were given to me, in the end 34 took part. The whole process lasted 10 months (November 1999 until August 2000), from writing the research proposal and designing the surveys to analyzing the data and writing the report.

While several lay participants were somewhat suspicious regarding this new concept of mentoring and voiced their concerns constructively, there was only one who gave a negative response and had to admit that she did not like this approach at all. One difficulty that I encountered in my approach to using the survey method was the fact that communication is one-way, questions can be interpreted in different ways without the advantage of asking back or clarifying, as would be the case in an interview.

Further, when dealing with a fairly new concept, I realized that the pastors and leaders may have needed a general introduction to the field of mentoring and positive motivation towards the end result of developing a mentoring model for our church before getting involved too deeply.

A follow-up thank-you letter was prepared to express my appreciation to those lay leaders who participated in the survey (cf. Appendix G). In addition to some general sections, I personalized it for each one in order to react to questions that were raised or suggestions given and to further lay the foundation to build on this experience and work with this group of motivated and willing individuals.

THE RESULTS

This chapter contains the heart of the study, the presentation and interpretation of the data. In order to assist the reader in finding his/her way through the material, I will provide this overview:

In the first part – **THE TIMELINE OF PASTORS AND DEVELOPMENT OF CHURCHES THEY SERVED** - I will acquaint the reader with some basic information about the 13 pastors who participated in the survey (pages 43-61): Each will be displayed on one or two pages, containing three elements:

- A general timeline of their ministry
- A description of his/her first year in the ministry in a nutshell (function, age, mentor, age of the church)
- Graphs showing the development of churches (membership and attendance) served by these pastors.

Please note that statistics on church attendance have only been available since 1987. This means that the years before that will only display church membership. The year prior to the pastor's beginning point is also shown. The reason for this is that the time of a pastoral change is often preceded by some turbulence that may also be reflected in these statistics.

In the second part this will be followed by a presentation of the data collected through the survey (pages 62-90) on their **FIRST YEAR IN THE MINISTRY** and an interpretation of this data in an attempt to answer the sub-questions and test the hypotheses.

In parts three and four the **NEEDS OF (POTENTIAL) LEADERS AND MENTORS** are presented:

- Mentoring Needs of (potential) leaders: pages 91-124)
- Mentoring Needs of Mentors: Pages: pages 125-127)

Both are again followed by a discussion of the findings, answering the respective sub-questions and testing the hypotheses.

In the final part – **SUMMARY OF RESULTS** (pages 128-131) – I will attempt to highlight the findings and to provide a summary that will help make these results usable for an evaluation and conclusion.

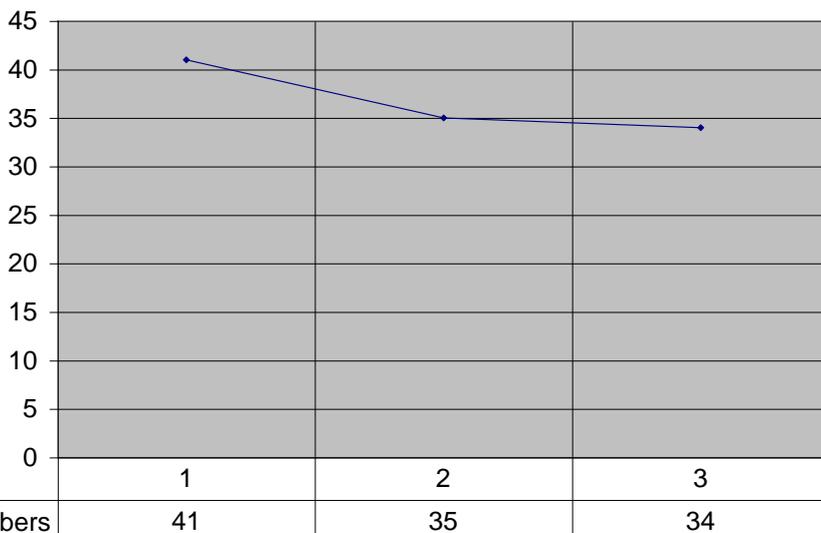
TIMELINE OF PASTORS AND DEVELOPMENT OF CHURCHES THEY SERVED

Pastor A

T 12: TIMELINE FOR PASTOR A:

1953	Born on November 30
1975	Member in the Church of the Nazarene
1978	Call to the Ministry
1978	Graduation from European Nazarene Bible College
1978	Church One/Licensed Minister
1980	Time out
1981	Church Two
1985	Ordination
1985	Church Three
1997	Church Four
1998	MA from Nazarene Theological College and University of Manchester in Aspects of Christian Holiness

F 6: Church One, 1977-1979



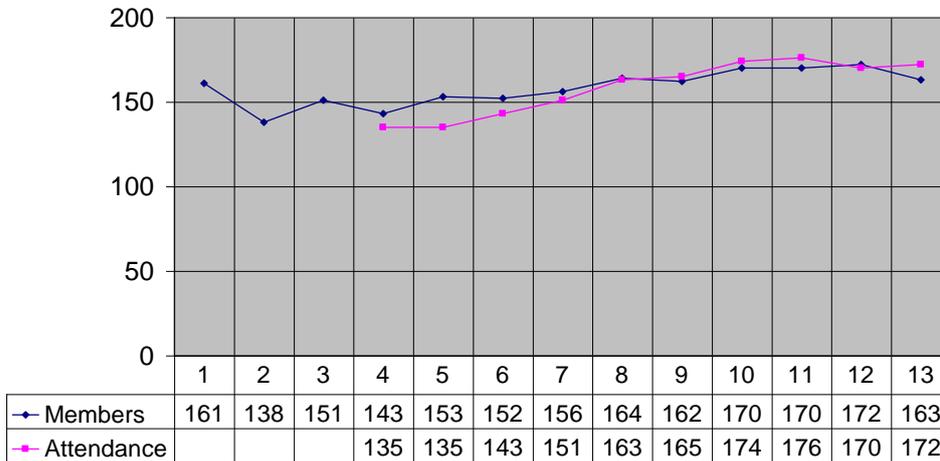
The First Year in the Ministry:

- Function: Pastor
- Age: 25
- Mentor: No mentor
- Church: 8 years old

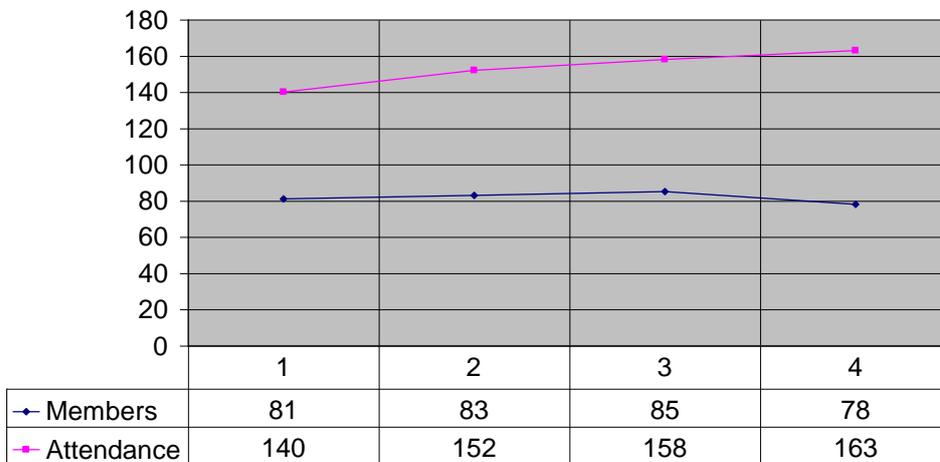
F 7: Church Two, 1980-1985



F 8: Church Three, 1984-1996



F 9: Church Four, 1996-1999



Pastor B

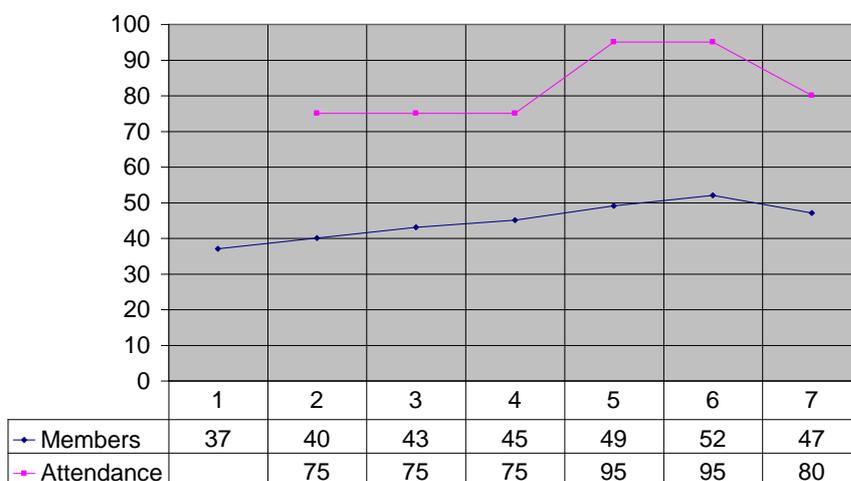
T 13: TIMELINE FOR PASTOR B:

1961 1981 1981 1985 1988 1988 1991 1993 1993 1994 1999	Born on January 11 Member in the Church of the Nazarene Call to the Ministry Graduation from European Nazarene Bible College Graduation from Nazarene Theological Seminary, Kansas City Church One/Licensed Minister Ordination Church Two Part-time lecturer at European Nazarene Bible College Church Three (Church plant) Full-time professor/administrative manager at European Nazarene Bible College
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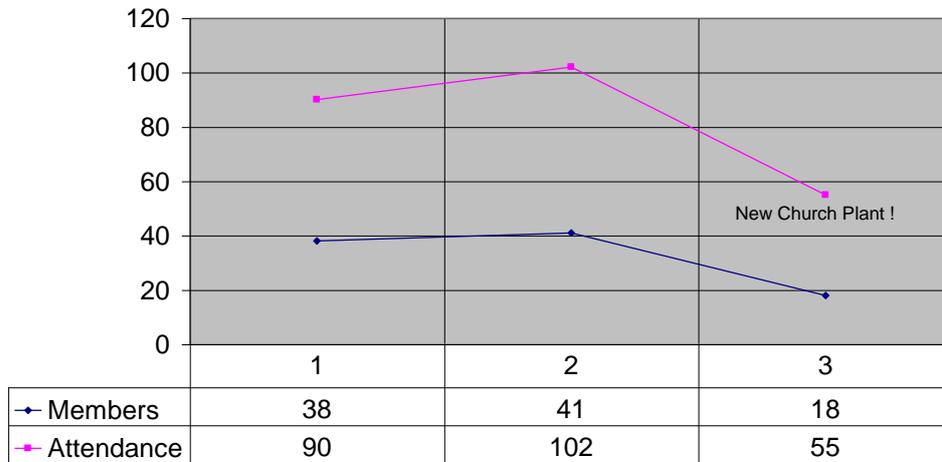
The First Year in the Ministry:

- Function: Pastor
- Age: 27
- Mentor: Yes (occasional)
- Church: 9 years old

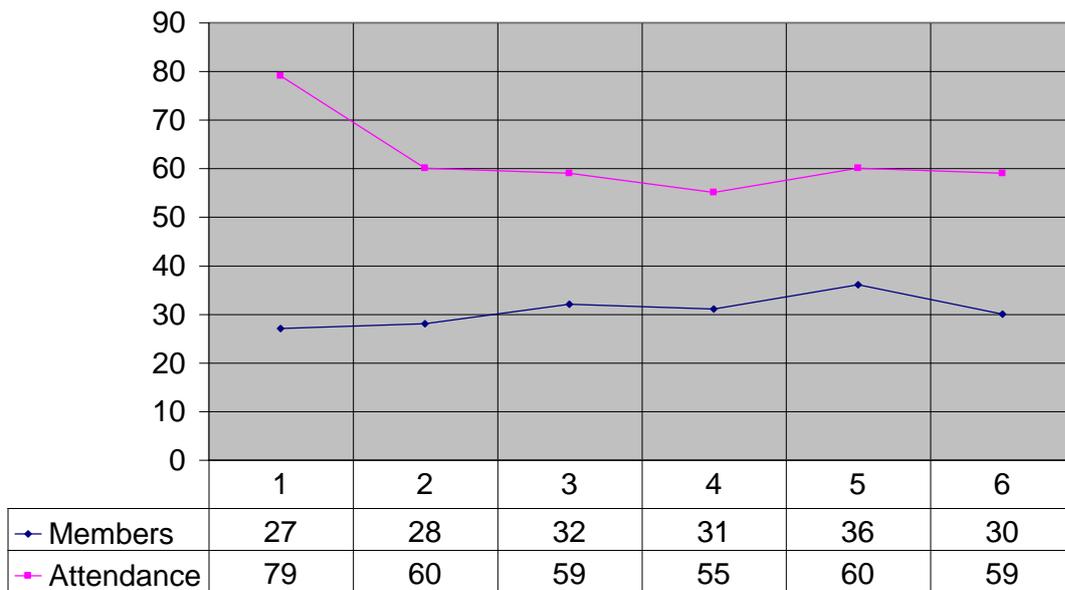
F 10: Church One, 1987-1993



F 11: Church Two, 1992-1994



F 12: Church Three, 1994-1999



Pastor C

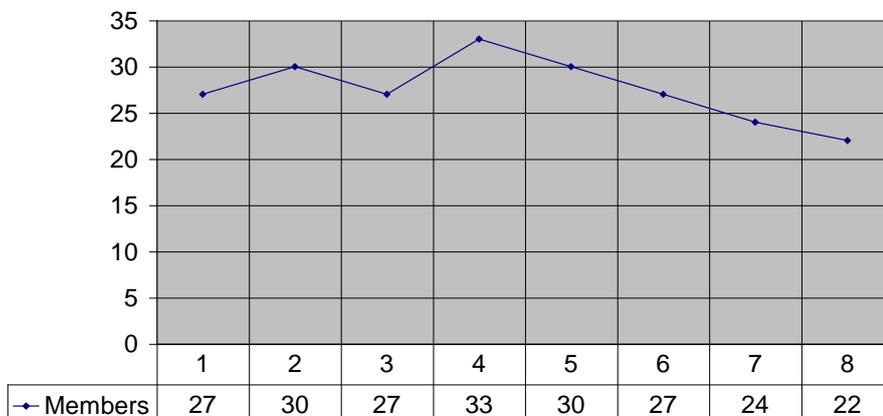
T 14: TIMELINE FOR PASTOR C:

1950	Born on July 24
1968	Member in the Church of the Nazarene
1973	Call to the Ministry
1978	Graduation from European Nazarene Bible College
1978	Churches One and Two (German + American)/Licensed Minister
1981	Ordination
1983	Church Three, not in Germany
1991	Church Four

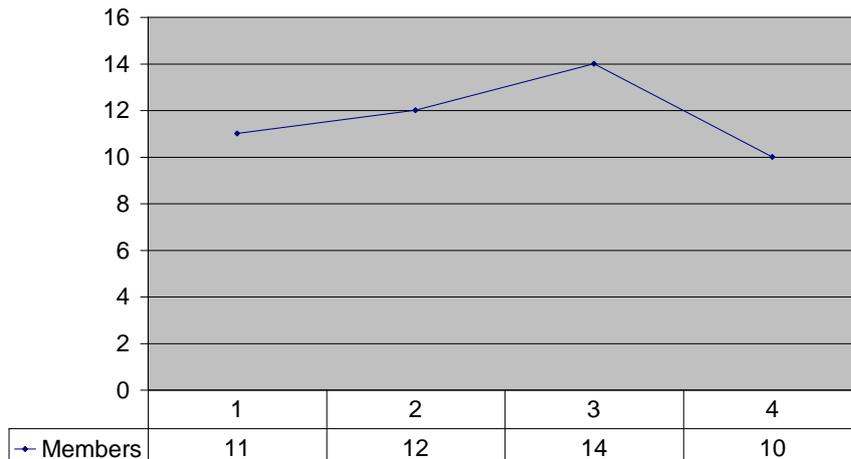
The First Year in the Ministry:

- Function: Pastor
- Age: 27
- Mentor: No
- Church: 12 + 5 years old

F 13: Church One, German Congregation, 1976-1983

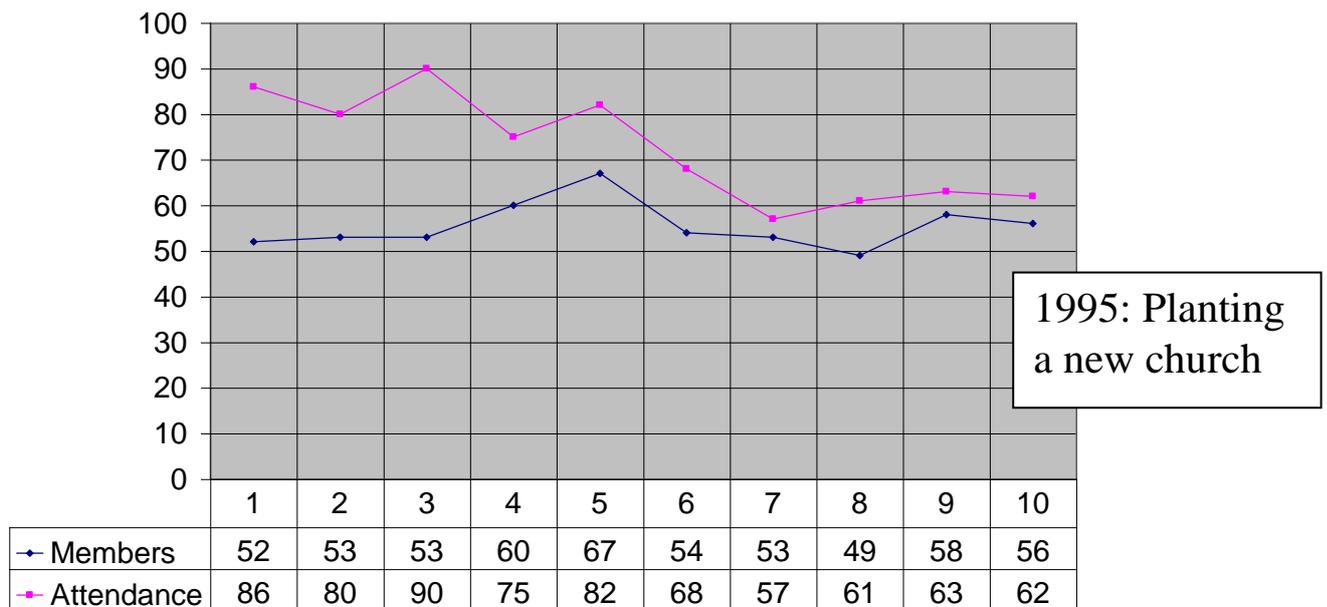


F 14: Church Two, American Congregation, 1976-1979



Church Three (not in Germany), 1983-1991 = No statistics available
(Members: Approximately 40, Attendance: 30)

F 15: Church Four, 1990-1999

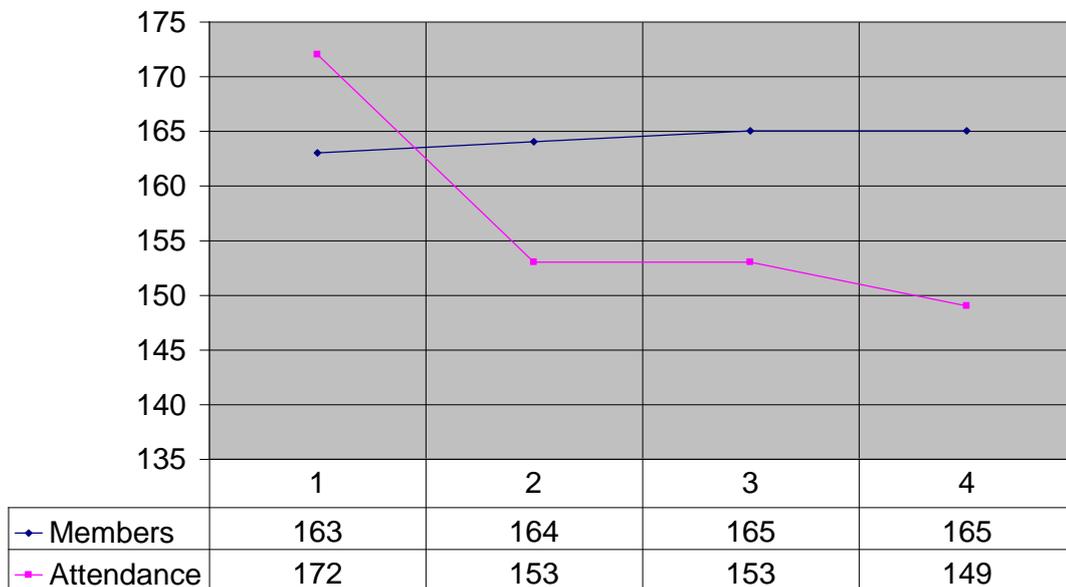


Pastor D

T 15: TIMELINE FOR PASTOR D:

1965	Born on September 13
1989	Member in the Church of the Nazarene
1992	Call to the Ministry
1992	Youth Director at Church One (-1997)
1994	Licensed Minister
1995	Graduation from the <i>Freie Theologische Akademie, Giessen</i>
1995	Church One: Associate Pastor
1997	Senior Pastor at Church One
1999	Ordination

F 16: Church One, 1996-1999



The First Year in the Ministry:

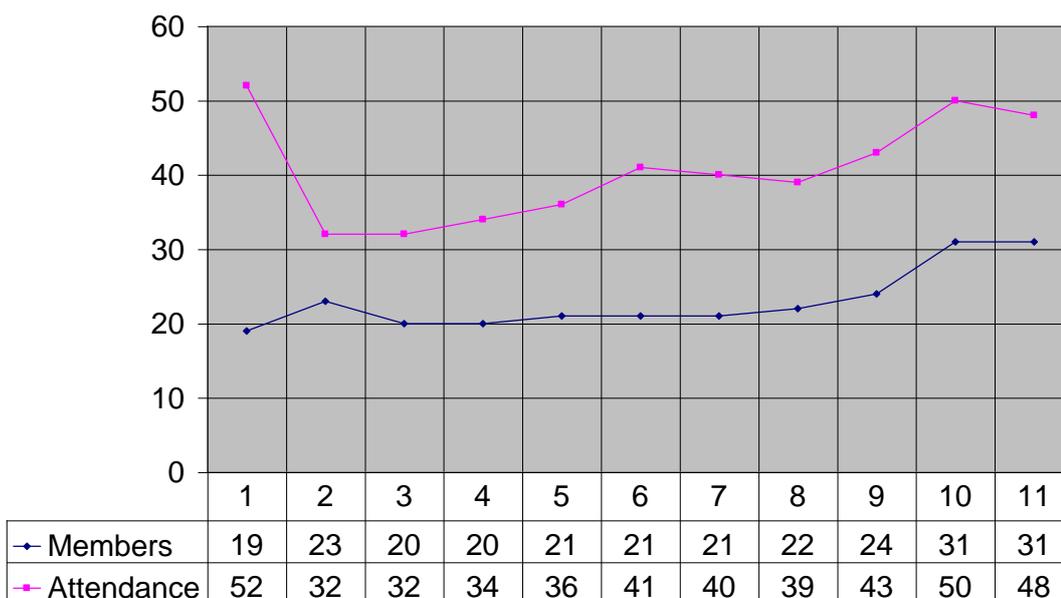
- Function: Associate Pastor
- Age: 29
- Mentor: Yes (occasional)
- Duration: 1 ½ years
- Church: 33 years old

Pastor E

T 16: TIMELINE FOR PASTOR E:

1963 1978 1987 1986 1987 1990 1991 1994	↓	Born on June 17 Member in the Church of the Nazarene Graduation from the <i>Freie Theologische Akademie, Giessen</i> European Nazarene Bible College (2 semesters) Associate Pastor in Berlin Church One (part-time) Licensed Minister Ordination
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F 17: Church One, 1989-1999



The First Year in the Ministry:

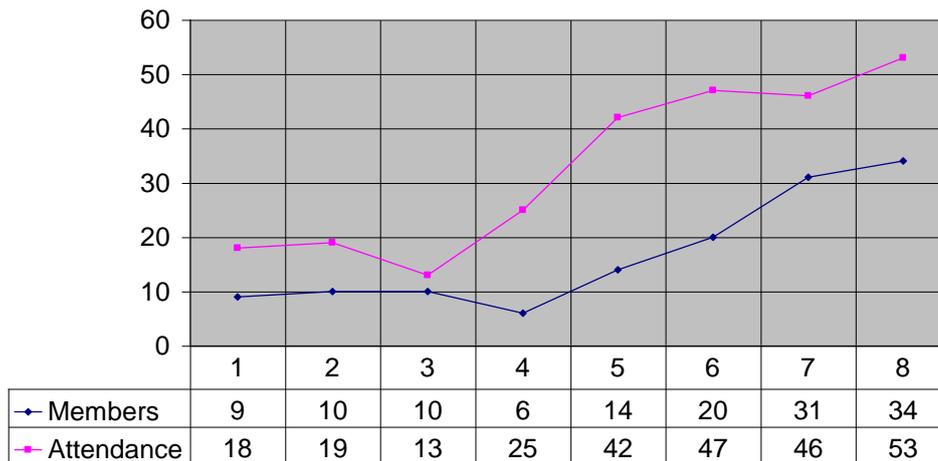
- Function: Associate Pastor
- Age: 24
- Mentor: Yes (occasional)
- Duration: 14 months
- Church: 6 years old

Pastor F

T 17: TIMELINE FOR PASTOR F:

1968	Born on April 30
1993	Member in the Church of the Nazarene
1993	Graduation from the <i>Bibelschule Bergstraße</i>
1993	Call to the Ministry
1993	Associate Pastor at Church One (new church-type-mission)
1994	Church One (pastor part-time)
1994	Licensed Minister
1999	Ordination

F 18: Church One, 1992-1999



The First Year in the Ministry:

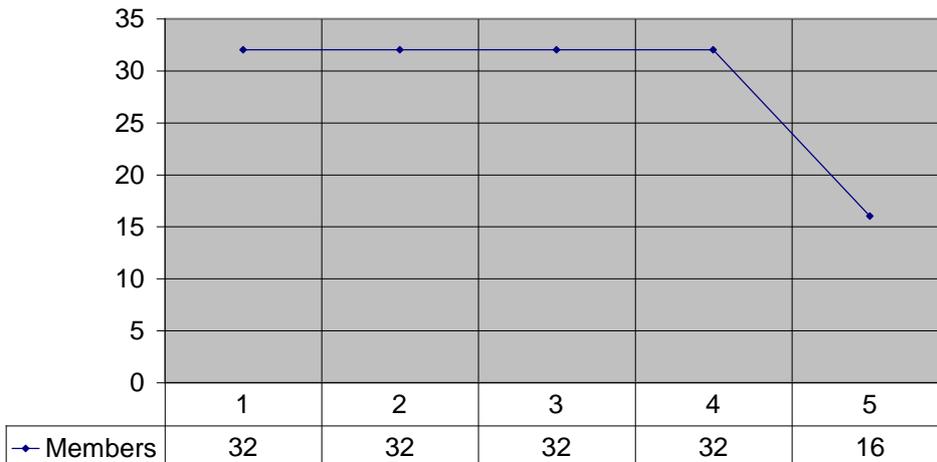
- Function: Associate Pastor
- Age: 25
- Mentor: Yes (intensive)
- Duration: 3 months
- Church: 2 years old

Pastor G

T 18: TIMELINE FOR PASTOR G:

1958	Born on February 21
1972	Call to the Ministry
1980	Graduation from European Nazarene Bible College
1980	Church One/Licensed Minister
1983	Church Two (church plant)
1984	Church Three
1985	Ordination
1998	Elected District Superintendent of the South West German District of the Church of the Nazarene

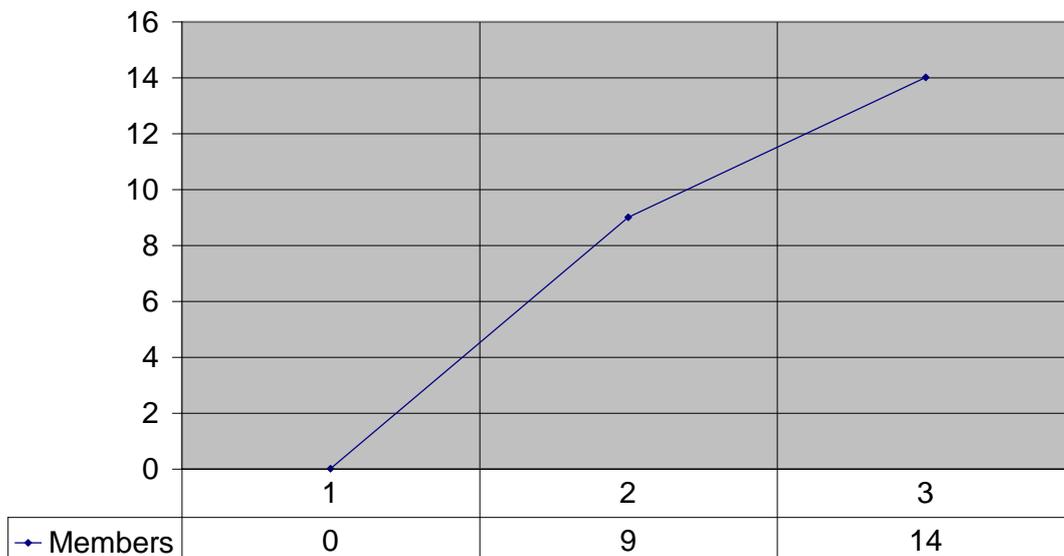
F 19: Church One, 1979-1983



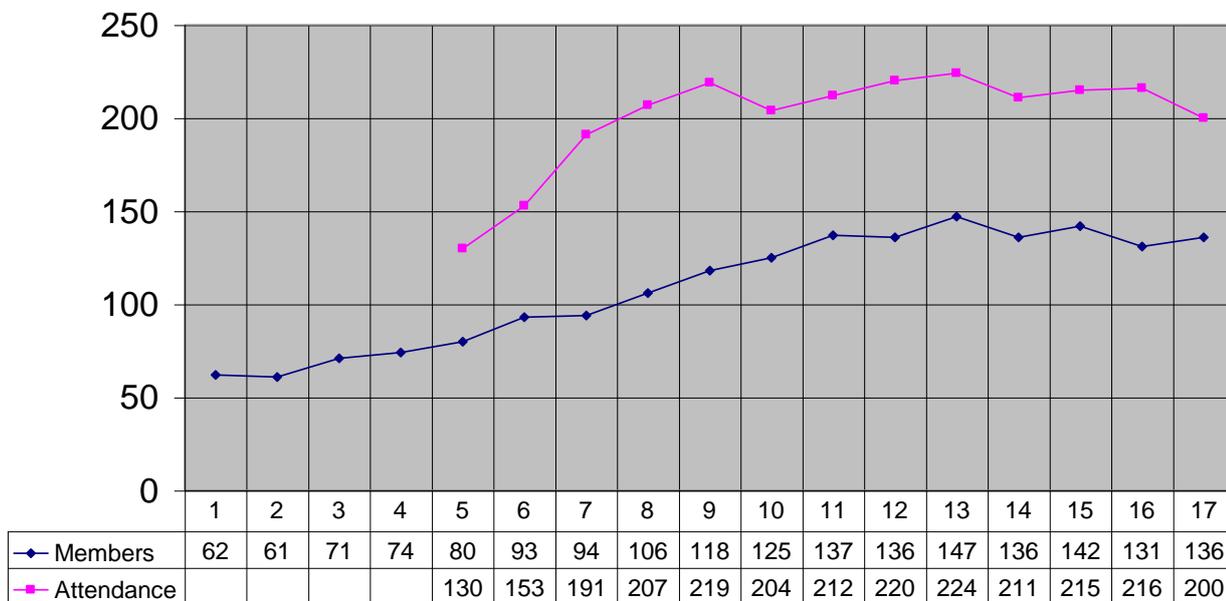
The First Year in the Ministry:

- Function: Pastor
- Age: 22
- Mentor: No mentor
- Church: 20 years old

F 20: Church Two (Church Plant), 1982-1984



F 21: Church Three, 1983-1999

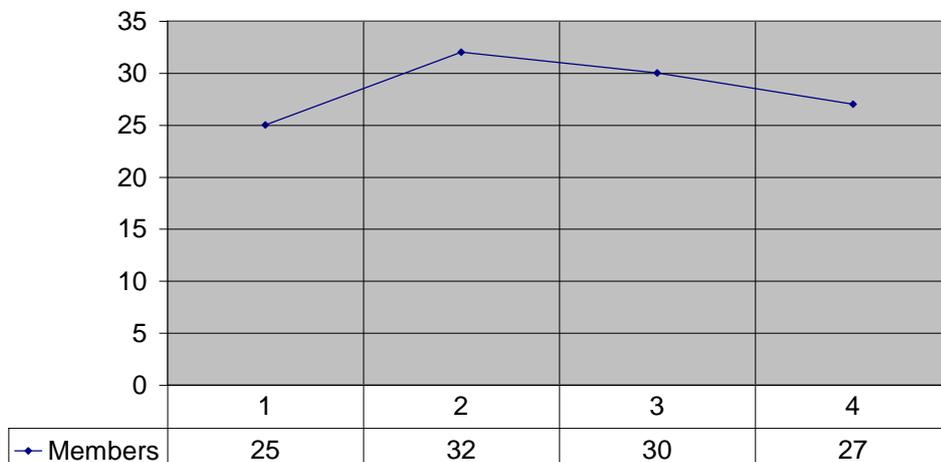


Pastor H

T 19: TIMELINE FOR PASTOR H:

1948 1962 1968 1971 1971 1974 1979 1979 1980 1984 1989 1993	Born on June 23 Member in the Church of the Nazarene Call to the Ministry Graduation from European Nazarene Bible College Associate Pastor/Youth Pastor at Church One/Licensed Minister Church Two Pastoring Churches One and Two Ordination No pastorate/District Assignments Church Three Self-employed (Christian Bookstore) Church Four
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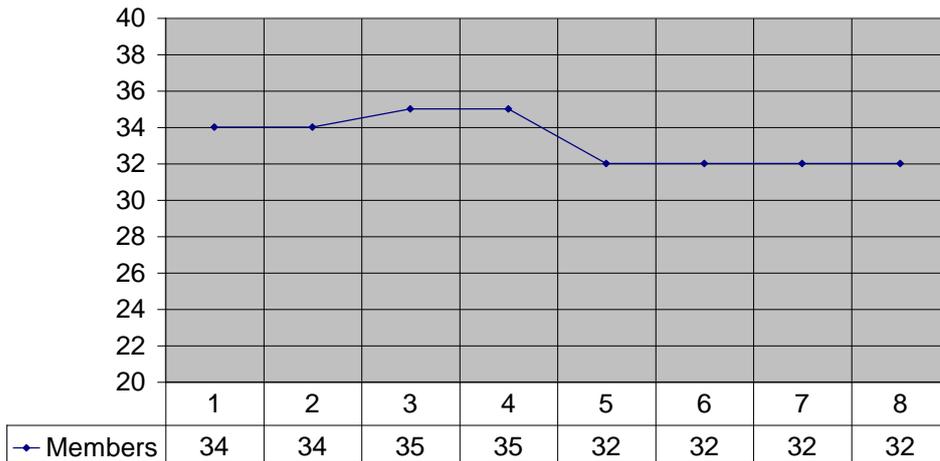
F 22: Church One, 1970-1973



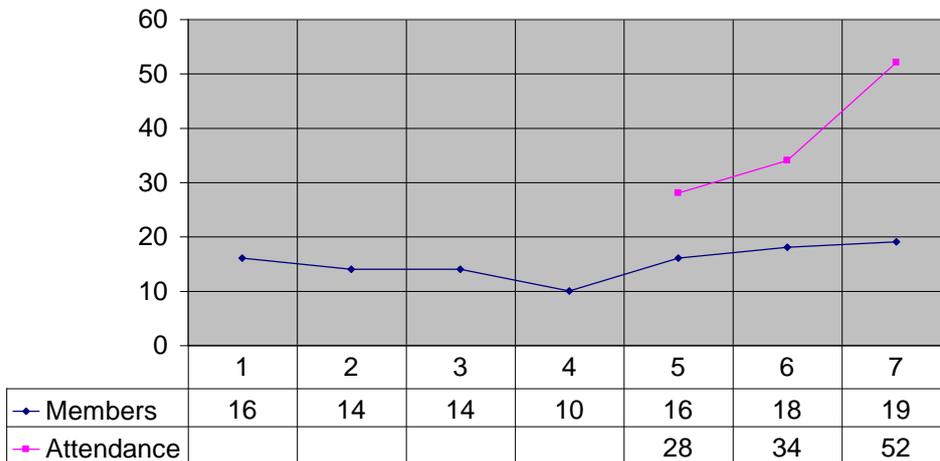
The First Year in the Ministry:

- Function: Youth-Pastor
- Age: 23
- Mentor: Yes, occasional
- Duration: 1 ½ years
- Church: 11 years old

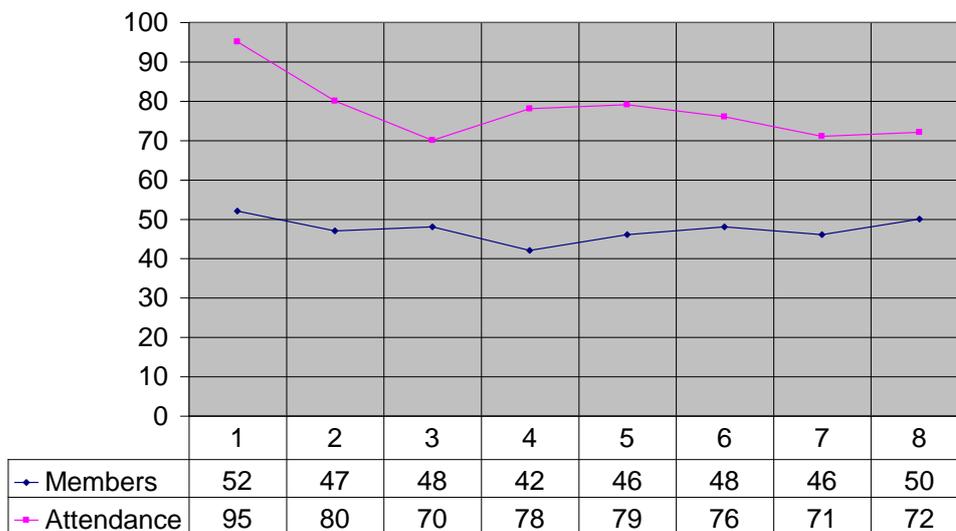
F 23: Church Two, 1974-1981



F 24: Church Three, 1983-1989



F 25: Church Four, 1992-1999

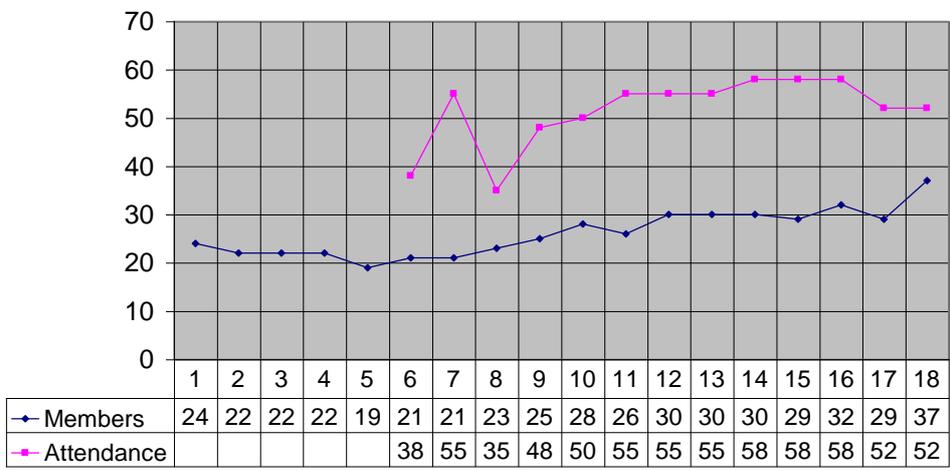


Pastor I

T 20: TIMELINE FOR PASTOR I:

1948	Born on January 13
1965	Member in the Church of the Nazarene
1969	Call to the Ministry/ Local Minister
1971	Northwest Nazarene University: BA in Religion and Biology Eastern Nazarene College: MA in Religion and Pastoral Psychology
1972	Licensed Minister Temple University: MA/PhD in Religion and Community Psychology
1983	Church One (Pastor)
1985	Ordination

F 26: Church One, 1982-1999



The First Year in the Ministry:

- Function: Pastor
- Age: 35
- Mentor: No mentor
- Church: 17 years old

Pastor J

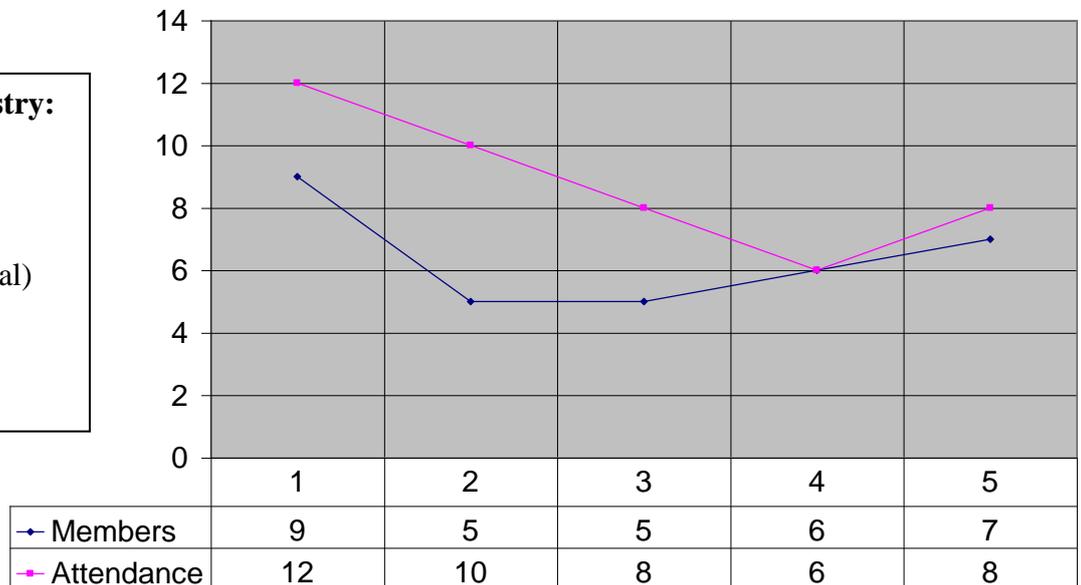
T 21: TIMELINE FOR PASTOR J:

1959	Born on January 19
1976	Training as Nurse
1979	Working as Nurse
1986	Missionary Nurse in Sierra Leone (with the Methodist Church)
1989	Theological Education at European Nazarene Bible College
1994	Graduation from European Nazarene Bible College
1994	Compassionate Ministries with the Methodist Church
1995	Member of the Church of the Nazarene
1995	Local Minister at Church One (tent-making)
1996	Pastor of Church One and Compassionate Minisistries Center (part-time)
1998	Licensed Minister

F 27: Church One, 1995-1999

The First Year in the Ministry:

- Function: "In charge"
- Age: 37
- Mentor: Yes (occasional)
- Duration: 2 years
- Church: 6 years old

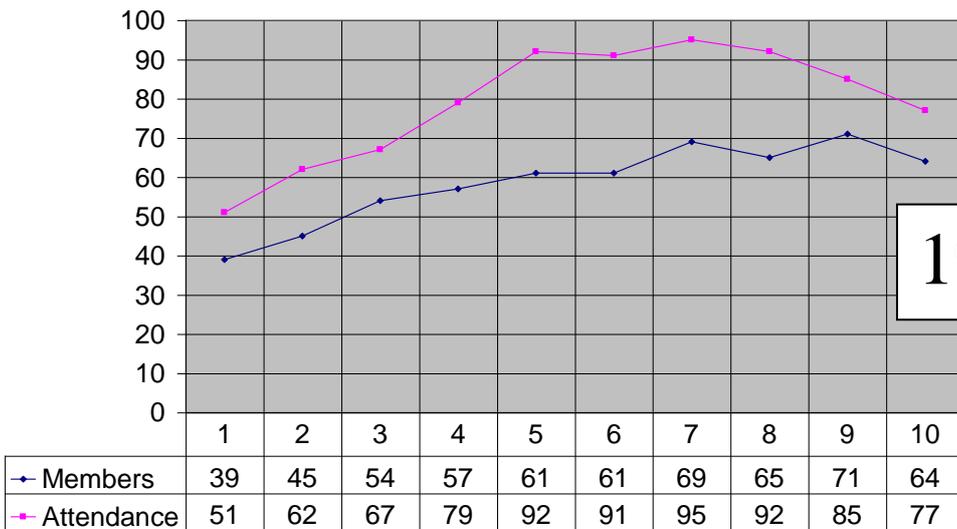


Pastor K

T 22: TIMELINE FOR PASTOR K:

1961	Born on August 2
1983	Call to the Ministry
1985	Member in the Church of the Nazarene
1990	Licensed Minister
1991	Graduation from European Nazarene Bible College
1991	Associate-Pastor at Church One
1992	Senior-Pastor of Church One
1994	Ordination

F 28: Church One, 1990-1999



1999:

- The First Year in the Ministry:**
- Function: Associate Pastor
 - Age: 29
 - Mentor: Yes (intensive)
 - Duration: 1 ½ years
 - Church: 9 years old

PASTOR L

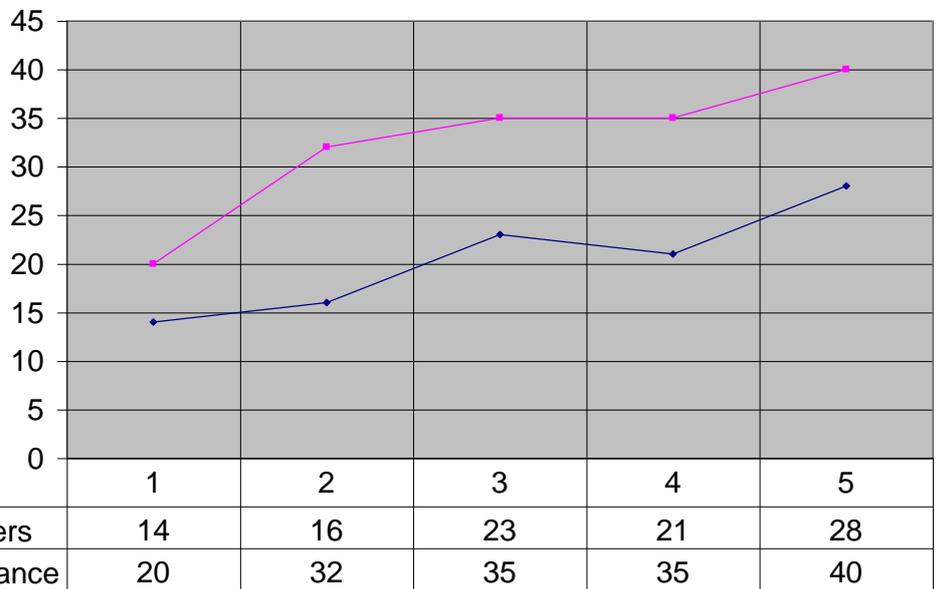
T 23: TIMELINE FOR PASTOR L:

1964 1980 1986 1991 1991 1993 1994 1995 1999	↓	Born on December 30 Member of the Church of the Nazarene Call to the Ministry Graduation from <i>Freie Theologische Akademie</i> , Giessen Licensed Minister Graduation from Nazarene Theological Seminary, Kansas City (USA) Associate Pastor in Berlin Church One (Church Plant) Ordination
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F 29: Church One, 1995-1999

The First Year in the Ministry:

- Function: Associate Pastor
- Age: 29
- Mentor: Yes (occasional)
- Duration: 11 months
- Church: 33 years old

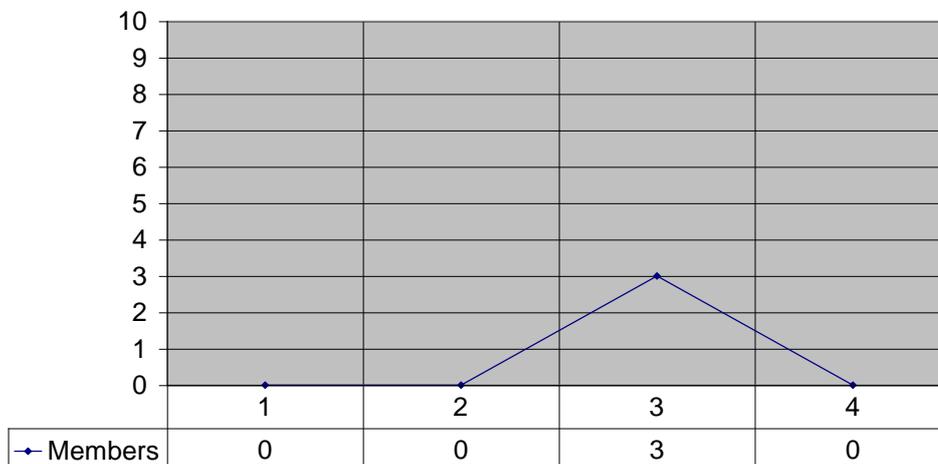


Pastor M

T 24: TIMELINE FOR PASTOR M:

1952 1972 1976 1977 1981 1981 1983 1985 1990 1998	<p style="text-align: center;">Born on December 2</p> Member of the Church of the Nazarene Call to the Ministry Local Minister Graduation from European Nazarene Bible College Project with Every Home Crusade with the goal of planting a new church (Church One) Church Two <p style="text-align: center;">Ordination</p> Church Three No pastoral assignment
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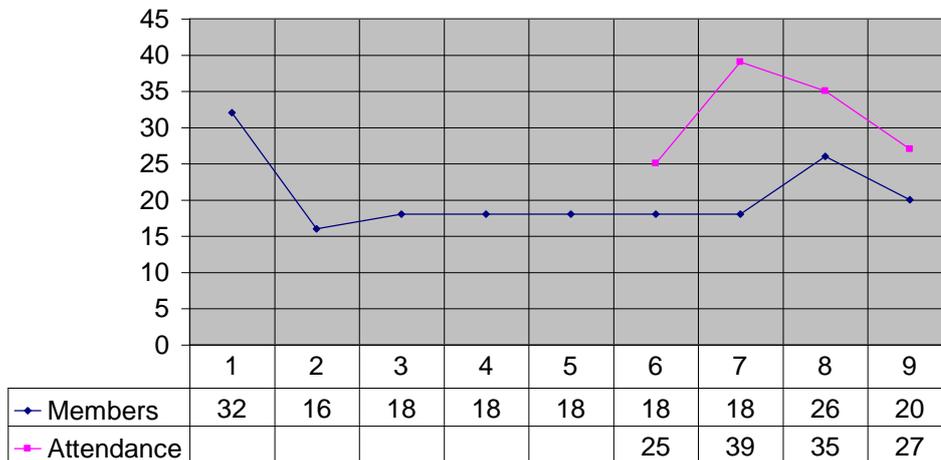
F 30: Church One, 1980-1983



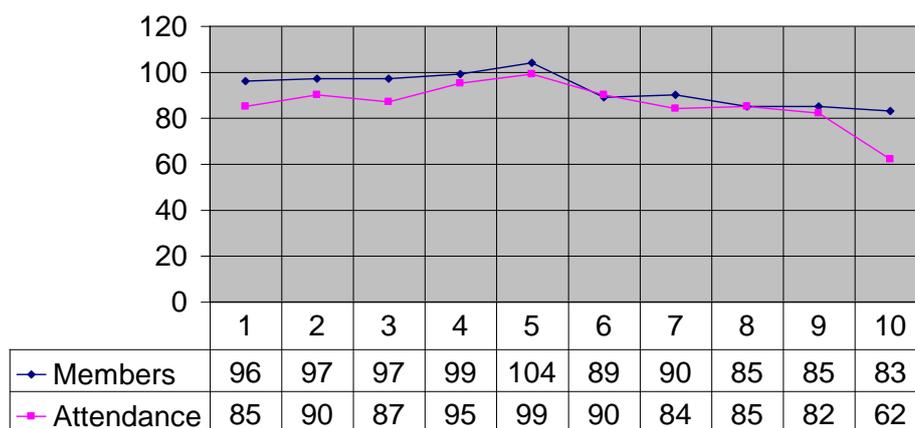
The First Year in the Ministry:

- Function: Director of Mission Project
- Age: 28
- Mentor: Yes (occasional), but from a distance
- Duration: 2 years
- Church: Church Plant/Preaching Point

F 31: Church Two, 1982-1990



F 32: Church Three, 1989-1998



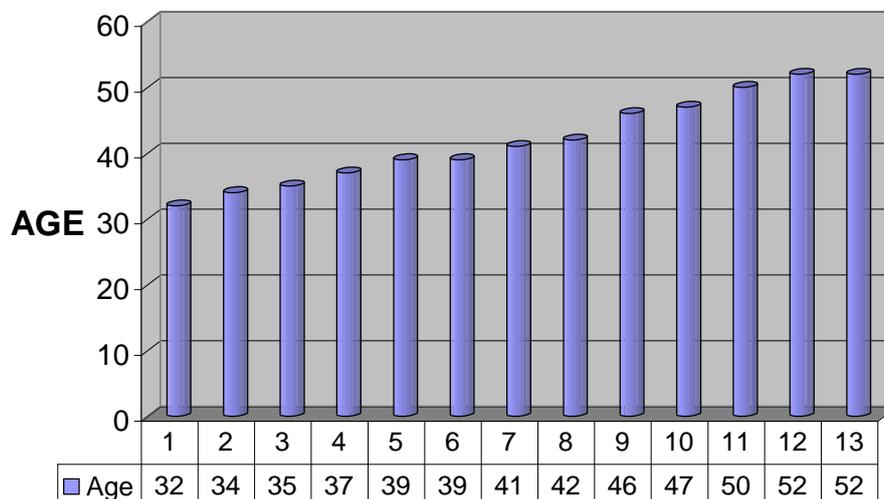
FIRST YEAR IN THE MINISTRY

This part begins with some general information on the Nazarene pastors who started their ministry in the Church of the Nazarene in Germany and who participated in this study:

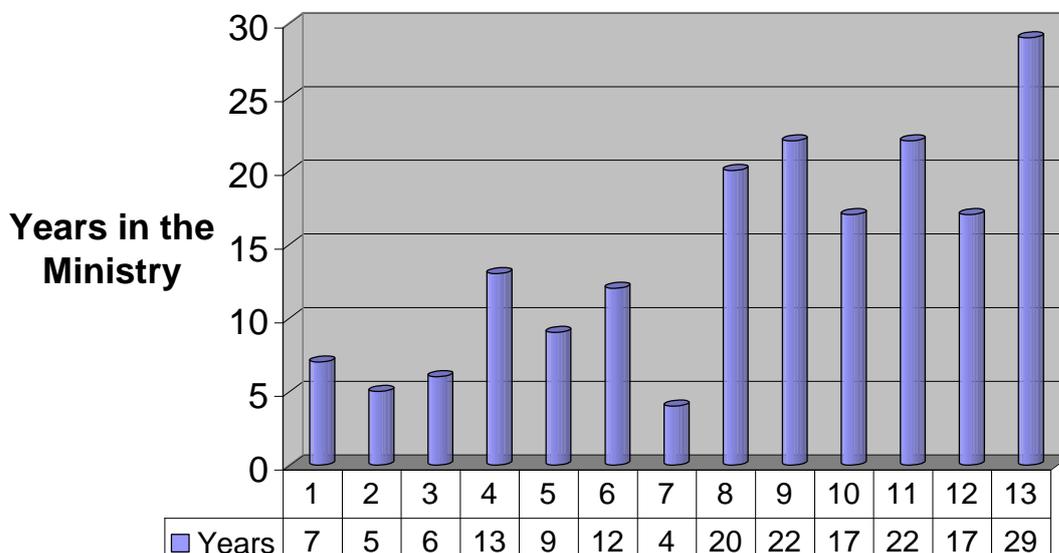
Of the 13 pastors surveyed there is one woman and 12 men. The 12 men are married and they have between one and three children. The children of five families are grown.

Their present ages are 52, 41, 39, 35, 47, 46, 39, 50, 34, 37, 32, 42, 52, the oldest two being 52, the youngest 32. The average age is **42** (Figure 33).

F 33: AGES OF PARTICIPATING PASTORS



F 34: YEARS IN THE MINISTRY

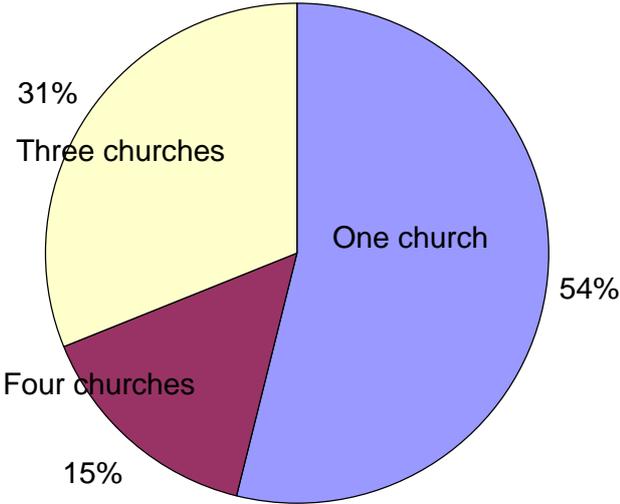


Their years in the ministry up till now: 17, 22, 12, 22, 5, 13, 7, 20, 29, 4, 9, 6, 17, the longest being 29 years, the shortest 4 years. The average years in the ministry: **14**. Figure 34 shows the number of years in the ministry corresponding with Figure 33 of the different ages:

The number of churches these pastors ministered to: 7 in one church, 4 in three churches and 2 in four churches. The average is two churches.

F 35: NUMBER OF CHURCHES SERVED

Note: Within the last 20 years no fewer than 22 pastors dropped out of the ministry or moved from the Nazarene pastorate to another ministry. This will be important to bear in mind when drawing conclusions from the answers given that come from those who are still in active ministry.



Here is a list of the number of years these pastors stayed at each of these churches:

T 25: NUMBER OF YEARS AND AVERAGE LENGTH SERVED IN EACH CHURCH				
	Pastor	Number of Churches	Number of Years served in each church	Average Length
1.	Pastor A	4	2, 5, 12, 4	5,75 years
2.	Pastor B	3	6, 1, 5	4 years
3.	Pastor C	3	7, 8, 10	8,3 years
4.	Pastor D	1	5	5 years
5.	Pastor E	1	11	11 years
6.	Pastor F	1	8	8 years
7.	Pastor G	3	4, 1, 16	7 years
8.	Pastor H	4	3, 6, 6, 8	5,75 years
9.	Pastor I	1	18	18 years
10.	Pastor J	1	5	5 years
11.	Pastor K	1	10	10 years
12.	Pastor L	1	6	6 years
13.	Pastor M	3	2, 8, 9	6,3 years

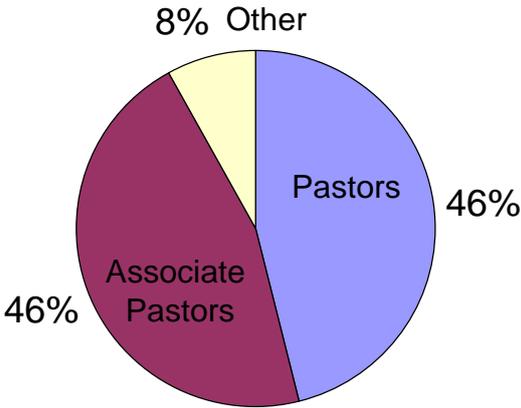
The average time spent in one church is **7,7 years** for these 13 pastors, the longest being 18 years and the shortest 1 year. They spent a total of **100 years of service** in 27 churches (20 different churches). Of these 20 churches **5** do not exist anymore.

Ten pastors started their ministry in an existing church, three in a church-plant or church-type mission (two of these were small missions already in existence, but not yet organized as churches).

Out of the 13 persons

- Six started out as pastors from the very outset (46%)
- Six were associate pastors under a senior-pastor (46%)
- One was the director of a mission/church-planting project (8%).See Figure 36.

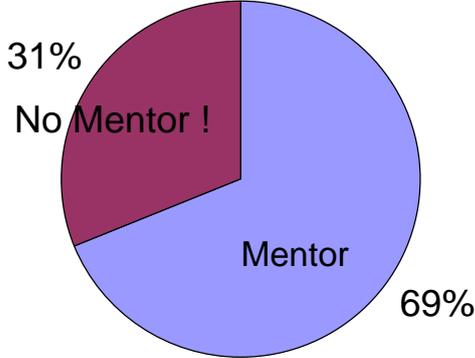
F 36: PASTORS vs. ASSOCIATE PASTORS



Of those starting their ministry as responsible pastors of an existing church (i.e. with no senior-pastor in place)

- Two have stated that they had a mentor nonetheless
- Four had no mentor whatsoever

F 37: MENTOR vs. NO MENTOR

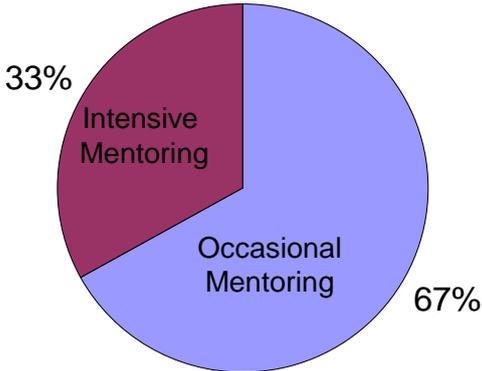


Of the total of 13 pastors, 9 (69%) started their ministry with the support of a mentor, 4 (31%) with no mentor at all (Figure 37).

Of those starting out as associate pastors or assistants under a senior pastor in charge of the church, the mentoring-relationship to this senior-pastor was described as

- Intensive mentoring by two and
- Occasional mentoring by four (Figure 38).

F 38: INTENSITY OF MENTORING

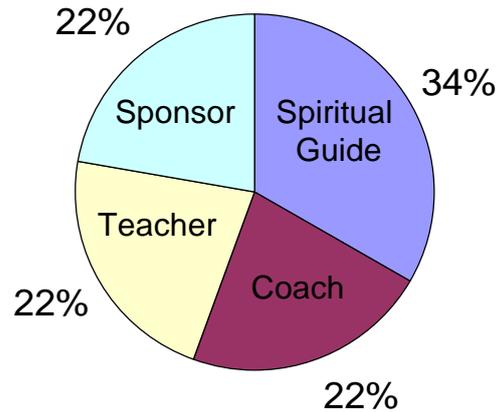


⇒ **What mentoring style was used?**

F 39: MENTORING STYLES USED

(more than one style could be marked!)

- Spiritual Guide: Three
- Coach: Two
- Teacher: Two
- Sponsor: Two



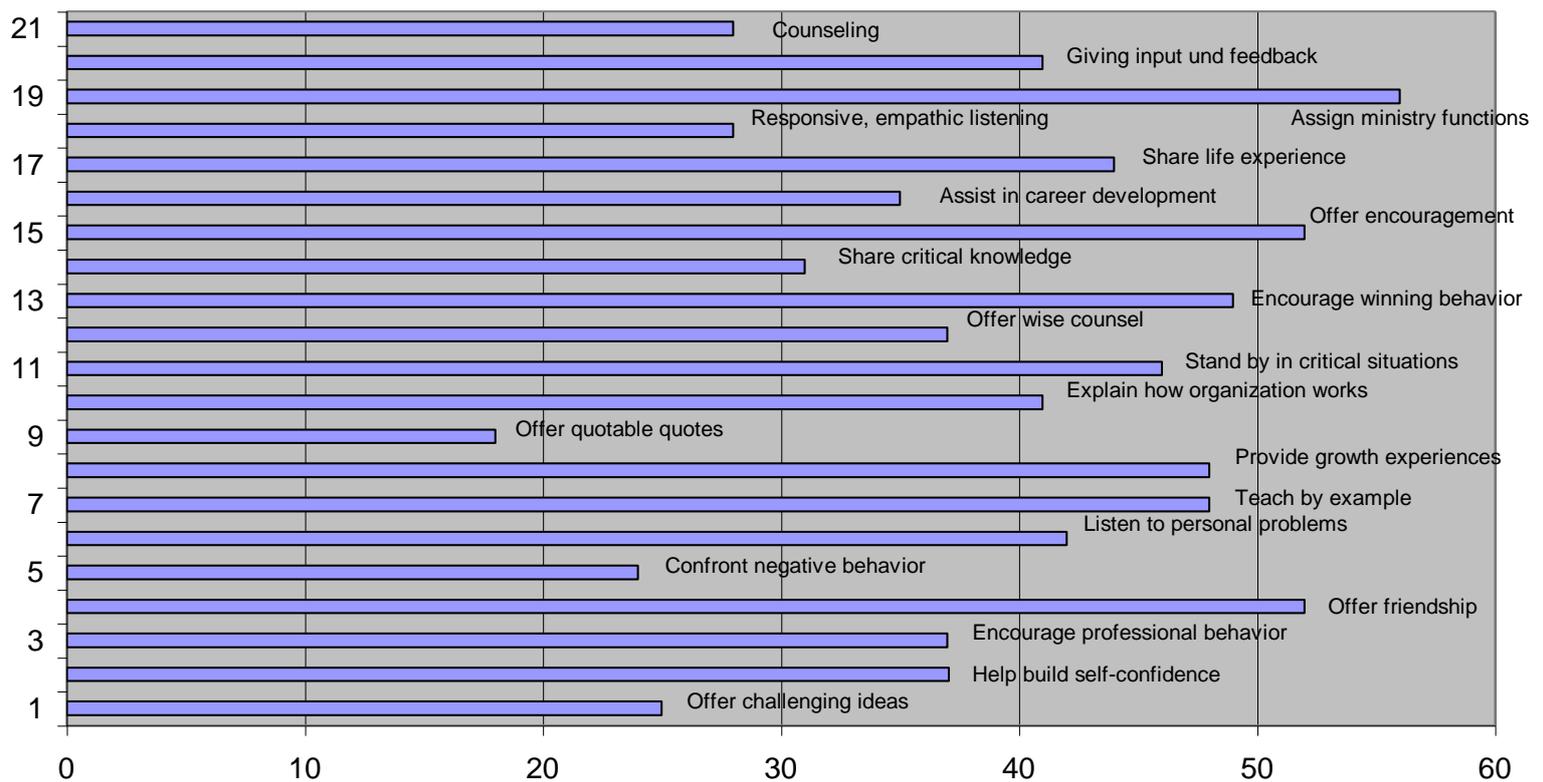
⇒ **What mentoring tools were used?**

T 26: MENTORING TOOLS USED				
	Often	Some	Seldom	Never
1. Offer challenging ideas	1	1	3	1
2. Help build self-confidence	1	4	1	0
3. Encourage professional behavior	1	4	1	0
4. Offer friendship	4	2	0	0
5. Confront negative behavior	0	2	4	0
6. Listen to personal problems	3	2	0	1
7. Teach by example	3	3	0	0
8. Provide growth experiences	3	3	0	1
9. Offer quotable quotes	0	2	2	2
10. Explain how organization works	2	3	1	0
11. Stand by in critical situations	4	0	2	0
12. Offer wise counsel	1	4	1	0
13. Encourage winning behavior	4	1	1	0
14. Share critical knowledge	1	2	3	0
15. Offer encouragement	4	2	0	0
16. Assist in career development	2	2	1	1
17. Share life experience	2	4	0	0
18. Responsive, empathic listening	1	2	2	0
19. Assign ministry functions	5	1	0	0
20. Giving input and feedback	3	3	1	0
21. Counseling	1	2	2	1

In order to portray these mentoring tools and how they were engaged in a graph (Figure 40), I have used the following point system:

- Often = 10 points
- Some = 6 points
- Seldom = 3 points
- Never = 0 points

F 40: Mentoring Tools Used



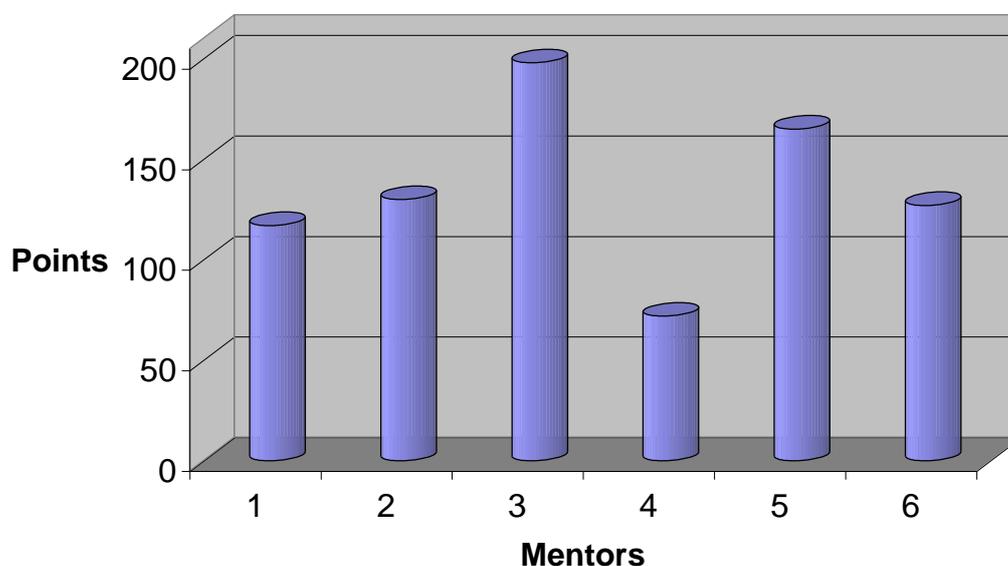
With a total of 819 points this averages to 39 points per mentoring-tool (819:21) or 6.5 per individual mentor (39:6). So, on the average all of these mentoring tools were used “some”.

Table 27, “MENTORING BEHAVIOR”, and Figure 41, “FREQUENCY OF MENTORING TOOLS USED”, show the data for the individual senior pastors/mentors with the highest possible number of points being 210.

T 27: MENTORING BEHAVIOR			
MENTOR	Number of points	Average	Use of tools
Mentor 1	117	5,6	Some
Mentor 2	130*	6,2	Some
Mentor 3	198	9,4	Often
Mentor 4	72	3,4	Seldom
Mentor 5	165*	7,8	Some-Often
Mentor 6	127	6,0	Some

* The same senior pastor

F 41: FREQUENCY OF MENTORING TOOLS USED



⇒ **Of those pastors who were not privileged to work with a senior pastor and who did not have another mentor, what have they missed most?**

- Someone to stand by them in difficult situations
- A senior pastor who is physically present, close at hand (telephone is not enough!)
- Brainstorming sessions with experienced and successful pastors
- Practical help in goal setting and planning
- Personal counsel, direction and orientation.

Of all those who experienced a mentoring-relationship (9) I asked:

⇒ **How did this mentoring-relationship impact your development as a person and as a minister in the following areas?**

- **Personal Growth**
- **Spiritual Formation**
- **Leadership Development**
- **Skills Development**

In these answers the phenomenological, qualitative approach will be seen most clearly, describing the experience from the participants' perspective. It is subjective, difficult to measure, yet very significant for this study:

1. PERSONAL GROWTH

- I have received a lot of encouragement.
- The mentor and his spouse have given us a model of ministry that has shaped our own ministry. For our personal life we have questioned, modified and adopted the ideas, practices and attitudes that we have seen in them. It made a lasting impact on me that my mentor trusted me and believed that I would be able to develop the skills needed for the task.
- The necessity of hard, disciplined work.
- Constant learning and continuous education.
- Keep up theological interest (mutual stimulation between mentor and mentoree).
- In our sessions I was challenged to think about my life-calling. Due to the tentmaking situation²⁸ I experienced an intense challenge that forced me to ponder these basic questions of work/life planning. I am grateful for this time because I learned a lot and matured personally.
- My weak self-confidence was strongly influenced.

2. SPIRITUAL FORMATION

- My mentor's daily natural walk with God served as an example to me.
- My spiritual growth was stimulated through many talks with my mentor, but more so by observing and participating in his own spiritual growth.
- Oswald Smith's book *Passion for Souls*, that I was assigned to read, has taught me a lot about my own motivation.
- I learned to trust God and to take steps in faith.
- There was no openness in this area. If I grew spiritually through my mentor, then without my being aware of it.
- Crises and challenges provided the ground for spiritual growth and formation. My personal limitations, including physical ones, challenged me to trust God. The experience that God is in no way limited by our own possibilities and opportunities has deepened my relationship to Him. Being dependent on His strength, His joy and the realization that He carries through and works miracles, has changed and shaped my life. Sermons, prayers and times with my mentor(s) were instrumental in this.
- My trust in God's personal guidance has grown slowly but steadily in this period of time.

3. LEADERSHIP DEVELOPMENT

- Being an introverted/matter-of-fact type person, I profited from working with an extroverted/warm-hearted type. It may sound very basic, but for me it was important to learn how to approach people and develop an open attitude towards them.
- After some initial difficulties at copying the leadership-style of my mentor, he helped me develop my own, suited to my own gifts and idiosyncrasies.
- Time-management/Delegation/Goal setting/Training co-workers.
- People are important!
- Dealing with conflicts in the church (conflict management).
- Making leadership literature available to me. Since my mentor was more of a teacher/theologian, I could not observe much in this area of leadership practices.
- For a long time I was not open to assuming a leadership position myself. However, through the emerging situation in the church, I was confronted with this new

- Taking part at pastors' meetings and pastors' conferences was very important for this process of becoming a leader in the church. It is a process that should never stop! It is good to walk a path together and not be isolated!
- I have started to see and understand the significance of leadership, but this was a slow process.

4. SKILLS DEVELOPMENT

- I was given space and opportunity to make use of my skills and to experiment with them. There was little training, though. Therefore, it was more the experience I gained than the mentoring-relationship that helped me make progress in this area.
- Through the mentoring-relationship responsibilities and tasks were divided and shared between us (without the mentor forsaking his overall responsibility). This allowed me to discover skills and talents and to develop them.
- I learned statistics (keeping accurate records).
- I learned how to pray with someone over the phone.
- My senior-pastor/mentor has introduced me to the "pastoral world" of funerals, weddings, visiting the sick, pastoral calls, and counseling. I was able to learn a lot by example and observation.
- I learned the practical aspects of communion, funerals, weddings, etc. from him.
- It was helpful to be able to ask questions. And it helped that in this first year I was only required to preach once a month; which meant also that I was given the opportunity to listen to many sermons by experienced pastors. These examples were valuable helps for me. Practical tips and hints for preaching and speaking were given. Being trusted and respected by my mentor(s) was important. I have discovered skills that I had no idea were there. Often it was the encouragement and challenge to venture out to try new things that made me actually do it.
- Empathic listening.
- Leading the church and leading small groups.
- I have learned many of those things that I was not taught at the Bible College, e.g. practical skills such as conflict-management.

⇒ **What have you always treasured in your ministry that was imparted, conveyed or exemplified through the senior pastor in the early phase of your pastoral ministry?**

- A positive attitude towards the ministry, also in difficulties.
- The prophetic gift of my mentor made a deep impression on me, i.e. to see the potential in me (and in others) that was obviously not developed yet.
- It was exemplary not to simply see people as potential, but as unity and as a gift.
- The importance of people and our relationship to them.
- The ability to convey to people the awareness that they are important – and to do this even in times of stress and under pressure!
- My mentor’s attitude of patience: Sowing and waiting for the harvest to come.
- Carrying the weak.
- My mentor’s enormous willingness to bring sacrifices.
- Commitment to learning (Completing an M.Div. besides all the church work).

⇒ **Other remarks concerning “my first year in the ministry” and what I would like to see for today’s “beginners”:**

A. Those with no mentor/senior pastor:

- My first year in the ministry was marked by many hindrances and disappointments. Many promises were made and few were kept. If I had to do it again, I would not want to begin my ministry without a mentor.
- Intensive coaching is needed, i.e. weekly sessions to address questions such as “Where are we?” and “What is needed next?” and to give tips for the practical work.
- Encouragement and accountability (includes constructive criticism and correction).
- 1-2 years as associate with a mentor!
- I would see my start into the ministry as an example for how it should **not** be done. If there was support and company, it was very, very meager. Even at European Nazarene Bible College I had no mentor to talk to.

B. Those who had a mentor in their first year of the ministry:

- It was good to be made part of the church's leadership-team, without having to carry the full load of responsibility.
- Compared to others who graduated from European Nazarene Bible College at the same time as I did and started ministry with no mentor, I certainly was privileged. I find it remarkable that these others were in a similar category regarding other factors (giftedness, having a counselor, support of the family...), but they had to get started without a mentor. This, therefore, seems to be a significant factor for a successful start into the pastoral ministry.
- May these new beginners have a good mentor!
- A practical insight into "strategies of church development".
- A healthy and growing church does not come about mainly and primarily through changed structures, strategies and programs, but rather through the Spirit of God, through prayer and the hunger for God and for a changed life. (I have known that for a long time – unfortunately only in my head – I have actually realized it much too late!).
- I believe my mentor overrated me in my first year. I could have learned even more from him; but since I myself have also overrated me, I did not ask the necessary questions! At the moment I am experiencing another mentoring-relationship that is much more open and richer, also spiritually. Nevertheless, I have learned those necessary skills and practices from my first mentor and for this I am grateful.
- May they experience an authentic and intentional mentoring-relationship! Thank you for this study that will help to make an important contribution towards this goal.
- May these beginners of today have a mentor on their side. For me the distances between myself and my mentor was often a burden and a challenge. Regular meetings with personal sharing and "lessons" (reflection on and practicing aspects of the ministry that are relevant) would be extremely helpful and a blessing. Also regular times of prayer are very important, since they create a foundation of trust that is basic for working together effectively and for teaching and learning as well. I wish every new beginner the esteem, encouragement, prayer-support and practical help that I have experienced despite of distance.
- A permanent mentoring situation with a person that can be chosen and that qualifies as mentor. The best would be to begin as associate under a senior-pastor.
- Courage to ask questions and to admit uncertainties.

FIRST YEAR IN THE MINISTRY – INTERPRETATION OF THE DATA

Sub-Question One: Determine the nature of the mentoring relationship of the assistant pastor to the senior pastor

In order to find out more about these mentoring relationships I looked at some variables, i.e. duration, intensity, mentoring style used and age difference (Table 28):

T 28: MENTORING RELATIONSHIPS TO SENIOR PASTORS											
	Mentoring Relationship		Intensity		Mentoring Style used				Age		
	Pastor	Duration	Occasional	Intensive	Spiritual Guide	Coach	Teacher	Sponsor	Mentor	Assistant	Difference
1.	Pastor D	18 months	X				X	X	42	29	13
2.	Pastor E	14 months	X					X	32	24	8
3.	Pastor F	3 months		X		X			35	25	10
4.	Pastor H	18 months	X				X		?	23	
5.	Pastor K	18 months		X	X				35	29	6
6.	Pastor L	11 months	X		X	X			44	29	15

These mentoring relationships between the senior pastor and assistant pastor were all unique. Probably none of them would have called it “MENTORING” at the time, but all of them describe it as significant for their entry into the ministry. They vary from a short, but intensive coaching-relationship to a loose, extended relationship to a teacher with only

occasional mentoring received. For some the role of a spiritual guide is prevalent, for others it is a combination of teacher and sponsor or spiritual guide and sponsor/coach.

Another observation concerns the age difference. These graduates from European Nazarene Bible College or one of the other theological institutions were between 23 and 29 years old (average of 26) when they began their first year of ministry. The senior pastors/mentors were between 32 and 44 years old (average of 37). This means that the age difference was 11 years on average (with a span of 6 to 15 years). It is interesting to note that according to Hendricks (1998), *"As a rule of thumb, protégés tend to seek out a mentor who is between six and fifteen years older than they are."* (p. 168).

Mentoring principles that are evident in the pastors' responses about their first year in the ministry and the influence of their mentors:

- **MODELING:** *"What your mentor does and how he lives will have a far greater impact on you than anything he says."* (Hendricks 1995, p. 68)

- **THE SPIRIT OF MENTORING:** Mentors speak three messages:
 - 1) **It can be done!**
 - 2) **You're not alone!**
 - 3) **I believe in you!** (Lawrence Crabb, quoted in Mallison, 1998, p. 50).

"Mentors believe in their mentorees and tell them so. They have an ability to discern potential and enable its development by their ongoing commitment, support, affirmation of every genuine effort and by turning failures into learning experiences."

(Mallison, 1998, p. 66)

- **ON-THE-JOB-TRAINING:** *"The typical seminary graduate knows about 50 percent of what is required to pastor. The other half must come from experience, the example of others, internships, and previous ministry experience."* (Hull, 1988, p. 47)

Ariane Berthoin Antal, Director of International Institute for Organizational Change, wrote in a journal article "Odysseus' Legacy to Management Development: Mentoring": *"A study of business school curricula found that only half of the sixteen skills identified as essential for management success were taught (Murry-Hicks, 1977). In fact four of the*

skills most often neglected in curricula, 'decisiveness, tolerance of uncertainty, resistance to stress, and the use of personal power, are particularly appropriate for modeling and coaching by a skilful mentor.'"²⁹

- THE CORE OF MENTORING: *"Mentoring is defined not in terms of formal roles but in terms of the character of the relationships and the functions it serves."*
(Levinson, 1978, p. 98)

Sub-Question two: How did this mentoring relationship impact the development of the young pastors personally and professionally?

A summary of the key elements listed by the pastors regarding their mentoring experience:

T 29: KEY ELEMENTS IN A MENTORING EXPERIENCE	
1. PERSONAL GROWTH	2. SPIRITUAL FORMATION
<ul style="list-style-type: none"> • Encouragement • Model of ministry • Example of discipline + hard work • Consider questions of work/life planning • Support through trust + motivation 	<ul style="list-style-type: none"> • Role Model for spiritual growth • Spiritual readings assigned • Times of prayer • Guidance and support in crises • Trust in God's personal guidance
3. LEADERSHIP DEVELOPMENT	4. SKILLS DEVELOPMENT
<ul style="list-style-type: none"> • Enrichment due to personality differences • Help in developing leadership style • Training of basic leadership skills, e.g. time-management, conflict-management, goal setting • Help in overcoming fears + hindrances • Process-orientation of "becoming a leader" in the Church • Learning basic truths, e.g. "People are important!" 	<ul style="list-style-type: none"> • Room for experimentation + experience • Tasks assigned without having to assume full responsibility • Introduction to the "pastor's world" • On-the-job-training (e.g. funerals, weddings, etc.) • Practical tips and hints for preaching, etc. • Being able to ask questions and receiving feed-back

⇒ **How important is the first year in the ministry?**

I believe we have placed too little emphasis on this first year in the ministry. Just like the first year at school, the first year at college or the first year in a marriage, starting out in one's profession is very significant and will have a lasting influence on the person. All the answers, both of those privileged to have a senior pastor to work with and those who did not, reflect the unique situation of starting out and marking the beginning of a journey and an adventure of faith. Each of the pastors seems to acknowledge the value of a mentor and coach, an experienced colleague who can be consulted while going through the many new aspects of real life. John Mallison is convinced that each life stage is a mentoring opportunity. He writes: *"Life is a series of new beginnings, and each is hard. Every new stage in life is an unknown, unexplored territory and, for many, entered into with trepidation...Each presents an opportunity to help those entering these new phases to understand what is involved and how to handle it successfully."* (1998, p. 161)

⇒ **What does being an assistant or associate pastor mean?**

To me, one of the most significant elements of beginning one's ministry as assistant under a senior pastor, is the fact that one can start using and developing skills in various fields without having to carry the full load of responsibility. Mistakes can be made as part of this training-time, without the consequences being too grave. God's calling can be confirmed in these first months. Here the mentoring relationship can play a significant part in monitoring this process and providing feedback concerning the self-assessment of character traits, ministry skills, attitudes and behavior related to serving in the local church. God's call can thus be refined in the "fire of the real world", having stood the test of numerous real-life-situations in the pulpit, the small groups, in evangelism, visitation and counseling.

One of those pastors who had to start out on his own states it quite drastically when he says: *"I would see my start into the ministry as an example for how it should **not** be done!"* and another writes: *"The best would be if one would start out as assistant with a mentor!"* I fully agree!

Having seen that the typical seminary graduate knows about 50% of what is required to pastor, and the other 50% can only be acquired “on the job”, speaks very strongly of the need for an apprenticeship, an internship of one to two years time with the help of a senior pastor who can assist, coach, comment and stand alongside the young graduate.

Sub-Question Three: How does the data from those pastors who have not had the privilege of working with a senior pastor contrast with the data of those who did?

⇒ **Is there a correlation between the beginning stages of the ministry (having a mentor or not) and the later effectiveness in the pastoral ministry?**

In order to answer this question we chose to first look at the objective data of church attendance and membership development in the churches these pastors have served. Second, the subjective accounts of this first year in the ministry and how they think it influenced their future course were considered.

First, a look at the data regarding the development of these churches:

1) Those with a senior pastor/Mentor (6 pastors)

A. Intensive Mentoring (2 pastors):

- **Pastor F, Church One (1993-)**

A growing church that grew within 7 years from 10 to 34 members and from 20 to 53 in Sunday service attendance.

T 30: CHURCH ONE (1993-)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
24	34%	33	23,5%

- **Pastor K, Church One (1991-)**

A growing church (membership grew from 39 to 71 within 8 years and church attendance grew from 51 to 85 in the same time). In 1999 the church sponsored a new church-plant and contributed to this with seven of their members.

T 31: CHURCH ONE (1991-)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
32	10%	34	8,3%

B. Occasional Mentoring (4 pastors):

- **Pastor D, Church One (1995-)**

An older church that he took over from his mentor/senior pastor who had served there for 12 years. Attendance dropped 11% the first year, membership remained the same.

- **Pastor E, Church One (1990-)**

A growing church (in 10 years from 23 to 31 members and from 32 to 48 in church on Sunday morning).

T 32: CHURCH ONE (1990-)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
8	3,5%	16	5%

- **Pastor H**

(1) Church One (1971-1973)

A smaller church with a slightly decreasing phase.

(2) Church Two (1974-1981)

Membership was very stagnant or slightly decreasing. No statistics about Sunday attendance available.

(3) Church Three (1984-1989)

A growing church, at least the last 2-3 years, when membership grew from 16 to 19 and church attendance from 28 to 52 (Table 33)!

T 33: CHURCH THREE (1984-1989)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
8	3,5%	16	5%

(4) Church Four (1993-)

Membership and Church attendance stayed about the same in the course of these 7 years.

- **Pastor L, Church One (1995-)**

A growing new church that started with 14 members and doubled to 28 within 4 years. The same with church attendance that moved from 20 to 40 in the same time-span.

T 34: CHURCH ONE (1995-)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
14	25%	20	25%

2) Those with no senior pastor, but some other mentor for the ministry (3pastors)

- **Pastor B**

(1) Church One (1988-1993)

A slightly growing church (40 to 47 members and 75 to 80 in attendance with a high of 95 for two consecutive years!).

T 35: CHURCH ONE (1988-1993)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
7	2,9%	5	1,1%

(2) Church Two (1993-1994)

A growing church that was reorganized by Pastor B into an International, English-speaking congregation and a German-speaking new church (Church Three).

(3) Church Three (1994-1998)

This new church plant was established with 27 members from Church Two as its mother church. Attendance was very high the first year (average of 80!) and dropped considerably (25%) to 60 in the following year. It has remained about the same.

- **Pastor J, Church One (1995-)**

This tiny church type mission and compassionate ministries center decreased until 1998 (Membership from 9 to 6 and Attendance from 12 to 6) until it started to grow again in 1999.

- **Pastor M**

(1) Church One (1981-1983)

New church plant that did not “take off” and had to be closed down in 1987.

(2) Church Two (1983-1990)

A small church with stagnant membership. Attendance grew one year 56%, only to drop the next two years about the same amount.

(3) Church Three (1990-1998)

The oldest church in our district (the mother church), slightly decreasing:

T 36: CHURCH THREE (1990-98)			
MEMBERSHIP		ATTENDANCE	
Net Loss	Annual Rate	Net Loss	Annual Rate
14	1,6%	28	3,4%

3) Those with no mentor whatsoever (4 pastors):

- **Pastor I, Church One (1983-)**

A growing church:

T 37: CHURCH ONE(1983-)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
16	4,2%	14	3%

- **Pastor G**

(1) Church One (1980-1983)

Constant membership of 32 with a sudden drop of 16 (50%) in the last year. This was due to a decision to strike those members who were not active any more and had not been attending for quite some time. (No church attendance records available in these early years!)

(2) Church Two (1983-1984)

Church plant with 9 new members that grew to 14 the next year (55% growth).

(3) Church Three (1984-)

The largest church in our district: A growing church with some stagnation the last five years!

T 38: CHURCH THREE (1984-)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
75	8,2%	70	4,2%

- **Pastor C**

(1) Church One, German Congregation (1978-1983)

Decreasing in membership (loss of 5 with an annual rate of 3,7%), after an initial increase.

(2) Church Two, American Congregation (1978-1983)

Small church with a membership of around 10 people that remained the same.

(3) Church Three, not in Germany (1983-1991)

No statistics available (Approximately 40 members and 30 in attendance)

(4) Church Four (1991-)

Stable Mother Church in Berlin (decreased due to a church plant sponsored with 14 members in 1995):

T 39: CHURCH FOUR (1991-)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Loss	Annual Rate
3	0,7%	18	2,8%

• **Pastor A**

(1) Church One (1978-1980)

Smaller church with stable membership of 35.

(2) Church Two (1981-1985)

Growing church (membership increased in 4 years from 17 to 32!). Church attendance records are not available.

T 40: CHURCH TWO	
MEMBERSHIP	
Net Gain	Annual Growth Rate
15	22%

(3) Church Three (1985-1997)

Growing church (one of our older and larger churches in the district). Membership grew in 11 years from 138 to 163 and Attendance in 9 years from 135 to 172 (Table 41).

T 41: CHURCH THREE (1985-1997)			
MEMBERSHIP		ATTENDANCE	
Net Gain	Annual Growth Rate	Net Gain	Annual Growth Rate
25	1,6%	37	3%

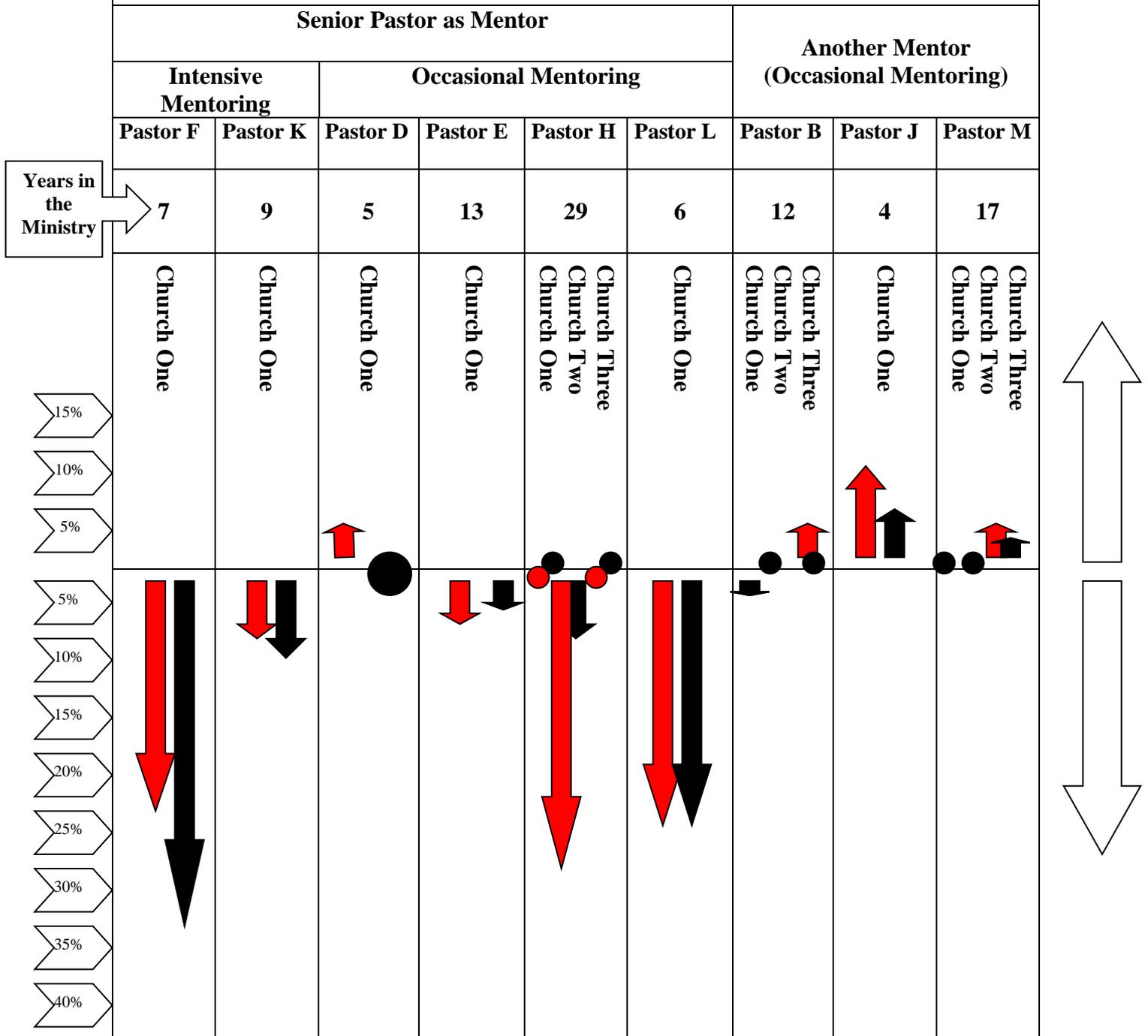
(4) Church Four (1997-)

Growing church: Attendance grew in two years from 152 to 163, membership took a slight decrease from 83 to 73.

T 42: CHURCH FOUR (1997-)			
MEMBERSHIP		ATTENDANCE	
Net Loss	Annual Rate	Net Gain	Annual Growth Rate
5	1,5%	11	3.6%

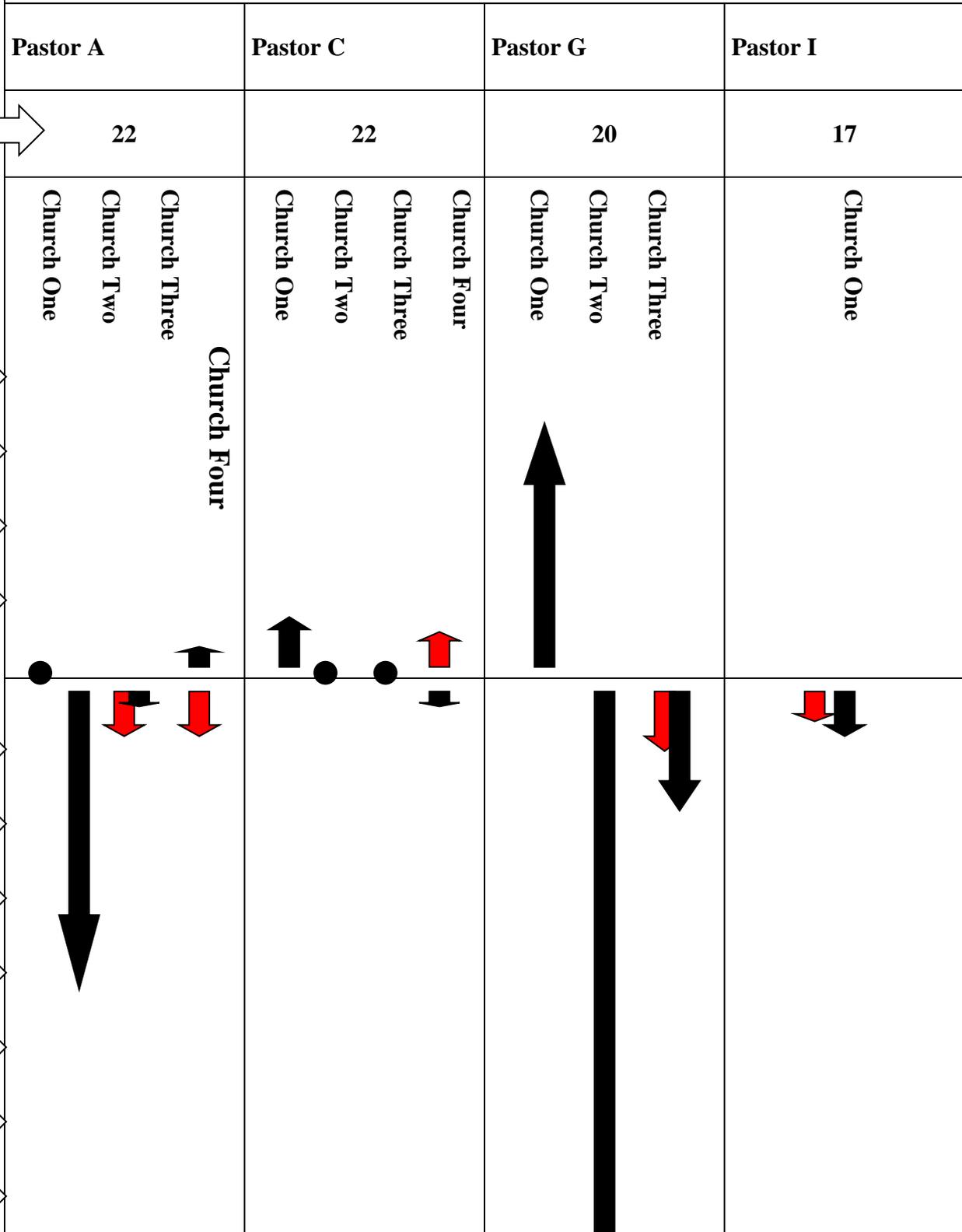
In the following two graphs (Figures 42 and 43) I will try to summarize and display these findings, so that an interpretation can be attempted.

F 42: CHURCH GROWTH/DECREASE: PASTORS WITH A MENTOR ANNUAL PERCENTAGE



- Membership**
- Church Attendance**
- Zero Growth**

F 43: CHURCH GROWTH/DECREASE: PASTORS WITH NO MENTOR

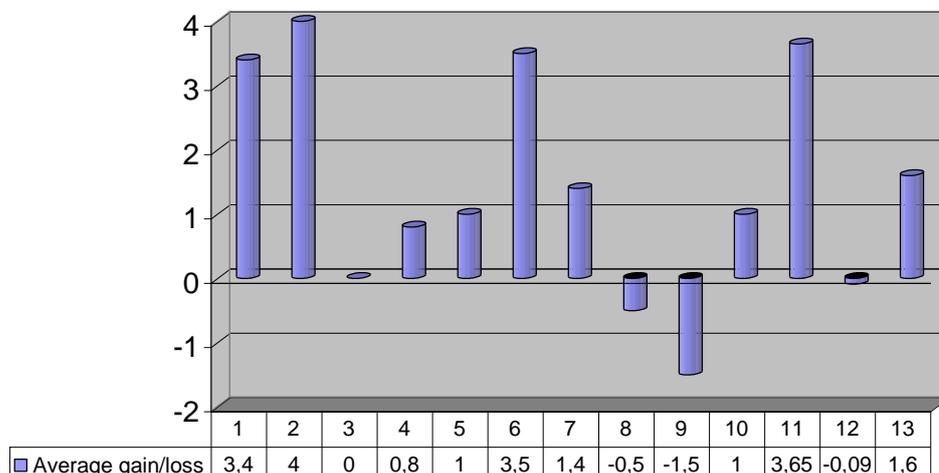


 Membership
 Church Attendance
  Zero Growth

Next the average net gain/loss per year for each category was determined, in order to see a possible correlation between mentoring received as part of leadership development and growth of churches pastored:

T 43: AVERAGE NET GAIN/LOSS OF MEMBERS PER YEAR:								
PASTORS WITH A MENTOR								
Senior Pastor as Mentor						Another Mentor (Occasional Mentoring)		
Intensive Mentoring		Occasional Mentoring						
Pastor F	Pastor K	Pastor D	Pastor E	Pastor H	Pastor L	Pastor B	Pastor J	Pastor M
3,4	4	0	0,8	1	3,5	1,4	-0,5	-1,5
Average of 3,7 new members annually		Average of 1,3 new members annually				Average decrease/ Loss of 0,6 members annually		
PASTORS WITH NO MENTOR								
Pastor A		Pastor C		Pastor G		Pastor I		
1,6		-0,09		3,65		1		
Average of 1,5 new members annually								

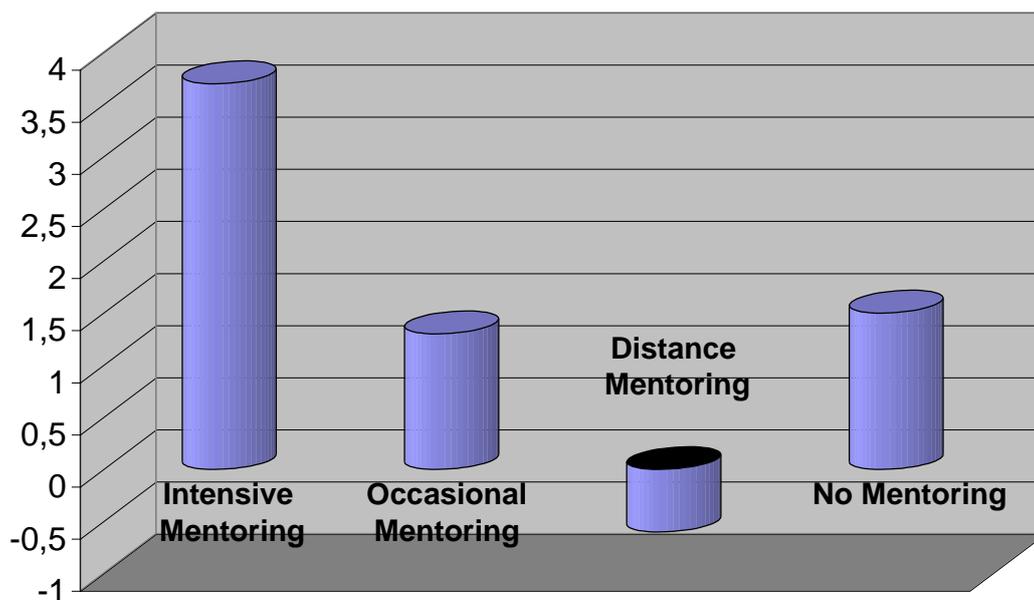
F 44: Annual net gain/loss of members



It is very difficult to answer this question accurately, especially when we can only look at this one aspect of effectiveness in the pastoral ministry, that is taking in new members, assuming that they made a profession for Christ and started out as disciples of Christ.

Whereas those two pastors who claimed to have had an intensive mentoring relationship during the initial phase of their ministry are taking in an average of 3,7 new members a year, for those who claim to have had occasional mentoring are averaging 1,3 new members annually. Those who had no senior pastor as their mentor (but another person serving as mentor) average a loss of 0,6 members per year. This would indicate some correlation between the mentoring received (from intensive to occasional to distance mentoring) and the “success” in ministry. However, when we look at those who have had no mentor at all, they average a gain of 1,5 members per year (Figure 45).

F 45: Average gain/loss of members annually



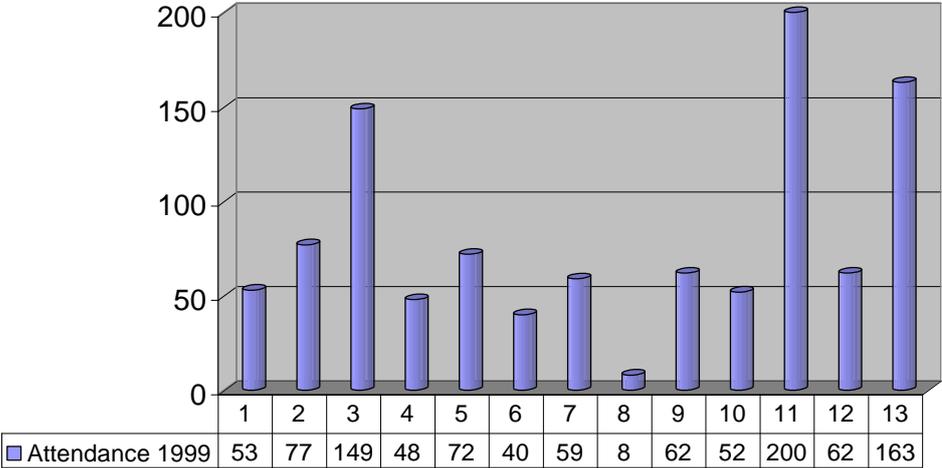
This does not lead to an answer in favor of mentoring. And, above all else, it reminds us of the complexity of the task at hand and the many elements that go into making ministry effective, bringing fruit that will last for the kingdom of God. Following is a list which names other aspects that we could not consider here:

- Receptiveness of the people
- Condition of the Church
- Environment/Outward Forces
- Health Issues
- Finances (church and private)
- Full-time or part-time ministry
- Talents and Character Traits
- Resilience/Ability to adjust and change
- Attitude
- Grace of God
- Chemistry and Atmosphere

Also we need to be aware of the fact that in the above attempt to tabulate church growth and “success” in the pastoral ministry, this is only one aspect of fulfilling one’s call and bringing fruit in obedience to the Great Commission. As pointed out under “Delimitations”, this study will not evaluate pastors’ performance in the ministry beyond membership gain/loss and church attendance nor will it analyze the local churches and their specific environment and how this influences leadership development.

Let us look at one other measurable aspect of their ministry: To how many people are they ministering in their present (or last) assignment (based on Sunday Morning Worship Service Attendance of last year (1999)³⁰:

F 46: Average Sunday Service Attendance 1999



- 1-2 = Intensive Mentoring
- 3-6 = Occasional Mentoring
- 7-9 = Distance Mentoring
- 10-13 = No Mentoring received

The average size of these churches is **80 people**³¹. This includes children. The averages in the above categories are shown in Table 44.

**T 44: PRESENT SIZE OF CHURCHES PASTORED BY THOSE PARTICIPATING
IN THE SURVEY**

(Average Attendance In The Churches For Each Category Of Mentoring Received)

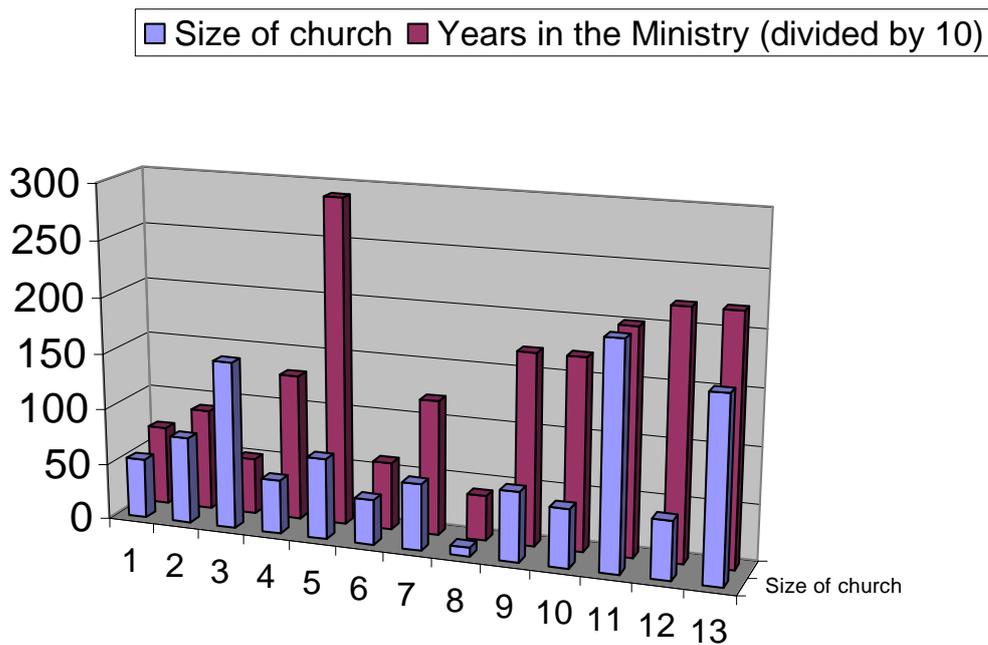
Intensive Mentoring Received	Occasional Mentoring Received	Distance Mentoring Received	No Mentoring Received
65	77,25	43	119,25

This brings us to an interesting observation, i.e. the correlation between age, years in the ministry, size of congregation, and mentoring received. It is obvious that the earlier they started out, the less likely they are to have received mentoring. Or, to put it the other way round: Those who entered the pastoral ministry in the last ten years usually have experienced a mentoring relationship, either because they started out as associate pastors or they had some other mentor. Table 45 and Figure 47 show the correlation between size of church, years in the ministry and mentoring received during the first year.

**T 45: SIZE OF CHURCH, YEARS IN THE MINISTRY AND
MENTORING RECEIVED**

	Pastor	Size of present church	Years in the ministry	Mentoring received during the first year
1.	Pastor F	53	7	Intensive mentoring
2.	Pastor K	77	9	Intensive mentoring
3.	Pastor D	149	5	Occasional mentoring
4.	Pastor E	48	13	Occasional mentoring
5.	Pastor H	72	29	Occasional mentoring
6.	Pastor L	40	6	Occasional mentoring
7.	Pastor B	59	12	Distance mentoring
8.	Pastor J	8	4	Distance mentoring
9.	Pastor M	62	17	Distance mentoring
10.	Pastor A	52	17	No mentoring
11.	Pastor C	200	20	No mentoring
12.	Pastor G	52	22	No mentoring
13.	Pastor I	163	22	No mentoring

F 47: Size of Church and Years in the Ministry



Although it appears difficult the lasting effects of a mentoring relationship in the formative first year in the ministry, this seems obvious when reading through the subjective accounts of all four groups of pastors and what they wish for today’s beginners! *“Without a mentor I would not start my ministry any more!”* or *“Intensive coaching is needed!”* and *“May these new beginners have a good mentor!”* are examples.

We have now attempted to answer sub-questions one to three and are ready to test hypotheses number one and two against the findings of the available data:

Hypothesis One: The experience of a mentoring relationship is a vital ingredient of becoming an effective pastor.

It is safe to say that these findings support hypothesis one. The experience of a mentoring relationship to a senior pastor, coach or advisor seems indeed to be a vital part of leadership development, of becoming an effective pastor.

Hypothesis Two: Pastors who have had a senior pastor/mentor in their first year of ministry were better equipped than those who had not.

Even though it was impossible to prove a direct causation, again the findings tend to support hypothesis two. It seems to be the case that those who were privileged to start their ministry under a senior pastor/mentor have added that 50% of practical knowledge which is not taught at seminary in a shorter period of time and therefore were better equipped for the task after this initial training phase than those who had not. These may have gained the same experience, but at a much higher price and at a slower pace.

MENTORING NEEDS OF(POTENTIAL) LEADERS

We will first look at the participants of this survey:

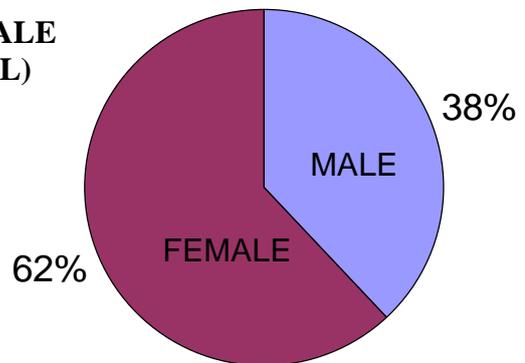
⇒ **How many participated in the survey?**

Of the 42 names given to me by the pastors of our 7 churches. 34 of these participated (81%).

⇒ **What is the percentage of male and female participants?**

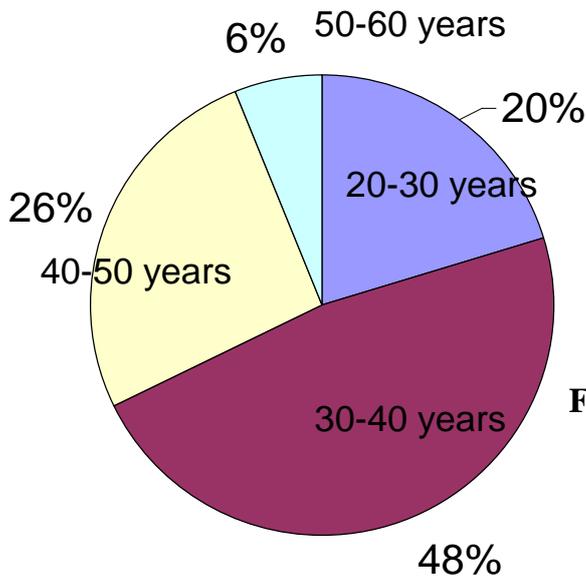
Of the 34 participants 13 (38%) are male and 21 (62%) are female. This compares to those chosen for this “mentoring project”: 17 men (40%) and 25 women (60%).

F 48: PERCENTAGE OF MALE AND FEMALE (POTENTIAL) LEADERS



⇒ How old are the participants?

T 46: AGE OF (POTENTIAL) LEADERS			
20-30 years old	30-40 years old	40-50 years old	50-60 years old
7 persons = 20%	16 persons = 47%	9 persons = 26%	2 persons = 6 %

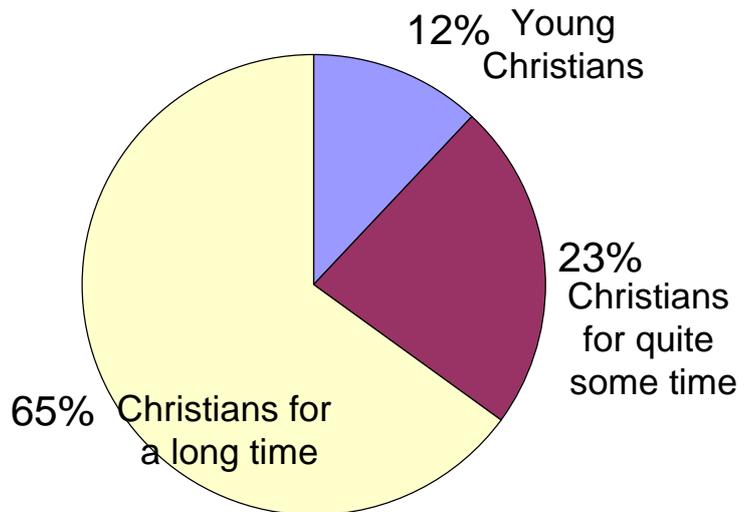


F 49: AGE OF (POTENTIAL) LEADERS

⇒ How long have they been Christians?

F 50: YOUNGER vs. OLDER CHRISTIANS

- Young Christians (5 years or less): 4 = 12%
- A Christian for quite some time (5-15 years): 8 = 23%
- A Christian for a long time (15 years or longer): 22 = 65%



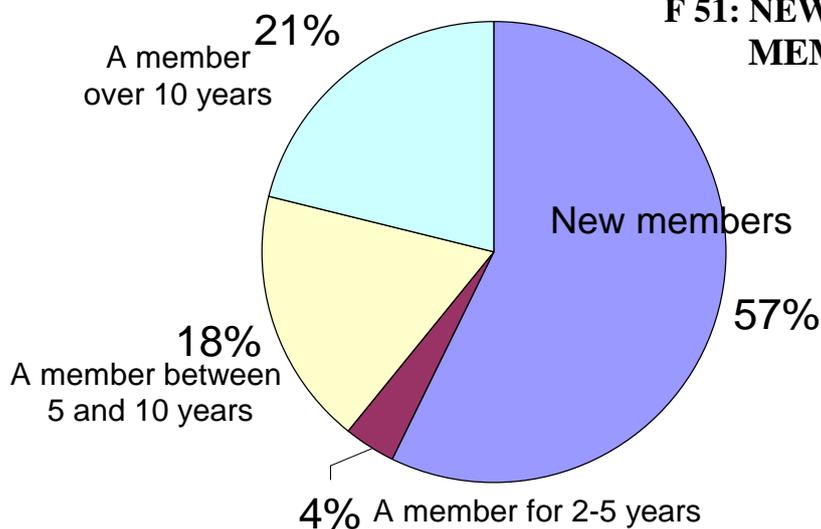
⇒ How many are members of the Church of the Nazarene? And for how long?

- Members of the Church of the Nazarene: 28 (= 82%)
- Associate members³² of the Church of the Nazarene: 3 (= 9%)
- Members of another church, but attend a Nazarene church: 3 (= 9%)

Of these 28 persons the following was indicated as for length of their membership:

T 47: MEMBERS IN THE CHURCH OF THE NAZARENE			
New member (2 years or less)	A member for 2-5 years	A member between 5 and 10 years	A member over 10 years
16 persons = 57%	1 person = 4%	5 persons = 18%	6 persons = 21%

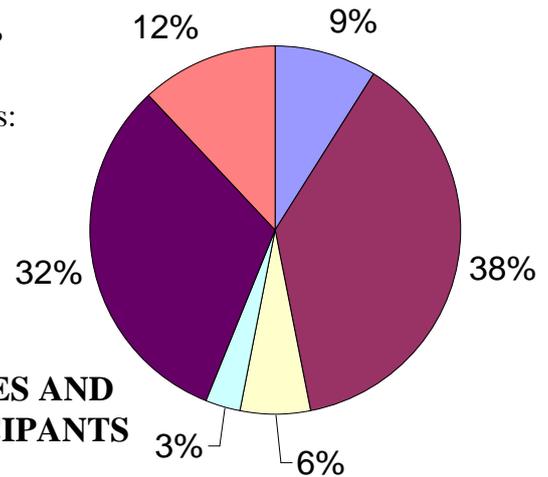
F 51: NEW vs. OLDER MEMBERS



⇒ What local churches do the participants belong to?

The participants were recruited in 6 of the 7 churches:

- Church A: 3 = 9%
- Church B: 13 = 38%
- Church C: 2 = 6%
- Church D: 1 = 3%
- Church E: 11 = 32%
- Church F: 4 = 12%



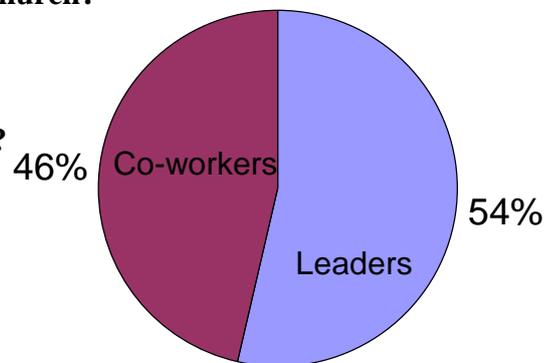
F 52: CHURCHES AND THEIR PARTICIPANTS

⇒ Are they actively involved in a function of the local church?

Yes: 31 (= 91%) No: 3 (= 9%)

⇒ What are their present functions in the local church?

- A leadership position: 15 (= 44%)
- A co-worker: 13 (= 38%)



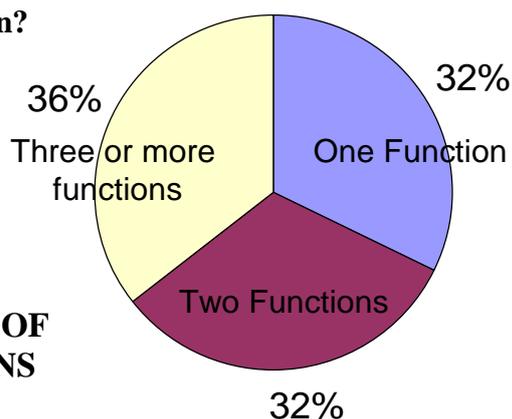
F 53: LEADERS AND CO-WORKERS

In detail the following functions were named specifically:

T 48: FUNCTIONS OF (POTENTIAL) LEADERS:	
<ul style="list-style-type: none"> • Serving on the church board or leadership-team: 9 (= 26%) • Leading worship: 3 (= 9%) • Preach: 2 (= 6%) • Music: 10 (= 29%) • Lead Bible study group: 5 (= 15%) • Lead discussion group: 1 (= 3%) • Lead Prayer-Circle: 1 (= 3%) • Prayer for the Sick: 1 (= 3%) • Children's ministries: 4 (= 12%) • Mother-child-group: 2 (= 6%) • Caravan ministries: 1 (= 3%) • Youth ministries: 3 (= 9%) • Adult ministries: 2 (= 6%) • Treasurer: 3 (= 9%) • Finances/Budget: 1 (= 3%) • Organization: 3 (= 9%) • Administration: 1 (= 3%) 	<ul style="list-style-type: none"> • Cleaning services: 2 (= 6%) • Food services: 1 (= 3%) • Property: 1 (= 3%) • General support: 1 (= 3%) • Mission: 2 (= 6%) • Evangelism: 1 (= 3%) • Counselor for evangelistic event: 1 (= 3%) • Evangelistic Puppet Ministry: 1 (= 3%) • Mission involvement: 2 (= 6%) • Sound-System: 1 (= 3%) • Praise-Services: 1 (= 3%) • Visitation: 1 (= 3%) • Secretary: 1 (= 3%) • Sports: 1 (= 3%) • Coordinating Events: 1 (= 3%) • Booktable: 1 (= 3%)

⇒ Are they involved in more than one function?

- One Function: 10 (= 29%)
- Two Functions: 10 (= 29%)
- Three or more Functions: 11 (= 32%)



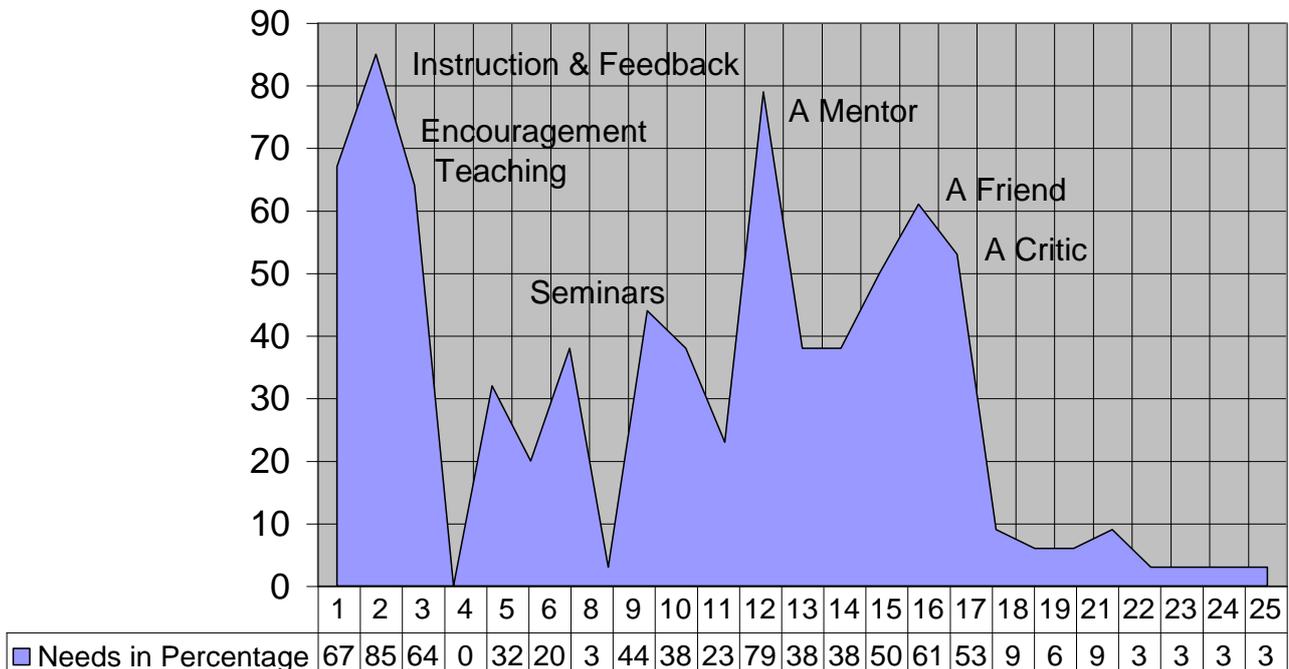
F 54: NUMBER OF FUNCTIONS

⇒ What do these (potential) leaders need in order to develop their potential?

In order to develop their potential and to contribute their talents to the building of God's kingdom more effectively, these (potential) leaders checked between 2 and 15 of the following elements/aspects that they look for/need or desire:

T 49: NEEDS OF (POTENTIAL) LEADERS			
What is needed:	Total (34 persons)	Male (13 persons)	Female (21 persons)
1. Encouragement, Affirmation	23 = 67%	6 = 46%	17 = 81%
2. Instruction, Feed-back	29 = 85%	10 = 77%	19 = 90%
3. Doctrine, Teaching	22 = 64%	6 = 46%	16 = 76%
4. Position, Title	0	0	0
5. Challenging tasks	11 = 32%	3 = 23%	8 = 38%
6. A ministry group that helps me to practice my talents	7 = 20%	3 = 23%	8 = 38%
7. A discipleship group that helps me to grow spiritually	13 = 38%	6 = 46%	7 = 33%
8. A course on the basics of Christian Faith	1 = 3%	0	1 = 5%
9. Opportunities to attend seminars and workshops	15 = 44%	4 = 31%	11 = 52%
10. Literature: Bibliographies and recommendations	13 = 38%	4 = 31%	9 = 43%
11. Freedom from more "work"	8 = 23%	2 = 15%	6 = 28%
12. A mentor who accompanies me	27 = 79%	10 = 77%	17 = 81%
13. A coach who will train me	13 = 38%	5 = 38%	8 = 38%
14. A counselor to whom I can open up	13 = 38%	4 = 31%	9 = 43%
15. An advisor who is competent in his field	17 = 50%	5 = 38%	12 = 57%
16. A friend who understands	21 = 61%	7 = 54%	14 = 66%
17. A critic who asks difficult questions	18 = 53%	5 = 38%	13 = 62%
18. More independence	3 = 9%	1 = 8%	2 = 9%
19. More time	2 = 6%	1 = 8%	1 = 5%
20. A home-Bible-study-group	2 = 6%	1 = 8%	1 = 5%
21. Prayer-support/ A prayer-team	3 = 9%	1 = 8%	2 = 9%
22. Someone who helps me discover my spiritual gifts	1 = 3%	1 = 8%	0
23. Someone to help me with personal time-management	1 = 3%	0	1 = 5%
24. Examples and "Forerunners"	1 = 3%	1 = 8%	0
25. Companions on the way	1 = 3%	1 = 8%	0

F 55: What is needed by (potential) leaders (TOTAL in percentage)

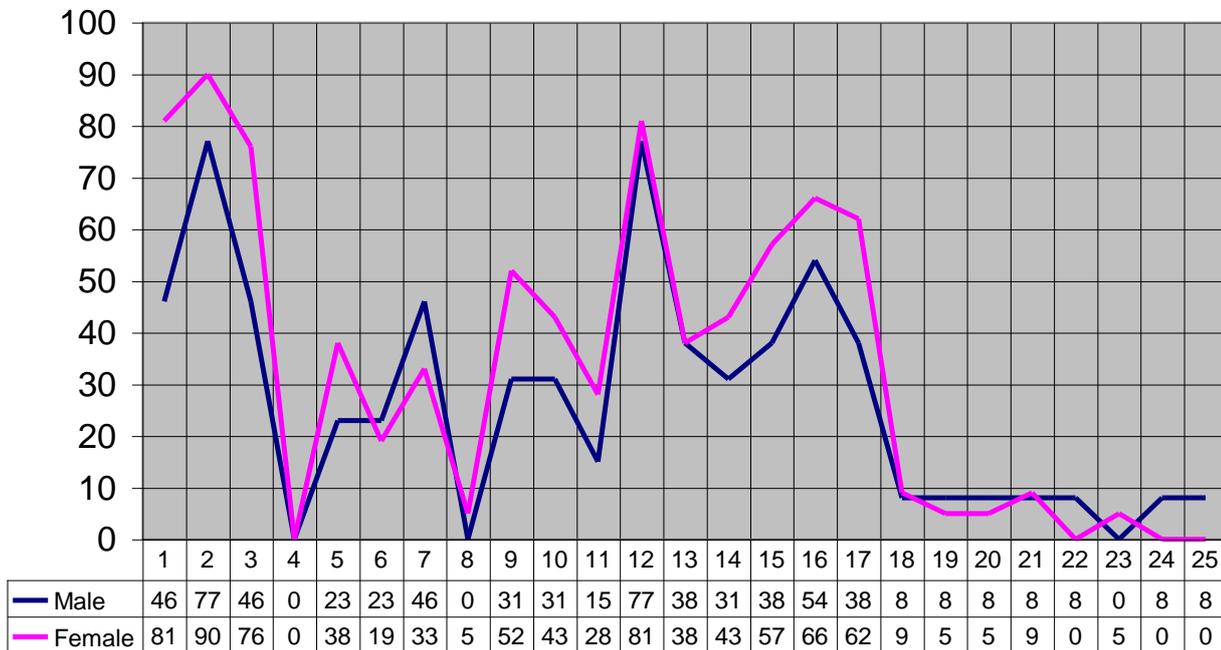


1. Encouragement, Affirmation
2. Instruction, Feed-back
3. Doctrine, Teaching
4. Position, Title
5. Challenging tasks
6. A ministry group that helps me to practice my talents
7. A discipleship group that helps me to grow spiritually
8. A course on the basics of Christian Faith
9. Opportunities to attend seminars and workshops
10. Literature: Bibliographies and recommendations
11. Freedom from more "work"
12. A mentor who accompanies me
13. A coach who will train me
14. A counselor to whom I can open up
15. An advisor who is competent in his field
16. A friend who understands
17. A critic who asks difficult questions
18. More independence
19. More time
20. A home-Bible-study-group
21. Prayer-support/ A prayer-team
22. Someone who helps me discover my spiritual gifts
23. Someone to help me with personal time-management
24. Examples and "Forerunners"
25. Companions on the way

⇒ Is there a difference between men and women?

Yes, there is. Let us look at it in detail:

F 56: Needs: Male and Female Differences



1. Encouragement, Affirmation
2. Instruction, Feed-back
3. Doctrine, Teaching
4. Position, Title
5. Challenging tasks
6. A ministry group that helps me to practice my talents
7. A discipleship group that helps me to grow spiritually
8. A course on the basics of Christian Faith
9. Opportunities to attend seminars and workshops
10. Literature: Bibliographies and recommendations
11. Freedom from more "work"
12. A mentor who accompanies me
13. A coach who will train me
14. A counselor to whom I can open up
15. An advisor who is competent in his field
16. A friend who understands
17. A critic who asks difficult questions
18. More independence
19. More time
20. A home-Bible-study-group
21. Prayer-support/ A prayer-team
22. Someone who helps me discover my spiritual gifts
23. Someone to help me with personal time-management
24. Examples and "Forerunners"
25. Companions on the way

Only 46% of the men look for encouragement and affirmation, but 81% of the women do. Instruction and feedback is desired by 77% of the men, whereas among the women it is 90%! Only 46% of the men feel that they need doctrine and teaching to help them develop their potential, but 76% of the women have checked this need. The same holds true for opportunities to attend seminars and workshops: This is important for only 31% of the men, but is desired by 52% of the women (potential) leaders.

The desire for a mentor is very high for both men (77%) and women (81%). Both sexes have an equal desire for a coach (38%). However, concerning counselor (43% vs. 31%), advisor (57% vs. 38%), friend (66% vs. 54%), and critic (62% vs. 38%) women are again higher in the expression of their needs.

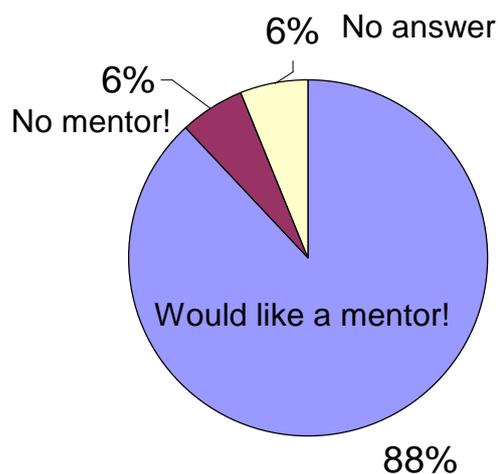
Are there areas where it is the other way round? Yes! Percentage wise more men have checked both “A ministry group that helps me practice my talents” (23% vs. 19%) and “A discipleship group that helps me to grow spiritually” (46% vs. 33%). But in all other areas the women indicated more need than the men. Of course, with this relatively small number of participants, this is not conclusive.

⇒ **How many of the participants would like to have a mentor?**

Yes: 30 (88%)

No: 2 (6%)

No answer: 2 (6%)

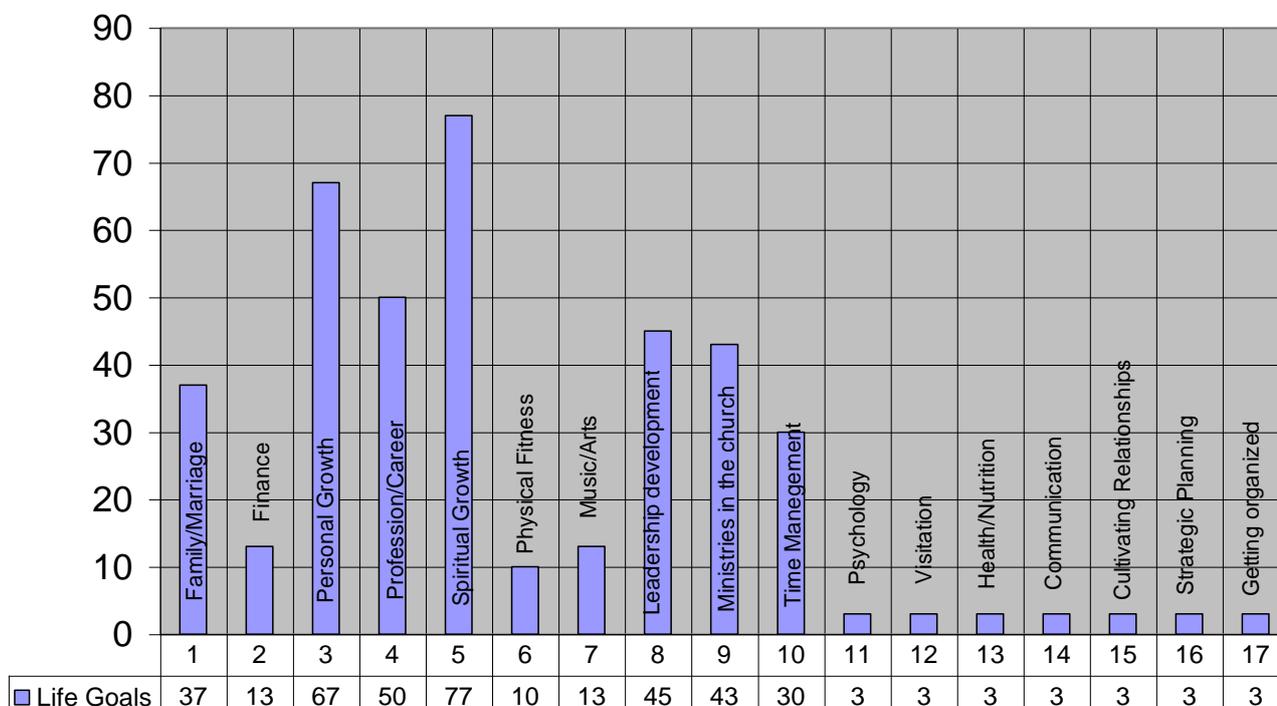


F 57: HOW MANY WOULD LIKE A MENTOR?

⇒ Those who have expressed their desire for a mentor would like to see this mentoring relationship be in place for the following life-goals (Table 50 and Figure 58):

T 50: LIFE GOALS WHERE MENTORING IS DESIRED			
	Total (30 persons)	Male (11 persons)	Female (19 persons)
1. Family/Marriage	11 = 37%	5 = 45%	6 = 31%
2. (Personal) Finances	4 = 13%	0	4 = 26%
3. Personal Growth	20 = 67%	8 = 72%	12 = 63%
4. Profession/Career development	15 = 50%	5 = 45%	10 = 52%
5. Spiritual Growth	23 = 77%	8 = 72%	15 = 79%
6. Physical Fitness	3 = 10%	1 = 9%	2 = 10%
7. Music/Arts	4 = 13%	2 = 18%	2 = 10%
8. Leadership development	14 = 45%	7 = 64%	7 = 37%
9. Ministries in the Church	13 = 43%	5 = 45%	8 = 42%
10. Time Management/ self-management	9 = 30%	3 = 27%	6 = 31%
11. Psychology	1 = 3%	0	1 = 5%
12. Visitation	1 = 3%	0	1 = 5%
13. Health/Nutrition	1 = 3%	1 = 9%	0
14. Communication	1 = 3%	1 = 9%	0
15. Cultivating relationships	1 = 3%	1 = 9%	0
16. Strategic planning	1 = 3%	1 = 9%	0
17. Getting organized in private matters	1 = 3%	0	1 = 5%

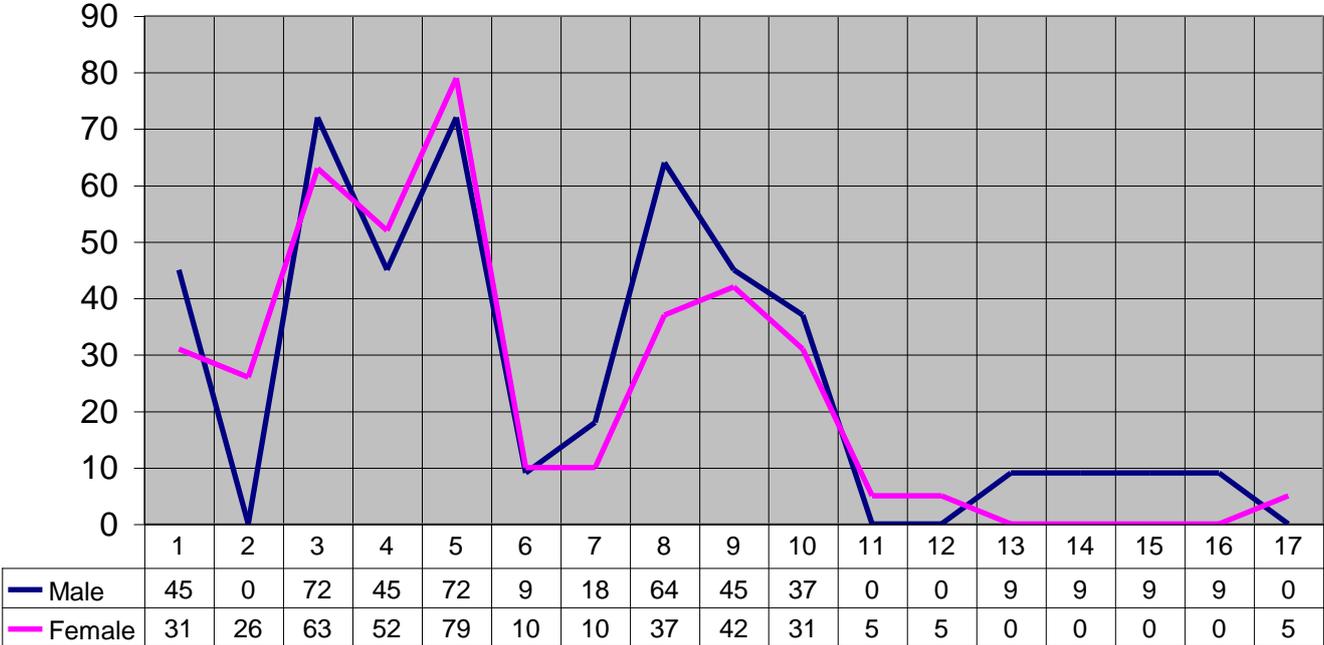
**F 58: Life Goals where mentoring is desired
(total in percentage)**



⇒ Here again I have grouped these answers according to different categories:

- 1. Life Goals by gender (Figure 59)
- 2. Life Goals by age (Table 51 and figures 60-69)
- 3. Life Goals by church membership (Table 52 and figure 70)

F 59: Life Goals where mentoring is desired (male/female in percentage)



First we will look at the differences between male and female participants:

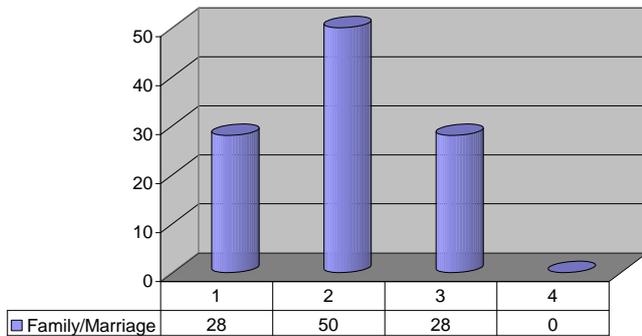
The main differences are to be noted in the area of Family/Marriage, where 31% of the women wanted to get some support, but 45% of the men! In the area of Personal Finance 26% of the women, but no men checked this. As for Leadership Development: 37% of the women and 64% of the men would like to see their mentor help them in this area.

Next the differences among the four age groups were considered:

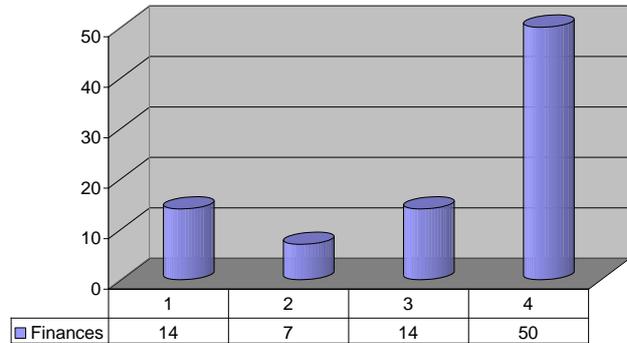
T 51: LIFE GOALS BY AGE

Life Goals	20-30 years (7)	30-40 years (14)	40-50 years (7)	50-60 years (2)
1. Family/Marriage	2 = 28%	7 = 50%	2 = 28%	0
2. (Personal) Finances	1 = 14%	1 = 7%	1 = 14%	1 = 50%
3. Personal Growth	6 = 86%	11 = 78%	3 = 43%	0
4. Profession/Career development	3 = 43%	9 = 64%	2 = 28%	1 = 50%
5. Spiritual Growth	6 = 86%	11 = 78%	6 = 86%	0
6. Physical Fitness	1 = 14%	0	1 = 14%	1 = 50%
7. Music/Arts	1 = 14%	3 = 21%	0	0
8. Leadership Development	3 = 43%	7 = 50%	3 = 43%	1 = 50%
9. Ministries in the Church	4 = 57%	4 = 28%	4 = 57%	1 = 50%
10. Time Management/ Self Management	1 = 14%	6 = 43%	2 = 28%	0
11. Psychology	1 = 14%	0	0	0
12. Visitation	0	0	1 = 14%	0
13. Health/Nutrition	0	1 = 7%	0	0
14. Communication	0	1 = 7%	0	0
15. Cultivating relationships	0	1 = 7%	0	0
16. Strategic planning	0	1 = 7%	0	0
17. Getting organized in private matters	1 = 14%	0	0	0

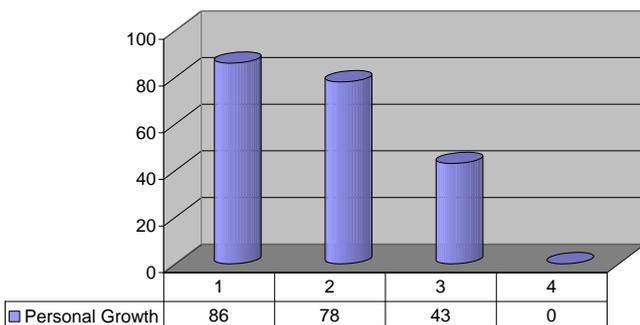
F 60: Family/Marriage



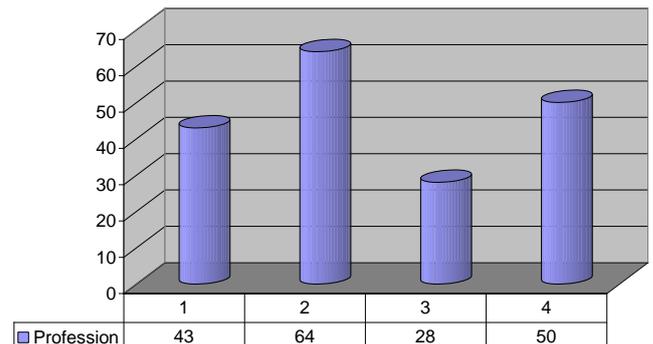
F 61: Finances



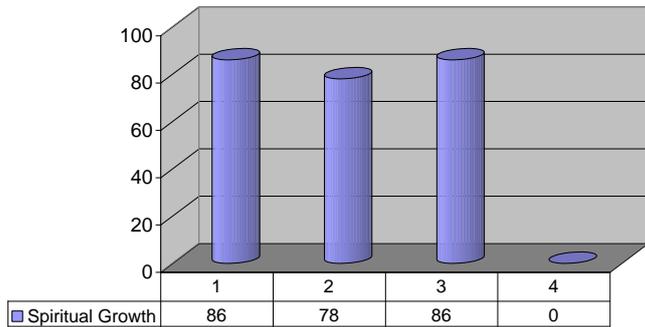
AGE: 20-30 30-40 40-50 50-60
F 62: Personal Growth



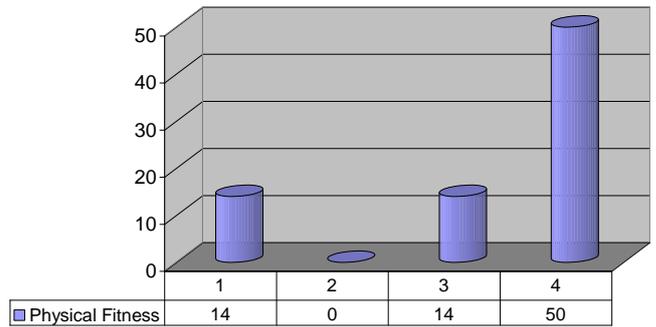
20-30 30-40 40-50 50-60
F 63: Profession



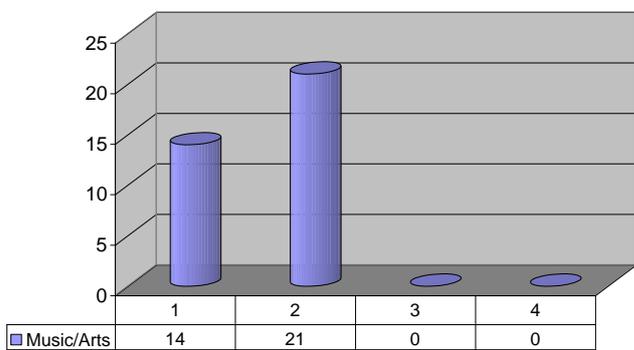
F 64: Spiritual Growth



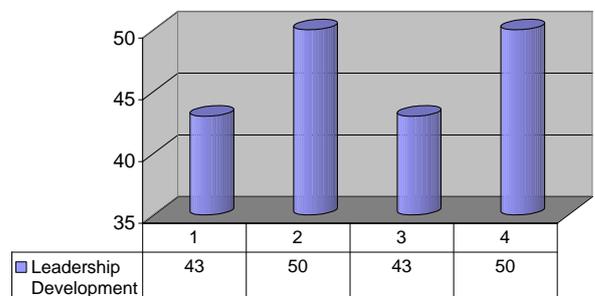
F 65: Physical Fitness



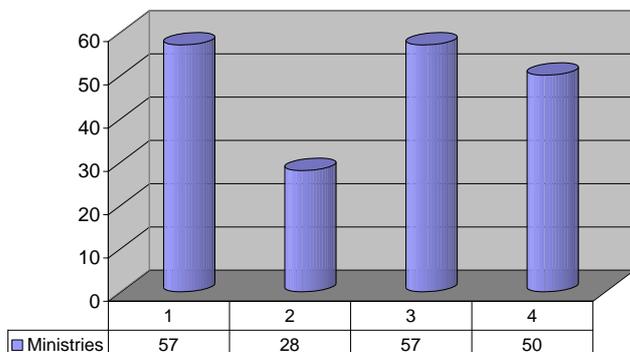
F 66: Music/Arts



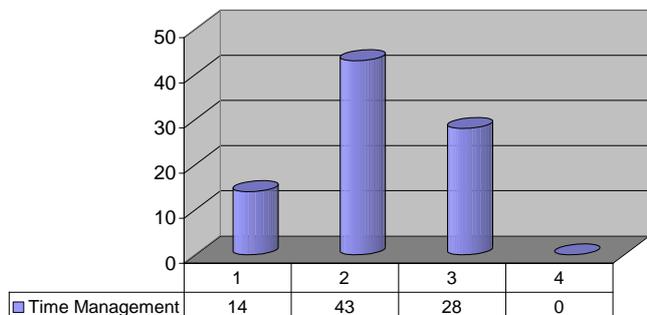
F 67: Leadership Development



F 68: Ministries in the Church



F 69: Time Management



Again, being aware of the limitation due to the small number of participants, especially with the fourth age-group (where there are only two people!), this still leads to some interesting observations:

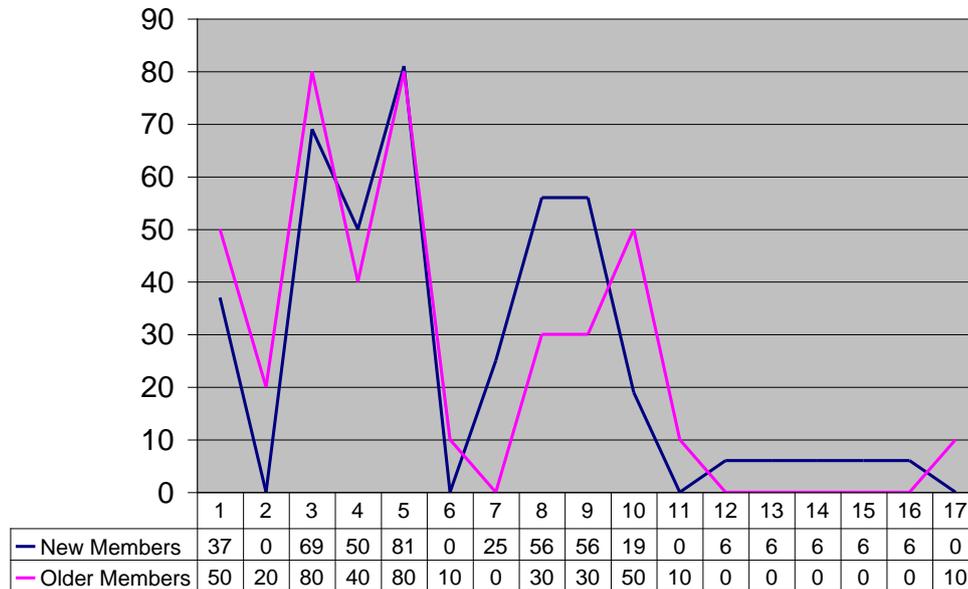
One would expect the need for mentoring and coaching in family/marriage matters to be high for the 30-40 years old (50%), the same is true for career/professional needs (64%) and time management needs (43%). Finances remain an area of interest for one person in each age-group. The aspect of personal growth seems to correctly reflect what would be expected

with the descending scale from 86% for the 20-30 years old to 78% of the 30-40 years old, and 43% for the 40-50 years old. The need for mentoring towards spiritual growth, however, remains at the same height throughout these age-groups (86%, 78%, 86%). This is also true for leadership development (43%, 50%, 43%, 50%). However tutoring/mentoring for ministries in the church drops during the decade where profession and family is strongest (57%, **28%**, 57%, 50%).

In the last category new members (two years or less) on the one hand and those who have been a member of the Church of the Nazarene for a longer period of time were contrasted:

T 52: LIFE GOALS BY CHURCH MEMBERSHIP		
Life Goals where mentoring is desired	New Members : 0 - 2 years (16 persons)	Older member: 2 years plus (10 persons)
1. Family/Marriage	6 = 37%	5 = 50%
2. (Personal) Finances	0	2 = 20%
3. Personal Growth	11 = 69%	8 = 80%
4. Profession/Career development	8 = 50%	4 = 40%
5. Spiritual Growth	13 = 81%	8 = 80%
6. Physical Fitness	0	1 = 10%
7. Music/Arts	4 = 25%	0
8. Leadership Development	8 = 56%	3 = 30%
9. Ministries in the Church	8 = 56%	3 = 30%
10. Time Management/ Self Management	3 = 19%	5 = 50%
11. Psychology	0	1 = 10%
12. Visitation	1 = 6%	0
13. Health/Nutrition	1 = 6%	0
14. Communication	1 = 6%	0
15. Cultivating relationships	1 = 6%	0
16. Strategic planning	1 = 6%	0
17. Getting organized in private matters	0	1 = 10%

F 70: Life Goals/Areas where mentoring is desired (Members in the Church of the Nazarene, new and older, in percentage)



Here it is interesting to note that for those who have been in our church for a longer time, issues such as family/marriage, personal and spiritual growth, including self-management still rate very high. On the other hand, issues such as leadership development and ministries in the church, including music and arts, are not quite as highly rated anymore.

⇒ **The next statement that the participants had to comment was “I would like to learn how to become a mentor myself”**

- Yes = 14 (41%)
- Maybe = 13 (38%)
- Probably not = 3 (9%)
- No way! = 1 (3%)
- No answer = 3 (9%)

F 71: Would like to learn how to become a mentor



Some comments made regarding this issue:

A. Those who checked “YES”:

- For a number of years I have served as a type of a mentor for some persons in their spiritual growth. I would like to improve in this area.
- Because I am a teacher, I would like to avoid slipping into this “teacher’s role” when serving as a mentor. Change and growth are desired.
- Yes but, due to job-search and other personal difficulties at the moment, I need to help myself before I can give help to others!
- I sense that I’m being consulted for my input on various topics; I would like to achieve more certainty in my answers.
- I want to help others with my experience and my gifts to build the kingdom of God.
- I have the feeling that I could/should assume this role for two younger members in my congregation.
- How close should I get to a mentoree?
- My gift and strength lies in the one-to-one-relationship. Often in these talks situations arise that call for advice and direction. Here I realize that I’m lacking practical knowledge, spiritual strength and wisdom. I can stand by someone, but cannot help along, at least as much as I think would be needed! I would not like to escape or evade the deep personal areas of need, but to approach them and be a genuine help.
- I’m a mentor, but mentoring is only possible when I grow myself. The more one grows into this task, the more one sees one’s own limitations. I would like to overcome these limitations.

B. Those who checked “Maybe”:

- I would first need to see what this mentoring is like.
- I enjoy personal relationships that go over a longer period of time and include counsel, analysis, prayer and support. The three times this has been possible so far have been positive experiences, both for me and for the others.
- In principle, “Yes”, but right now “things” need to be dealt within my own life. Therefore I do not want to expect too much of myself and see others suffer under this situation.
- I do not feel up to such a role, not for a long while; on the other hand, I do not want to rule it out from the beginning.

- This may be a long-time goal; right now I am pleased if no time-consuming activities are added to my load.
- I am not sure whether I am suited for such a ministry and whether I would have the time for it.

C. Those who checked “Probably Not”: No comments!

D. The one who checked “No way!”:

- I would like to be a friend or advisor for someone, but not in the role of a mentor!

E. Those who did not check any of the options:

- I have taught a course in counseling and I’m open to see how the Lord will continue to lead.
- I believe that I have been able to help people often: For my family as pedagogue and teacher, for friends as advisor and counsel; in all kinds of varying life-situations.
- I would like to meet all people with a mentor’s attitude. Therefore, I do not see it for myself as task or function for a certain person, but rather in a spirit of open eyes and open hearts. This does not mean that I reject the concept of mentoring, but for me it is not the ideal.

⇒ **For those who would like to learn how to become a mentor, in what way or in what field would they like to see this happen?** Several of these areas were given by more than one person!

- I would like to be a mentor to other women in the area of discipleship and spiritual formation.
- In the field of leadership development, but we will have to see whether I am suitable for this.
- Music.
- Personality development: God’s vision for people!
- Hospitality
- Encouraging individuals in what they are and what they do.
- Help individuals to reach their goals and/or set new goals to reach.
- Come alongside individuals when they put their feet “on new ground.
- Personal and spiritual growth.
- Living as Christians in school, friendship and family.
- Counseling and active listening.
- Personal development, in friendship and marriage.
- Professional development.
- How to find a compromise.
- In all areas where I myself have learned enough in order to pass it on, but especially in the areas of family/marriage and spiritual formation.
- Discovering spiritual gifts (e.g. with assessment tools such as inventories)
- Making things clear without hurting someone.
- Build a basis of trust to teens, in order to help them come through adolescence.
- Support for singles and people in various relationships.

⇒ The next area is the skills inventory: I have worked in or would like to develop in the church the following skills/tasks/ministries:

T 53: SKILLS INVENTORY

Skills/Ministry Functions	One time	Some times/ Often	Several times, but want to improve	Not yet attempted but would like to	Not yet attempted, maybe in the future	Not yet attempted, need a mentor!
1. Lead small group	2	18	8	1	5	2
2. Hold devotions	1	16	11	2	1	2
3. Preach	4	3	4	3	8	3
4. Serve on church board	1	13	7	2	2	2
5. Lead worship service	6	6	2	3	6	3
6. Explain my faith	1	20	11	0	2	0
7. Lead someone to the Lord	4	3	11	3	3	2
8. Organize a project	1	13	7	3	5	1
9. Administration	1	8	2	2	5	2
10. Finances	2	6	3	1	6	2
11. Computer	1	17	7	2	1	2
12. Electronics	0	3	3	0	5	2
13. Practical labor/renovation	5	18	5	0	1	0
14. Lead a Home Bible Study	1	14	8	2	5	3
15. Host a Home Bible Study	3	13	7	0	5	1
16. Youth Ministries	6	11	2	0	3	1
17. Caravan	2	8	3	0	4	1
18. Children's Ministries	4	13	2	0	5	0
19. Counseling	1	10	11	1	3	3
20. Singing in a choir/group	1	19	6	0	2	0
21. Teach/present subject	1	9	5	1	4	4
22. Pantomime/sketch	5	11	4	0	3	0
23. Literature/book-table	6	6	0	0	8	2
24. Church letter or bulletin	1	6	2	1	8	2
25. Office work	0	6	3	0	7	3
26. Compassionate Ministries	1	5	2	2	10	2
27. Legal Work	1	2	2	0	10	2
28. Ecumenical Contacts	0	3	4	1	9	3
29. Mission	1	7	0	1	7	1
30. Evangelism	1	13	5	1	2	4
31. Work-and-Witness Team	1	3	1	2	11	1
32. NIVS ³⁴ (Voluntary Service)	0	3	1	1	14	3
33. Bible College/Seminary	2	1	2	3	13	6
34. Church planting	7	2	2	1	6	3
35. Moderate event (added)	0	0	1	0	0	0

NOTE: The way the various options are described, sometimes more than one column was checked. This is especially true with columns 2 and 3 (“Some times/Often” and “Several times, but want to improve”) and columns 4 and 5 (“Not yet attempted, maybe in the future” and “not yet attempted, need a mentor”). This means that the number of functions checked can be higher than the number of participants. An example is the first line, where 36 items have been checked by our 34 participants. For this reason I have not given the percentages here! In the following analysis, however, this will be corrected, so that the percentages given will accurately reflect this group of (potential) leaders.

Also I was given feedback regarding the lack of having a column marked “Do not want to.” I guess I was simply too optimistic about this and forgot to put this in. Most have simply not marked these areas and some have put in “not interested” or similar comments.

Let us take a closer look at this wealth of data about our (potential) leaders in these six churches. First a look at each skill/ministry function separately:

(1) Lead small groups

Twenty-seven persons (79%) have led a small group of one kind or the other, 8 (23%) would like to improve in this area. Seven are open to try it out in the future.

(2) Hold devotions

Also 27 persons (79%) have held devotions, with 11 (34%) wanting to improve. Two have not yet attempted it, but would like to try and one is open to trying, “maybe in the future”!

(3) Preach

Eleven of these 34 persons (32%) have had the experience of preaching, 7 (20%) of them several times. Four (12%) would like to see their preaching improve. A total of 14 people (41%) is open to the idea of possibly preaching some time, with 3 saying they “would like to”, 8 “maybe in the future” and 3 “needing a mentor”. One comment: “A mentor is very important in this!”

(4) Serve on church board or leadership team

Twenty persons (59%) have already served on a church board or leadership team or are presently serving, 7 of them wanting to improve their board-member-qualities. At total of 6 persons (17%) is open to this function.

(5) Lead worship service

Fourteen persons (41%) have led worship-services, 8 of them more than once. Eleven persons are open for this experience, with 3 saying they would like to try.

(6) Explain my faith

A total of 30 (88%) have used the opportunity to explain their personal faith, only 2 (6%) have not yet attempted this and say, “maybe in the future”.

(7) Lead someone to the Lord

This proved to be somewhat controversial or ambiguous and provoked several comments, such as

- Prayer!
- Meaning someone’s conversion?!
- I have had a part in this; on my initiative no one has been converted yet.
- Many pieces make up the whole!
- This is not one singular event in the life of a person, but rather a series of events/experiences and encounters!

Eighteen persons (53%) have led someone to the Lord, 14 of them several times, 11 want to improve in this skill or practice. Eight (23%) have not attempted this but would like to try (3), maybe in the future (3) or need a mentor (2).

(8) Organize a project

Twenty persons (59%) have organized a project before, 9 (26%) are open to learning how to go about it.

(9) Administration

Eleven persons (32%) have used their talents of administration in church, 9 (26%) have not yet tried, but are open to the thought.

(10) Finances

Apart from the 3 treasurers, another 8 people have worked in the area of finances (a total of 11 persons or 32%). Nine (26%) are open to getting involved here at some point in the future.

(11) Computer

A total of 24 people (70%) have put their computer skills to use for the church in some way or the other, 4 (12%) would be willing or interested to try.

(12) Electronics

This again raised some questionmarks on what is meant in relation to church and ministry. Those who checked it may have associated it with sound systems or the like: A total of 6 (17%) have put their knowledge and skills to work in this area, another 7 (20%) are interested enough to see it as an option for the future.

(13) Practical labor/Renovation

Twenty-seven of the 34 (79%) have been involved in this kind of manual task in the church, 22 of them more than once. Only one person has not tried this, but says, “maybe in the future”.

(14) Lead a Home Bible Study

Twenty-one persons (62%) have led a home Bible study group, 8 of them see the need for improving this skill. 10 could be recruited for this function, with 2 willing to try right away.

(15) Host a Home Bible Study

Twenty-two persons (65%) have opened their home to host a Bible study group, 6 (17%) may consider this in the future.

(16) Youth Ministries

Nineteen people (56%) have been involved in youth ministries of one kind or the other, 4 (12%) are interested. Comment by one: Working on a team is very important in this ministry!

(17) Caravan

Twelve people (35%) have been active in a caravan-program, 5 (15%) are interested. To one the difference between youth work and caravan is not clear.

(18) Children’s Ministries

Eighteen of these (potential) leaders of our churches (53%) have experience in children’s work in the congregation, 5 (15%) may consider this some time in the future.

(19) Counseling

Twenty-one persons (62%) have practiced some form of counseling, 11 of them see their need for improvement in this field. 7 persons (20%) do not rule it out for the future, with 3 seeing their need for a mentoring-relationship to help them along.

(20) Singing in a choir/group

No fewer than 25 persons (73%) have sung in a choir or music ensemble, with 6 wanting to polish up their singing skills. 2 people (6%) are open to sing in a choir at some point in the future.

(21) Teach/present a subject

Fifteen (44%) have taught or presented material to a group of people, 2 of them only at work and not yet in church. 5 are wanting to improve and no fewer than 8 (23%) are willing to consider this, with 4 needing a mentor.

(22) Pantomime/sketch

Nineteen people (56%) have used their artistic talent to illustrate a subject in church or at an evangelistic meeting through pantomime or sketch. 3 (9%) may want to try.

(23) Literature/Book-Table

Twelve (35%) have served at a book-table, 6 more than once. 10 (29%) do not rule this out for themselves.

(24) Church letter or Bulletin

Eight (23%) have had experience in writing or doing the lay-out for a church letter or Sunday Bulletin. 11 (32%) are interested in this area to test their skills.

(25) Office Work

Eight people (23%) have given of their time and knowledge to use secretarial skills for the church. 9 (26%) could be recruited for it, but none of them is just "ready to go".

(26) Compassionate Ministries

Seven (20%) profess to having been engaged in the so-called compassionate ministries, our social arm of the church. Twice as many (14 = 41%) have an interest in this aspect of ministry and could be approached about this.

(27) Legal Work

Five (15%) have used their expertise to do legal work (especially in the area of incorporation laws) in the church. No fewer than 12 (35%) show some interest in this field!

(28) Ecumenical Contacts

Six (17%) have been engaged in ecumenical contacts, seeking to establish good relationships to other churches and denominations. 13 (38%!) have not yet tried to become active in this field, but are at least interested and open.

(29) Mission

Here again the term may have been too vague, leaving it up to interpretation. What is meant? World Mission? Missionary contacts? A synonym for evangelism? Some comments made:

- Is not everything somehow missions?
- All skills/ministry functions and tasks should be missionary!

Whatever was perceived by “Mission”, 8 people (23%) said that they have been involved and another 9 (26%) would like to be or could at least envision it.

(30) Evangelism

Eighteen (53%) have been part of evangelistic activities, trying to reach out to the unchurched and non-Christians. 5 would like to see their skills improved and another 6 (17%) are open to try.

(31) Work-and-Witness Team

Five (15%) have been on a work-and-witness team in missions, 4 of them more than once. An amazing number of 14 (41%!) is interested. One asked for clarification.

(32) NIVS (Voluntary Service)³³

Again a surprising result of 4 (12%) having had experience in this area of voluntary service in missions (NIVS = Nazarenes in Voluntary Service), with 3-12 months spent on the mission field, and 12 (35%!) open to try it out some time in the future!

(33) Bible College/Seminary

This too led to the discovery that whereas a total of 5 persons (15%) has been to Bible school (short-term or long-term), no fewer than 19!!! (56%), i.e. more than half of all these (potential) leaders say that some kind of Bible school training is “tempting” to them, with 3 who already know they would like to go and 6 needing a mentor to work through the process of asking the important questions that have to be dealt with in order to make this a reality.

(34) Church Planting

Eleven (32%) of the participants have been personally involved in a church-planting project, 4 of them in more than one! For 10 (29%) this holds enough intrigue for them to have checked it as a possibility for the future.

⇒ I have then looked at this data from the perspective of a comparison between skills and ministry functions *practiced* and skills and ministry functions *willing to be put to use in the church*:

In other words, I asked myself the question: How much is already being invested and how much potential is there that can be activated if people are properly trained, motivated, and mentored on this journey. First of all here are the number of items checked in the first three columns of table 53 (skills practiced before) and the latter three columns (skills not yet attempted) plus an identification of age, gender and membership for the next step of the analysis.

T 54: SKILLS INVENTORY: SKILLS, AGE, GENDER, MEMBERSHIP

Partici- pants	SKILLS		AGE GROUPS				GENDER		MEMBERS	
	Prac- ticed	Inter- ested	20-30	30-40	40-50	50-60	MALE	FE- MALE	New Mem- ber	Older Mem- ber
1.	8	2			X			X	X	
2.	23	1			X			X		
3.	17	5		X				X		X
4.	16	18			X		X			X
5.	10	1	X					X	X	
6.	26	8				X		X		
7.	6	7			X		X		X	
8.	9	6		X			X		X	
9.	11	10		X				X	X	
10.	4	9		X				X	X	
11.	3	5		X				X	X	
12.	22	10			X		X			X
13.	20	15		X			X			X
14.	16	1		X			X			X
15.	18	7		X				X		X
16.	13	7	X					X		X
17.	9	10				X		X		
18.	26	8			X		X			
19.	14	7			X			X	X	
20.	19	13		X			X		X	
21.	10	6		X			X		X	
22.	12	22	X				X		X	
23.	13	0	X					X	X	
24.	18	2		X			X			X
25.	23	11			X			X		X
26.	18	3	X					X		X
27.	21	10		X			X		X	
28.	17	14		X				X	X	
29.	17	18		X				X		
30.	16	15		X				X		X
31.	12	11	X					X		
32.	18	6			X		X		X	
33.	20	0		X				X		X
34.	6	13	X					X	X	
Total:	511	281	7	16	9	2	13	21	16	12

The results of this table are:

- Skills/ministry functions practiced: Total number checked = 511 for an average of **15**.
- Skills/ministry functions not yet attempted, but interested: Total number checked = 281 for an average of **8.3**.

This means that on an average our (potential) leaders have used their skills and been involved in 15 different ministry-functions. And, on an average, they are open to attempt to use their potential in another 8 areas.

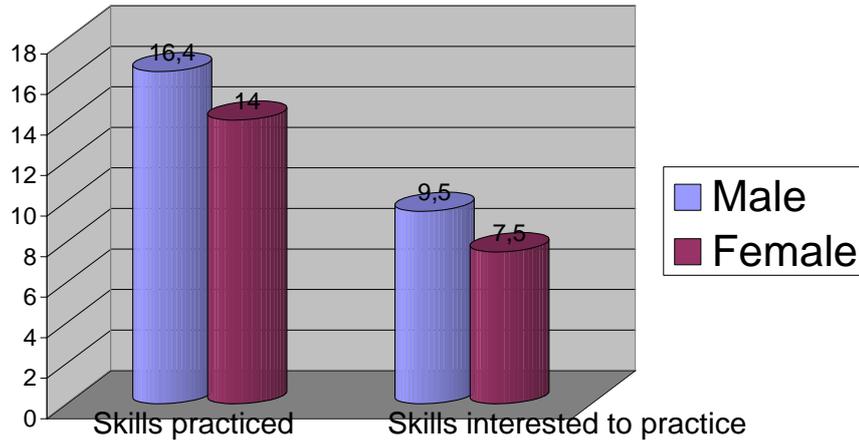
⇒ Now the question arises, how this varies for the categories we have used before, i.e. male vs. female, the 4 different age-groups, and young vs. older members.

First we will look at the differences in gender:

T 55: SKILLS PRACTICED AND INTERESTED TO PRACTISE, DIFFERENCE IN GENDER					
MALE (13 persons)			FEMALE (21 persons)		
	Skills Practiced	Skills Interested		Skills practiced	Skills interested
1.	16	18	1.	8	2
2.	6	7	2.	23	1
3.	9	6	3.	17	5
4.	22	10	4.	10	1
5.	20	15	5.	26	8
6.	16	1	6.	11	10
7.	26	8	7.	4	9
8.	19	13	8.	3	5
9.	10	6	9.	18	7
10.	12	22	10.	13	7
11.	18	2	11.	9	10
12.	21	10	12.	14	7
13.	18	6	13.	13	0
			14.	23	11
			15.	18	3
			16.	17	14
			17.	17	18
			18.	16	15
			19.	12	11
			20.	20	0
			21.	6	13
Total	213	124		298	157
Average	16,4	9,5		14	7,5

Male participants have checked their skills and ministry functions practiced in church 15% more than female participants. In the columns of “not attempted, but interested” it is 21% more (an average of 9,5 per person compared to 7,5 for the women).

F 72: Skills/Ministry Functions (Male/Female)



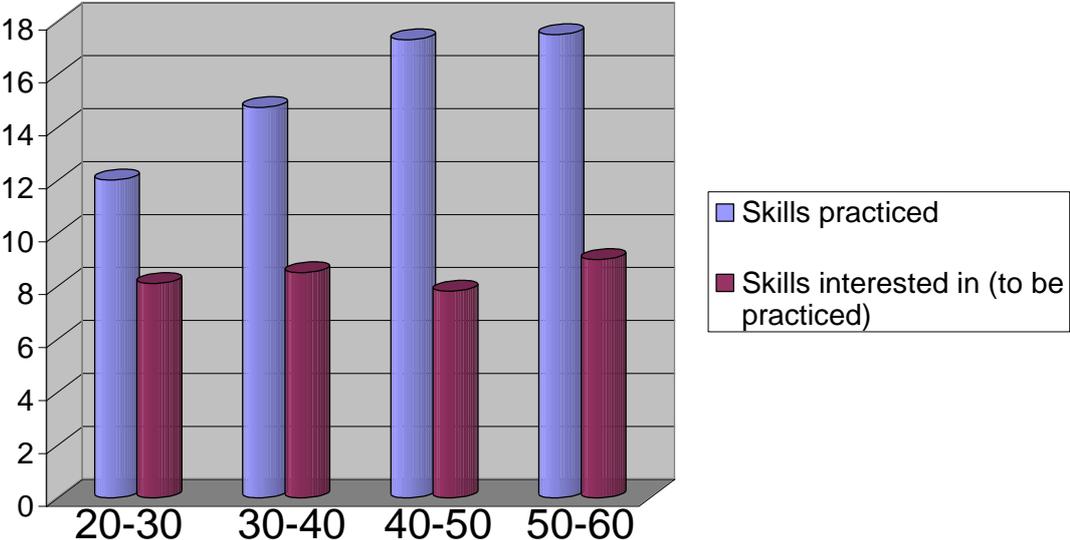
Next we want to look at the four age-groups:

T 56: SKILLS PRACTICED AND INTERESTED TO PRACTICE, AGE DIFFERENCE											
20-30 years old (7)			30-40 years old (16)			40-50 years old (9)			50-60 years old (2)		
	Skills practiced	Skills interested		Skills practiced	Skills interested		Skills practiced	Skills interested		Skills practiced	Skills interested
1.	10	1	1.	17	5	1.	8	2	1.	26	8
2.	13	7	2.	9	6	2.	23	1	2.	9	10
3.	12	22	3.	11	10	3.	16	18			
4.	13	0	4.	4	9	4.	6	7			
5.	18	3	5.	3	5	5.	22	10			
6.	12	11	6.	20	15	6.	26	8			
7.	6	13	7.	16	1	7.	14	7			
			8.	18	7	8.	23	11			
			9.	19	13	9.	18	6			
			10.	10	6						
			11.	18	2						
			12.	21	10						
			13.	17	14						
			14.	17	18						
			15.	16	15						
			16.	20	0						
	84	57		236	137		156	70		35	18
	12	8,1		14,75	8,5		17,3	7,8		17,5	9

This grouping shows a very interesting trend that is not surprising, i.e. the older we get the more opportunities we have had to test our skills in various areas. The analysis of the data available demonstrates that this is the case with our participants: Not only did they have the opportunities to serve, but they made use of these opportunities and actually served in these various ministry-functions.

It is equally interesting to note that the average number of functions open to be tested remains about the same throughout these age-groups that represent four decades or about two generations: **8,1 ⇒ 8,5 ⇒ 7,8 ⇒ 9.**

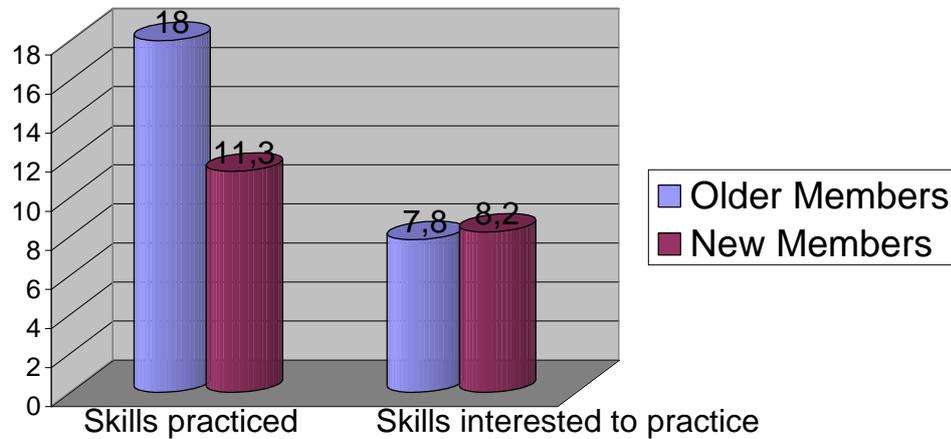
**F 73: Skills/Ministry Functions
(Age Groups)**



Thirdly, I looked at those who are members of the Church of the Nazarene:

T 57: SKILLS PRACTICED AND SKILLS INTERESTED, DIFFERENCE IN MEMBERSHIP					
Older Members: 2 years plus (12 persons)			New Members. 0 – 2 years (16 persons)		
	Skills practiced	Skills interested		Skills practiced	Skills interested
1.	17	5	1.	8	2
2.	16	18	2.	10	1
3.	22	10	3.	6	7
4.	20	15	4.	9	6
5.	16	1	5.	11	10
6.	18	7	6.	4	9
7.	13	7	7.	3	5
8.	18	2	8.	14	7
9.	23	11	9.	19	13
10.	18	3	10.	10	6
11.	16	15	11.	12	22
12.	20	0	12.	13	0
			13.	21	10
			14.	17	14
			15.	18	6
			16.	6	13
Total	217	94		182	131
Average	18	7,8		11,4	8,2

Skills/Ministry Functions (Members, old and new)



In this category it became even more evident how older members have had more occasion to enter ministry functions and tasks than new members: On an average, an older member practiced 18 skills vs. 11,3 skills for a new member (62%). On the other hand, it is remarkable that, even though older members are already contributing with their skills and talents, they continue to be open for new areas of ministry. Besides being active and having worked in 18 different areas, on an average they are interested in another 7,8 roles and functions in the future!

⇒ Closing Remarks on the Questionnaire “Needs of (potential) leaders”

In the following section I would like to translate some of the closing remarks that were given under the heading "What else is important to you?" Not all of the remarks are suitable for publication, either because they are too personal or too specific to a situation that would not be known by most readers. Following are the ones that are of general scope and significance for this study and which help answer our sub-question four: “What are the needs of (potential) leaders in our local churches with regard to mentoring?”

- There are several tasks in the church that are of interest to me. But I want to leave it up to God which ones I should get involved with. I want to avoid assuming responsibilities myself without having the assurance that He has called me and therefore also equipped me

for these tasks. In addition, I want to be willing to accept minor tasks that do not seem so important or spectacular.

- I would like to receive stronger feed-back (constructive criticism) from the congregation after a task is completed or leadership has been provided. Also, sharing between leaders could be even more intense. Input from other congregations or even other churches would be desired and valued.
- It is important to me to have a pastor who believes in me and supports me, to be accepted in the church without being a member of the Church of the Nazarene.
- Questionnaires such as this can be helpful in raising the awareness for the subject, thinking about it and questioning it; it should not, however, become a scheme that enslaves.
- I approve of the basic idea behind all of this, but I react to an absolute structure and the “overcategorizing” of gifts and talents! In my opinion, life in general and especially life as a Christian is so much more complex and multi-faceted! And it is this very fact that I like so much about my church: Openmindedness, flexibility, freedom to experiment, cultivating friendships, innovation, courage, addressing things where needed, dependability...!
- We should be on guard that in our congregations we do not give in to an “American tendency of overstructuring”!
- It is not easy to fill out questionnaires such as this because they need clarifying. Questions can be understood in a variety of ways. A positive side-effect of this questionnaire: My wife and I got to discuss this subject at length.
- I would like to assume responsibility in private and practical matters, but I am lacking time, knowledge, and wisdom...
- Throughout my Christian walk I have attempted many things and carried through many tasks. Most of those I have done with joy. Now that I find myself in the church’s

leadership team, I would like to learn coordinating these various tasks into a whole and integrating them into my personal situation. Despite the sheer number of activities - or maybe even because of it – I want to create a free space that will help me profess with my whole heart: “With my God I can leap over walls!” – for there are enough walls and hindrances!

- The church must not stagnate. Father, Son and Holy Spirit need to remain the focus of our preaching. And the Holy Spirit needs to retain the right to transform and change our worship. What we need is revival!
- I would like to make myself available in the areas of follow-up and laying the foundation for new Christians.
- Coach, counselor, advisor and mentor do not need to be different persons in my opinion!
- I am under no more pressure of time or pressure to perform. The Lord’s work usually takes priority. Other issues can wait or get solved in the process. Perfectionism is not an issue for me. I do not see myself in competition with others. I don’t have to be right and I can subject myself to others. I let God shape and transform me constantly. The Word of God is holy and binding for me. I defend it passionately and, where need be, set myself apart from others. Solitude and patient waiting have taken on new meaning and significance in my life.
- Some elements I am looking for: Acceptance and praise, constructive criticism (in love) with suggestions for improvement, practical help from others, mutual relationships, being able to speak about my professional and private life outside the church setting.
- I would like to find a way of integrating my learned profession into the church and make a meaningful contribution by this.
- I am more of an insecure type of person. I sometimes wish I could find someone who would help me discover myself, both in the positive as well as in the negative aspects of my personality. Where are my gifts? Where do I expect too much? What is possible in the light of my circumstances? I would like to try some things that I have not done before but

that I am dreaming of. A mentor would be very helpful in this process. On the other hand I have found that God Himself is my mentor...

- It is important to me to remain a follower of Jesus Christ. And I want to understand the Word of God better and better, so that I can live it out in my life. I want to learn how to proclaim the gospel everywhere, even if I should find myself among hundreds of unbelievers. It is very important to me to be able to show people how much they are loved by our Lord Jesus Christ.
- “Mentoring” has a hopeful sound to it, especially with regard to “letting God have His rule in all areas of our life”! It can be a wonderful, stimulating experience to support one another (e.g. in obedience to God and not only being loved by God). I look forward to what God has in store for us Nazarenes here in Berlin!
- Thank you for sending me the questionnaire! This looks like God’s answer to questions that I have had lately. I am confident that I can make progress on a positive track. I want to express my appreciation for your involvement with the subject of mentoring and for trying to put something in motion (even working through this questionnaire helped along this line!).
- This questionnaire was not something I could relate to. Sometimes less would be more! Don’t study so much! Lead people to prayer and be honest with God and learn verses of Scripture by heart.
- As a Christian I would like to remain human, i.e. I do not want to appear super pious and far removed from real life. I would like to be natural.
- Filling out a questionnaire like this gives me a hard time since I feel it is more important to ask in prayer “What’s next?” than to know about all my gifts, desires and possibilities. I would like to improve in all tasks and functions and to let go of other areas that are fascinating as well, but not asked for right now. In this constant development mentors are extremely valuable. Many churches suffer because there is not enough feed-back and walking with someone side by side I hope that by focusing on this subject we will not become individuals fighting for the good cause and in the process stumbling over one another!

NEEDS OF (POTENTIAL) LEADERS – INTERPRETATION OF THE DATA

Sub-Question four: What are the needs of the (potential) leaders/mentorees in our local churches?

Some observations about these (potential) leaders:

- About two-thirds of the people chosen by their pastor are women. This probably reflects the general percentage of female Christians in our churches.
- Almost half of the participants are between 30 and 40 years old. About 2/3 have been Christians for a long time (15 years or longer), but over half of them are new members in our church. This phenomenon has to do with the fact that 70% of the participants come from two of our younger churches.
- A little over half of the participants are in some kind of a leadership-position. The other half could be considered co-workers.
- Eighty-eight percent would like to have a mentor, only one of them says that she already has one. Forty-one percent say that they would like to learn how to become a mentor for someone, with another 38% not ruling this out.
- The top need is for instruction and feedback (85%), followed by a mentor (79%), encouragement and affirmation (67%) and doctrine and teaching (64%). A friend who understands (61%) and a critic who asks difficult questions (53%), as well as an advisor who is competent in his field (50%) follow.
- In the comparison between male and female participants, it stands out that women have greater needs in order to develop their potential or, which may be more likely, voice these needs more than men do. Example: Only 46% of the men look for encouragement and affirmation, but 81% of the women. Seventy-seven percent of the men would like to receive instruction and feedback, whereas among the women it is 90%!
- The areas of life where mentoring is most desired are Spiritual Growth (77%), Personal Growth (67%) and Professional/Career Growth (50%). This is followed by Leadership Development (45%), Ministries in the Church (43%) and Family/Marriage (37%). This reminds me of Bill Hull's statement: "*Christians never outgrow the need for basics.*" (1988, p. 65).

What are some of the perceptions of these (potential) leaders in regard to mentoring and leadership development? Some categories that can be formed from the 22 answers given:

- **Relationships** (Friendships, mutual support, acceptance)
- **Helpful Mechanisms** (Feedback, praise, constructive criticism)
- **Objectives** (Discover myself, integrating profession, discipleship, authentic living)
- **Structure** (freedom and flexibility)
- **Theology** (God assigns tasks, atmosphere of revival, prayer)

Having answered sub-question four, we are now ready to look at hypothesis:

<p>Hypothesis Three: (Potential) leaders of local churches have a desire for a mentoring experience</p>
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The analysis and the results of this investigation give clear indication to support this hypothesis. I was overwhelmed by the fact that nine out of ten people would like to have a mentor!

In closing I would like to remark that I was encouraged by the interest this survey received among the participants, how carefully they filled out the questionnaire and how much they engaged themselves with the subject. The fact that I received over 80% of them back is a good indicator that this matter of mentoring is not just “one more thing to do,” but rather something vital that will serve both the goals of the church and their personal goals.

⇒ What expectations will it raise? And what possible dangers does it entail?

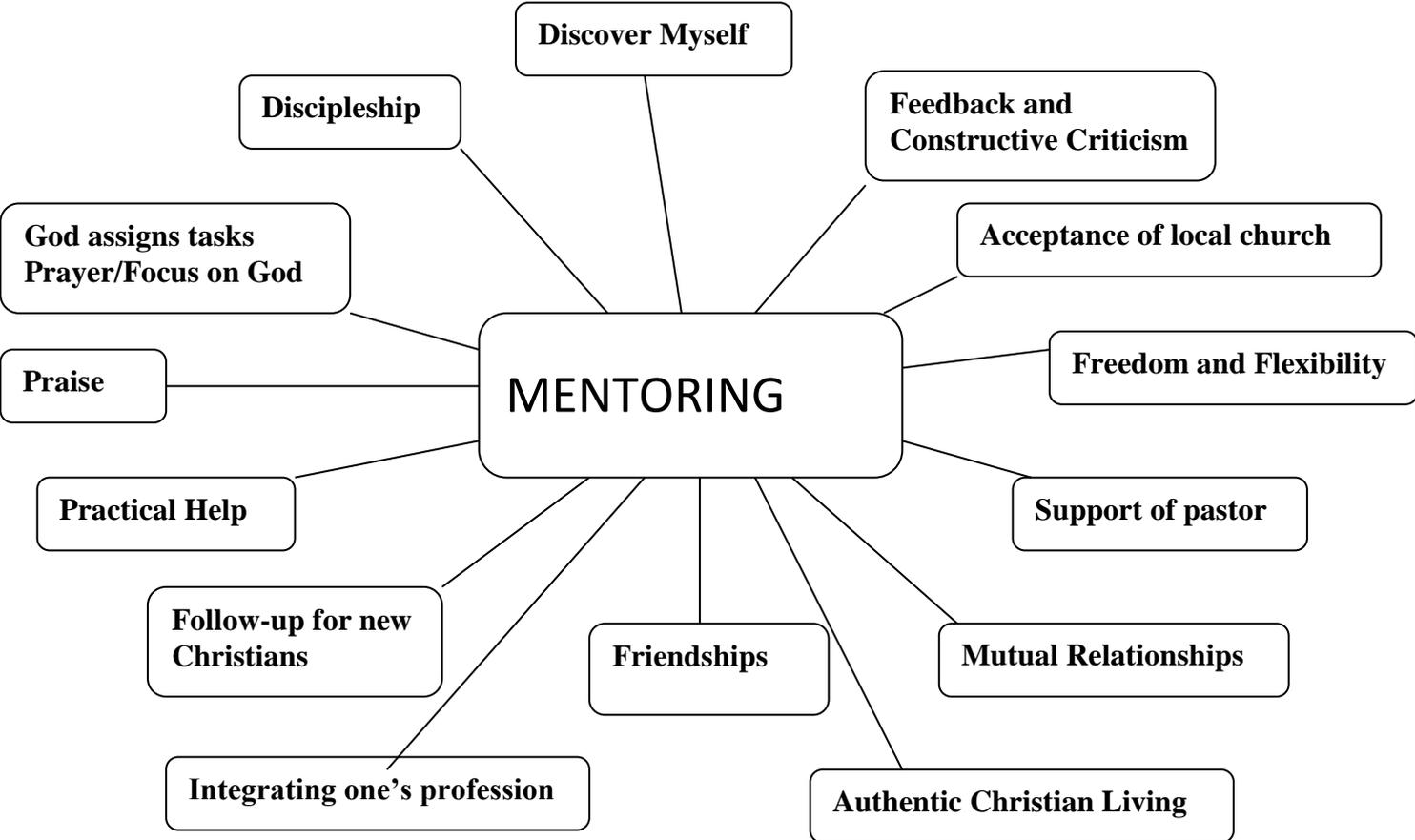
I hope having been exposed to these mentoring and work/life-planning questions will mean that these participants will move on and will want to actively seek the mentoring relationships they “need to succeed in life.” (Stanley/Clinton) It is equally my hope and expectation that they will not simply wait and see what happens, putting all the burden of responsibility on their pastors, thinking “I wonder whether he can satisfy all of these needs?!”, but rather that they become proactive in seeking out the mentors they look for.

We will have to find a good way of bringing in their pastors to what they have voiced regarding their needs and skills. This will be important so that the value of this survey will actually go beyond this study and on into the development of a mentoring model in our

district. I plan to call a meeting for all participants to inform them about the outcome of the study and to discuss with them the vital aspects of the emerging mentoring model.

The following mentoring mind-map is an attempt to visualize these important contributions that have come from the participants:

F 75: MENTORING MIND-MAP (RESULT OF THIS STUDY)



MENTORING NEEDS OF THE PASTORS/MENTORS

This survey was given to the six pastors in the Berlin/Weimar area. I have only received three of them back. The reason for this might be that there was some confusion about “all these questionnaires” (they were also given a copy of the survey for leaders). Here is a summary of the three responses:

⇒ **In order to improve their mentoring practices, they would like to see the following realized:**

- Participate in a seminar: **3**
- Literature: **1**
- A mentoring model: **2**
- Co-Mentoring: **3**

⇒ **Reservations regarding the mentoring process:**

- This can take quite a bit of one’s time!
- It is difficult for me to serve as mentor without having had a mentor myself!

⇒ **Which type of mentoring do they prefer? And which type would they like to improve?**

T 58: PREFERRED MENTORING TYPE		
Type of Mentoring	Preferred mentoring type	Mentoring type they would like to improve
TEACHER	2	2
COACH	2	1
ADVISOR	1	1
MODEL	2	0
SPONSOR	2	1

⇒ **What expectations do they have for a mentoring relationship? What rewards are they anticipating?**

- Accountability
- Prayer partner relationship
- Visible development in the various life areas: Personal, spiritual, and professional

⇒ **Further remarks:**

- “Every mentor should have a mentor himself/herself!”

NEEDS OF THE MENTORS – INTERPRETATION OF THE DATA

Sub-Question five: What are the needs of the pastors/mentors in regard to mentoring for leadership development in the pastoral ministry?

Both from the above answers and from informal discussion about the subject I would like to make the following observation: These pastors all sense the value of mentoring relationships in the church, they are open to a coaching and disciple-making mode of building up individuals and developing leaders. There is an uncertainty about the concept and the need for training, sharing and modeling. They all want to participate in a 3-4 day seminar on mentoring; as well as a week in the mountains with daily mentoring-sessions. There are some reservations and questions regarding the mentoring-process:

- How technical a program is it?
- How much time will it take to undertake it?
- How many can I personally mentor?
- Is mentoring just another term for much of what we have been doing all along?
- How can I model mentoring without having had a model-mentor myself?

All the different types of mentoring seem to be represented in their present approach and in what they would like to improve: Teacher, coach, advisor, model, and sponsor.

Co- or peer-mentoring is an aspect that seems to be especially intriguing to these pastors. They desire to develop their relationships among each other so that mutual accountability, support, sharing from their experiences and praying for one another will be natural and pervasive.

Co-mentoring, according to Mallison (1998) is an *"equal relationship between two people who value and respect each other and believe each can enrich the other...Often it simply involves making a present friendship more intentional by knowing the right questions to ask, sharing openly and honestly and keeping one another accountable. This ought to be an enjoyable, relaxed relationship, with a fun dimension."* (pp. 50-51)

Having attempted to answer sub-question five, we are now ready to see whether the data available support hypothesis four:

Hypothesis Four: The development of a mentoring model will help our pastors to engage in mentoring with regard to potential leaders, providing them with principles to observe and issues to address.

I believe it would be fair to say that the subjective evidence points in this direction, as long as this mentoring model is flexible and readily adjustable to the local situation, while at the same time providing valuable ideas, helpful concepts and practical steps to take.

SUMMARY OF RESULTS

We have looked at two sets of mentoring relationships: 13 pastors were questioned about their first year in the ministry and the nature of their relationship to the senior pastors where applicable. Secondly, we studied the mentoring needs of 34 (potential) leaders, as well as those of their pastors. A summary of the results that have been reported follows:

FIRST YEAR IN THE MINISTRY

These 13 pastors have an average age of 42, have been in the ministry for 14 years on average and stayed at each church for an average of 7,7 years. Half of them started out as pastors, the other half as assistant pastors. This means that those starting out as assistant pastors experienced a mentoring relationship to their senior pastor. This mentoring relationship was described as occasional by four, as intensive by two. Mentoring tools used most frequently were

- Offering friendship
- Teaching by example
- Providing growth experiences
- Standing by in critical situations
- Encouraging winning behavior
- Offering encouragement
- Assigning ministry functions

This mentoring relationship to their senior pastor impacted these young pastors in the areas of personal growth, spiritual formation, leadership development, and skills development. At the time of their entry into the pastoral ministry these pastors were 26 years old (on average), with their mentors being 37 years old (on average). The “first year” of those who started out under a senior pastor lasted 13 ½ months on average. What stands out for them when they look back on this experience?

- Role model for spiritual growth
- Impact on personality development
- On-the-job training and skills practice
- Introduction and initiation into the “pastor’s world”
- Freedom to experiment with someone who carries the full load of responsibility
- Encouragement and affirmation
- Accountability and feedback

Is there a correlation between the beginning stages of the ministry (having a mentor or not) and later effectiveness in the pastoral ministry? Yes, there is! While it is difficult to prove it objectively, it seems obvious from the answers and accounts given by the participating pastors. With the limited data available and limited aspects of pastoral effectiveness (membership and attendance) considered, we compared the average net gain/loss of members per year (from gaining 4 members to losing 1,5 members) and size of present church (attendance 1999 of 200 to 8, with an average of 80 people).

While analyzing the data I discovered that those who have entered the ministry the earliest usually did not have a mentoring experience. Yet they pastor the largest churches. This, however, may be more an indication of their personal ability and pastoral giftedness than the fact that they did not receive mentoring. They have succeeded and done well *inspite of* their inefficient start and lack of a model and advisor on hand and not *because* of it.

We concluded that the experience of a mentoring relationship is indeed a vital ingredient of becoming an effective pastor and pastors who had a senior-pastor/mentor in their first year of ministry were better equipped than those who did not.

NEEDS OF (POTENTIAL) LEADERS

Two thirds of the participants were women; half of the participants were between 30 and 40 years old. About two thirds have been Christians for more than 15 years. On the other hand, more than half are new members in our church (two years or less!). They were recruited in six of our churches, 70 % of them from two of our younger congregations. About half of them serve or have served in a leadership position, the other half would consider themselves co-workers. Among their mentoring needs are the following (in order of priority):

- Instruction
- Teaching, attending seminars
- Encouragement and affirmation
- A mentor
- A friend
- A critic

Differences between male and female participants were observed: Women tend to be more outspoken about their needs than men.

An overwhelming number of all participants (88%) would like to have a mentor, with the following life goals standing out (in this order of priority):

- Spiritual growth
- Personal growth
- Profession/Career
- Leadership development
- Ministries in the church
- Family/Marriage

In the area of life goals where mentoring is desired differences were observed as well (male/female, age groups, and new vs. older members) with some remarkable results and insights. Examples: While the need for personal growth diminishes over the decades, the need for spiritual growth remains the same! And more men than women wish to have a mentoring relationships in the area of family and marriage.

More than 75% of the (potential) leaders are open to the possibility of becoming a mentor themselves, half of these are positive, the others say “maybe”.

The skills inventory has brought to surface another wealth of information: Of the 34 skills and ministry functions listed, the participants of this survey have practiced an average of 15 and are interested to get involved in another 8 skills and ministry functions. In a closer look at the same variables as before, we discovered that while – as would be expected – skills practiced increase with age, skills people are willing to practice in the future remain the same, in other words, their willingness and openness for new fields of ministry remain the same!

What seems to be most important for these (potential) leaders with regard to mentoring?

- **Relationships** (Friendships, mutual support, acceptance)
- **Helpful Mechanisms** (Feedback, praise, constructive criticism)
- **Objectives** (Discover myself, integrating profession, discipleship, authentic living)
- **Structure** (freedom and flexibility)
- **Theology** (God assigns tasks, atmosphere of revival, prayer)

It is clear from this study that these (potential) leaders of our local churches have a desire for a mentoring experience. They are eager to participate, willing to learn more for their lives and to grow spiritually. They want to get involved, assume leadership and responsibility and test their gifts and talents in new fields.

NEEDS OF PASTORS/MENTORS

While there are some questions and hesitations, the six pastors are open to the idea of mentoring and coaching as a vital element of their pastoral role. Teaching and sharing will be required to introduce them to the various concepts, roles and dimensions of mentoring. Peer-mentoring, mutual accountability and support seem to be especially intriguing to them. A mentoring model should be flexible and adjustable, yet provide a helpful “scaffolding” for the building of God’s kingdom through making disciples and developing leaders.

EVALUATION

In an attempt to evaluate this study “Will You Mentor Me?” I have posed the following questions:

(1) What would I do differently were I to do the study over?

- I regret not having had adequate access to relevant journal articles, especially in the area of mentoring for the ministry, where only very little material is available. I would contact mentoring institutes earlier and find ways to access social science abstracts and theological libraries.
- I would limit my research design to two questionnaires, combining the “First Year in the Ministry” with “Mentoring Needs of the Pastors”, in order to avoid confusion.
- More time would be needed for the whole process of research and literature review. It is difficult to do a study like this with all other functions and responsibilities going on unreduced.

(2) What advice would I give to someone else doing research in this field?

- Good beginnings need to be given more attention, also in research: Discipleship and Leadership Development, the first year as a young Christian and the first year in the ministry are both formative periods that deserve in-depth study.
- Do a study on the 50% of practical knowledge for the pastoral ministry: What is it? How can it be intentionally taught/modeled through mentoring by a senior pastor?
- Look at the internship of an assistant-pastor and research all elements necessary to prepare and equip him or her for the pastoral ministry. What other factors need to come into play besides mentoring to guarantee a profitable time, leading to an effective ministry? And how do they have to be tied in to mentoring?

(3) What are some future relevances of this study?

- Local churches in our district can draw from this report in an attempt to make mentoring, disciple-making and coaching a central element of building up people and preparing them for “works of service” (Eph. 4:12).
- Our district leadership-team (both pastors and lay-people) can profit from this study by creating a mentoring model for leadership development and personnel recruitment.
- Other districts and our General Church (Division of Church Growth and Pastoral Ministries) could make use of it as they face similar challenges in preparing men and women for the task of leadership in fulfilling the Great Commission.
- A manual/curriculum could be written for the “First Year in the Ministry,” based on the results of this study, taking into consideration the needs of both senior pastor/mentor and assistant/mentoree.

(4) What consequences has the report had for the researcher, the people studied and the wider environment?

- An increased awareness of my personal philosophy of ministry, namely my focus on relationships as the primary means of reaching God’s purpose for the Church.
- A process or maybe even a movement has been initiated through this project. A total of 40 persons (six pastors and 34 lay-leaders) in our district have been made aware of the mentoring concept and its potential. An expectation has been awakened that can only be fulfilled by continuing on this course and providing training and opportunities for meaningful mentoring relationships being encouraged, fostered, and developed.
- For our young district (created 1998) this mentoring project should help us in a transition phase and paradigm-shift from a more program orientation to a people-building approach. We want to build an organism rather than an organization.

CONCLUSION AND RECOMMENDATIONS

I will first list some basic truths that will shape our philosophy of ministry and serve as principles of an emerging mentoring model. Next I will try to answer the question, “What will it take to move from a program-orientation to a discipleship/coaching model in ministry?” And thirdly, based on the outcome of this study, I will give recommendations for a mentoring model in our district.

INSIGHTS REGARDING THE MINISTRY, LEADERSHIP DEVELOPMENT AND MENTORING

Following are some basic truths that will shape our philosophy of ministry and serve as principles of an emerging mentoring model:

- **Ministry is not for ministers only**, just as missions is not for missionaries only! Ministry is not to be seen as something a pastor does, but rather as something he prepares and equips his co-workers and fellow-believers to do. Just like a soccer coach has quit looking at soccer as being his main activity and has moved on to training others to play good soccer, so a pastor as coach/mentor is not satisfied by preaching, counseling, and visiting people him/herself, but seeks to train, coach and provide a productive environment for many others to fulfill the Great Commission and make disciples.
- **Mentoring is not a new program to be adopted**, but a way of looking at relationships and intentionally fostering trust, accountability and a goal-oriented outlook, in order to help develop others in their growth; personally, spiritually and professionally. Hendricks (1995): *“Thus your mentoring ‘program’ does not compete with other programs on the church’s docket. Instead, it strengthens them by integrating mentoring principles into what is already taking place.”* (p. 233).
- **Mentoring is nothing new**. Much of what we have successfully been involved with in our local churches and also on a district level has been mentoring in its various roles. We have simply not called it MENTORING. It is much like COMMUNICATION: You can observe valuable communication principles without ever having taken a course in communication or calling it “communication”. Not what we call it is important, but that we practice it!

- **Discipleship is the inward substance**, while membership denotes the outward form. People desire to become members in order to be accepted and belong. God wants us to become disciples in order to change, grow and be His witnesses! Our task is to develop ways in which we can help young Christians become true disciples of Christ without denying them the privilege of membership in the local church.
- **Leadership development is a continuous process**, starting in discipleship training, detecting potential, traits and gifts and moving on through church-based mentoring relationships, local and district seminars and workshops, Bible College extension courses and regular active involvement in ministry tasks and on-the-job training. As the Lord calls and the church leadership team confirms character, gifts and talents, individuals will move on to preparation for full-time ministry, i.e. to become disciple-makers and pastor-coaches for new church plants themselves.
- **Apprenticeship and experience-based learning** are ideal models for learning how to live as Christians and how to develop as disciples and leaders. *"The learner observes and questions. Competency is developed as tasks are undertaken under supervision. Reflection is involved, leading to increased understanding and confidence."* (Mallison, 1998, pp. 105-106)

PROGRAM vs. PROCESS

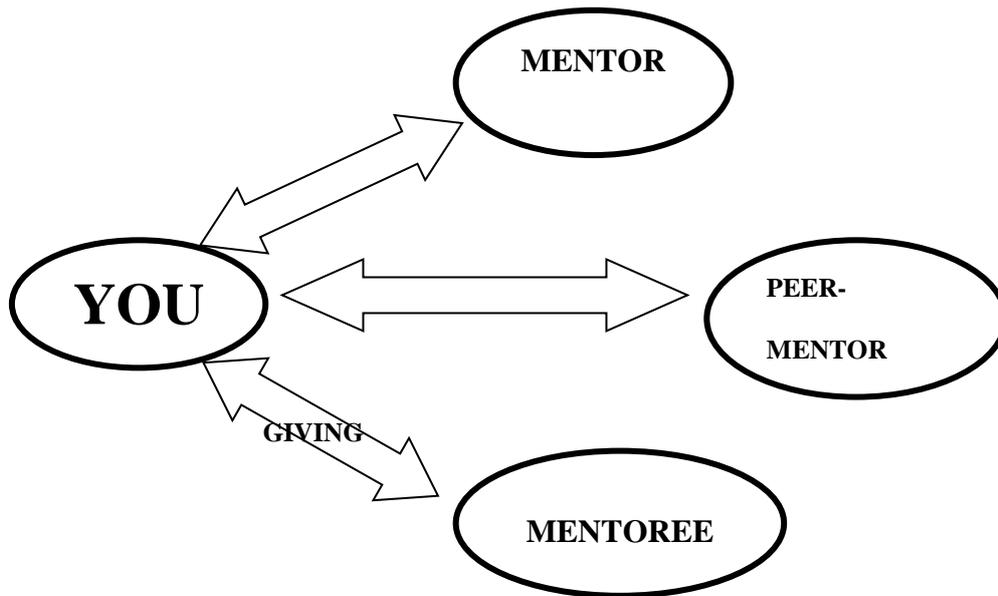
What will it take to move from a program-orientation to a discipleship/coaching model in ministry?

- Create a **new awareness of our calling** (to make disciples), and the means for fulfilling it (equipping the saints for ministry).
- Emphasize **the purpose driven church** (cf. Rick Warren: *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*, 1995): The church exists to edify, encourage, exalt, equip, and evangelize (p. 106). These five purposes are basic to a healthy church: Discipleship, Fellowship, Worship, Service, and Outreach.
- **Teach and preach the biblical foundations** for disciple-making, process-orientation, growth, change, and development.

- **Introduce mentoring as an enriching way** of looking at relationships and developing those who are eager to move on in their spiritual journey.
- **Start a wide discussion and dialogue** about these core elements of what it means to be a healthy church and part of a dynamic organism rather than a stable organization.
- **Provide seminars, workshops and conferences** for both pastors and (potential) leaders to be exposed to these New Testament principles and to put into perspective contemporary models (such as Saddleback³⁴ and Willow Creek³⁵) in order to develop our own model for ministry.
- **Give credit to local churches** that cut back on their programs and activities in order to build their congregation through meaningful relationships and developing ministry opportunities.
- **Reduce administration load on pastors** (delegate, automate, terminate) in order to free them for their real calling as disciple-making, coaching pastors.
- Remember that **denominational programs and auxiliaries** have been designed to help the local church fulfill its mission. Where we participate, we do so because it serves our purpose and our current emphasis in a developmental process and not to please those who created these programs or to make them successful. The General Church with its resources, networks and structures is called to serve the local church in its God-given mission and not vice versa.

RECOMMENDATIONS: ELEMENTS FOR AN EMERGING MENTORING MODEL

- Develop **mentoring as a three-dimensional network of relationships** (cf. Mallison, 1998, pp. 50-51). The three forms of mentoring are important and should be encouraged ideally for every member of our church:



F 76: MENTORING AS A THREE-DIMENSIONAL NETWORK OF RELATIONSHIPS (JOHN MALLISON)

- Since **small groups** are the ideal form for the disciple-making process and group mentoring, we should make intentional use of the existing groups to introduce mentoring material and motivation. In addition, I recommend the creation of discipleship-groups and accountability-groups with a limited time-frame, to practice our faith and develop potential. Also ministry-teams and labor-groups will be encouraged with this view in mind: They are practicing-fields for ministry and outreach, creativity and compassion, and provide the opportunity to develop leadership potential.
- **Develop a list of members who would like to have a mentor or be one** (cf. Biehl, 1996, p. 164). The pastor could thus help to bring people together who are willing to participate in this meaningful mentoring process, keeping an eye on age, chemistry, skills and suitability. In order for the pastors to get started with this process, I will ask the participants/(potential) leaders in these local churches to provide a copy of their questionnaire for them. Remember:

- 88% would like to have a mentor and 41% would like to learn how to become a mentor themselves (with an additional 38% not ruling it out!).
- Continue to **encourage summer internships** for Bible college students and monitor their development in skills, character, giftedness and suitability. Give those who have graduated from Bible college and who seem to have what it takes to pioneer a new church the possibility of starting their ministry with a 12-18 months period under a senior pastor of a congregation that is willing to reproduce and plant a daughter-church. We should not give in to the temptation of starting churches any other way and no pastor ought to struggle on his own, without the value of having a mentor through his/her first year in the ministry.
- **“The priesthood of all believers” needs to be practiced and not just believed!** The concept of decentralized ministry or – to use a term I prefer – “shared ministry” must find clear outflow in fields of ministry and leadership, so that it can be observed by as many people as possible. (Potential) leaders will be given more and more opportunity to get involved in such areas as decision-making, finances, compassionate ministries, missions, developing new task forces and outreach groups, worship and preaching, etc.
- **Camps and retreats are ideal times to allow a matching-process for meaningful mentoring relationships** to get started and be fostered. It is important to have inter-generational family retreats where this is possible. We should make good use of these ideal times for potential mentors and mentorees to meet informally, to get to know those who have gone through similar experiences and thus have a chance to link up with them, making new friends.
- **Work-and-Witness Teams, Nazarenes in Volunteer Service (NIVS), Compassionate Ministries Projects, Evangelism and outreach on a district level and regional/world conferences of our church, as well as choirs, bands and music-groups** are other excellent opportunities for ministry in action, ways to develop new skills and find preferences in meaningful ways of incorporating one’s profession into our ongoing growth as Christians and a widening influence for Christ and the expansion of His kingdom.

PERSONAL REFLECTIONS

I had no idea what I would get into by choosing this topic for my research project. It proved to be more work, but also more reward than what I had anticipated. I was especially pleased to see how it obviously speaks to a concrete need in our district, i.e. in my field of influence, where I can actually do something about the direction our church is going. I am grateful to my advisors and tutors who have encouraged me to go ahead with this project, for it proves to be so much more than an academic exercise.

The survey for (potential) leaders proved to be a special experience. The interaction with the 42 persons in our local churches who were given the opportunity to participate in this project, was most rewarding. I had never done a survey like this before and it was a rewarding and satisfying experience: In all communication with these participants respect, interest, support and willingness to contribute were apparent.

As far as the analysis of the data is concerned, for me as researcher, I was amazed to observe how the data began to unravel a life of its own, leading to more and more possible avenues of interpretation and looking at it from all the different sides, making use of the variables that were available. Even though I was forced to predict some ways of dealing with the data in my research proposal, there was no way of telling what would develop as the fascinating interaction between the data on hand, the purpose of the study and the mind of the researcher began to get into motion.

The whole process was not difficult per se, only the time restraints and the fact that so many other things were on my mind. However, this is exactly the way it is for busy people in today's world and also in the training and mentoring of people in the ministry. This study was done in the midst of the environment it observed and analyzed and not in the sterile setting of an academic institution. Often I had to lay aside my books and papers in order to be a mentor for those who look to me as such and to be a pastor to those who look for guidance, leadership and pastoral care. In retrospect, I believe that the study profited from this interaction that went far beyond the research setting.

It was a good experience to see how my colleagues and my own congregation supported me in this process, especially in the last six weeks of actually doing the research and writing the report. I had no way of knowing how these people would react to my "going back to school" and having to write an extensive paper like this.

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While the above selected bibliography contains some books and journal articles that I have not been able to consult for this study, the following is an annotated bibliography of books and journal articles that I have read and that are dealt with in the literature review.

Most of the books I consulted for this study are in English, a few in German. Some of the English texts have now been translated into German. Where this is the case, I have made reference to the German edition with the publication specifics, so that those who prefer to read these books in German can find easier access to the literature that is available.

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Anderson, Keith R. and Randy D. Reese. *Spiritual Mentoring – A Guide for Seeking and Giving Spiritual Direction* (Downers Grove, Illinois: InterVarsity Press, © 1999). [191 pp.]{ISBN # 0-8308-2210-0}.

THE AUTHORS:

Keith R. Anderson is campus pastor and associate professor at Bethel College in St. Paul, Minnesota. He is also the author of *What They Don't Always Teach You at a Christian College* and *Friendships that run deep*. **Randy D. Reese** is vice president for advancement and instructor of leadership formation at North American Baptist Seminary in Sioux Falls, South Dakota.

THE PURPOSE of this book is *"to propose a historically informed vision for the contemporary work of spiritual mentoring. Our core conviction is that spiritual formation is nurtured most profoundly when disciples are "apprenticed" to a spiritual mentor who will partner with God's Holy Spirit toward spiritual development."* (p. 27)

In this excellent book on the art of spiritual direction, the authors build their theme around these 5 key concepts:

- The Art of Beginning Well: *Attraction*
- Developing Trust & Intimacy: *Relationship*
- The Spirit of Teachability: *Responsiveness*
- Exercises of Grace: *Accountability*
- The Goal of Spiritual Mentoring: *Empowerment*

Spiritual Mentoring contains a wealth of examples from the different classical spiritual writers such as Augustine, Aelred of Rievaulx, John of the Cross, Julian of Norwich, Ignatius of Loyola, Teresa of Ávila, Madame Jeanne Guyon.

Another highlight is the “Discipline of Questions” and the three categories of types of questions to be used in the process of spiritual mentoring (p. 146). Throughout the book these questions are given in a “time out” for personal reflection.

Spiritual Mentoring concludes with a helpful addendum (Clinton’s Mentoring Types, Contemporary Definitions of Spiritual Mentoring, Historical Time Line of the Christian Classics + Developing a Personal Time Line), as well as a Recommended Bibliography for Spiritual Mentoring.

KEY STATEMENT:

”Mentoring is one of the most influential ways to help us grow into intimacy with God, accept our identity as the beloved of God and discover our unique voices for kingdom responsibility.” (p. 36-37)

GERMAN EDITION:

Anderson, Keith R. and Randy D. Reese. *Geistliches Mentoring – Geistliche Patenschaften entwickeln, die persönliches Wachstum fördern* (Asslar: Gerth Medien GmbH, Projektion J, © 2000). [227 pp.]{ISBN # 3-89490-319-8}.

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THE AUTHOR:

Bobb Biehl is founder and president of Masterplanning Group International, a consulting firm specializing in personal and organizational development. He is also founder of the non-profit organization **Mentoring Today**, and a charter member of the Focus on the Family board of directors.

DEFINITION OF MENTORING:

"Mentoring is a lifelong relationship, in which a mentor helps a protégé reach her or his God-given potential." (p. 19)

Mentoring is a very practical book on the subject, intended to provide valuable insights for both mentor and protégé. After discussing "The ABC of Mentoring" and "The Primary Benefits of Having a Mentor" Biehl devotes the next part to "A Protégé's Perspective" and "A Mentor's Perspective". The book concludes with "Additional Resources to Maximize Your Mentoring Ability" (Bibliography, Protégé "Getting to know you" Questionnaire and Questions to ask to help your protégé).

The author is passionate about mentoring. His dream is to help build a mentoring network where *"all of the young people have lifelong mentors who care for them, want to see them do well, and will be there for them for the rest of their life."* (p. 167)

KEY STATEMENT:

"I see mentoring as the critical link in developing, protecting, and optimizing Christian leaders for the next century." (p. xiv)

BROCHURE:

There is also a little booklet on the market that is a helpful tool and contains the main elements of this book: *MENTORING – How to find a Mentor and How to Become One* (© 1994 by Masterplanning Group International). It was co-authored by Bobb Biehl, Jerry Mac Gregor and Glen Urquhart.

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THE AUTHOR:

Paul Ch. Donders was born and raised in the Netherlands. He is the founder and director of “Power Management Team”, an organization founded in Germany with the purpose of consulting companies and individuals with the goal of a holistic life/work-planning model. He is a well-known speaker at seminars and conferences.

THE BOOK:

This book on “*Creative life planning: Discovering your calling, develop your potential – personally and professionally*” was written to guide people in a mentoring-relationship to find out more about themselves: Family heritage, life line, education, hindrances in life as well as gifts, talents, skills and dispositions, natural and supernatural abilities, personality-profile, intelligence, values, body, etc. Worksheets are provided to work through one’s biography and look into the future: A creative journey in the future, making a plan for my life and casting the vision.

The book concludes with two very helpful chapters on “How do I coach myself?” (development of action-plans, time-management matrix, goal-setting, “Happy-List”) and “Who can help me?” (What mentors do: See potential, vocation, develop coaching program, teach self-responsibility, authority assigned; 5 types of mentors; How to find the right mentor).

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THE AUTHOR:

Anselm Grün (born 1945) is the administrator of the Benedictine Abbey of Münsterschwarzach in Bavaria, Germany. He has held this position for the last 20 years. Since 1992 he also holds the office of spiritual rector of the recollection-house for priests and monks/nuns.

THE BOOK:

“Leading People – Awakening Life” contains truths from the Rule of St. Benedict (480-547 A.D.). Grün has divided the material into the following lessons for today’s managers and leaders of both secular and ecclesiastical organizations:

1. Attributes of the leadership
2. How to lead – Benedict’s view of man
3. Servant Leadership
4. Dealing with Things
5. Dealing with People
6. Caring for oneself
7. The Purpose of Leadership: Spiritual culture in organizations

KEY STATEMENTS:

- *“To lead means first and foremost to awaken life in people, to kindle it in our co-workers.”* (p. 56)
- *“Leadership is the art of finding the key to the treasure of our followers/co-workers, in order for us to open up the many possibilities and opportunities in their life.”* (p. 57)
- *“True leadership gives wings to the soul.”* (p. 96)

**Guenther, Margaret. *Holy Listening: The Art of Spiritual Direction*.
Cambridge, Mass.: Cowley Publications, © 1992). [146 pp.].
{ISBN # 1-56101-056-1}.**

THE AUTHOR:

Margaret Guenther is Professor of Ascetical Theology and Director of the Center of Christian Spirituality at the General Theological Seminary. She is also an Episcopal priest, serving as Priest Associate at the Church of the Holy Trinity in New York City.

THE BOOK:

This “warm, untechnical and thoroughly contemporary guide to spiritual direction” (Martin L. Smith) is a wonderful “woman’s perspective” on this special type of mentoring that is so appropriate for the ministry.

For Margaret Guenther midwifery is the overriding metaphor of spiritual direction: Spiritual processes often develop like pregnancies and birth-giving, with its various phases and stages. And what is needed is a midwife. *“The midwife is present to another in a time of vulnerability; working in areas that are deep and intimate. It is a relationship of trust and mutual respect.”* (p. 87) We, as spiritual directors, are called to be midwives of the soul, to *“see clearly what the birthgiver cannot see.”* (p. 87) The midwife *“knows the transition period – a time of desolation, of seemingly unmanageable pain and nausea – to be a sign of breakthrough and great progress.”* (pp. 87-88)

In her final chapter, “Women and Spiritual Direction”, Guenther openly addresses issues that are not often dealt with, e.g. self-contempt: Women’s distinctive sin, Sexual Abuse: One out of four women has been violated, and “I’m a lesbian. Is that going to bother you?”.

KEY STATEMENT:

*“The director’s task is to help connect the individual’s story to **the** story and thereby help the directee to recognize and claim identity in Christ, discern the action of the Holy Spirit. There is a God-component in all human experience, even in lives that seem pain-filled and remote from God.”* (p. 32)

Hedges, Charlie. *Getting the Right Things Right – Personal Strategies for Reinventing the Life you Want* (Sisters, Oregon: Questar Publishers, © 1996). [238 pp.]{ISBN # 0-88070-896-4}.

THE AUTHOR:

Charlie Hedges is the principal of Hedges & Associates, a corporate consulting company that specializes in management development. He was formerly a pastor at the 10,000 member South Coast Community Church in Irvine, California, where he directed ministries for leadership development and small groups. He is a popular conference speaker and the co-author of *Call It Love or Call It Quits*, a widely used book on building relationships.

THE BOOK:

A book on personal growth: Solid, practical strategies for identifying and achieving success in those areas that reflect one's greatest priorities and values. The 12 chapters are arranged under the four major areas:

- Reinventing the life you want
- Recovering your inner assets
- Revamping your strategies
- Carving your mark deep.

This is not a book on mentoring, but rather a book that mentors could use with their mentorees, helping them find a personal strategy for the life they want to live. Each chapter concludes with a time for reflection under the heading of “**Right Turns**”: Questions are asked and further input given in three sections: Recall the **right ideas**, Decide **what's right for you**, and **Make the right moves**.

KEY STATEMENT:

*”You will do a lot of things in your lifetime, but in the end only a few of them will really matter. And those are the ones you will certainly want **to do right**.* (p. 11)

Hendricks, Howard G. + Hendricks, William D. *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago, Illinois: Moody Press, © 1995). [272 pp.]{ISBN # 0-8024-5631-6}.

THE AUTHORS:

Howard Hendricks is a distinguished professor and lecturer at Dallas Theological Seminary. He is also chairman of the Center for Christian Leadership. Dr. Hendricks has written or edited numerous books, including *Heaven Help the Home*, *Teaching to Change Lives*, and the best-selling *Living by the Book*. **William Hendricks**, his son, is president of the Hendricks Group, a communications development group in Dallas. He has written or co-written many books, such as *Exit Interviews*, and *Your Work Matters to God*.

THE BOOK:

As Iron Sharpens Iron is a practical book on mentoring, emphasizing the *how* rather than the *why*. The authors' main objective in writing this book is to get men involved in the mentoring process. It is addressed specifically to men, because it was prepared to coincide with the 1995 schedule of Promise Keepers conferences, which are devoted to the needs and issues of men.

The two main parts deal with many aspects of mentoring, giving a wealth of illustrations from 45 years of mentoring practice (Howard Hendricks): For men who want to be mentored and for men willing to serve as mentors. The authors do not just talk about the benefits and blessings of a mentoring relationship but also discuss problems and pitfalls to be aware of and to avoid if possible.

The book closes with two very helpful tools: An appendix that shows what it takes to establish a mentoring program in the local church (pp. 231-235) and a Mentoring Action Plan by James S. Bell Jr. (pp. 237-268). The latter is a study tool developed for this book that helps to take practical steps in developing a strong mentoring relationship.

KEY STATEMENT:

- *"Mentoring is the story of my life. I am the product of a core of individuals who built into my life ever since I came to Jesus Christ some sixty years ago. I thank God that they never looked at me and said, "I don't care".* (p. 134)
- *"The call to serve as a mentor does not ask you to become someone you are not. It challenges you to be who you are as you interact with other men in your sphere of influence."* (p. 225)

GERMAN EDITION:

Hendricks, Howard G. + Hendricks, William D. *Man(n) Braucht Freunde, Persönlich Wachsen durch Lebendige Beziehungen* (Giessen/Basel: Brunnen-Verlag, © 1998). [216 pp.]{ISBN # 3-7655-1132-3}.

Hull, Bill. *The Disciple Making Pastor – The Key to Building Healthy Christians in Today’s Church*. (Old Tappan, New Jersey: Fleming H. Revell Company, © 1988). [253 p.]{ISBN # 0-8007-1608-6}.

THE AUTHOR:

Bill Hull is pastor of the Green Valley Church in San Diego, California. He is also the author of *Anxious for Nothing* and *Jesus Christ, Disciplemaker*.

THE BOOK:

Hull proposes there is a crisis at the heart of the local church: The church is not obedient to its essential mission and purpose; i.e. to make disciples, reproducing and multiplying those who follow Jesus Christ. He further proposes that the top priority for corrective action is to rediscover and deploy the disciple-making pastor.

The Disciple Making Pastor is a radical approach to the secret of the New Testament church. Hull writes with conviction and “giving the story a ring of authenticity is Mr. Hull’s personal experience. He does not speak as a theoretician. But as a practitioner – an active pastor who has sought to build a church around disciple making.” (Robert E. Coleman in the foreword, p. 10.)

Basic to understanding the pastor as coach, training the people to do ministry, is Jesus’ six-step approach in disciple-making (p. 190):

- | | |
|-----------------------|-------------------|
| 1. “Tell them what.” | COME & SEE |
| 2. “Tell them why.” | |
| 3. “Show them how.” | COME & FOLLOW ME |
| 4. “Do it with them.” | |
| 5. “Let them do it.” | COME & BE WITH ME |
| 6. “Deploy them.” | |

Hull bases his church-centered disciple-making structure (cf. p. 215) on these six steps that are again seen under the three phases of preparation for the ministry: Come & See, Come & Follow me, and Come & be with me.

KEY STATEMENTS:

- “The disciple-making pastor is the trigger mechanism that sets the process into motion.” (p. 83)
- “The reformation of professional pastoral work begins with the pastor’s viewing himself as a specialist. His top priority as teacher/equiper is to get the work of ministry done through others. Doing it right means multiplication of ministry through every member.” (p. 88)
- “Disciple making is the trigger to multiplication and the key to world evangelism.” (p. 113)
- “If the church fails to make disciples, it fails to multiply. If the church fails to multiply, it fails.” (p. 133)
- “Why does the pastor as minister and the congregation as spectators grieve God? Because the pastor burns out and the people rust out.” (p. 186)

Mallison, John. *Mentoring – To Develop Disciples and Leaders* (Adelaide, South Australia: Openbook Publishers, © 1998). [206 pp.]. {ISBN # 0-85910-895-3}.

THE AUTHOR:

John Mallison is Director of Mentoring for the Australian Arrow Leadership Program, an initiative of Leighton Ford. As an internationally known Christian educator, Mallison is a specialist in enabling mainly the laity to develop personally and spiritually, and in equipping them for service. While serving as Director of Adult Education for the Uniting Church in New South Wales, he founded and directed the ELM Centre, their Lay Education Centre. He founded the Australian Small Group Network, a national movement involving all denominations aimed at maximizing the impact of small groups upon the church and nation. Mallison now has his own training organization called *John Mallison Ministries*. He is the author of and contributor to many books.

THE BOOK:

This book is the result of many years in the field of Christian Mentoring. It is very practical, biblically grounded and systematic in its approach. Study guides, worksheets, a design for a mentoring-session, as well as a training program show the author's expertise in the area of adult learning. Mallison is convinced that *"mentoring is essentially experience-based-learning."* (p. 2) *"Experience-based-learning involves a conscious effort to process and learn from experiences in which we have been involved."* (p. 105).

The material is presented and structured under these broad headings:

1. Introducing Mentoring
2. Some Biblical Foundations
3. Understanding Mentoring
4. What it Takes to Be a Mentor
5. Tools and Skills for Mentoring
6. Strategies for Mentoring
7. Notes for Mentorees

The book is extremely helpful for church and para-church leaders who seek to build their leadership teams through mentoring and who want to get the theological, biblical framework for discipleship, teaching and mentoring.

KEY STATEMENTS:

- *"Mentors challenge and inspire others to keep going deeper, to allow themselves to be loved and to love, to take greater 'risks' of faith and to become more actively engaged with God in his reckless love for all humankind."* (p. 48)
- *"Mentors must be encouragers. If a mentoree goes away discouraged, we have failed. There should always be a positive and helpful outcome. There will be times when we will speak firmly, even reprimand, but it must always be from a gospel perspective of hope."* (p. 83)
- *"In mentoring, our aim is to produce reflective disciples of Christ."* (p. 106)

Peterson, Eugene. H. *The Contemplative Pastor: Returning to the Art of Spiritual Direction*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, © 1989/1993). [171 pp.], {ISBN # 0-8028-0114-5}.

THE AUTHOR:

Eugene H. Peterson was the pastor of Christ Our King Presbyterian Church in Bel Air, Maryland, for twenty-nine years, until his recent move to Regent College in Vancouver, British Columbia, where he serves as Professor of Spiritual Theology. He has authored 20 books, including *The Message*, the well-known New Testament, “like you’ve never read it before”. He is also a contributing editor to *Leadership Journal*.

THE BOOK:

In this amazing book on Spiritual Direction and the Ministry, Peterson starts out with some re-definitions, such as “The Unbusy Pastor” (I am busy because I am lazy. I indolently let others decide what I will do instead of resolutely deciding myself, p. 18), “The Subversive Pastor” (my long-term effectiveness depends on my not being recognized for who I am, p. 27) and the “Apocalyptic Pastor” (revelation, prophecy, prayer).

In his second part, “Between Sundays”, Peterson addresses such issues as “Curing Souls: The Forgotten Art”, “Praying with Open Eyes”, and “The Ministry of Small Talk”. The book concludes with “The Word made fresh”, a collection of the author’s poems on the incarnation.

KEY STATEMENTS:

- *“My job is not to solve people’s problems or make them happy, but to help them see the grace operating in their lives.”* (p. 5)
- *“The vocational reformation of our own time (if it turns out to be that) is a rediscovery of the pastoral work of the cure of souls.”* (p. 56)

GERMAN EDITION IN PREPARATION:

Eugene H. Peterson. *Der Verlorene Hirte (Giessen/Basel: Brockhaus-Verlag), ISBN # 3-417244269.**

* This book is scheduled to be on the market in the fall of 2000. Therefore it is my **guess** that it is a translation of *The Contemplative Pastor*.

Sinetar, Marsha. *The Mentor's Spirit: Life Lessons on Leadership and the Art of Encouragement* (New York: St. Martin's Press, ©1999). [161 pp.]. {ISBN # 0-312-20423-X}.

THE AUTHOR:

Educator **Marsha Sinetar** is a corporate advisor, lecturer, and prolific author. She has written best-sellers such as *Do What You Love, the Money Will Follow* and *To Build the Life You Want, Create the Work You Love*.

THE BOOK:

In this book the author looks at the atmosphere, the climate of a mentoring relationship, wherever it may appear and whatever it may be called. She calls it "*the mentor's spirit: An unseen, affirming influence and positive energy.*" (p. 1). She defines it as "*the heart's posture pervading healthy relationships in every family, classroom, organization, and town.*" (p. 1) and "*that productive, liberating power that heartens us to develop a bit of poetry in our self-leadership and grow unto our best selves, who we were born to be.*" (p. 3)

This extraordinary book on mentoring is divided into three main parts with four lessons in each part:

- I. Being: The key to Mentoring
- II. Silence invites the mentor's Spirit
- III. The Leadership Links to Mentoring

KEY STATEMENTS:

- "*Free spirits, the gifted, and life lovers of every age enjoy large-hearted friends with empathy for another's hunger to be real.*" (p. 24)
- "*Substantive mentoring entails spiritual and character formation more than training.*" (p. 115)
- "*Productive mentors help us feel related, rooted, less frightened, less alone.*" (p. 138)

Stanley, Paul D. and J. Robert Clinton. *Connecting – The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, Colorado: NavPress, © 1992). [252 pp.].{ISBN # 0-8910-96388}.

THE AUTHORS:

Paul D. Stanley is International Vice President of The Navigators, and has been active in the field of leadership development for more than 20 years. **J. Robert Clinton** is Associate Professor of Leadership at the School of World Mission, Fuller Theological Seminary.

DEFINITION OF MENTORING:

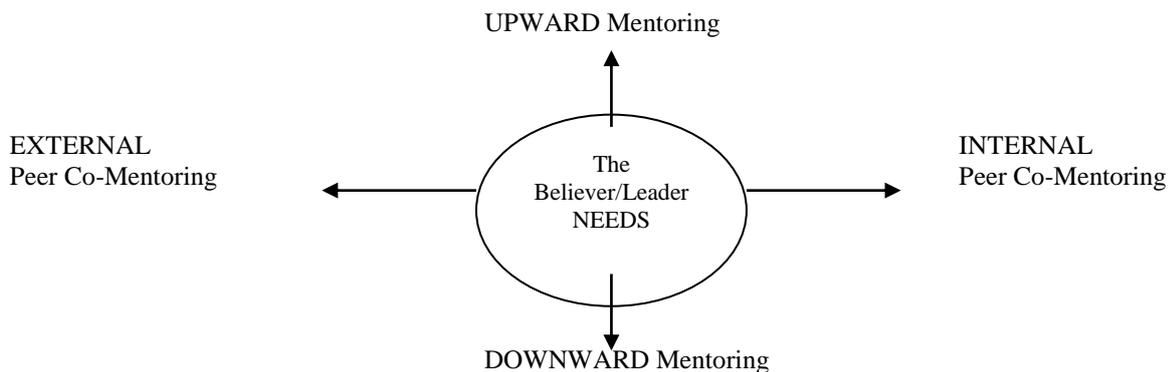
"Mentoring is a relational experience in which one person empowers another by sharing God-given resources." (p. 38)

THE BOOK:

The authors describe the various types of mentoring and their significant contribution to the development of a mentoree:

1. Intensive Mentoring: Discippler, Spiritual Guide, Coach
2. Occasional Mentoring: Counselor, Teacher, Sponsor
3. Passive Mentoring: Contemporary Model, Historical Model

They also present the so-called Constellation Model of Mentoring Relationships (p. 162):



F 77: THE CONSTALLATION MODEL OF MENTORING RELATIONSHIPS

The book concludes with an extended annotated bibliography.

KEY STATEMENTS:

- *"A potential leader tends to rise to the level of genuine expectancy of a leader he or she respects."* (p. 144)
- *"Remember, your goal is not just to finish the race, but to finish well. And not just at the end of your life, but at the end of each day, month, and year. Make finishing well a habit and an attitude."* (p. 224)

GERMAN EDITION:

Stanley, Paul D. and J. Robert Clinton. *Mentoring – Wir brauchen geistliche Väter und Mütter* (Murten, Schweiz: Verlag für kulturbezogenen Gemeindeau, VKR, © 1994). [194 pp.].{ISBN # 3-909131-02-6}.

**Sullivan, Cheryl G. *How to Mentor in the Midst of Change*
(Alexandria, Virginia: Association for Supervision and Curriculum
Development, © 1992). [39 pp.]{ISBN # 0-87120-191-7}.**

THE AUTHOR:

No biographical information!

THE BOOK:

This booklet is designed as a toolkit for educators, providing resources, insights, and descriptions associated with mentoring. The author discusses Concepts of Mentoring, Approaches, Activities, as well as Ideas and Ideals. Because of the generic principles it contains, the target group should not be limited to teachers and educators. In the final section the author provides worksheets that enable the reader to design a customized plan of action.

DEFINITION OF MENTORING:

"What is mentoring? To offer a standard definition of the term is incompatible with the state of the art in the field. "Mentor roles are markedly ambiguous", concludes Judith Warren Little (1990) after extensive research." (p. 2)

Mentoring roles need to be fluid and dependent on context and characters. They can take the form of a screen, an avenue, a wise counselor, a support, or a role model.

KEY STATEMENT:

- *"Information is power. The mentor is almost always – by definition – in a position to be an information broker. To be effective, the mentor must be generous with available facts, figures, interpretations, and sources." (p. 15)*
- *"Design a "safety valve" – a signal that either mentor or protégé could use to indicate true difficulty within the relationship." (p. 25)*

Wicks, Robert J. *Sharing Wisdom – The Practical Art of Giving and Receiving Mentoring* (New York: The Crossroad Publishing Company, © 2000). [141 pp.]{ISBN # 0-8245-1838-1}.

THE AUTHOR:

Robert J. Wicks, a professor at Loyola College in Baltimore and a professional mentor, is the author of more than thirty books. His titles include *Living a Gentle Passionate Life, After Fifty*, and *Companions of Hope*. He has worked in psychotherapy for many years and writes from a psychologist's and therapist's viewpoint.

DEFINITION OF MENTORING:

"Basically, mentoring is a purposeful conversation that offers a safe, supportive place to tell one's story, achieve greater clarity, solve a problem, and get feedback from a more experienced, wiser colleague, friend, or family member". (pp. 126-127)

THE BOOK:

Sharing Wisdom provides 40 brief lessons to make the process of offering and receiving mentoring clearer. It is a mentoring primer that contains much wisdom and gives clear testimony to the fact that Wicks is truly passionate about it. He believes that mentoring can and should be provided and received by most adults.

The 40 mentoring-lessons are followed by an epilogue on the subject of "Inner Ease – Mentoring Others, Mentoring Self". Appendix I provides answers to some common questions on Mentoring, Appendix II gives a summary of the 40 Mentoring Lessons and finally, in Appendix III, an annotated bibliography is given to the readers whose appetite has been whetted by reading this good introduction to the subject.

KEY STATEMENTS:

- *"As a mentor you must be fully yourself, a passionate, practical presence to others."* (p. 55)
- *"Mentors are infectious. They model fresh, frank, and innovative ways to live life."* (p. 72)
- *"The essence of mentoring is experiencing inner ease and then sharing this gentle place with others."* (p. 116)

Articles

Antal, Ariane Berthoin. “Odysseus’ Legacy to Management Development: Mentoring”.

European Management Journal, vol. 11, No. 4, 12/1993 [7 pp.].

An article describing the role of mentoring for management career development, including selected case studies. Her “lessons to be learned from these cases” include the aspect of international, cross-cultural mentoring. The author is director of IOC-Ashridge, an International Institute for Organizational Change in Archamps, France.

Arigho, Mary. “On-board guidance” *Personnel Today*, 7/1996 [3 pp.].

An article about executive mentoring in management development: More and more directors “*catch on to the benefits of confidential, independent guidance and support.*”

Barnes, Grace. “Mentoring in Higher Education” (Handbook for Operation Impact, Azusa Pazific University, 1996) [2 pp.].

An introductory article to mentoring in general and mentoring at educational institutions and programs.

Biehl, Bobb + Jerry MacGregor + Glen Urquhart “Mentoring”, © 1994 Masterplanning Group International [20 pp.].

A little booklet containing basic information on the mentoring process, including a list of questions and answers about mentoring.

Clutterbuck, David. “Will You Be My Mentor?” *Modern Management* , 6/1996 [2 pp.].

Introductory article by the Director of the European Mentoring Centre, author of the management classic *Everyone Needs a Mentor*.

Coles, Margaret. “Wise up to benefits of mentoring” (Newspaper, unknown source) [1 p.].

The author is convinced that “*helping junior colleagues to develop their potential can be a good career move for a senior executive.*”

Finn, Widget. “The Pygmalion Factor”. *Human Resources*, 11+12/1995 [3 pp.].

An article about informal mentoring in the workplace: “*You don’t need official rules and courses about mentoring –just do it.*” Case study is included.

Gray, Marilynne Miles. “The Two Faces of Mentoring”. (Mentoring Library article 7, web site of the Mentoring Institute: <http://www.mentoring-resources.com>) [5 pp.].

In this article, the author shows a direct connection between mentoring and the gods in Greek myth’s genealogy. She attempts to describe the (unauthorized) biography of Telemachus and his two main advisors, Mentor and Athena.

London, H.B. “Mentoring” (Web site of Focus on the Family: <http://www.parsonage.org>) [2 pp.].

London quotes from the *booklet Mentoring – How to Find a Mentor and How to become one*: The Mentor Checklist and the Protégé Checklist.

Mendoza, Terri. “The Harvard Mentoring Project”, Web site of the Harvard School of Public Health: <http://www.hsph.harvard.edu/Organizations/chc/web/mentoring.html/> [4 pp.].

An article describing the findings of a landmark study with 1000 young people from the “Big Brothers Big Sisters of America” and showing both the need for mentoring among today’s teenagers and the proof of its working. Mendoza is Director of Health Information for the Harvard Center for Health Communication.

Mentoring Institute. “The NEW Mentoring Paradigm[©] (Web site of the Mentoring Institute: <http://www.mentoring-resources.com/>) [2 pp.].

An article on formalized vs. Informal mentoring. The author argues for a new kind of Mentor-Protégé relationship. The NEW Mentoring Paradigm[©] is a highly structured mentoring program, monitored, evaluated, etc. (cf. p. 14).

Mentors Forum. “What is Mentoring?” (Web site of Mentors Forum, UK: <http://www.mentorsforum.co.uk>) [2 pp.].

Definition of mentoring by Clutterbuck + Megginson (1995): “*Off-Line help by one person to another in making significant transitions in knowledge, work or thinking.*”

- “Gender Issues in Mentoring” (Web site of Mentors Forum, UK:
<http://www.mentorsforum.co.uk>) [2 pp.].

Role Models, cross-gender mentoring relationships and the generation gap

- “Mentoring as a driver for change” (Web site of Mentors Forum, UK:
<http://www.mentorsforum.co.uk>) [2 pp.].

Mentoring new staff in a large organization.

- “Finding yourself a Mentor” (Web site of Mentors Forum, UK:
<http://www.mentorsforum.co.uk>) [2 pp.].

Mentor characteristics and attitudes/Using one’s networks.

- “Evaluating Mentoring” (Web site of Mentors Forum, UK:
<http://www.mentorsforum.co.uk>) [2 pp.].

Questionnaires, structured interviews, reviews between mentor and mentee.

Moser, Mark. “Führungsaufgabe Mentoring – Beziehungen, die einen Unterschied ausmachen”. *Praxis*, 2/00 [2 pp.].

“Leadership task Mentoring: Relationships that make a difference” is a short introduction to mentoring and coaching with personal examples and biblical references.

Toler, Stan “Teach me to Fish”. *Holiness Today*. 2/2000 [3 pp.].

An article on mentoring as one of the most effective leadership methods, following the example of the apostle Paul. The author presents seven basic principles for effective mentoring.

SOURCES

MENTORING SOURCES ON THE INTERNET

These are some of the web sites that I found helpful in the course of my study:

<http://www.apegga.com/publications/guidelines/mentor> (The Association of Professional Engineers, Geologists and Geophysicists of Alberta: The Mentoring Guideline)

<http://www.ChristianMentoring.com.au> (John Mallison Ministries, Inc.)

<http://www.coachingnetwork.co.uk> (The Coaching and Mentoring Network)

<http://www.fenman.co.uk/index.htm> (Fenman: a world class publisher of learning materials)

<http://www.ibmpcug.co.uk/ppp/mentor/> (Business Mentoring And Coaching)

<http://www.islandnet.com/~rcarr/mentor.html> (The Directory Of Mentor Arts And Mentorship)

<http://www.management-mentors.com/> ("Creating and customizing corporate mentoring programs tied to strategic business objectives whereby employees are matched with internal mentors to provide opportunities for professional development within a multicultural workforce." commercial site)

<http://www.mentoringcentre.org> (European Mentoring Centre)

<http://www.mentoring.org/> (The National Mentoring Partnership, USA)

<http://www.mentoring-resources.com/> (The Mentoring Institute Inc." Aiding the human journey with the NEW Mentoring Paradigm", commercial site)

<http://www.mentorsforum.co.uk> (Mentors Forum, U.K.: (Herts TEC Mentoring site)

<http://www.mentors.net/> (The Mentor Network Home Page, Teachers and students)

<http://www.mentor-u.com> (The Mentoring Institute Great Britain)

<http://www.mikethementor.co.uk> (Newsletter: Mentoring for Change)

<http://www.Procoaches.com> (The Institute of Ethical Coaching)

<http://www.swcp.com/~mentors/> (The Career Consulting and Mentoring Home Page, commercial site)

INSTITUTES OF MENTORING

- **Masterplanning Group International**
P.O. Box 952499
Lake Mary, Florida 32795
USA
- **Mentors Forum (Herts TEC Mentoring site)**
Director: Narmila Pulna
Email: info@mentorsforum.co.uk
- **The European Mentoring Centre**
Director: David Clutterbuck
Burnham House, High Street, Burnham, Bucks. Great Britain
Phone: 01628-604882 Fax: 01628-667155
- **TMI The Mentoring Institute Inc.**
11316 Ravenscroft Place, Sidney, British Columbia, Canada V8L 5R4
Tel: 250-655-0324 or 250-655-0325 Fax: 250-655-0314
Email: mentor@uniserve.com

NEWSLETTERS/JOURNALS OF MENTORING

- **MENTORING TODAY** (Masterplanning Group International, USA)
- **MENTORINK NEWSLETTER** (Online Monthly by the Mentoring Institute)
- **MENTORING FOR CHANGE** (“Mike the Mentor”: <http://www.mikethementor.co.uk>)

EPILOGUE

„Mentoring is not meant to be a course or a technique but an art.“

(James S. Bell, Jr.)³⁶

“Leadership is an art, something to be learned over time, not simply by reading books. Leadership is more tribal than scientific, more a weaving of relationships than an amassing of information, and, in that sense, I don’t know how to pin it down in every detail.”

(Max DePree)³⁷

”Leadership is the art of finding the key to the treasure of our followers/co-workers, in order for us to open up the many possibilities and opportunities in their life...True leadership gives wings to the soul.”

(Anselm Grün)³⁸

Mentoring As an Art



F 78: Illustration in Shea *Mentoring* (1997), p. 1

Yes, mentoring is an art! A way of looking at life and people's progress, a spirit that permeates all our thinking, planning, budgeting, and dreaming. The more I read and studied about it, the more this conviction grew. Yet, this does not mean that some are simply born as mentors, or leaders for that matter. But those who have an inclination and propensity towards people's well-being and thriving, can certainly develop this art and learn about its philosophy, biblical foundations and examples, methods and means of fostering a mentoring atmosphere in one's environment: family, work, church, and friendships.

There still remains a secret, a mystic element about mentoring, something deep and wide, holy and sacred. Mentoring, like music, love, beauty, and friendship is more than what can be described, analyzed and studied. And, I am very glad it is. There is even a certain danger that by analyzing it too much, you may lose some of this mystery that creates a longing in one's heart and brings tears to one's eyes: That assurance that in serving and giving/receiving we can invest our lives for eternal purposes, "giving wings to their souls," thus making a difference in the lives of those who may look to us as their mentors, often without us or them, being fully aware of it.

Jesus, our great model mentor, once told his followers/mentorees:

*Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me – watch how I do it. **Learn the unforced rhythms of grace.** I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly.* (Matthew 11:28, THE MESSAGE, bold letters mine.)

This is my desire for whoever has taken the time to read this report and has come as far as the epilogue: May you discover the joy of mentoring as a way of life and ministry, an enriching dimension to meaningful relationships, and an image of Christ's love and grace. For me, I too want to learn more about these "unforced rhythms of grace" and the secret of living "freely and lightly", while making a deep and lasting impact on those who look to me for orientation.

Who are these people who treasure your life, who want to spend time with you and get your perspective on their decisions and plans, their dreams and fears? Bobb Biehl answers with a vivid question that I would like to quote in closing:

"Who will attend your funeral without looking at his watch?"

ADDENDUM

Appendix A

LETTER TO PASTORS REGARDING MENTORING RELATIONSHIP TO SENIOR PASTOR

Berlin, _____

MENTORING PROJECT

Dear Colleagues,

Greetings from Berlin. In the course of my 5-year graduate work at Azusa Pacific University in the area of the social sciences (with a special emphasis on leadership studies), I will write my final paper on the following subject:

Will You Mentor Me? – The Dynamics of Mentoring in Leadership Development for the Pastoral Ministry

I have formulated the main task for this project as follows:

The purpose of this study is to examine the impact of a mentoring relationship through the first year of ministry on the development of Nazarene pastors in Germany and to develop a mentoring model to be used in future leadership formation.

I believe I am dealing with a significant question, and that these findings will help us in dealing with the initial stages of pastoral ministry in the Church of the Nazarene in Germany.

In order to get personal and reliable data for this study, I would like to propose your cooperation in this project; i.e., filling out the attached questionnaire carefully. It would be helpful to me if you could respond by eMail or fax whether you are willing to participate. This way I can be sure to expect your responses by March 1, 2000, at the latest.

I have enclosed a copy of my RESEARCH PROPOSAL so that you can get an idea of the procedure in this study. I guarantee a responsible and confidential treatment of all data. Your names and the names of the local churches you served will not appear in the text of the study. For those of you who are interested, you will also receive a copy of the final report. This should be a benefit to your own ministry, both in the area of the findings of this study, as well as in the review of related literature on mentoring.

Now I would like to thank you for your participation! I hope you have fun thinking about your “First Year in the Ministry”! Do you even remember? For some it’s such a long time ago! Yes, you do? Good, I am pleased.

With brotherly greetings,
Yours sincerely,

Thomas Vollenweider

ENCLOSURE: RESEARCH PROPOSAL

Appendix B

QUESTIONNAIRE FOR PASTORS

SURVEY: MY FIRST YEAR IN THE PASTORAL MINISTRY

1. Name: _____
2. Date of Birth: _____
3. Member in the Church of the Nazarene since _____.
4. Call to the Ministry: 19 ____.
5. Education at ENBC Other institution: _____
19__ until 19 ____.
6. Local Preacher's License: 19__ to 19__ in _____
7. District Minister's License: 19__ to 19__ District (s): _____
8. Ordination: 19__ through General Superintendent _____ in _____.
9. Name of first congregation: _____
10. Was this congregation
 An existing church? or a new church plant?
11. My position this first year was that of
 Associate Pastor
 Youth Pastor
 Internship "Praktikant"
 Pastor (if this is the case, continue with question 18!)
12. If applicable: Name of senior pastor, under whose leadership I served this first year:

13. Years I worked with this senior-pastor: 19__ to 19__
14. Please describe the nature of the mentoring-relationship to the senior-pastor. Was it
 Intensive Mentoring ? Occasional Mentoring ?

15. What mentoring style was used? (Check as many as apply)

- the role of a spiritual guide, sharing knowledge and insight, skills and a basic philosophy of the Christian walk ?
- the role of a coach, providing motivation and imparting skills and applications to meet the task?
- the role of a teacher, imparting knowledge and understanding on various subjects pertaining to the pastoral ministry?
- the role of a sponsor, enabling development and networking within the church and getting to know the “politics” within the organization?

16. What mentoring tools were used?

- | | | | | |
|--|--------------------------------|-------------------------------|---------------------------------|--------------------------------|
| - Offer challenging ideas | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Help build self-confidence | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Encourage professional behavior | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Offer friendship | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Confront negative behavior | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Listen to personal problems | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Teach by example | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Provide growth experiences | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Offer quotable quotes | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Explain how organization works | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Stand by in critical situations | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Offer wise counsel | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Encourage winning behavior | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Share critical knowledge | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Offer encouragement | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Assist in career development | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Share life experience | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Responsive, empathic listening | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Assign ministry functions
(e.g. sermon, bible study, etc.)
and giving input and feedback | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |
| - Counseling | <input type="checkbox"/> Often | <input type="checkbox"/> Some | <input type="checkbox"/> Seldom | <input type="checkbox"/> Never |

Questions 17-19 for those who have not started out as assistants:

17. Since you have *not* started your pastoral ministry under a senior-pastor in a local church, have you had another mentor through the course of this first year? Yes No

18. If no, what have you missed most?

19. If yes, please describe this mentoring-relationship and how it has impacted your development as a person and as a minister (using questions 14-17 + 21).

Everyone:

20. How did this mentoring relationship impact your development as a person and as a minister in the following areas? Please describe in a paragraph each:

- Personal Growth:

- Spiritual Formation:

- Leadership Development:

- Skills Development:

21. What have you always treasured in your ministry that was imparted, conveyed or exemplified through the senior pastor in the early phase of your pastoral ministry?

22. What specific skills and practices have you learned or acquired from your mentor?

23. Other remarks concerning “my first years in the ministry” and what you would like to see for today’s “beginners”:

Thank you for your time and participation in this project!

Thomas Vollenweider

Appendix C

LETTER TO PASTORS REGARDING NAMES OF POTENTIAL LEADERS AND MENTORING NEEDS

Berlin, _____

MENTORING PROJECT

Dear Colleagues,

Greetings in the name of our Lord! As indicated at our pastors' meeting on December 8, 1999, I would like to ask for your help with two items (both are part of the mentoring project):

- 1) Would you provide me with a list of persons from your congregation (names and addresses!) whom you would recommend for this project and who would profit from participating in this survey?! My goal is to find between 20 and 30 people from our 7 churches in the Berlin District. They will be given a questionnaire to fill out that I have developed. I am enclosing a copy so that you can get a better idea of its intention and the questions they will be dealing with.
- 2) Would you yourself fill out a questionnaire entitled "The Mentor's Needs"?! The data collected from this survey should help us in the development of a mentoring-model for our district.

I would like to thank you for your support and cooperation in this important project! Please turn in the list of names and also the questionnaire by February 1, 2000 at the latest. Thank you very much!

In His service yours sincerely,

Thomas Vollenweider

ENCLOSURE: QUESTIONNAIRE FOR POTENTIAL LEADERS
 QUESTIONNAIRE "THE MENTOR'S NEEDS"

Appendix D

LETTER TO POTENTIAL LEADERS

Berlin, _____

MENTORING PROJECT

Dear _____,

Greetings from Berlin-Lichtenrade! Surprised to receive official mail from me? Don't worry, it's nothing problematic, quite the opposite! In the course of my 5-year graduate work at Azusa Pacific University in the area of social sciences (with a special emphasis on leadership studies), I will write my final paper on the following subject:

Will You Mentor Me? – The Dynamics of Mentoring in Leadership Development for the Pastoral Ministry

We would like to set up a mentoring model in our district that grows out of practical experience and is based on specific needs of coworkers and leaders.

You have been “chosen” by your pastor to participate in this project; i.e., he believes (or knows for sure) that you would like to develop your potential and to contribute your talents to the building of God's kingdom.

Therefore I am approaching you with this request: Would you be willing to participate in this project and deal with these questions? Of course it will be up to you and your pastor how you will build on this and how you will continue the process.

Would you look at the enclosed questionnaire and consider whether you will take part in this survey or not. All data will be treated responsibly and with confidentiality; names will not appear in the study.

Using the attached response-form, would you let me know whether you plan to participate in the project and are willing to return the questionnaire by 1 April 2000 at the latest. Thank you very much! I look forward to a positive response from you and trust that you will personally profit from this exciting process.

In His service yours sincerely,

Thomas Vollenweider

ENCLOSURE: RESPONSE FORM
 QUESTIONNAIRE

RESPONSE FORM:

Name: _____

Address: _____

You can count on my participation in the survey

I would rather not participate

Berlin, _____

Signature: _____

Appendix E

QUESTIONNAIRE FOR POTENTIAL LEADERS

Mentoring means to allow a mentee to profit from the mentor's strengths, experiences, knowledge and contacts in order to help develop his/her potential and reach life-goals.

The process often begins with asking two simple but profound questions:

- What are your personal and professional goals?
- How can I support you in reaching them?

Or in the three classic questions:

- Who is God?
- Who am I?
- What am I to do with my life?

SURVEY

1. Name: _____

2. Address: _____

3. Date of Birth: _____

4. I am a Christian since _____.

5. I am a member in the Church of the Nazarene Yes, since _____. No.

6. Local Church: _____

7. Present Functions in the church: _____

8. I would like to develop my potential and to contribute my talents to the building of God's kingdom more effectively. In order to do that, I look for (Check as many as apply and add other areas of specific interest!)

- Encouragement, Affirmation
- Instruction, Feed-back
- Doctrine, Teaching
- Position, Title
- Challenging tasks
- A ministry group that helps me to practice my talents
- A discipleship group that helps me to grow spiritually
- A course on the basics of Christian Faith
- Opportunities to attend seminars and workshops
- Literature: Bibliographies and recommendations
- Freedom from more "work"
- A mentor who accompanies me
- A coach who will train me
- A counselor to whom I can open up
- An advisor who is competent in his field
- A friend who understands
- A critic who asks difficult questions
- More independence
-
-

9. I would like to have a mentor! Yes No

Comment:

10. If yes: I would like to have a mentor for the following life-goals:

- Family/Marriage
- Personal Finances
- Personal Growth
- Profession/Career
- Spiritual Growth
- Physical fitness
- Music/Arts
- Leadership Development
- Ministries in the Church

11. I would like to learn how to become a mentor myself

Yes Maybe Probably not No way!

Comment:

12. If yes, in what field?

13. Skills/Tasks/Ministries I have worked in or would like to develop in the church:

SKILLS INVENTORY

Skills/Ministry Functions	One time	Some times	Several times, but want to improve	Not yet attempted but would like to	Not yet attempted, maybe in the future	Not yet attempted, need a mentor!
Lead small group						
Hold devotions						
Preach						
Serve on church board						
Lead worship service						
Explain my faith						
Lead someone to the Lord						
Organize a project						
Administration						
Finances						
Computer						
Electronics						
Practical labor/renovation						
Lead a Home Bible Study						
Host a Home Bible Study						
Youth Ministries						
Children's Ministries						
Counseling						
Singing in a choir/group						
Teach/present subject						
Pantomime/sketch						
Booktable						
Church letter or bulletin						
Office work						
Compassionate Ministries						
Legal Work						
Ecumenical Contacts						
Mission						
Evangelism						
Work-and-Witness Team						
NIVS (Nazarenes in Voluntary Service)						
Bible College/Seminary						
Church planting						

14. Other remarks:

Thank you very much for your time and your willingness to think about your life and your future development! I hope this helps you discover a new longing to develop your potential and to grow as a person and as a follower of Christ.

Thomas Vollenweider

Appendix F

QUESTIONNAIRE FOR PASTORS REGARDING MENTORING NEEDS

Mentoring is the single most important element in the advancement of Christian Leadership for the twenty-first century.

NAME: _____

1. In order to improve my mentoring practices, I would like to see the following realized (please add your own aspects!):
 - Participation in a 4-day-intensive seminar on vocation-analysis and life/work planning
 - Literature on Mentoring and Leadership Development
 - A mentoring-model with practical guidelines for building and sustaining successful mentoring-relationships that could be adapted to the local church
 - Co-Mentoring with colleagues, encouraging, critiquing and challenging one another
 -
2. These are some of my reservations regarding the mentoring process:
3. Which type of mentoring do you prefer?
 - Teacher: Communicating truths
 - Coach: Working with a few mentees intensively (develop training program)
 - Advisor: Meeting 2-3 times a year, asking questions and supervising process
 - Model: Inspire, example (take alongside for mentee to imitate and follow)
 - Sponsor: Recognizing potential and calling, installing responsibility and authority
 -
4. Which type would you like to improve/practice more?
5. Which expectations do you have for a mentoring relationship? What rewards are you anticipating?
6. Further remarks:

Thank you for your time and your support in this project. May the engagement with these questions help us to take a large step on the good journey that we have begun.

Thomas Vollenweider

Appendix G

THANK-YOU LETTER TO (POTENTIAL) LEADERS WHO PARTICIPATED IN THE SURVEY

Berlin, _____

MENTORING PROJECT

Dear _____,

I want to thank you for your participation in the mentoring-survey! I was glad to see how you engaged yourself with this subject-matter and how freely you wrote about it. I am quite sure that this not only helps me and my report, but will also prove beneficial to you. This, at any rate, is my desire.

Out of 42 surveys sent out I have received 31 back; some will still be coming in. This means a participation-rate of 75%, which I take to be very good, since I have not re-written to those who have not responded.

< Personalized part, answering questions and commenting certain aspects of their answers. >

Within the next 2 ½ weeks I will spend much of my time assessing and analyzing these questionnaires and finalizing the total project. You will receive a copy.

I am thinking about inviting all those who have participated in this mentoring-project for a meeting, where I would report about these findings, and receive your feedback and comments. I am sure this would help us to develop a mentoring model for our local churches and our district that takes into account the various contributions and viewpoints. Also at that time I would like to present the books on mentoring that have been published in German.

Enclosed you will find a copy of an interesting article I read in PRAXIS, entitled “Leadership Task Mentoring: Relationships, that make a difference”. PRAXIS is a magazine on Church Development, with ministers (both clergy and lay) as target readers. This magazine has developed into a dynamic and multi-faceted treasury of methods and means as well as reports on church growth in the 15 years of its existence. “Mentoring” is a topic here in volume 81 (edition 2/2000) under the theme of “Pastors as Leaders”.

So much for now *< Personalized ending and greeting >*

Yours sincerely,

Thomas Vollenweider

ENCLOSURE

Appendix H

CURRICULUM VITAE

Thomas Vollenweider

Glaserweg 6
D-12305 BERLIN, Germany
Phone: +49-30-742 41 10
Fax: +49-30-742 27 64
E-Mail: Thomas_Vollenweider@t-online.de

Date of Birth: 1 December 1955 in Zürich, Switzerland

Citizenship: Swiss

Residence: Berlin, Germany (since 1980)

Marital Status: Married to Esther Vollenweider-Mesmer

Ministerial Status: Ordained Elder in the Church of the Nazarene (since 1985)

Current Position: District Superintendent and Pastor of the Church of the Nazarene, Northeastern Germany District

EDUCATION

1995 - present MA in Social Sciences with an emphasis on leadership studies through Operation Impact of Azusa Pacific University, School of Education and Behavioral Studies, Azusa, CA, USA

1976 – 1980 BA in Religion at European Nazarene Bible College in Affiliation with Mid America Nazarene College (now University), Olathe, Kansas, USA

1976 – 1979 Diploma in Bible and Theology at European Nazarene Bible College, Büsingen, Germany

1975 – 1976 Cambridge Certificate Equivalent at Abbey Missionary School for the English Language in London, England

1963 – 1973 Rudolf Steiner School, Zürich, Switzerland (private elementary school and high school)

CERTIFICATES

1998 Eurasia Leadership Development Program (A four year scholastic and practical training curriculum based on the continuing education model)

LANGUAGES STUDIED

- A. Ancient: Latin, Greek, Hebrew
- B. Modern: German*, French, Italian, English* (* = fluent)
- C. Native Language: Swiss German

WORK EXPERIENCE – MINISTRY

1999 - Pastor of Lydia Church of the Nazarene, Berlin, Germany

1998 - District Superintendent of Church of the Nazarene, Northeastern Germany District

1987 – 1998 District Superintendent of Church of the Nazarene, Germany District (formerly Middle European District)

1993 – 1998 Area Coordinator of Pioneer Area East Germany

1994 – 1997 District Superintendent of Church of the Nazarene, Switzerland District

1991 – 1995 Coordinator of Thrust to the Cities BERLIN '93

1982 – 1992 Pastor of St. James Church of the Nazarene, Berlin, Germany

1980 – 1982 Associate Pastor of First Church of the Nazarene, Berlin, Germany

WORK EXPERIENCE – OTHER

1976 – 1980 Postal service (summers), Basel, Switzerland

1975 Military service, Geneva, Switzerland (radio & intelligence)

1974 – 1975 Working on the docks, Basel, Switzerland

1973 – 1974 Landscaping and Gardening, MuttENZ, Switzerland

MINISTRY FUNCTIONS

- Developing Home Bible Study Groups and other small groups
- Planting churches
- Working with Preaching Points and Developing Churches
- Co-founding ICHTHYS Compassionate Ministry Center and serving on its board
- Teaching at TAS (Theological Extension) and seminars
- Speaking at churches, district events in Germany, Switzerland, Netherlands, Denmark, Great Britain, USA, India, Kenya
- Conducting District Assemblies in India
- Directing building projects
- Co-founding community center with integrated kids clubs and church functions

CHURCHMANSHIP

1987 – present	Member of Board of Trustees of European Nazarene Bible College (1993 – 1997 Chairman, 1989 – 1993 Vice Chairman)
1997	Delegate to General Assembly in San Antonio, Texas
1993 – 1997	Member of General Board of the International Church of the Nazarene (Department of World Mission)
1993 – 1997	Member of Regional Advisory Committee, Eurasia Region
1987 – present	Member of District Advisory Board and Ministerial Credentials Board
1993	Delegate to General Assembly in Indianapolis, Indiana
1990	Member of Work & Witness Team to Nairobi, Kenya
1989	Delegate to General Assembly in Indianapolis, Indiana
1987 – present	Member of Board of Protestant Free Churches in Germany
1985 – 1995	Member of Finance Committee, German District

1980 – 1985	Licensed Minister, Church of the Nazarene Germany
1985	Delegate to General NYI Convention in Anaheim, California
1980 – 1984	Director of Caravan Ministries, Middle European District
1980 – 1984	Member of Nazarene Youth International Board, Middle European District
1979 – 1980	Local Minister, Church of the Nazarene Büsingen, Germany

KEY NATURAL ABILITIES AND ACQUIRED SKILLS

- Conversing
- Public Speaking
- Group Moderating
- Being of Service
- Reassuring & Supporting
- Negotiating
- Problem Solving
- Remembering
- Classifying
- Writing
- Teaching
- Counseling
- Long Range Planning
- General Management
- Administration
- Organization
- Editing
- Promoting
- Researching-Investigating
- Taking Risk

ADDITIONAL INFORMATION

- **Traveled widely** (India, Kenya, Russia, Ukraine, Romania, Baltic States, Poland Hungary, Turkey, Egypt, Jordan, Israel besides Western Europe and USA)
- **Interests** include hiking, reading, traveling to places of historic and cultural interest as well as natural beauty, gardening, collecting old books and stamps, arts and music, architecture

Berlin, December 1999

NOTES

1. Part of the program components of the Master of Social Science with an emphasis in leadership studies is a so-called capstone research project.
2. Quoted by Robert J. Wicks in *Sharing Wisdom – The Practical Art of Giving and Receiving Mentoring* (2000), p. 8.
3. Quoted by John Mallison in *Mentoring – To Develop Disciples and Leaders* (1998), p. 34.
4. J.T. Kauffman, *Mentoring Bibliography*, p. 3.
5. Taken from “Mentoring Ministry”, a Minister-to-Minister Discipling Program of the Baptist General Convention of Texas (http://www.bgct.org/min_church_rel/mentor.htm).
6. Mentoring Library Article 7, web site of the Mentoring Institute: <http://www.mentoring-resources.com>.
7. Quoted by Antal in her article “Odysseus’ Legacy to Management Development: Mentoring”, *European Management Journal*, vol. 11, No. 4, 12/1993.
8. “What is Mentoring?”, Web site of Mentors Forum (<http://www.mentorsforum.co.uk>)
9. Quoted in “What is Mentoring?”, Web site of Mentors Forum (<http://www.mentorsforum.co.uk>).
10. Quoted by Gray, “The Two Faces of Mentoring” (Mentoring Library article 7, web site of the Mentoring Institute: <http://www.mentoring-resources.com>).
11. Quoted by Widget Finn in the article “The Pygmalion Factor”, *Human Resources*, 11+12/1995.
12. Web site of the mentoring Institute (<http://www.mentoring-resources.com>).
13. Extra Edge Mentoring Program, Ames, Iowa, USA, EEMP Home Page (<http://www.class.ee.iastate.edu/rmander/Extra>)
14. Taken from the web site of the Harvard School of Public Health, Center for Health Communication (<http://www.hsph.harvard.edu/Organizations/chc/web/mentoring.html/>)
15. “Gender Issues in Mentoring”, Mentors Forum Homepage (<http://www.mentorsforum.co.uk>).
16. Article in *Personnel Today*, 7/1996.
17. Article in *European Management Journal*, vol. 11, No. 4, 12/1993, p. 450.
18. Article in *Modern Management*, 6/1996.
19. Article in *Dissertation Abstracts International*, 43: 2561A, 1982).

20. The Parsonage, web site of *Focus on the Family* (<http://www.fotf.org/pastor/ministry>).
21. *The Best of Trueblood: An Anthology*, p. 140, quoted by Hull, 1988, p. 190.
22. “Wise up to benefits of mentoring” by Margaret Coles (unknown source).
23. Paul D Leedy, *Practical Research Planning and Design* (Upper Saddle River, New Jersey: Prentice-Hall, Inc., 1997, 6th ed.), p. 105.
24. *Ibid.*, p. 106
25. *Ibid.*, p. 108 f.
26. *Ibid.*, p. 161.
27. *Ibid.*, p. 162.
28. Tentmaking refers to a ministry situation where the pastor or missionary is working full-time in a secular job in order to make a living. The term goes back to the apostle Paul who was the first “tentmaker”. He literally made tents on his missionary journeys, so that he would not be dependent on the support of the churches he served.
29. *European Management Journal*, Vol. 11, p. 449.
30. In one case the figures show attendance in 1998 because this was pastor M’s last year (number 9 = 62).
31. Total of 1045 attending divided by 13 = 80,38.
32. Associate members in our church are those Christians who consider themselves part of a local church without having joined the membership. This would be the case for those who are new to the church and are applying for membership, but also for the ones who have decided not to become members for whatever reason.
33. Nazarenes in Volunteer Service (NIVS) is a program of our church that helps lay people to spend up to 12 months on the mission-field, paying their own way.
34. “Saddleback” stand for Rick Warren’s Purpose-Driven- Church-concept; Dr. Warren is the senior pastor of Saddleback Valley Community Church in Orange County, California.
35. “Willow Creek” stands for Bill Hybel’s approach to reaching the unchurched through new seeker-sensitive services. He is the senior pastor of Willow Creek Community Church in South Barrington, Illinois (near Chicago).
36. Quoted in Hendricks, 1995, p. 238.
37. *Leadership is an Art* (1989), p. 3.
38. *Menschen Führen – Leben wecken* (1999), p. 57 and p. 96.