

Mentor Reader—
Clinton Articles on Mentoring
Written over the Years 1993-2005

Dr. J. Robert Clinton
Professor of Leadership
School of Intercultural Studies
Fuller Theological Seminary

copyright © J. Robert Clinton 2005

Abstract

Having made a decision to quit printing many of these articles individually, it seemed necessary then to compile them into a larger volume that could be produced in electronic format as well as hard copy. This reader contains 11 articles of varying length dealing directly or indirectly with mentoring that Dr. Clinton wrote while teaching at Fuller.

In addition to this Reader, he co-authored with his son, Dr. Richard Clinton, *The Mentor Handbook—Detailed Guidelines and Helps for Christian Mentors and Mentorees* (1991). Further, Dr. Clinton has co-authored with Paul Stanley a popular treatment of mentoring, *Connecting—The Mentoring Relationships You Need to Succeed in Life* (1992), published by NavPress.

The following table of contents lists the ten and gives the context in which they occurred. These articles are listed in a sequence moving from easiest to read and directly dealing with mentoring to more indirectly dealing with mentoring and finally with very detailed practices that, Dr. Clinton, himself, uses in his mentoring.

Table of Contents

Article	Thrust	Context	When
Mentoring—An Informal Training Model	Gives a short 2 page introductory overview treatment of mentoring	This was for inclusion in Biblical Leadership Commentaries as a quick reference article.	1999
Mentoring—Affordable Insurance Constellation Model	A 10 page article giving an overview of mentoring with more details.	One of the first articles written to explain what I was finding about mentoring.	1994
Paul-Mentor For Many	A short article explaining Stanley’s Constellation Model of needed mentoring relationships.	This was for inclusion in Biblical Leadership Commentaries as a quick reference article.	1999
Barnabas—Significant Mentor	Shows that Paul mentored many and stands out as a Biblical exemplar for mentoring.	This was for inclusion in Biblical Leadership Commentaries as a quick reference article to Paul’s mentoring.	1999
Paul—Developer Par Excellence	This is a short article capturing the essence of Barnabas’ mentoring. Condensed from a larger booklet, Barnabas: Encouraging Exhorter—A Study in Mentoring.	This was for inclusion in Biblical Leadership Commentaries as a quick reference article to Barnabas’ important mentoring contribution.	1999
Paul—Modeling as An Influence Means	A short two page article showing that Paul’s mentoring was intentional to develop leaders.	This was for inclusion in Biblical Leadership Commentaries as a quick reference article.	1999
Mentoring: Developing Leaders Through Empowering Relationships	This five page article shows that a leader can be a contemporary model mentor, very intentionally, and with impact.	This was for inclusion in Biblical Leadership Commentaries as a quick reference article.	1999
	The emphasis in this 15 page lecture was on sharing what mentoring relationships were and how pastors could mentor without adding programs to do it.	This was a lecture given at Calvin Seminary for pastors who wanted to get started in mentoring.	1997

Table of Contents continued

Mentoring Can Help—Five Leadership Crises You Will Face in the Pastorate For which You Have Not Been Trained	This 18 page lecture given to pastors in Grand Rapids emphasized the need for on-going informal training because the five area covered in this lecture (Greg Ogden’s insights) were not taught in their earlier seminary training:	This was a lecture given at Calvin Seminary for pastors who needed to see that mentoring is an important informal training mode for on-going growth over a lifetime. Seminary training was foundational but does not cover all you will need as you minister over your lifetime.	1997
The Mantle of the Mentor—An Exhortation to Finish Well	This 19 page article shows that one of the best things you can do as a contemporary model mentor is to finish well and leave a legacy to inspire other leaders.	This was a plenary address given to the 1993 International Foursquare Convention, in Louisville, Kentucky. This is the first public ministry in which Dr. Clinton espoused the <i>Finishing Well</i> Theme.	1993
My Personal Mentoring Experience-- 16 Practical Tips	This very practical help shows how Dr. Clinton relates to mentorees. The thrust is on how to have multiple mentoring relationships and keep up with them.	These practical tips occurred in various articles and lectures given in the mentoring course at Fuller. They were collected into this one article for use with an on-line mentoring course.	2000
The Corinthian Cluster Group— Group Mentoring in Use of Biblical Commentaries, A PostMortem Analysis of Training Given Spring Quarter 2004	This case study is a post training analysis of a mentor cluster group and shows how the model can be analyzed using Holland’s Two Track Analogy, the Adapted Systems Model, the Time-Ministry context and some other miscellaneous training models. This training combines mentoring and small groups.	This case study was written for a course on leadership training models to demonstrate the power of mentoring and an informal training model. It demonstrates the use of leadership training models in analyzing a training design and also the details of what a Mentor Cluster group could look like. The case study was presented to the class.	2005

Mentoring—An Informal Training Model

Training Modes

Today’s training can be categorized under three modes as shown in Figure 1.

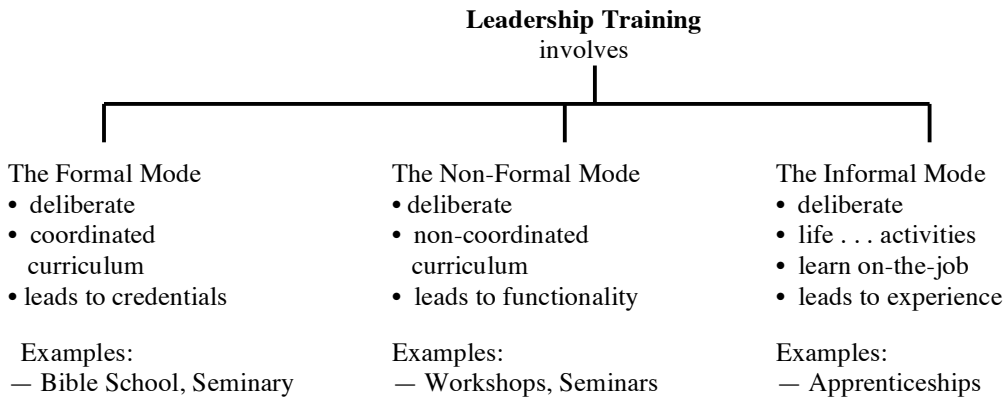


Figure 1. Three Training Modes

Mentoring as a training means, while definitely informal in its essence, can be applied to any of the three modes.

Jesus and Paul used the informal training mode as their major training methodology. On-the-job training, modeling, cultural forms of apprenticeships and internships were used. But dominantly it was mentoring which was the primary informal means of training.

Mentoring Defined

Definition Mentoring is a relational experience in which one person, the mentor, empowers another person, the mentoree, by a transfer of resources.

Empowerment can include such things as new habits, knowledge, skills, desires, values, connections to resources for growth and development of potential. We¹ have identified a number of mentoring functions. Table 1 identifies nine mentoring functions we have categorized.

Table 1. Nine Mentor Functions

Type	Central Thrust
1. Discippler	Basic habits of the Christian life dealing with hearing from God and talking with God; operating in a fellowship of Christians; learning to minister in terms of giftedness; learning to get input from God.
2. Spiritual Guide	Evaluation of spiritual depth and maturity in a life and help in growth in this.
3. Coach	Skills of all kind depending on the expertise of the coach
4. Counselor	Timely and good advice which sheds perspective on issues and problems and other needs.
5. Teacher	Relevant knowledge that can be used for personal growth or ministry or other such need.
6. Sponsor	Protective guidance and linking to resources so that a leader reaches potential.
7. Contemporary Model	Values impactfully demonstrated in a life that can be transferred and used in one’s own life.
8. Historical Model	Values demonstrated in a life and inspiration drawn from that life so as to encourage ongoing development in ones own life and a pressing on to finish well.
9. Divine Contact	Timely Guidance from God via some human source.

¹ My son Dr. Richard W. Clinton, my colleague Paul Stanley and I have all been busily researching and using mentoring in our own personal ministries. See **Connecting** by Stanley and Clinton. See **The Mentor Handbook** by Clinton and Clinton.

Mentoring is a relational experience. Five dynamics are involved: attraction, relationship, responsiveness, accountability, empowerment. The more each of these dynamics are in place the more impactful is the empowerment. Table 2 gives the essence of each of the dynamics.

Table 2. Five Mentoring Dynamics

Dynamic	Responsibility of	Explanation
attraction	both mentor and mentoree	A mentoree must be attracted to a mentor—that is, see something in the mentor that is desired in his/her own life; A mentor must be attracted to a mentoree and see potential value in working with the mentoree—that is, development of potential for the mentoree is a worth while investment of time and energy.
relationship	both mentor and mentoree	A mentor must build the relationship with a mentoree and vice versa. The stronger the relationship the more likely that the responsiveness and the accountability functions will take place naturally instead of forced.
responsiveness	mentoree	The mentoree must respond to the mentor's suggestions and growth projects. Faithfulness in carrying out assignments is a major trait of responsiveness. The mentor is responsible to help the mentoree grow. The mentoree is responsible to respond/submit to the mentor's plan and methodology for growth.
accountability	mentor	The mentor is responsible to evaluate how the mentoree is doing and to hold the mentoree accountable for following suggestions for growth, for doing what is asked, etc
empowerment	mentor dominantly; mentoree secondarily	Both mentor and mentoree should evaluate and recognize empowerment out of the relationship. The mentor knows and has the best perspective to evaluate empowerment. But the mentoree also should recognize growth in his/her life.

All of these dynamics do not always appear in fullness in the different relationships. They are necessary for the intensive mentoring functions (heavy face-to-face time commitments are usually involved): discipling, spiritual guide, coaching. All do not have to be present in the occasional mentoring functions: counseling, teaching, sponsoring. Empowerment can happen even when all the dynamics are not present. However, the stronger the five dynamics, even in occasional mentoring, the more impactful will be the resulting empowerment. In the passive mentoring functions—contemporary modeling, historical modeling, and divine contact—attraction is present, responsiveness is present and empowerment takes place. But relationship and accountability are essentially missing.

Both Jesus and Paul used mentoring. They had individual relationships with trainees. But they also combined individual mentoring relationships with training of groups.

Mentoring relates directly to two of the seven major lessons observed in comparative study of effective leaders.

Effective leaders view leadership selection and development as a priority function in their ministry.

Effective leaders see relational empowerment as both a means and a goal of ministry.

Mentoring will be one of the dominant forces in the training of emerging leaders in the years to come.

See **Articles:** *Leadership Lessons—Seven Major Identified; Paul The Mentor*. See **For Further Study Bibliography:** J. Robert Clinton and Paul D. Stanley, **Connecting—The Mentoring Relationships You Need to Succeed in Life**; J. Robert Clinton and Richard W. Clinton, **The Mentor Handbook—Detailed Guidelines and Helps for Christian Mentors and Mentorees**.

Mentoring--Affordable Insurance for Leadership

Hardly a week passes when I don't receive some junk mail from an insurance company. Most of them offer some sort of term insurance. Some are fancy and print my name and age and cost per varying levels of insurance--usually in multiples of \$100,000. Being in my mid-fifty's I'm sometimes tempted to take them up. For I don't want to leave my wife straddled with the remainder of our house mortgage. I want to make sure she is taken care of. But even more important for me than how I die and its lingering financial ramifications is how I live and its repercussions. For God has called me into leadership and I want to finish well. And I know that leadership not only involves a good start, it requires perseverance in the middle stages, and a good finish to cap off a life of influence. Would that there were some sort of "leadership living insurance" that would guarantee a quality life of leadership. And maybe there is.

My comparative study of leader's lives has led me to a frightening conclusion. Few leaders finish well.¹ But that same study has revealed another important observation. Most leaders are significantly helped along the way in their leadership by other people. I call this process mentoring.² And I believe that it may well be a key to helping more leaders finish well.³

What is mentoring? Mentoring definitions vary depending on the source of the definition. Mentoring, as a recognized deliberate process, exists in the business world, the military world, the academic world, and in Christian leadership development. Its popularity⁴ at present attests to its potential usefulness for all kinds of leadership. My study of it focuses on its emergence as an important leadership development concept. I will define it shortly. But first let me describe how I saw the concept in my research on leaders.

Hardly a single case study in my research files exists which doesn't identify people as playing a significant role in the development of a leader. Most leadership case studies⁵ will identify between three and ten significant people. Two categories of influential people were identified in the comparative analysis of all of the significant people. The more general category was the mentor. A more specific category, actually a kind of momentary mentor, was the divine contact.

A "divine contact" is a special kind of mentor that appears on the scene at a timely moment to give a word or other help from God to an emerging leader just when that word or help is really needed. This appropriate transfer of information is perceived as from God and is usually momentous in some sort of major guidance decision by the emerging leader.

The more general notion of mentoring involved people who had more prolonged contact with the developing leader. The word mentor comes into English from Greek mythology. Mentor was the name of the loyal friend and adviser of Odysseus and teacher of his son, Telemachus. Webster lists two primary meanings for the word mentor: 1. a wise loyal adviser, 2. a teacher or a coach. Mentor had prolonged contact both with Odysseus and his son Telemachus. But even the notion of prolonged contact varied in the empirical data I was analyzing. People performed various kind of functions that helped emerging leaders develop. My initial analysis identified at least 8 specific ways⁶ that mentor-types helped developing leaders:

1. They gave encouraging and timely advice.
2. They risked their own reputation in order to back the younger leader.
3. They bridged between the younger leader and needed resources.
4. They modeled various aspects of ideal leadership functions with an expectation that challenged the younger leader to rise to that level of expectation.
5. They gave tracts, letters, books or other literary information which broadened the perspective of the younger leader.

6. They gave financially to demonstrate their concern for and to aid in furthering the training of the younger leader.
7. They took the younger leader with them and co-ministered together--giving on-the-job training as well as imparting a higher level of credibility, prestige, status, and confidence in the younger leader.
8. They gave freedom to the emerging leader, releasing that leader into ministry and promoting that leader even if it meant the younger leader rising beyond the level of the mentor.

From comparative study of the people identified as significant and the functions they performed with emerging leaders I was able to synthesize a basic definition for mentoring. The general notion of mentoring involves a relational process in which someone who knows something (the mentor) passes on something (wisdom, advice, information, emotional support, protection, linking to resources) to someone who needs it (the mentoree, or protege) at a sensitive time so that it impacts the person's development.

Barnabas serves as a major mentoring example in the Scriptures. As many have noted, Barnabas never wrote any Scripture like Paul or Luke did, but neither of them could have done so without Barnabas' help. In Acts 9:27 Barnabas championed Paul's cause with the Apostles at Jerusalem. A mentor has the insight to see potential in a leader although the person may have a bad reputation or abrasive personality traits. Often strong leadership qualities are hidden beneath confrontive, abrasive, and impatient personalities. A mentor is willing to take a risk and sponsor a potential leader. Barnabas did so for Paul. A mentor is willing to co-minister with a potential leader in order to raise the experience and status levels of the leader. Barnabas went to Tarsus in Acts 11:25 and persuaded Paul to come and minister with him. He was mentoring. This single act by Barnabas was a major link in the bridging of the Gospel to the Gentile world. Where would we be without Barnabas? Many lessons on mentoring flow from Barnabas' ministry.⁷

The Dynamics of Mentoring

I am asserting that more leaders will finish well if they relate to various mentors throughout their lifetimes. Why can I say this? Why does mentoring work? When does it work best? Five dynamics seem to lie at the heart of the success of mentoring: relationship, submission, perspective, power transfer, and accountability. Not all five always occur. But the more they are present the more likely the success of the mentoring.

Mentoring is essentially a relational power transfer which interweaves five items. One item requires reciprocity. One item focuses on the protégé or to use the term I coined, mentoree. Three items focus on the mentor. Dynamic number one involves relationship. Successful mentoring hinges on the relationship between the mentor and protégé (mentoree). A whole range of relationships are available from the mentor's side. I'll say more about this when I expand the mentoring concept. However, from the protégé's side one essential characteristic of the relationship must be submission--dynamic two. At the heart of a submissive relationship lies respect for the mentor, appreciation for qualities seen, desire to be like the mentor or to be able to do what the mentor can do. Dynamic three ties in here. The mentor must have perspective on some needed or wanted or appreciated quality, knowledge, skill, or needed resources. That perspective has to be perceived as transferable, dynamic four. Mentors must be able to pass on their perspective to the protégé. A deliberate development of relationship can enhance the transfer. The mentor empowers the protégé by the transfer of power, whether it be a skill, an attitude, or linking to some resources. The transfer is heightened by accountability. Accountability, dynamic five, essentially rests with the mentor. Submission rests with the protégé. The protégé must be willing to submit to the mentor's tutelage. If there is no submission there can be no accountability. Ideal mentoring sees a dynamic interplay between relationship, perspective, submission, power transfer and accountability.

Expanding the Mentor Concept--From Mentor To Mentor Functions

Though most leaders will need mentoring all their lives very few will ever find an ideal mentor. I find it helpful to see mentoring needs in terms of various mentoring functions. Maybe you can not find an ideal

all around mentor but you most likely can find a person who can mentor you in one given specific area of expertise. Mentoring functions can be perceived along a continuum. I identify nine such functions.⁸ Notice the continuum given in Figure 1.

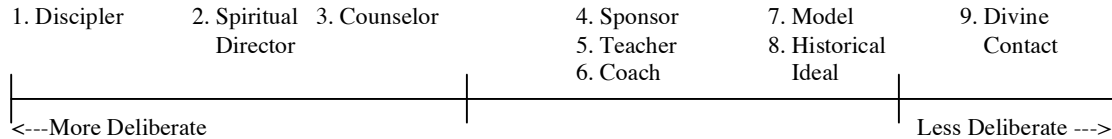


FIGURE 1. Mentoring Functions Along a Continuum

Mentoring functions toward the left of the continuum require more deliberate involvement of all five of the dynamics of mentoring. Those to the right highlight fewer of the dynamics. The perspective dynamic applies all along the continuum. If the protege does not see perspective available from a mentor it is unlikely that there will be any power transfer. Mentoring functions 1, 2 and 3 highlight accountability, submission, and relationship. Functions 4 through 9 highlight perspective and power transfer. Function 1 is usually needed in the early stages of leadership development and less needed with maturity. Functions 2-10 can occur and are needed all throughout one's lifetime of leadership development. My leadership research has uncovered numerous examples of each of these functions. Let me define the ideal situation for each of them.

The Nine Mentor Functions Defined

I'll introduce the various mentor functions by interspersing my personal experiences and by describing some of the concepts involved. Again the descriptions are idealized. In real life, mentors don't do all these things but do approximate most of them.

Mentor Type 1. Discipler

In 1964 God brought Harold Dollar across my path. Harold was an ex-serviceman. While in the air force in Japan he had met Christ and had been disciplined in the context of a small group of committed enlisted men. He introduced me to discipling. The basics which were instilled then have lasted till now. **Discipling** is a very special kind of mentoring which specializes in giving foundational roots to a very young Christian. It is characterized by several features. The mentor and protege spend much time together. The power transfer involves basic information about Christianity--experiential as well as cognitive. The protege is not very mature. Fundamental disciplines like how to have a devotional life, how to study the Bible for oneself, how to pray and how to talk to others about Christ are all part of the perspective the mentor passes on to the protege. There is strong accountability. The mentor deliberately directs the learning process. Submission on the part of the protege is essential for on-going progress. Harold and I shared this kind of relationship in 1964.

Mentor Type 2. Spiritual Director

Spiritual directors facilitate development in spirituality. The essential item of this mentoring relationship is accountability for one's spiritual relationship with God. Two people have provided this mentoring function for me. Consistently, though without a systematic deliberate plan, my wife, Marilyn, has held me accountable for my spirituality. Consistency between my inner convictions and the quality of my daily life have been frequently tested by statements from Marilyn. This has been a relatively informal kind of mentoring--but effective over the long term. Denny Repko,⁹ has most recently deliberately functioned in this capacity. Regular meetings, evaluation of goals, accountability for spirituality, and mutual commitment to prayer for one another all highlight our relationship. Spiritual direction takes time. Ideally, the mentor and protege spend regular time together. This will vary depending on the protege's commitment to the whole process and the director's availability. The mentor always seeks to

facilitate spiritual growth in terms of perceived "spirituality needs" of the uniquely gifted protege. That is, spirituality issues will differ with the maturity of the protege and with numerous unique factors in the protege's development.¹⁰ Accountability varies in this mentoring relationship. Mentors who are spiritual directors usually key accountability to response and felt need of the protege.

Need for the mentoring function of spiritual direction ebbs and flows. Regular doses of this kind of mentoring from time to time will insure healthy development over a lifetime. Probably it is most needed in the mid-thirty's confusion time, middle ministry where plateauing is so prevalent, and toward latter ministry because so many finish poorly.

Mentor Type 3. Counselor

In 1967 Marilyn and I were studying at Columbia Bible College. We were seeking God's direction for our lives. Our four kids quickly made friends with kids of our neighbors, the Jones family, who just happened to be on furlough. We quickly became friends with Aziel and Marianne, the parents. They were missionaries serving in Costa Rica. During our year of living in adjacent houses we were able to discuss many things concerning missions together. They were in their mid-to-late forty's and had about twenty years of missionary experience. We were young--early thirty's and had mostly questions. Marianne and Aziel provided wise counsel on many issues. Their advice was borne out by their experience. They were mature Christians and experienced Christian workers. We went to Columbia Bible College in order to determine if God wanted us on the mission field and if so the next steps. Aziel and Marianne gave specific counsel regarding the next steps which involved further academic preparation. We accepted their counsel as guidance from God. It turned out to be excellent advice for which we have been thankful over the years. Major guidance came from this special mentoring function--counseling.

A **mentor counselor** is a person who specializes in giving advice in situations which are often critical to the protege's development. It can be as simple as timely advice. Timely advice is always in order. It can also be very complicated. Counseling can become very specialized and lead to an on-going relationship in which the mentor counselor helps the protege work through issues that relate to past development or the lack of. Time spent between mentor and protege depends on the sensed need of the protege or the ability of the mentor to sense a given need in the protege. Intervention is deliberate if the mentor senses need and has control of the relationship. Otherwise it may be a-periodic, need driven, irregular and controlled by the protege. The amount of time is not in focus in this special relationship. Appropriateness and timeliness of advice is. Advice that can be applied is the main transfer item. Accountability is less in focus say than in the disciple relationship but more so than the hero or model mentoring yet to be described.

Types 5 and 6. Teacher and Coach

Two kinds of mentoring functions involve a focus on transfer of information or skills. The **mentor teacher** is a person who has knowledge of some needed subject area and the ability to teach that information so as to intervene in the protege's life. The **mentor coach** is a special kind of teacher who knows how to do things and can impart this knowledge to others so that they do them better. Mentor coaches usually have the special knack for bringing out the best in a person. The mentor teacher focuses on knowledge. The mentor coach on skills or special attitudes.

The mentor teacher and protege usually spend an intense period of time together--long enough to deal with the needed information. The power transfer involves information in the needed subject area. The teaching is very deliberate and tailor made for the protege in terms of needed information and best means for acquiring it. There are times in the development of a leader when teaching is needed. A mentor teacher can bring such a leader up to speed on a particular subject of which little is known or there needs to be strengthening.

The mentor coach and protege spend time together a-periodically. Scheduling is in usually in terms of needs sensed by the protege although a coach may see that a protege needs improvement in a given area

and so will initiate the scheduling, provided a relationship exists. The power transfer involves expertise in how to do something, that in which the coach is an expert. The coaching is very deliberate in terms of specific skills being imparted. In addition, the coach is very careful in the intervention process and knows when to back off and let the protege do it on his/her own. In short, a coach is one who helps a leader do things better and brings the best out in the leader. The mentor coach is committed to a protege for a period of time in specific areas where help is needed. This can and usually does involve feedback as to how the protege is doing. The intervention is especially helpful when the protege is moving into a new situation or will be taking on new responsibilities.

Sometimes relationships with mentor coaches and teachers can be distant and yet effective mentoring can happen. That is, non-deliberate mentoring in terms of teaching and coaching can occur. Teachers and coaches can impart information by modelling. In that case the protege largely learns in a vicarious fashion by observation and self-initiated practice. Accountability is nil save by the protege alone. Two Bible college instructors, Buck Hatch and Frank Sells, provided this kind of mentoring for me. Neither had a personal relationship with me. Neither demanded accountability. But both information given and teaching methodology were imbibed by me and have shaped my ministry. My pastor from 1965 through 1971, Pastor L. Thompson, particularly coached me in leading home Bible studies. Dave Stout, one of my early Navigator contacts, coached me in prayer skills. Dave's coaching was deliberate, had specific focus, and accountability, and closure. But the other mentor teachers and coaches were non-deliberate. Non-deliberate mentoring is available all around us if we as proteges are willing to hold ourselves accountable.

Types 7 and 8. Ideal Role Models

A 24 by 36 inch cork bulletin board somewhat ungraciously adorns my over crowded converted office at home. On it are pictures, names, and labels of some 13 people I have admired. Three are Bible characters--all male, two from the Old Testament and one from the New. Two are women--one contemporary American and one Scottish now dead. Three are male historical characters associated with World War II--one British, one American and one German. Two were Christian leaders in China--one Chinese, the other British. Three are contemporary males--one who has finished a teaching career, one at the height of a missiology career, and one yet to be discovered by a Christian public. All have something in common for me. In many ways they have inspired me.

Words such as achiever, aggressive, indomitable, inspirational oratory, faithful, dyslexia, perspective, one big idea, bootstraps, focused, honor, neologisms, union life, integrity, word soaked, sodality vision, encourager, courageous, ultimate contribution, and learning posture describe their impact on me. Leaders need themselves to be inspired. Heroes and heroines serve this function--I call them ideal types. These are available for any Christian leader. Now you know that even ideal types are blemished. None are perfect. But they can serve to remind us that lives do count. There are issues and qualities worth standing upon. There are intangibles we can leave behind to inspire and encourage others after us.

I identify two mentor types who perform this function. The **mentor model** and the **mentor ideal** (hero or heroine). Function wise they are the same though technically they differ. The mentor model refers to a person nearby, accessible, and living, who can be seen and admired, respected, and imitated. The mentor hero or heroine usually represents a historical character or at least a person remote from us whom we know about through reputation or books.

For the mentor model, the power transfer involves indirect passing on of the essence of the mentor's leadership--character, skills and values. Usually very little time is spent directly in the mentoring process. The protégé observes the mentor in action and imitates--imbibes from the mentor ideas, means of influence, and information. The transfer is usually very non-deliberate unless the mentor is aware of the relationship and specifically models with intent. A mentor model is someone known personally by the protégé. That someone embodies some of the values held dearly by the protégé. Frequently, a protégé has access to such a mentor and can dialogue and learn directly from them. A mentor model is not perfect but does have features which are admired.

The mentor ideal serves as a vicarious model. This person is usually not known personally by the protégé. The mentor is separated from the protege either in space or time. The power transfer involves vicarious learning of lessons from the hero or heroine's life. Lessons are learned only if the protégé deliberately seeks them out.

In either case, the mentor model or mentor ideal serves to highlight admired qualities that are desired by the protégé. They typify what ought to be or what can be. Perspective and power transfer are the dynamics in focus. Usually relationship or submission do not occur. Accountability takes place only within the protégé.

This concept of models and ideal types is biblical. Hebrews 11 highlights numerous Old Testament heroes or heroines whose faith exploits should inspire present day Christians. No less than 16 are named directly while many others are indicated. The leadership mandate of Hebrews 13:7,8 serves to remind us of lessons to be learned from contemporary and past Christian leaders. My paraphrase captures this notion of mentoring.

Remember your former leaders. Imitate those qualities and achievements that were God-honoring for the source of their leadership still lives--Jesus. He, too, can inspire your own leadership today. (Hebrews 13:7,8 Clinton Paraphrase)

No one can say that mentors are unavailable. At least these kinds of mentors--exemplars are. All that is required is a desire to learn lessons vicariously from these great heroes and heroines.

Type Nine. Divine Contact

I mentioned the divine contact earlier in my introduction to the general notion of mentoring. Notice in Figure 1 that this mentor occupies the extreme right portion of the continuum. There is usually nothing deliberate with the divine contact. A person appears on the scene at a timely moment and is a channel through whom God directs. Often the act is even unknown to the divine contact. But it is God arranged. The protege knows it. The power transfer usually involves guidance or an answer to a perplexing situation. There is no relationship or accountability. Submission on the part of the protégé is toward God in terms of the perspective given. This whole pseudo mentoring process is very non-deliberate unless the divine contact has a special sense from God about the intervention.

On the one hand, leaders should recognize that they will be divine contacts at one time or another in the lives of emerging leaders. They should be alert to this and where opportunity occurs respond to those who are receiving such a perspective from God. Divine contacts can become other kinds of mentors if a relationship is cultivated. On the other hand, leaders can expect other leaders to be divine contacts to them. Need and expectancy are the keys. Knowledge of this type of hit-and-miss mentoring can enhance its use. Situations can alert us to the probability of God's meeting our need through a divine contact.

Type 4. The Mentor Sponsor

An alert reader will know that I skipped one of the types on the continuum. Type 4 is located toward the middle of the continuum but I discuss it last since it is less common in Christian circles. This type occurs very frequently in the business world. A **mentor sponsor** is a special kind of mentor who serves as a door opener, a protector, a patron or patroness, a linker to resources, so that a protege moves forward in his or her career usually in an institutionalized setting. The two functions--door opener and linking to resources--do occur frequently in Christian circles and are not restricted to organizational or institutional life. But the protection function, the guiding up the career ladder, the provider of resources occurs less frequently in most Christian settings. Normally Christians don't think of careers. But life in denominational structures and training institutions does follow career patterns just like secular business.

Dynamics of this mentoring focus on power transfer and perspective. There is an important relationship factor. The mentor recognizes the strategic importance of the protégé and owns perspective on how to move the protégé along to fulfillment of strategic potential. Time spent in relationship is not so

important as intervention at strategic moments in the protégé's life so as to pave the way for career development. The power transfer involves linking to needed resources, protection from someone else who could hinder or destroy a career, the opening up of opportunities or seeing to it that the protégé has a chance at them. Usually the intervention is deliberate by the mentor over a long period of time.

I have personally experienced several facets of the mentor sponsor functions. Early in our missionary career, Marilyn and I were greatly helped in our fund raising efforts when Robertson McQuilkin connected us in with First Presbyterian Church of Chattanooga. Denny Repco and Chuck Singletary served this function in terms of my first nationally recognized book. They linked me with my publisher and gave strategic encouragement when the project nearly faltered. Chuck Kraft, Pete Wagner, and Paul Pierson have served in this regard in both initially connecting me to the School of World Mission faculty and guiding me along the pitfalls of Christian institutional life. I am deeply grateful for this kind of mentoring. The old saying, "It's not what you know but who you know," needs slight modification. It's also how well you know them and they know you that makes a difference in this kind of mentoring.

Let me close this section on mentor types by reinforcing its main thesis. There are no ideal mentors. No one person will fulfill all these kinds of functions. You will sometimes find a number of these mentor functions in a single person. But more likely it will be that you find pieces of these mentor functions in several people. Mentoring is available if you look for non-ideal imperfect people who may not have it all together but who can perform a needed mentor function for you. And scads of heroes and heroines are available if you are self-disciplined enough to hold yourself accountable for learning vicariously from them.

Stanley's Balanced Model of Mentoring Relationships

In my introduction I hinted that maybe there is a "leadership living insurance" that can help leaders finish well. I have asserted that more leaders will indeed finish well if they relate to various mentors throughout their lifetimes. But thus far mentoring has been described more or less as a hit and miss proposition. Can there be a deliberate seeking of mentoring? Can mentoring provide "leadership living insurance?" Well, I can't guarantee that. But I know that mentoring can be much more deliberate. Paul Stanley ¹¹ of the Navigators has suggested a "balanced model" which can help insure healthy growth. In my classes I refer to Stanley's thesis.

A CHRISTIAN WORKER NEEDS A RELATIONAL NETWORK WHICH EMBRACES MENTORS, PEERS, AND EMERGING LEADERS IN ORDER TO INSURE BALANCED HEALTHY PERSPECTIVE ON MINISTRY.

Figure 2 depicts these relationships.

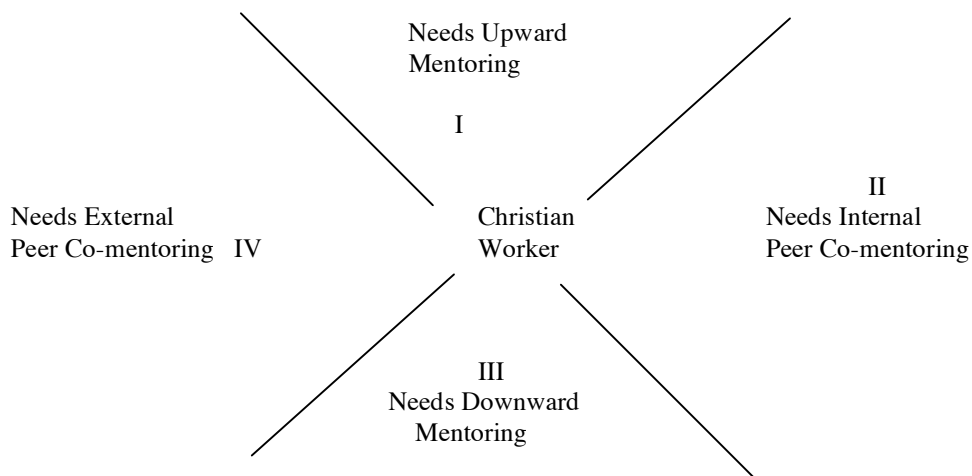


FIGURE 2. Stanley's Balanced Relationship Model

Four quadrants, tilted slightly to exaggerate upward, downward and lateral emphases, comprise the model. Quadrant I indicates that the Christian worker needs upward mentoring. The nine mentoring types I have described previously would apply here. The need for the various types of mentors will vary according to developmental needs and stages in the Christian worker's life. But usually some kind of a mentor is always needed. Quadrant I functions to provide perspective and accountability. These are the two most needed ingredients for preventing major setbacks in ministry and for enhancing ministry.

Quadrants II and IV indicate the need for peer relationships. Quadrant II describes the need for internal peers, that is, Christian workers in the same environment. The relationship is described as co-mentoring since both the Christian worker and the peer are approximately at the same developmental stage in maturity. Both can help the other and will do so in terms of any mentoring functions which are recognized appropriate by both parties. Internal peers can provide two functions that help stabilize a Christian worker. Accountability is probably the most important. Someone who knows your situation in and out and who is willing to call a spade a spade and hold you accountable provides a valuable asset to your leadership development. An internal peer can share in confidential matters that may not be appropriate to upward mentors or external peers. Confidentiality and accountability are primary pluses gained from an internal mentor.

Quadrant III indicates the concept of downward mentoring. Christian workers need to be mentoring others. Younger leaders will challenge the Christian worker. They will force a special kind of accountability that checks a Christian worker's consistency. When you are mentoring others, you yourself will often find yourself tested in the same areas that you are suggesting to the protégés. A protégé is quick to spot inconsistency in a mentor--one who is suggesting things that are not personally real for the mentor. Besides the challenge to consistency which holds mentors accountable there is one other major plus gained from downward mentoring. Emerging leaders are usually vibrant and still believe in ideals. Experience has not yet turned their ideals to cynicism. That vibrancy feeds back into the Christian worker's life and often engenders renewal, a challenge back to ideals, and fresh insights on old problems and situations. Older Christian workers need younger emerging Christian workers.

Quadrant IV pinpoints the other co-mentoring peer relationship--the external peer. Christian workers in churches and parachurch groups need relationships with workers outside their own immediate environments. Perspective and accountability are the major advantages of such a relationship. External peers have a way of asking, "Why do you all do it that way?" And suddenly you find yourself questioning something that you had always assumed. Ingrown tendencies often lead to plateauing and evaluations that are biased. External peers offer fresh views from different perspectives so as to challenge these tendencies.

During my development as a Christian leader I have definitely been influenced by mentoring as exemplified by Stanley balanced types. Downward mentoring, due to my early Navigator training became a way of life--at least in terms of the mentor discipler. But more recently my downward mentoring has taken on less of the discipler function and more of the spiritual director, the counselor, the coach, the teacher, and the model. I realize now that from time to time I took advantage of co-mentoring via internal peers. But I have not seen much of co-mentoring via external peers. And that has probably caused me to be more ingrown and thus only reflective of my given organization's values, more so than ought to be. However, after being introduced to Stanley's model I have deliberately sought external peers. My external peers at present focus on friendship and sharing for prayer and differing perspective on my situation. And I have deliberately sought upward mentoring. I am looking for accountability concerning my spirituality and my ministry efforts.

At present I am deliberately developing my skills in downward mentoring. I presently have about 15 downward mentoring relationships. They are at different stages of development. For me mentoring relationships go through several stages: 1. Initiation, 2. Screening, 3. Accountability, 4. working out transfer structures and 5. closure.

In the initiation stage I develop credibility and establish that I have perspective that can help a potential protege. I do not go out and seek proteges. I trust God to draw them to me. In the screening stage, I seek

to test for submission.¹² I need to determine if the potential protégé is willing to learn from me. I have more potential protégés than I can possibly mentor. Thus I need to pick the ones who will profit most from my mentoring. Frequently, this stage is a terminal stage. Those who indicate to me that they are not willing to submit to my learning suggestions are screened out at this point. Those who give preliminary indications that they really want to learn from me are given further confirming tests.

I next set up accountability structures. That is, the relationship has moved to the point with the protégé that I can tell them what I expect in a mentoring relationship. Usually I do this through a letter of invitation into a mentoring relationship. I list the various accountability means that will define the mentor-protégé relationship. Almost always this involves at least one growth project for the protégé. The growth area can be self-initiated by the protégé or by me if I sense a particular need. Usually this process of growth contracting will later be re-negotiated as the usual tendency of protégés is to agree to more than they can actually do.

Next I must determine the best way for the relationship to operate in order to bring the transfer of power. Sometimes, this involves periodic check-up visits between me and the protégé. Sometimes, I operate on an A-periodic basis--allowing the protégé to set the pace. Sometimes the learning takes place almost entirely by self-initiated effort. At other times I initiate and carry the main burden of information transfer. Sometimes the learning involves mutual ministry together. I frequently have protégés take part in my ministry. At other times I co-minister with the protégé in his/her ministry setting. Learning means, the way of seeing the power transfer between mentor and protégé, differ greatly and must in my opinion be tailor made to the protégé.

The final stage of a mentoring relationship involves closure. I always put time limits on mentoring. There is a beginning time, a specified time in which definite things that are supposed to happen, and an ending time. Closure involves evaluation at the end time. Usually protégés do not carry out to the fullest all that was initially agreed upon in the growth contract or even the re-negotiated contract. Closure is not a time for condemnation of what was not done but a time of affirmation of what was learned, of progress in development, and of creating a learning posture for the future. Closure is the goal of the accountability dynamic.

Observations--Flowing From Stanley's Model

I want to close this section by giving some general observations which flow from the discussion. I have sought to expand haphazard mentoring into a more deliberate undertaking by specifying kinds of relationships that a Christian worker ought to be looking for. I believe that deliberate use of mentoring relationships, upward and downward and lateral, will help insure that a Christian worker has a vibrant spiritual life, avoids pitfalls, and continues to grow throughout his/her life. Four observations should be noted concerning this deliberate application of Stanley's model.

Wise mentors are selective. This has implications for upward, downward, and lateral mentoring. Wise mentors recognize that accountability and submission are keys to the process. They screen on this basis. In seeking upward mentoring they look for mentors who will hold them accountable and to whom they willingly will submit. In looking for lateral mentors, whether internal or external peers, they seek those who want a reciprocal relationship involving accountability and submission. In looking for protégés they know that submission is essential.

Ideally, submission has to be voluntary. When people want something, feel a need, see that you have something--your chances of power transfer are increased. And likewise when you feel this way the chances of someone else helping you are heightened. Submission which is voluntary, based on a sensed need, heightens the transfer potential in the relationship.

The tighter an elite organization is, the more crucial is the need for external peers. Organizations which see themselves as elite, whether church or parachurch have a tendency toward becoming self-sufficient, ingrown, and thinking they have all the answers and the right way of doing things. Elite

organizations accomplish great things for God. I am not depreciating that fact. However, no organization is beyond help from other groups. The tighter an elite organization is, that is, few of its Christian workers have important relationships outside the organization and its value system, the more will a Christian worker who wants a balanced ministry need to seek external peer co-mentoring relationships.

Stanley's balanced model is an ideal goal which tends to maximize relational power. It is ideal. No Christian worker can maintain high level mentoring relationships in all four quadrants simultaneously--at least not involving effective power transfers. Yet it is worth striving for. Relationships in all four quadrants can be sought and will move forward at different speeds of development and with differing effectiveness. At least it gives perspective to evaluate need. One can certainly prioritize the needs for the different quadrants at a given stage of development and go for the needed quadrant functions.

Conclusions

Much more could be said about mentoring and Stanley's model. The concepts given in this article could be correlated with stages of development in a Christian worker. Illustrations of each of the mentor types could be given. Spiritual gifts could be correlated to types of mentoring. I could discuss mentor characteristics that I have observed from my case studies on leadership. Much more research is certainly needed. But enough is known to suggest that Christian workers need to be more involved in mentoring. Most likely, everybody will need some mentoring function at all times of their development as a Christian worker. Everybody can mentor someone in something. Mentoring is available if one looks for specific functions and not an ideal mentor. God will provide a mentor for you if you trust Him for one and you are willing to submit and accept accountability.

Don't consider this article as junk mail about insurance that isn't needed. Consider its concepts thoughtfully. We, who are concerned about leadership and leadership training, and that ought to include all Christian workers, need to see many more leaders finish well. Mentoring and Stanley's model are not guarantees to a good finish. But they certainly offer hope and are worth exploring. Seek out a mentor. Become a mentor. And see how God empowers through relationships.

Footnotes

¹In an article, "Listen Up Leaders, Forewarned is forearmed!" published in a course syllabus at Fuller, I discuss my Biblical research behind the observation that few leaders finish well. I also suggest that finishing well includes a three fold thrust--sustaining a vibrant personal relationship with God, having developed the potential God gave to its appropriate capacity, and leaving behind an ultimate contribution that is both pleasing to God and established by Him.

²Mentoring is one of many processes that God uses to shape a leader over his/ her lifetime. See my self-study manual, **Leadership Emergence Theory** privately published by Barnabas Resources, 2175 N. Holliston Ave, Altadena, Ca., 91001 for details. See also **The Making of a Leader**, my book published by NavPress.

³Mentoring is one of five suggestions I recommend for those who want to insure a good finish in their leadership. 1. Study Bible leaders in order to identify the processes whereby God develops leaders. This involves recognition of the pivotal points in their lives that curtailed or enhanced their ministry. A study of these pivotal points suggests five weaknesses or problems detrimental to on-going effective leadership: abuse of power, pride in accomplishment, sex related problems, financial problems, and family problems. 2. Cultivate expectancy for personal renewal experiences and seek them. 3. Guard the inner life. Deliberate use of spiritual disciplines has helped many to joyfully persevere in their leadership. Disciplines of abstinence such as solitude, silence, fasting, frugality, chastity, secrecy, sacrifice are helpful in building self-discipline for perseverance. Disciplines of engagement such as Bible study, a habitual devotional life, worship, celebration, service, prayer, fellowship, confession and submission offer guidance and accountability. Other miscellaneous disciplines some have found helpful include voluntary exile, keeping watch, sabbath keeping, practices among the poor, journaling, and listening. I have defined many of these disciplines and use them in my own mentoring with emerging leaders. 4. Maintain a learning posture. An on-going attitude toward learning develops the flexibility

needed for the give and take of leadership. Inflexible leaders frequently do not finish well. 5. Find a mentor who will hold you accountable in your spiritual life and ministry. This fifth one is the subject of this article.

⁴Mentoring has become quite a focus for research. Dr. William A. Gray and Marilynne Miles Gray have trained over 5000 mentors and protégés in a variety of settings, such as major corporations, universities, government agencies, and school systems. They have formed Mentoring Institute Inc. for the purpose of training and promoting research in mentoring. A related enterprise, International Centre for Mentoring publishes and distributes written materials on mentoring and coaching. **Mentoring International** is the journal of the International Centre for Mentoring. This journal is available from International Centre for Mentoring, 510 - 1200 W. Pender St., Vancouver, B.C. Canada V6E 2S9.

⁵Approximately 600 case studies have been compared to date. About 100 of these include Bible leaders and Historical leaders. The large majority are of contemporary leaders. These case studies orient the leader's development around a time-line and significant development phases along that time-line. Almost every development phase will identify one or more significant people who served in some sort of mentoring capacity.

⁶Interestingly, secular theorists in the business world also identify many of these same functions. Schein in his book **Career Dynamics** (page 178) identifies 7 mentoring functions: 1. teacher, coach, trainer; 2. positive role model; 3. developer of talent; 4. opener of doors; 5. protector; 6. sponsor; 7. successful leader (ride on coattails).

⁷My booklet, **Barnabas, Encouraging Exhorter--A Study In Mentoring** give many such lessons. Particular is Barnabas proficient in the linking mentoring function.

⁸Paul Stanley, suggested at least five of these to me. The rest came out of my own personal research. Confirmation of many of these categories occurs also in secular literature though names may differ.

⁹Denny Repco is a Navigator of 33 years ministry experience. He is presently serving in the Church Discipleship Ministry division which focuses on transmitting discipleship concepts and skills to church leadership.

¹⁰My comparative study and analysis of several different positions on spirituality (Catholic, Presbyterian, Wesleyan, Lutheran, Pentecostal, etc.) led me to conceptualize 8 dynamics of spirituality. The spiritual dynamic factors include: 1. **CENTRALITY**--(dealing with focus on personal experience with Christ as Savior, Lord, and Life--experiencing union life); 2. **INTERIORITY** (inner life, vertical aspects of spirituality with God); 3. **EXTERIORITY** (overflow of interiority into life; horizontal aspect of spirituality); 4. **SPIRIT SENSITIVITY** (spirituality is the realm of the spirit; learning to recognize, to obey, and to work with in terms of purposes); 5. **UNIQUENESS** (recognizing that one's personal giftedness, personality, sex, and spiritual history will affect spirituality; these change uniquely); 6. **COMMUNITY** (exteriority, interiority, and Spirit Sensitivity are stretched and balanced in relation to Christian community); 7. **DEVELOPMENT** (a process that evaluates, affirms, and gives feedback; ultimate goal--conformity to Christ); 8. **FRUITFULNESS** (fulfillment; purpose in life, ultimate contribution). Protégés will differ at different times in their lives in terms of which of these factors are dominant and which need focus. Mentors will perceive and move along the lines needing support.

¹¹Stanley is a high level leader with the Navigators. For several years he has been developing this relational networking model and using it among Navigators.

¹²I use various forms of ministry tasks--assignments which test faithfulness and impart skills or training. That is, I "suggest" something that the potential protégé should do. They are requested to get back to me upon completion of the tasks. Frequently, I ask a potential protégé to take a Bible test I have designed and to suggest a plan for upgrading Bible knowledge and interpretive skills over the next five years. This does two things for me. It shows the various strengths and weaknesses, Bible wise, and it screens. Those who do not develop a plan are not likely to follow through on any other suggestion I later give them.

Constellation Model

Introduction

One of the major lessons² identified from a comparative study of many effective leaders is,

Effective Leaders See Relational Empowerment As Both A Means And A Goal Of Ministry.

Both Jesus and Paul demonstrated this leadership principle in their ministries. In fact, both used mentoring as a means for applying this principle in their ministries. Jesus dominantly mentored in a small group context. Paul mentored both with individuals and in a small group context.

Definition Mentoring is a relational experience in which one person, the mentor, empowers another person, the mentoree, by sharing God-given resources.³

Stanley researched leadership relationships for a number of years. From his observations on various kinds of mentoring relationships as well as his observations on leaders who finished well and who did not, he postulated a principle.⁴

Stanley's Thesis

Over A Lifetime A Christian Leader Needs A Balanced Relational Network With other Christian Leaders Who Will Help Him/Her And Vice Versa.

What did he mean by a balanced relational network with Christian leaders? By it Stanley was saying that four kinds of relationships are needed over a lifetime:

Upward Help:

A Christian Leader needs to relate to Christian Leaders more experienced in the Christian life who will help them in their growth and give needed perspective as well as help them be accountable for growth.

Lateral Help:

A Christian Leader needs to relate to Christian Leaders who are peers in the Christian life who will share, care, and relate so as to encourage them to persevere.

Downward Help:

A Christian Leader needs to relate to younger emerging leaders who he/she can help to grow.

² Seven such lessons have been identified: (1) Effective Leaders View Present Ministry in Terms Of A Life Time Perspective. (2) Effective Leaders Maintain A Learning Posture Throughout Life. (3) Effective Leaders Value Spiritual Authority As A Primary Power Base. (4) Effective Leaders Who Are Productive Over A Lifetime Have A Dynamic Ministry Philosophy. (5) Effective Leaders View Leadership Selection And Development As A Priority Function In Their Ministry. (6) Effective Leaders See Relational Empowerment As Both A Means And A Goal Of Ministry. (7) Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny.

³ See the nine mentor roles: mentor discipler, mentor spiritual guide, mentor coach, mentor counselor, mentor teacher, mentor sponsor, mentor contemporary model, mentor historical model, mentor divine contact, **Glossary**. The apostle Paul demonstrated many of these roles in his relationships with team members and others in his ministry. See **Articles**, *Paul—the Developer; Paul—The Mentor*. For further follow-up study, see Stanley and Clinton **Connecting** for a popular treatment of mentoring. See Clinton and Clinton **The Mentor Handbook** for a detailed treatment of mentoring.

⁴ Paul Stanley, at this writing, is an International Vice President for the Navigators, a Christian organization heavily involved in developing laborers for the Kingdom. Mentoring is heavily used in Navigator ministries. Stanley would never call this theorem by his name, but I have taken the liberty to do so, since he was the discoverer of it and taught it to me.

Stanley was talking about mentoring relationships. Both he and I have observed that over a lifetime, effective leaders who finished well experienced from five to 30 or more mentoring relationships for limited periods of time in their lives. Mentoring is one of the five major enhancement factors that accompany leaders who finish well.⁵

The Constellation Model

The popular name for the graphic representation of Stanley’s thesis is *The Constellation Model*. Figure 1 shows this graphic representation.

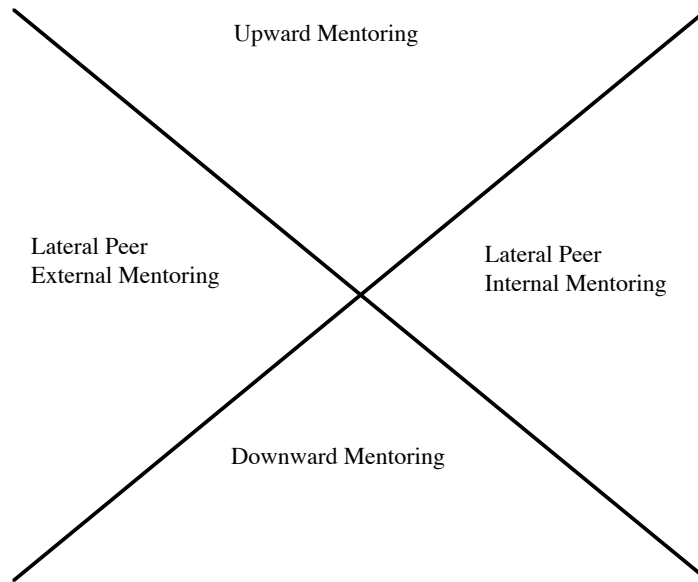


Figure 1. The Constellation Model

Upward mentors dominantly bring strategic accountability and perspective to a relationship. When you have an *upward mentor* you are being mentored by someone else. *Lateral peer mentoring*, internal, means a mentoring relationship with someone in the same organization or someone coming from basically the same background as you. Such a mentor knows you and your organization fairly well. Confidential things can be shared. Accountability for each other is expected. An internal lateral mentor is roughly at the same stage of maturity as you. Lateral peer mentoring, external, means a relationship with some one from a very different background than you and a very different ministry experience. Such a person can bring objectivity to you and you to that person, since you will frequently ask the question, “Why do you do it that way?” Accountability and perspective are expected in such a relationship. Downward mentoring means that you are helping someone not as far along as you, at least in the area of the mentoring expertise. Such a relationship benefits both participants. The person being mentored of course receives the empowerment of the mentoring. The person doing the mentoring often experiences two things: (1) reality checks (mentorees frequently ask embarrassing questions about whether or not something is true for you); (2) a fresh injection of faith—often a by-product of being around a younger Christian is that they are not so cynical about things and trust God in ways that an older mentor used to do.

Each of the nine mentoring relationships can fit into any of the quadrants of *The Constellation Model*. Table 1 briefly lists the nine relationships.

⁵ See **Articles**, *Finishing Well—Five Enhancement Factors; Finishing Well—Six Characteristics*.

Table 1. Nine Mentoring Relationships That May Happen in the Four Quadrants

Type	Definition
mentor discipler	A <u>mentor discipler</u> is one who spends much time, usually one-on-one, with an individual mentoree in order to build into that mentoree the basic habits of the Christian life. It is a relational experience in which a more experienced follower of Christ shares with a less experienced follower of Christ the commitment, understanding, and basic skills necessary to know and obey Jesus Christ as Lord.
mentor spiritual guide	A <u>spiritual guide</u> is a godly, mature follower of Christ who shares knowledge, skills, and basic philosophy on what it means to increasingly realize Christ-likeness in all areas of life. The primary contributions of a Spiritual guide include accountability, decisions, and insights concerning questions, commitments, and direction affecting spirituality (inner-life motivations) and maturity (integrating truth with life).
mentor coach	Coaching is a process of imparting encouragement and skills to succeed in a task via relational training.
mentor counselor	A <u>mentor counselor</u> is one who gives timely and wise advice as well as impartial perspective on the mentoree’s view of self, others, circumstances, and ministry.
mentor teacher	A <u>mentor teacher</u> is one who imparts knowledge and understanding of a particular subject at a time when a mentoree needs it.
mentor sponsor	A <u>mentor sponsor</u> is one who helps promote the ministry (career) of another by using his/her resources, credibility, position, etc. to further the development and acceptance of the mentoree.
mentor model (contemporary)	A <u>mentor contemporary model</u> is a person who models values, methodologies, and other leadership characteristics in such a way as to inspire others to emulate them.
mentor model (historical)	A <u>mentor historical model</u> is a person whose life (autobiographical or biographical input) modeled values, methodologies, and other leadership characteristics in such a way as to inspire others to emulate them.
mentor divine contact	A person whose timely intervention is perceived of as from God to give special guidance at an important time in a life. This person may or may not be aware of the intervention and may or may not have any further mentoring connection to the mentoree.

Closing Observations

1. Mentoring relationships that fill the four quadrants are usually limited in time and are not permanent. They happen and meet a need and then terminate after the empowerment. The relationship may endure and be rekindled later for mentoring effectiveness.
2. A given leader will not necessarily have mentoring relationships in all the quadrants at once. But over a lifetime mentoring in each of the quadrants brings balance.
3. Internal lateral peer mentoring usually stresses relationship, accountability and perspective rather than specific mentoring relationships.
4. Upward mentors are harder to find as a leader matures and ages in life. This is because fewer and fewer leaders are upward to a mature leader.
5. A leader with a strong learning posture will take proactive steps to find mentoring.

A closing exercise that is often used at mentoring workshops involves having leaders drawn a constellation diagram and have them fill in names of mentors and types of mentoring that they have experienced in the past, even if the mentoring was not deliberate or formal. I have them try to think through each of the four quadrants. Then I ask them to re-do the diagram and put in current mentoring relationships they are experiencing. Finally I ask them to draw a final diagram with the kind of profile they would like to have over the next year or two. These diagrams are called Constellation Profiles.

What does your Constellation Profile look like now?

Paul—Mentor for Many

Paul was an outstanding mentor. He used mentoring as a major means of developing leaders. Mentoring is a relational experience in which one person, called the mentor, empowers another person, called the mentoree, by a transfer of resources. Empowerment can include such things as new habits, knowledge, skills, desires, values, connections to resources for growth and development of potential. We⁶ have identified a number of mentoring functions. Usually any given leader will not be an ideal mentor and perform all of the mentoring functions. Instead a given leader will usually be proficient in three or four of the mentor functions. The set of mentoring functions that a leader uses in ministry is called his/her mentor-mix. It is easiest to demonstrate that Paul was an outstanding mentor by illustrating his mentoring relationship with Timothy.

Table 1 identifies the nine mentoring functions:

Table 1. Nine Mentor Functions

Type	Central Thrust
1. Discippler	Basic Habits of the Christian Life dealing with hearing from God and talking with God; operating in a fellowship of Christians; learning to minister in terms of giftedness; learning to get input from God.
2. Spiritual Guide	Evaluation of spiritual depth and maturity in a life and help in growth in this.
3. Coach	Skills of all kind depending on the expertise of the coach.
4. Counselor	Timely and good advice which sheds perspective on issues and problems and other needs.
5. Teacher	Relevant knowledge that can be used for personal growth or ministry or other such need.
6. Sponsor	Protective guidance and linking to resources so that a leader reaches potential.
7. Contemporary Model	Values impactfully demonstrated in a life that can be transferred and used in one's own life.
8. Historical Model	Values demonstrated in a life and inspiration drawn from that life so as to encourage on-going development in ones own life and a pressing on to finish well.
9. Divine Contact	Timely Guidance from God via some human source.

Paul over the course of his 30+ years in ministry demonstrated almost all of the nine functions. With Timothy, as seen in the Acts and the two epistles to Timothy, several of the mentoring functions can be seen. Figure 1 gives Paul's Mentor-Mix⁷ in a pictorial format. This is called a Venn diagram. Each separate oval represents a mentor function. The larger the size of a symbol the more important it is. Overlap of symbols indicates some of both functions taking place. Non-overlap of a symbol with other symbols indicates exclusive manifestation of the symbol. Table 2 takes these mentor functions and indicates where the mentoring function is indicated in the Scriptures and perhaps some empowerment.

⁶ My son Dr. Richard W. Clinton, my colleague Paul Stanley and I have all been busily researching and using mentoring in our own personal ministries.

⁷ Mentor-mix refers to the set of mentoring functions that a leader demonstrates in his/her ministry over time—not necessarily seen at any one given time but over a lifetime.

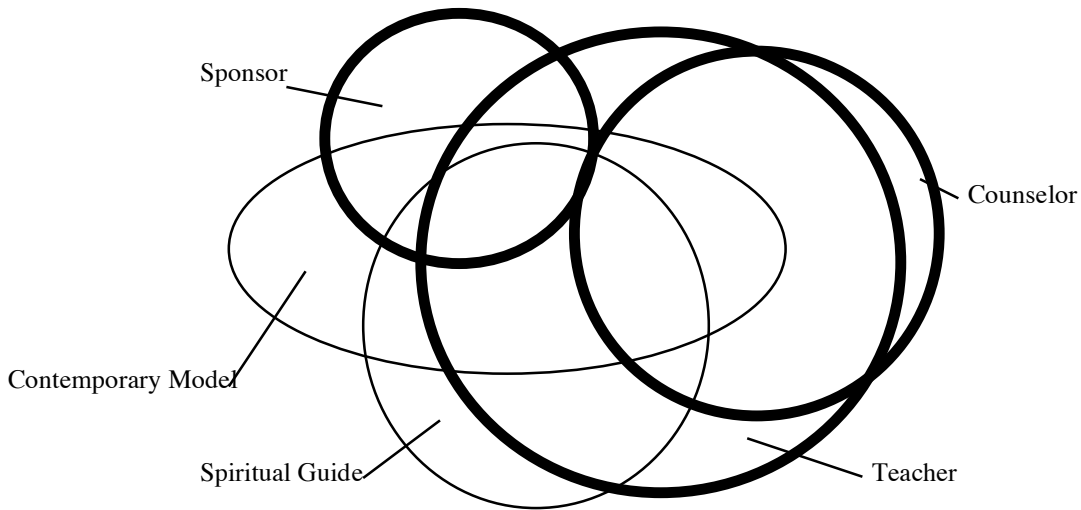


Figure 1. Paul’s Mentor-Mix with Timothy

From the Venn diagram in Figure 1 it can be seen that the three most important mentor functions (indicated by the heavier lines) that Paul did with Timothy were teacher, Counselor, and sponsor. He also models and gives spiritual advice for Timothy’s own growth.

Table 2. Mentor Functions of Paul With Timothy

Kind	Where Seen	Empowerment
Teacher	Ac 16, 17, 18, 19, 20; 2Ti 3:10 Ro 16:21; 1Co 4:17; 2Co 1:19	Timothy was familiar with all of Paul’s teaching from the Scriptures. For example, he heard the teaching on the material that was later incorporated as Romans given at Corinth; he was present for the dictation of the book of Romans. He spent hours on the road with Paul and chatted with him.
Counselor	1,2Ti are laced with words of advice	1Ti ch 1,2 Paul’s advice on major problems in the church, 1Ti ch 3 Paul’s advice on local leadership selection, 1Ti ch 5 Paul’s advice on the problem of widows and discipline of leaders.
Sponsor	1,2Ti	He is listed by Paul as co-author (a sponsoring function) of six epistles (See 2Co 1:1; Php 1:1; Col 1:1; 1Th 1:1; 2Th 1:1, Phm 1:1). The material in 1,2Ti is dominantly written with a view to the church there reading it and knowing that Paul was giving Timothy instructions for that church.
Model	2Ti 3:10-17; Php	Philippians gives Paul’s comprehensive treatment of his use of modeling.
Spiritual Guide	1,2Ti	See especially 1Ti 4 Paul’s personal advice to Timothy on How to Handle Himself.—especially maintaining the balance of developing self and developing ministry.. See also 2Ti 1;3-10 on developing giftedness.

Five Features of Paul’s Mentoring

Table 3 below lists five features noticeable in Paul’s mentoring or that supplemented his mentoring.

Table 3. Five Features About Paul’s Mentoring

Feature	Explanation
Personal Value	<p>Paul often talked straight from the heart to those he ministered to. He illustrates one of his strongest leadership values when he does that. And this is even more true in his mentoring relationships. A <u>leadership value</u> is an underlying assumption which affects how a leader behaves in or perceives leadership situations. Paul felt ministry ought to be very personal. Stated more generally for all leaders, <i>Leaders should view personal relationships as an important part of ministry both as a means for ministry and as an end in itself of ministry.</i> In his epistles Paul names almost 80 people by name—most of whom he ministered with or to or in some way they ministered to him. Of the five dynamics of mentoring (attraction, relationship, responsiveness, accountability, empowerment) relationship was Paul’s strong suit. And with Timothy relationship is seen more clearly than any of Paul’s companions. See Article, <i>Timothy, A Beloved Son in the Faith.</i></p> <p>Principle: <i>The development of a personal relationship between a mentor and mentoree will increase the effectiveness of the mentoring.</i></p>
Took People With Him; On-the-Job training.	<p>Whenever possible, Paul never went into ministry alone. He almost always took someone with him—frequently, one he had a mentoring relationship with, one who he was developing as a leader.</p> <p>Principle: <i>Modeling as a major means of influencing or developing emerging leaders best happens in on-the-job training.</i></p>
Teams	<p>Whenever possible, Paul took more than one person with him. He used teams of people. And he would send various team members on important errands. See Article, <i>Paul and His Companions.</i> Note especially the <i>we sections</i> in Acts 16 etc.. See also the number of folks around in Romans 16:20-22 (Timothy, Lucius, Sosipater, Tertius, Gaius, Erastus, Quartus) when he dictated the letter.</p>
Little/Big; Ministry Tasks	<p>Paul used the basic principle of the Luke 16:10 little/ big: <i>The one faithful in little things will be faithful in bigger things.</i> Give people little things to do and if they are faithful in them, give them bigger things to do. This was especially true of the ministry tasks given Titus and Timothy. A <u>ministry task</u> is an assignment from God which primarily tests a person’s faithfulness and obedience but often also allows use of ministry gifts in the context of a task which has closure, accountability, and evaluation. See Titus’ five ministry tasks (3 in Corinth 1 in Crete and 1 in Dalmatia). As the person grows the ministry task moves more from the testing of the person’s faithfulness toward the accomplishment of the task.</p>
Goodwin’s Expectation Principle	<p>Goodwin’s expectation principle states, <i>Emerging leaders tend to live up to the genuine expectations of leaders they respect.</i> A well respected leader can use this dynamic to challenge younger leaders to grow. The challenge embodied in the expectation must not be too much or the young leader will not be able to accomplish it and will be inoculated against further challenges. The challenge must not be too little or it will not attract. It must be a genuine expectation. Paul uses this with Timothy, Philemon, and Titus several times (see fn 1Ti 6:11 . See fn 2Ti 1:5).</p>

The end result of mentoring is the empowerment of the mentorees. Luke, Titus, Timothy, Philemon, Onesimus, Archippus, Priscilla, Phoebe and many others attest to the power of Paul’s mentoring. And of all of Paul’s mentoring functions, probably the most effective was the modeling. Note in his mentor-mix how modeling subtly interweaves itself throughout every other mentoring function. Paul personally related to numerous leaders to develop them. He left behind a heritage—men and women who could continue to lead and carry out his life purpose and use his values in their lives and ministry.

See **Articles**: *Paul the Developer; Paul and His Companions.* For more detailed study see **Bibliography for Further Study**, Stanley and Clinton 1992, **Connecting**. Clinton and Clinton 1993, **The Mentor Handbook**.

Barnabas—Significant Mentoring

Introduction

There are a good number of *Pauls/Paulines* in this world who will never become effective for God because there are not enough Barnabases to go around. Who was Barnabas?

1. He is mentioned 33 times in four different books in the N.T.: 28 times in Ac, once in Col and 1Co and three times in Gal.
2. He was part of the movement called *The Way* right from the beginning.
3. He was recognized by the early church leaders as having potential for leadership.
4. He had a giving heart. Early on in his Christian life he was challenged by truth about giving and responded positively by learning to give freely and sacrificially.
5. His real name was Joseph but he was given a nickname, Barnabas—which meant one who encourages, because of his personality and ministry. He was noted for this ability to encourage others.
6. He was a Jewish Levite from Cyprus—meaning he was cross-cultural but also had deep Jewish tradition and religious beliefs.
7. He risked his own reputation to sponsor Paul with the early church leaders when they did not trust him. He was able to successfully do this.
8. John Mark was a relative of his—one whom he sponsored.
9. He was sent to Antioch to assess the Christianity of the Gentile church there.
10. He was indirectly responsible for 16 of 27 books or 59% of the New Testament

Barnabas was a significant mentor. Two people whom he mentored were important early church leaders. Are Barnabases still needed today? Consider the significance of Barnabas' mentoring.

The Situation—A Mentor Sponsor Needed

God had a problem. He wanted to introduce some change into a situation. What He wanted to introduce would bring change to beliefs, attitudes and lifestyles to a certain group of people—Jews. Now, this group of people have been cultivating the beliefs, attitudes, and lifestyles for about 2000 years. This group is not a powerful group as the world goes. They did not have a big army, economic power, or valuable resources. The only thing that separated them from any other group was their beliefs about their destiny. This belief made them hostile toward anyone who is not in their group. It was based on their view of God. They believed He loved them exclusively and was their God.

What was the change? These Jews are not the only group that God loves. He loves all the groups in the world and wants them to reach out to the other groups with this good news. God wants to bless them all.

What did God do? Well, he had a small band of Jewish folks who had accepted Messiah—who died for the whole world. He needed to convince them that they should take this message to Gentiles. They needed to know that Gentiles were part of God's plan. So God decided to select some very strong, very gifted individuals who could convince the other Messianic believers that God wanted to bless all the people in the world with the good news about Jesus Christ, the Savior. God reviewed all the possible candidates: There was one individual who certainly had all of the necessary qualities and characteristics: strong, brilliant, persistent, relentless, etc. However, there was one small problem. Paul's only previous job experience was persecuting the very people that God wanted him to change. If God hired Paul, God was going to have to work at getting him accepted into the small group of Jewish believers. How could God do that? It would require some help from the inside. God needed someone who was respected by those Jewish believers and who was willing to take a chance. There was only one person available for this job.

Barnabas! Why Barnabas?

Barnabas—A Brief History

Table 1 gives in brief form the story of Barnabas' life, pointing out the scant 33 times he is mentioned in Scripture. Note the implications of these occurrences of Barnabas.

Table 1. The Biblical Data on Barnabas

No.	Reference	Barnabas—How Mentioned
1	Ac 4:36	Barnabas was challenged to give. His positive response became part of his destiny. For his solid character was recognized by the Apostles. They named him with a label describing his character— <i>Joseph, a Levite from Cyprus, whom the apostles called Barnabas, which means Son of Encouragement</i> (that is, one who encourages).
2	Ac 9:27	Barnabas, with naïve trust, links Paul in. He was a mentor sponsor. But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus. This was risky business.
3-6	Ac 11:22, 25, 26,30	Barnabas is sent to Antioch. Why chosen? He was dependable. He had an island worldview, familiarity with Greeks, the founders of the church at Antioch were from Cyprus, Barnabas' home, etc. Barnabas performs apostolic functions at Antioch—encouraging and affirming the aspects of Christianity he saw there. He assessed the situation and brought in a strong leader who could change it. He sponsored Paul into this Christian group. The two of them had an effective ministry— <i>disciples called Christians</i> . He was recognized as a Spirit-filled man. Barnabas encouraged giving in this church and modeled giving. He mentored Paul in this.
7	Ac 12:25	Barnabas sponsored John Mark. He saw potential in this young emerging leader.
8, 9	Ac 13:1,2,	Barnabas was chosen along with Paul as one of the leaders of first deliberate missionary effort to Gentiles.
10-14	Ac 13: 7, 42,43,46,50	Barnabas is part of first breakthroughs to Gentiles. He and Paul experience God's power as promised in <i>The Great Commission</i> .
15-20	Ac 14:1, 3, 12, 14, 20, 23	Barnabas has made the transition to have Paul lead. Amazing! Rarely in the Bible do you see a leader who can become the follower of one he has led. Barnabas did.
21-24	Ac 15:2, 12, 22, 25,	At the Jerusalem conference, Barnabas again takes the lead since he has more credibility with Jewish leaders. He thus again sponsors Paul.
25	Ac 15:35	Paul and Barnabas continue their furlough at Antioch.
26-28	Ac 15:36, 37, 39	Paul and Barnabas split up over taking John Mark back on the next missionary trip. Later John Mark is appreciated by Paul. But at this point in his ministry Paul was not the gentle leader he became in latter years.
29	1 Co 9:6	Paul refers to Barnabas showing that Barnabas was bi-vocational in his missionary effort. This shows Barnabas is still in ministry and still well thought of by Paul.
30-32	Gal 2:1, 9,13	Barnabas does not take a strong stand about contextualization of Gospel for Gentiles. Barnabas is a gentle peaceful person and tends to avoid confrontation—sometimes a weakness, the other side of the coin of gentleness. Paul admonishes him and Peter in this situation.
33	Col 4:10	John Mark is identified as relative of Barnabas.

For a brief moment Barnabas is spotlighted in the N.T. He touches Paul's life at a crucial time and connects him in to the Christian story. They, together, pioneer cross-cultural ministry to the Gentiles—a world changing innovation. They have a conflict. They part company. And so Barnabas passes from the pages of the N.T. He was born into a contextual situation which fitted him to be a natural bridge to the Gentile world. By gifts, training, growth and temperament he was divinely suited to link Christianity to the Gentile world. His exhortive, apostolic gift-mix was greatly used by God *unto the full measure of faith*.

Are Barnabases still needed? Consider the notion of mentor functions in general and mentor sponsoring in particular. You will see that the answer is yes. Barnabas is a model that many can emulate—many who could never be a *Paul/Pauline*.

Mentor Functions And Mentor Sponsors

Barnabas had mentor eyes. What does mean have mentor eyes? Here are some basic mentor functions that are symptomatic of those who have mentor eyes. These are seen both in Biblical mentors and in contemporary mentors today.

Table 2. Five General Mentor Functions Underlying Sponsorship

Function	Explanation
1. Giving	They are giving people. They give to younger emerging leaders such things as: affirmation; encouragement; timely advice; finances; training materials such as tapes, books, manuals, etc.; connections to other literary information which gives timely perspective.
2. Risking	They are willing to take a risk with untried potential leaders. They are willing to stake their own reputation in order to sponsor these younger leaders with others.
3. Modeling	They model various aspects of leadership functions so as to challenge the young leaders to emulate them.
4. Bridging	They connect those young leaders to needed resources (people, finances, materials, opportunities, perspectives) that would further develop them.
5. Co-Ministering	They minister together with those young leaders in order to increase their confidence, status, and credibility.

Generally Barnabas did all the functions listed above. Particularly Barnabas was a mentor sponsor. He demonstrated the functions given below for mentor sponsors.

Table 3. Sponsor Functions And Empowerment

Functions	Empowerment	Explanation
1. Selection	confidence building, expectation, sense of eliteness	They select potential leaders and build in them a sense of confidence and a sense of eliteness— that they will bring a great contribution to the organization.
2. Encouragement	perseverance	They believe in the mentoree and encourage them to believe they will make it and will accomplish things.
3. Impart Skills	some leadership, some power skills,	They impart relational skills, how to use networking, the proper use of power, other direct leadership skills.
4. Linking To Resources	the resources	They link the mentoree to power resources including education, training, finances, and people.
5. Perspective	analytical skill	Sponsors have an overall picture of the organization or movement, its structures, its power 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 mentoree is capable of being and achieving and can inspire him/her to become that.

These mentor functions of Table 3 describe a mentor sponsor. What is a mentor sponsor?

Definition A mentor sponsor is a person of influence within an organization or movement who can spot potential leaders early and help them develop along a profitable career development path that will benefit the mentoree and the organization or movement.

Definition Sponsorship is a relational process in which a mentor having credibility, positional authority, or spiritual authority within an organization or movement relates to a mentoree not having those power resources so as to enable development of the mentoree.

The Sponsor Gap

Christian organizations, both churches and parachurches, have a big back door. That is, many of the finest potential leaders and leaders frequently leave the organization. They do so for many reasons. Frequently at the heart of the problem lies the need for people of influence in the organization to see this problem and take steps to retain these potential leaders. Sponsors—who take such potential leaders under their wing, support them, provide hope for change, advancement and an important contribution to the organization—are desperately needed in almost every large organization.

Definition The sponsor gap refers to the need for high level leaders to intervene in a mentoring sense with potential leaders well below their levels to encourage, protect, enable, link to resources and otherwise relate to the potential leader so as to keep them in the organization or movement and to develop them.

Why is there a big back door? Why do potential leaders leave churches and parachurches?

1. They do not fit the normal leadership patterns expected or accepted in the group.
2. They have ideas that are beyond the present vision of the organization or group.
3. They have rough edges that cover up their good leadership qualities and potential.
4. They do not want to be over used and under developed.
5. They are placed in non-challenging roles, and in general do not have connections into the decision making power of the organization.

What happens to them? Those leaving organizations may:

1. quit the ministry altogether,
2. found an organization to do what they want,
3. become an effective leader and contribute to some other organization,
4. or perhaps fail to develop.

In any case those leaving do not benefit the organization or movement they left. Can this back door be shut somewhat? Yes, by mentor sponsors.

The Impact of Barnabas as a Sponsor Mentor

Where would Paul have been without Barnabas? Did Paul need Barnabas? Where would we be without Barnabas? Consider what your N.T. would be like if Barnabas had not mentored Paul. It would be comprised of Mt, Jn, Heb, Jas, 1Pe, 2Pe, 1Jn, 2Jn, 3Jn, Jude, and Rev. Note further that 16 of 27 books or 59% are influenced by Paul—and if no Barnabas mentoring, then no Paul. We would know very little about a theology of the cross, practically nothing about the church. In fact, you and I would know nothing about God at all except what we could learn through nature.

Conclusion

Allow the life of Barnabas to impact yours! Barnabas was a giving, encouraging person. God could use you like he used Barnabas. Who knows the next *Paul /Pauline* could be waiting in the desert for a person like you to initiate a relationship and motivate toward all that Christ has planned for that one. Or perhaps you are the next *Paul/Pauline* and you need a Barnabas to come alongside of you and encourage, refine, lead and teach you about the way of Christ. Look for your *Barnabas* and start learning.

There are a good number of Pauls/*Paulines* in this world who may never become effective because there are not enough Barnabases to go around. Help close the sponsorship gap. Become a Barnabas.

See movement; mentoring definitions; spiritual gifts, gift-mix; apostleship; exhortation; **Glossary**. See **Article**: Movements.

Paul —Developer Par Excellence

Introduction

Paul selected and trained leaders. No matter where he was or what actual ministry he was actively pursuing he was always developing those around him. He demonstrates, forcefully, two of the major leadership lessons observed from comparative studies of effective leaders.⁸

Effective leaders view leadership selection and development as a priority in their ministry.

Effective leaders see relational empowerment as both a means and a goal of ministry.

Paul was a developer of leaders.

Two Pauline leadership values explain this bent for Paul. A leadership value is an underlying assumption which affects how a leader perceives leadership and practices it. Let me state them first as Pauline leadership values and then generalize them for possible application in other leader's lives.

Value 1 Leadership Development

Statement of Value Paul felt he must identify potential leadership and develop it for ministry in the church.

Generalized Leaders must be concerned about leadership selection and development.

Value 2 Personal Ministry

Statement of Value Paul saw that in his own life he should use personal relationships as a strong means for doing ministry.

Generalized Leaders should view personal relationships as an important part of ministry.

These two values are at the heart of being a developer.

Defining a Developer

What is a developer? Let me define it.

Definition A developer is a person with a mentoring bent who readily sees potential in an emerging leader and finds ways to help move that emerging leader on to becoming an effective leader.

⁸ I have identified seven which repeatedly occur in effective leaders: 1. Life Time Perspective—Effective Leaders View Present Ministry In Terms Of A Life Time Perspective. 2. Learning Posture—Effective Leaders Maintain A Learning Posture Throughout Life. 3. Spiritual Authority—Effective Leaders Value Spiritual Authority As A Primary Power Base. 4. Dynamic Ministry Philosophy—Effective Leaders Who Are Productive Over A Lifetime Have A Dynamic Ministry Philosophy Which Is Made Up Of An Unchanging Core And A Changing Periphery Which Expands Due To A Growing Discovery Of Giftedness, Changing Leadership Situations, And Greater Understanding Of The Scriptures. 5. Leadership Selection And Development—Effective Leaders View Leadership Selection And Development As A Priority Function In Their Ministry. 6. Relational Empowerment—Effective Leaders See Relational Empowerment As Both A Means And A Goal Of Ministry. 7. Sense Of Destiny—Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. See the **Article**, *Leadership Lessons—Seven Major Identified*.

Developers are mentors who have a variety of mentoring methods. Mentoring is a relational experience in which one person, the mentor, empowers another person, the mentoree, by a transfer of resources. The resources which empower can be habits, skills, perspectives, specific advice, training, connection to other resources, etc..

What does it take to be a developer? It takes the ability to do several key mentoring functions. A developer is a mentor who usually uses three or more of the following mentoring functions effectively in developing people:

<u>Mentor Function</u>	<u>Basic Empowerment</u>
Discipler	basic habits of Christian living
Spiritual Guide	perspective on spiritual growth
Coach	basic skills usually related to doing ministry
Counselor	perspective and advice to meet situational and growth needs
Teacher	basic information that applies to the emerging leader's situation
Model	demonstrates values and skills for possible emulation
Sponsor	watches over the mentorees development and makes sure doors are open for development to potential

Paul operated in all the above mentor functions. This is best seen in his developing ministry with Timothy. Frequently, his development involved a traveling team ministry using on-the-job experience. Leaders whom he worked with and developed include: Priscilla, Aquila, Timothy, Titus, Luke, Silas, Epaphras, Archippus, John Mark, Aristarchus, Philemon, Onesimus and many others.

Developers are concerned about the future of ministry. Paul was. Paul represents the most prominent leader in the Church leadership Period. He is an important model. We need to learn from his life. Paul The Developer sets the pace for us, concerning leading with a developmental bias.

No organization or church will last long with effectiveness if it is not developing people. Churches and Christian organizations, without exception, need developers. What should they do? They should identify developers, reward developers, help the developers develop themselves, and help promote mentoring relationships so that these developers not only have access to emerging leaders but are encouraged in behalf of the organization or church to develop people. And keep it simple. No programs. Just relationships.⁹

See Also **Articles**, *Leadership Lessons—Seven Major Identified; Pauline Leadership Values; Mentoring—An Informal Training Model; Timothy A Beloved Son of the Faith; Paul—and His Companions; Leading With A Developmental Bias.*

⁹ Most developers need the freedom to move a mentoring relationship along the most natural lines for developing it. They can work within programs of development which are broad enough to let them freely identify mentoring needs and pursue them.

Paul—Modeling As An Influence Means

A discovery of an important macro lesson emerged from the Post-Kingdom Leadership Era.¹⁰ In that leadership era, leaders had little or no structure through which to influence other followers of God. They were shut up by sovereign circumstances to influence dominantly with their lives. Their convictions and beliefs must be seen in how they lived and acted and talked. Respected leaders, like Daniel, set examples for other to follow. Because they were respected and had integrity in their lives, others wanted to emulate them. Out of this kind of situation, particularly demonstrated by Daniel, the modeling macro lesson emerged.

Modeling—A Post-Kingdom Macro Lesson

Leaders can most powerfully influence by modeling godly lives, the sufficiency and sovereignty of God at all times, and gifted power.

Remember, a leader is a person who has God-given capacity, and God-given responsibility to INFLUENCE specific groups of people toward God's purposes for them. Modeling is a powerful way of influencing.

Modeling

Definition Modeling is the use of various life situations to impress upon followers godly behavioral responses, values, convictions, paradigms, and leadership lessons in order to impact their lives with these same items.

Effective leaders recognize that followers who respect their leadership are deeply impacted by their life examples, their beliefs, their behavior, and their desires or expectations. These followers will have a tendency to emulate what they see in these leaders—even if it is not recognized explicitly.

Paul, Philippians and Modeling.

Probably more than any other of Paul's writings the book of Philippians deliberately invokes modeling as a major means of influence both by deliberate example and by teaching it plainly (3:15-17, 4:8,9). Modeling is a technique whereby a leader is transparent with followers concerning life and ministry with a view toward influencing them to imitate him/her. In fact, followers do imitate leaders whether the leaders want them to or not. Leaders should take advantage of this and deliberately strive to model in such a way as to demonstrate what Christian living is all about. A contemporary model is a mentor who uses modeling in order to set ministry examples for emerging leaders. Listen to Paul's admonition and the promise attached to it. There is no doubt, he knew he was a contemporary model.

Those things that you have both learned and received and heard and seen in me do. And the God of Peace shall be with you. Php 4:9

A secret to having the God of Peace with you is a simple one. Find some good models to imitate. Get some mentor models for your life. Put their values into your life. And Paul says, the God of Peace shall be with you. That is a blessing Paul promises. I believe any good contemporary model can echo that blessing.

Our studies have shown that one of the enhancements for finishing well is to have some good mentors. My advice is for you to get some good mentors and imitate those God-honoring qualities in their lives. You will be disappointed some times in them. But on the whole if you put those God-honoring qualities in your life you can count on the God who gives peace being with you.

The Apostle Paul knew the power of modeling as an influence means. No where is this seen more clearly than in the life of his closest associate Timothy. Consider the story of their meeting and Paul's modeling influence in his life. Notice how Paul knew that the impact of modeling increased with an

¹⁰ See the **Section** *An Overview of Six Leadership Eras in the Bible*.

increase in relationship. That is, the deeper the relationship between a mentor and mentoree the more likely it is that modeling will impact profoundly.

The Story-Reflecting Back on A Relationship

There were tears in his eyes as he said good-bye. Paul knew that hardships, conflict, and troublesome people awaited him. Yet Paul knew God would use those in Timothy's life. Paul was proud of Timothy. Today he was sending him off to the toughest assignment he had ever given him. He was going to Ephesus—a church having subtle heresies and power issues; a church needing the Word of God in a fresh way; a church with social problems, leadership problems, financial problems. But Paul was confident. Timothy would do just fine. Paul knew that because Paul knew his heart. He knew how he had been trained on the job. He knew how Timothy had seen God work on behalf of the team—over and over. Paul's mind wandered back. He saw himself along the road leading to Derbe. And the past events, the selection of Timothy, his training—they all flashed before his eyes. He remembered ...

The First Visit

They had trudged along all day and finally arrived in Derbe. Paul had had much time to think over his split with Barnabas. He and Silas had decided to return and follow-up on the converts in Asia minor. He wondered how Barnabas and Mark were doing in Cyprus. Paul knew that personality conflicts and disagreements were sometimes an on-going thing with Jewish people. But somehow he did not feel right about the whole Barnabas and Mark controversy. After all Barnabas had been the sponsor who promoted him in Antioch and then stood up and defended his work at the Jerusalem council. He dearly loved Silas and was glad for the opportunity to minister with him. But he wished that his dispute with Barnabas had not been so final.

After an overnight stay the next morning they went on Lystra. As he neared Lystra Paul remembered how just a few short years ago he and Barnabas had in desperation fled from Iconium—just in front of a mob bent on stoning them. They had some success there including authentication of their ministry by God's miraculous working. But still a number of Jews had forced them out. It was on that journey, that frightening race away from persecution, that they had been led to Derbe and Lystra just a few short years ago. And as was often the case after a frightening experience, God had affirmed them.

It was at Lystra that Paul had seen God accomplish an amazing healing. Paul remembered it as if it were only yesterday. The man was crippled and sat listening to Paul as he explained the Way and talked about the person Jesus. Paul, as he looked at the man, suddenly knew within that this man could be healed—there was healing faith there. On the spot, Paul looked him directly in the eye and commanded him to stand up on his own two feet. This man, in a moment of time, leaped to his feet. He was healed. All who knew him were instantly amazed. Paul remembered that this man's healing led everyone immediately to believe that Paul and Barnabas were divine beings—incarnate beings representing Hermes and Zeus. Paul had immediately stopped that. A good ministry then followed.

But after some time the Jews from Antioch and Iconium who had opposed Paul's ministry earlier came to Lystra to stir up folks against Paul and Silas. And they did. Paul and Silas left for Derbe to escape the persecution. Not again, Paul had thought. Will it always be this way?

However, Paul thought back to the fruit in that town. During their stay Paul was impressed with a number of Jewish people who both demonstrated faith in the living God but also knew their Old Testament Scriptures. He wondered why it was so often the case that women were the more spiritual. Women responded to the Gospel eagerly, frequently sooner than Jewish men. Eunice and Lois were just such women. These Lystran women knew the Scriptures very well. When Paul began to teach Christ from the Old Testament Scriptures, their background allowed them to enter in quickly to Paul's explanation. They had opted to become followers of the Way. Paul was looking forward to seeing Eunice and Lois and others who had responded to the Gospel.

Much had happened since their last visit. There was the great Jerusalem council dealing with the essence of the Gospel. There was the controversy with Barnabas which centered on the young disciple, John Mark. That had led to the split. Time had gone by. Paul was anxious to see the growth in the believers at Lystra. He was particularly interested in Lois' son, Timothy. For he had heard good things about him.

The Return Visit To Lystra

Paul knew that to get the Gospel out he would need help. He constantly had his eyes open for potential leaders. At Iconium the assembly there had spoken about Timothy—the son of Lois. High on their list

were two things: his character, he was a person of integrity and sincerity, and his love for the Scriptures. His own mother and grand mother, so alive to the Word, had been teaching Timothy since he was a small lad. Paul would assess Timothy himself. But if all went well Paul was going to ask Timothy to come along with the team. And right now that was just Silas.

And so it happened. Paul met Timothy. He invited him to come along. Because he was the son of a Greek father and a Jewish mother Paul had him circumcised. For there was much Jewish opposition in the area. And so a relationship began—Paul and Timothy.

A mentoring relationship—what does it take? time and sharing of experiences. A growing respect for one another. Paul made sure these happened with Timothy.

A Close Relationship

How close was their relationship?

19 But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be encouraged when I know what is happening to you. 20 For I have no one like-minded, who will naturally care for what is happening to you. 21 For all seek their own, not the things which are Jesus Christ's. 22 But you know his proven character, that, as a son with the father, he has served with me in the gospel. 23 So I hope to send him shortly, as soon as I shall see how it will go with me. 24 But I trust in the Lord that I myself shall also come shortly. Php 2:19-24

2 To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord. 1Ti 1:2

Their Experiences Together

10 But you have fully known my teaching, manner of life, purpose, faith, longsuffering, love, patience, 11 Persecutions, afflictions, which happened in Antioch, in Iconium, in Lystra; what persecutions I endured: but out of them all, the Lord delivered me. 12 You can be sure that all that will live godly in Christ Jesus will also suffer persecution. 13 But evil men and seducers shall grow worse and worse, deceiving, and being deceived. 14 But you continue in the things which you have learned and have been assured of, knowing of whom you have learned them; 15 I know that from a child you have known the holy scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus. 16 Every scripture given by inspiration of God is profitable for teaching, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be mature, thoroughly equipped for all good works. 2Ti 3:10-17

The Training

Follow along with me as I relate some of the things Timothy experienced. Remember Timothy experienced first hand these things and watched Paul in these situations:

- The Macedonian happenings,
- The evangelization efforts at Thessalonica,
- The particularly word oriented efforts at Berea,
- The tumultuous exits from both those places caused by the opposition and persecution.
- The ministry with Priscilla and Aquila in Corinth, including the Bible school ministry and all of the tremendous teaching that Paul gave,

I could go on and on. There is nothing like on-the-job training with a person with a mentoring heart.

The Main Mentor Functions Seen Here

Overwhelmingly the dominant mentoring function seen here was contemporary modeling. A strong secondary mentoring function especially at Corinth was teacher. I will say a word about the teaching mentoring function even though this article is concentrating on modeling.

10 But you have fully known my **teaching**, manner of life, purpose, faith, longsuffering, love, patience, 11 Persecutions, afflictions, which happened in Antioch, in Iconium, in Lystra; what persecutions I endured: but out of them all, the Lord delivered me. 2Ti 3:10,11

8 And he went into the synagogue, and spoke boldly for three months, disputing and persuading the things concerning the kingdom of God. 9 But when different ones were hardened, and believed not, but spoke evil of *The Way* before the multitude, he departed from them, and separated out the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Ac 19:8-10

Let me suggest that Paul's teaching was not confined to his public lectures. I am sure that in his tentmaking time with Priscilla and Aquilla, there was lots of time to talk as you cut the cloth and sew. And on the road—lots of time when walking from place to place. And I guarantee you that Paul would be sharing. He would be explaining about Christ, his updating of his own theology, his understanding of God's great plan of salvation. And even in this teaching he was modeling and important methodology—you teach in the context of every day life as well as in public situations.

The Contemporary Mentor Modeling, Was It Deliberate?

Was this modeling deliberate? Was this modeling intentional? Probably not at first. But it became increasingly clear to Paul as he traveled with his team, spent much time with them, demonstrated the effectiveness of the Gospel in the lives of others and himself that his modeling was an important part of his training methodology.

In general, this is a biblical concept.

Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. Heb 13:7

We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised. Heb 6:12

But does that mean that we as leaders can deliberately use this to impact and influence. Yes! For Jesus himself deliberately modeled as a means of influence. The two top New Testament leaders, Jesus and Paul demonstrated the importance of modeling as a means of influence.

Jesus Ministry—The Prime Example

John 13 is the pre-eminent example of deliberate intentional modeling to impact.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 rose from supper, and laid aside his garments; and took a towel, and girded himself. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Do you Know what I have just done to you?...14 If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. 15 For I have given you an example, that you should do as I have done to you. Jn 13:3-15

Paul's Deliberate Modeling—Almost From the Very Beginning

I think that fairly early on in his ministry Paul became aware of this dynamic.

6 And you became imitators of us, and of the Lord, having received the word under much affliction, yet having the joy of the Holy Spirit: 7 So that you yourselves were models to all that believe in Macedonia and Achaia. 1Th 1:6,7

7 For you know how you ought to imitate us: for we did not behave ourselves disorderly among you; 8 Neither did we eat any man's bread for nothing; but worked hard night and

day, that we might not be chargeable to any of you: 9 Not because we have not power, but to make ourselves as models so you could follow us. 2Th 3:7-9

For this reason I strongly invite you, use me as a model. 1Co 4:16

Use me as a model, just as I also follow Christ as my model. 1Co 11:1

Christian followers, join in following my example and observe those who walk according to the pattern you have seen in us. Php 3:17

The things you have learned and received and heard and seen in me, practice these things; and the God of peace shall be with you. Php 4:9

Yes, Paul deliberately used modeling as a strong means of influencing followers. The essential empowerment of modeling, this indirect mentoring relationship, is the embodiment of values in such a way as to challenge the observing mentoree into emulation of these values.

Closure—What About You and Modeling

Let me go back to where I began this article. A discovery of an important macro lesson occurred in the Post-Kingdom Leadership Era.

Leaders can most powerfully influence by modeling godly lives, the sufficiency and sovereignty of God at all times, and gifted power.

Some questions for you:

Have you discovered modeling as a powerful means of influencing?

Are you conscious that in situations you are modeling?

Who is imitating you?

As you consider who you are and what you do, what are the things you really want people to imitate? Remember, if you are a leader, you are modeling. People are going to imitate you. Why not take advantage of this! Model for them in your various life situations so as to impress upon followers godly behavioral responses, values, convictions, paradigms, and leadership lessons. And pray that God would use this in order to impact their lives with these same items.

See also **Articles** *Macro Lessons, Paul and Leadership Styles; An Overview of Six Leadership Eras in the Scriptures.*

BARNABAS PUBLISHERS REPRINT

Article

**Mentoring: Developing Leaders
Through Empowering Relationships**

**How Pastors Can Train Leaders Without Adding
More Programs**

**A lecture given at Calvin Seminary
September 1997**

by
Dr. J. Robert Clinton
September 1997

Mentoring: Developing Leaders Through Empowering Relationships

© 1997 Dr. J. Robert Clinton

Mentoring: Developing Leaders Through Empowering Relationships

Abstract

This lecture enforces three major leadership lessons¹¹ that have been observed about effective leaders:

1. Effective leaders maintain a learning posture throughout life.
2. Effective leaders recognize leadership selection and development as a priority function.
3. Effective leaders perceive the importance of relational empowerment in their own and in their follower's lives.

Mentoring directly relates to all three of the above leadership lessons. This lecture will show that, though indirectly.

Many pastors do not make it in ministry. There is a substantial dropout rate in the first years after formal training and again after about 10 years of ministry. One important leadership observation concerns those who make it through these drop-out times. Four out of five who make it through the first five years say they did so as the result of some important and timely mentoring help. One out of two who continue past the ten year period also profit greatly from some mentoring.

My own ministry during the first 25 years involved several mentoring functions though I did not know the formal definitions for them at the time. But I did learn about them by doing them, ineffective as they may have been. And my experience helped me later define mentor functions in such a way that they could be taught to others and done much more effectively. And for the past 7 years I have deliberately used these mentoring methodologies with effectiveness.

I list 10 important insights I have gained about mentoring during these last 7 years of deliberate mentoring. This includes some definitions of mentoring as well as some practical helps. This lecture defines mentoring in terms of relational empowerment. It depicts 9 mentor functions. A mentor can empower others via one or more of these mentor functions. I also conceptualize a mentoring constellation which helps point out the need for a variety of mentoring relationships for healthy growth. In addition, I share some practical insights I have gained the hard way—via experience.

I suggest some ways that mentoring can be implemented in a busy church schedule. Essentially they are as simple as 1. Model it Yourself, 2. Build on What You Already Have, 3. Start with a Few, 4. Build to Multiply, 5. Keep it A Well Guarded Secret Until It Proves Out.

Finally, I close with some challenges to develop some important needed mentor functions in local church situations.

In the appendix I also add some practical helps I have developed in my personal mentoring to help me administer my mentoring relationships.

¹¹ Seven lessons have been observed in our comparative study of effective leaders. In addition to the above lessons, 4 other lessons include: 4. Effective leaders value spiritual authority as a primary power base. 5. Effective leaders demonstrate a growing awareness of their sense of destiny. 6. Effective leaders increasingly perceive their ministry in terms of a lifetime perspective. 7. Effective leaders who are productive over a lifetime have a dynamic ministry philosophy.

Mentoring: Developing Leaders Through Empowering Relationships

Table of Contents for Mentoring: Developing Leaders Through Empowering Relationships

Page	Contents
iii	Abstract
1	Introduction—The Need
1	A Biblical Mentor
	II. My Personal History With Mentoring
2	A. Mentoring As Discipleship
2	B. Mentoring As Functions
2	C. Time with Paul Stanley and Phyllis—Exchanged Teaching
3	D. Proactive Mentoring for last Seven years
	III. Mentoring Defined
3	A. Basic Definitions
4	Figure 1. Mentoring Functions Along a Continuum—Active to Passive
5	Table 1. Mentor Types and Central Thrust of Each
5	Figure 2. Normal Order of Mentor Needs Along the Developmental Time-Line
5	B. Stanley’s Thesis—Broadening Mentoring Relationships
6	C. Graphically Portraying Stanley’s Thesis—The Constellation Model
6	Figure 3. The Constellation Model
	IV. 10 Important Insights About Mentoring
7	Insight 1. Programmatic or Way of Life?
7	Insight 2. The Constellation Model/ Stanley’s Thesis
7	Insight 3. Mentoring Broken Down As Functions/ versus the Ideal Mentor
8	Insight 4. Mentor-Mix
8	Insight 5. Mentor Load
8	Insight 6. Mentor Value
8	Insight 7. Administrative Helps
9	Insight 8. 3 Ways of Connecting
10	Insight 9. Cross-Gender Mentoring
10	Insight 10. Historical Mentors
	V. How To Use Mentoring in A Local Church Context
10	A. For Personal Development
11	B. For Staff Development
11	C. For Developing Emerging Leaders
11	D. For Meeting Growth Needs of People
11	E. Practical Suggestions
11	1. Build a Mentor Resource List.
11	2. Model it Yourself—Demonstrate mentoring first, then teach on it.
11	3. Build on what you already Have—complement what is already going by adding mentoring to it (i.e. don’t start a mentor program)
11	4. Start with a few.
11	5. Build to multiply.
11	6. Keep it a Well Guarded Secret till it proves out (in other words have a pilot project that is successful before you try to get it into the church as a whole.
	V. The Challenge
11	A. Developing Spirituality Mentors
12	B. Profiting from Historical Mentors
12	C. Mobilizing Disciplers, Coaches, Teachers,

Mentoring: Developing Leaders Through Empowering Relationships

12	D. Sponsoring
12	E. Deliberate Modeling
	VII. Question/ Answer
	Open up to questions from the floor.
12	VIII. Closing Case— Charles Simeon, the impact of mentoring
13	IX. Some Practical Follow-Up
13	Bibliography
14	Appendix A. Simple Listing of Mentoring Resources
15	Appendix B. Constructing A Mentor Constellation Profile

Mentoring: Developing Leaders Through Empowering Relationships

Mentoring: Developing Leaders Through Empowering Relationships— How to Train Leaders Without Adding More Programs (1997)

I. Introduction—The Need

Few leaders finish well. This is the most startling and ominous findings of my leadership research to date. In fact, of the Bible leaders for whom we have data about finishing, about 1 out of 3 finished well.

For those who go on to have a productive ministry almost every one can point back to several persons who came along at the right time to intervene in their lives and make a difference. There is a large drop out rate of pre-service trained people entering the pastorate in the first five years of ministry. Four out of five who make it through this boundary can point to people who came along and personally helped them through these troublesome years. There is another significant drop out around 10 years of ministry. One out of two who make it through that later boundary also report it was a mentor who made the difference.

I have identified 6 characteristics of leaders who finish well. I have identified 6 barriers that keep these leaders from finishing well. And I have also identified 5 enhancements that help leaders go on to productive ministry. One of those five concerns the subject of this lecture—mentoring. Mentoring help along the way is one of the reasons many leaders go on and have a productive ministry.

Who needs mentors? I personally believe all leaders all along their ministry time will need mentors.

A Biblical Mentor

He was probably one of the greatest mentors of all time. Yet he is little known in history. Let me describe him to you and you tell me who he was.

- 1) He was a Jewish Levite from Cyprus.
- 2) He was part of the movement called *the way* at the beginning.
- 3) He was challenged by Christian truth and responded positively and thus received his Christian nickname.
- 4) As a result of his good response he was recognized by the early church leaders as having potential for leadership.
- 5) He learned to give freely and sacrificially.
- 6) He was noted for his ability to encourage others. In fact, his Christian nickname meant just that.

Acts 9:26-27 captures one of the most important moments in history. Notice the *but*. I hope you have it circled. It is the most important conjunction in the book of Acts. Notice Acts 9:26, 27. When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple. **But** Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus. Thus Barnabas links Paul into the Christian center in Jerusalem. This is an illustration of what we call mentor sponsoring. But it doesn't stop here.

Notice also Acts 11:19-24 Barnabas sent to Antioch on an Apostolic mission. He finds a situation. Some corrections need to be made. He remembers a man who can help him make those corrections and whom he can help grow in maturity as a Christian. So in Acts 11:25-26 we see that Barnabas links Paul into Antioch. This is again a mentor sponsoring function, both the linking and the co-ministry with Paul. During this period of time Barnabas also does mentor coaching and teaching with Paul. You can see the force of Barnabas mentor teaching ministry in Acts 11:27-30—The giving project linking Antioch to Jerusalem. It was this year of co-ministry that led to the releasing and sending of Paul and Barnabas. In Acts 13:1-3 Barnabas and Paul begin to link the gentile world to Christ. Barnabas mentoring of Paul was crucial to the Gospel being taken to the Gentile world.

Where did they go first? Cyprus. Acts 13 - 15 describes the leadership transition from Barnabas' leadership to Paul's. You know it takes a big person to step down and let a mentoree move on ahead. Paul

Mentoring: Developing Leaders Through Empowering Relationships page 2

takes the lead except in the Jerusalem church context where Barnabas' sponsoring is needed. You know the rest of the story. There is a conflict between the task oriented Paul and the relationship oriented Barnabas over one of Barnabas' mentorees—John Mark. Paul is released to head up his own team. Barnabas takes John Mark and return to Cyprus. We don't really know what he did at the end of his ministry.

And so Barnabas passes from the pages of the New Testament. He was born into a contextual situation which fitted him to be a natural bridge to the gentile world. By gifts, training, growth and temperament he was divinely suited to link Christianity to the gentile world. His exhortive, apostolic gift-mix was greatly used by God "unto the full measure of faith".

Where would Paul have been without Barnabas? Did Paul need Barnabas?

Where would we be without Barnabas?

Allow the life of Barnabas to impact yours! Barnabas was a giving, encouraging person. God could use you like he used Barnabas. Who knows the next "Paul" could be waiting in the desert for a person like you to come initiate relationship and encourage him to become all that Christ has planned for him.

Or perhaps you are the next "Paul" and you need a Barnabas to come alongside of you and encourage, refine, lead and teach you about the way of Christ. Look for your "Barnabas" and start learning.

I open my lecture with this illustration to show you the power involved in the mentoring concept. Where would we be without Barnabas? Did his mentoring methodology take? Yes, look at Paul, the mentor exemplar in the New Testament Church leadership era.

II. My Personal History With Mentoring

A. Mentoring As Discipleship

I was first discipled in 1964 by Harold Dollar, a Navigator trained leader. We were in the Great Lakes Region of the Navigator ministry. His discipling model followed the Classic Nav discipleship. We used: the wheel as the basic discipleship model, The hand as the basic approach to grasping the Word. I went through the Topical Memory System—105 verses; ABC studies, STS studies, 10 books; The classic message *Born To Reproduce* impacted me personally. This Navigator discipling approach was all I knew. I repeated this with others everywhere I went. The only kind of mentoring I knew (explicitly) for the first 16 years of my ministry.

B. Mentoring As Functions

I stumbled on the broader aspects of mentoring as a result of my research on leadership emergence theory. Leadership Case Studies showed that most leaders had 5-20 people who had helped them over the years. Not always in any deliberate manner. I studied these with a view to identifying how they helped and what I could do to proactively make them more deliberate. I identified special functions—that is ways people helped people. More on this later. I have studied more than a 1000 leaders including Biblical cases, historical cases, and many, many contemporary leaders. This basic notion of mentoring occurs in all of these cases, some more deliberate, the majority not so deliberate.

C. Time with Paul Stanley and Phyllis—Exchanged Teaching

A real breakthrough occurred that helped me put my observations into a more systematic shape. I was asked by a Navigator (international vice-president) to help him learn about leadership emergence theory. I responded by telling him that I would come to his house for a week and teach he and his wife about leadership emergence theory, if he would do two things: 1. do some preparatory study in materials ahead of time, and 2. in turn teach me what he had been learning about mentoring. He had vast experience in mentoring in general and training Navigator leaders in particular using various mentoring techniques. So Paul, Phyllis and I met for about a week together to study leadership emergence theory; Paul taught me

what he had been learning about mentoring and mentoring needs; what I call Stanley's thesis, the constellation model, the types he had seen. I began to use his ideas and deliberately mentor. Then we both got together and exchanged ideas about what we were learning and decided to publish a book. We did a popular treatment of mentoring called **Connecting**. And I did a more technical manual for use with my classes, called **The Mentor Handbook**.

D. Proactive Mentoring for last Seven years

For the last seven years plus I have been proactively engaged in mentoring all along the continuum and confirming my mentor-mix. This means I determined what of discipling I would do, what of spirituality mentoring I would do, what kind of coaching, what kind of counseling, what kind of teaching, deliberate use of modeling, prayer for becoming a divine contact, etc. I have mentored probably about 250 people in the last five years, most of these in occasional mentoring functions including about 50 females. Probably about 40 or so active mentoring; identified about 10 long term mentorees.

III. Mentoring Defined

Let me give you a brief overview of the notion of mentoring as a backdrop to sharing with you the 10 most important insights I have learned about mentoring.

A. Basic Definitions

I'll start by giving you a series of descriptions/definitions of mentoring that go from simple to more complex.

A Mentor is a helper.

Mentoring takes place when one person helps another person to grow.

Mentors can:

- help people learn the basics of walking with Christ (disciplers),
- help people learn how to mature in depth in their Christian life (spirituality mentors),
- help people learn to do things (coaches),
- help people by giving wise advice to help them through situations (counselors),
- help people learn necessary ideas and get perspectives (teachers),

Mentoring is a relational experience in which one person empowers another person by a transfer of resources. Mentoring is a relational process in which one person called the mentor, empowers another person, called the mentoree, by an exchange of resources at an impactful time where the empowerment can be:

- knowledge,
- skills,
- connections to resources for growth and development of potential
- new habits,
- desires,
- values,
- and other such items.

The breakthrough concept about mentoring that has made it so attractive and available to many was the notion of identifying mentoring functions rather than assuming that of an ideal mentor who could do it all. While we will very infrequently find an all around mentor we can much more easily clarify some need we have and find some one who can specifically help us with that need. We were able to identify 9 different major mentor types. Then we were able to group them according to function and the basic dynamics of mentoring. We were able to identify active mentoring types—disciplers, spiritual mentors, coaches—which called for face-to-face involvement and a commitment that is usually more deliberate. We were able to

identify some less active mentoring types—mentor counselors, teachers, sponsors—which we called occasional mentors. They has less of the dynamics of mentoring present but could still bring about empowerment. And finally we identified what we call passive mentoring—contemporary models, historical models, and divine contacts, that is, ways that mentorees can be helped by others even though they are not committed to mentoring.

You can see these categories in Figure 1 below.

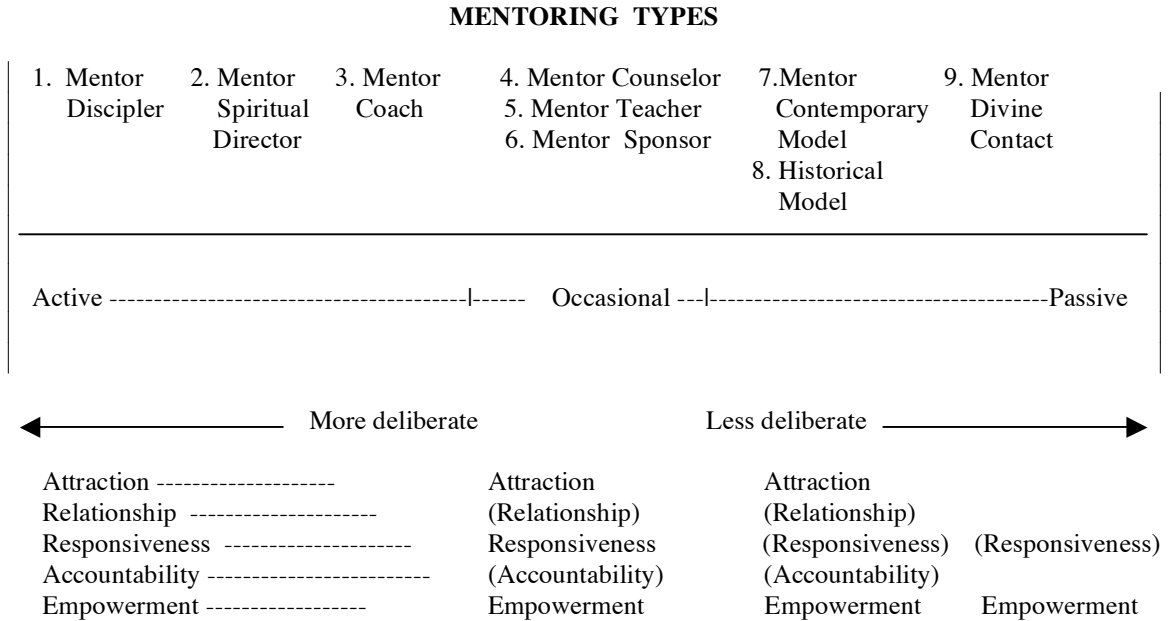


Figure 1. Mentoring Functions Along a Continuum—Active to Passive

Table 1 gives the name of each mentor type and the central thrust of what is accomplished in the mentoring relationship.

Table 1. Mentor Types and Central Thrust of Each

<u>TYPE</u>	<u>CENTRAL EMPOWERMENT</u>
1. Discipler	Basic Habits of Christianity
2. Spiritual Guide	Evaluation of Spiritual Life and Development Toward Maturity
3. Coach	Skills of various kinds; ministry and secular
4. Counselor	Advice and perspective on situations and personal and ministry needs
5. Teacher	Knowledge of all kinds that fit needs
6. Sponsor	Protection; career development; resources to be able to develop
7. Contemporary Model	Values seen lived out which inspire emulation
8. Historical Model	Again values along with Inspiration
9. Divine Contact	Guidance; God-given timely intervention which spurs a person along their destiny

Our studies have shown us that certain kinds of mentors are needed at certain times in the development of a leader. Figure 2 shows the developmental time-line of a full time Christian worker and correlates to those phases mentoring needs.

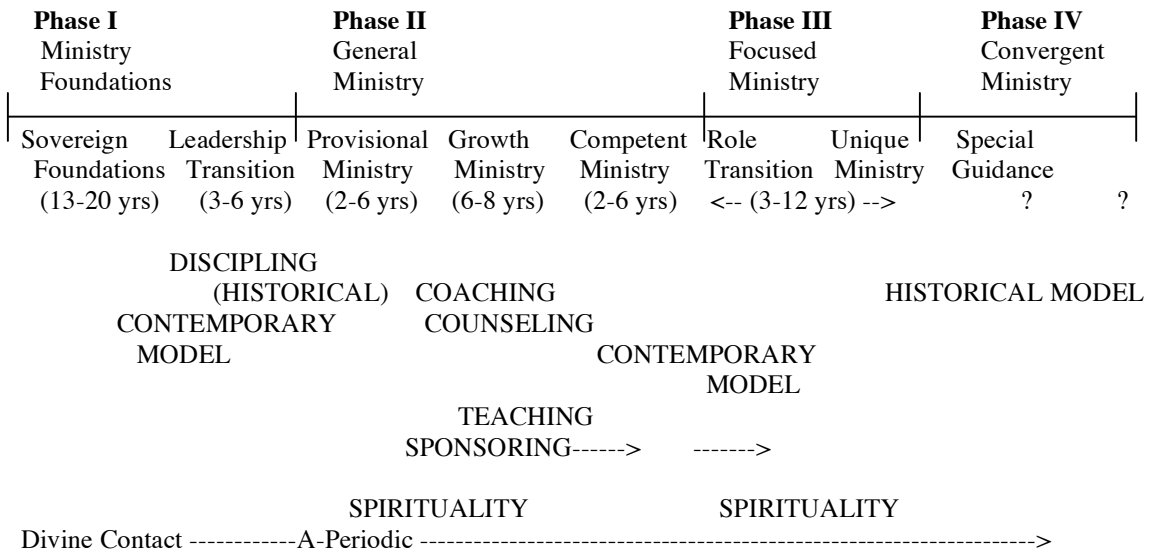


Figure 2. Normal Order of Mentor Needs Along the Developmental Time-Line

B. Stanley’s Thesis—Broadening Mentoring Relationships

Now who needs mentoring? One of the striking things I learned from Paul Stanley was that for balanced growth to take place over a lifetime a Christian leader needs a range of mentoring experience. Here is his statement about this. Naturally in true academic fashion I have named this observation after Stanley.

Over A Lifetime A Christian leader Needs A Balanced Relational Network With Christians Who Will Help Him/Her And Vice Versa In Order To Have Healthy Balanced Growth.

Upward Help:

A Christian leader needs to relate to people more experienced and knowledgeable in the Christian life who will help that leader to growth and will give needed perspective as well as help them be accountable for growth. These people will serve various mentor functions for the leader.

Lateral Help:

A Christian leader needs to relate to other Christian leaders who are peers in the Christian life and ministry and who will share, care, and relate so as to encourage them to persevere. These lateral mentors sometimes give the strongest accountability and prevent mishaps in a leader's life.

Downward Help:

A Christian leader needs to relate to people who he/she can help to grow. There is a mutual exchange of empowerment in this relationship. Christian leaders need to do downward mentoring.

We use a graphic portrayal of this to emphasize needs. We call it the constellation model. Figure 3 depicts this.

C. Graphically Portraying Stanley's Thesis—The Constellation Model

Diagrammatically we can portray Stanley's Thesis by using an "x" and labeling the 4 sections.

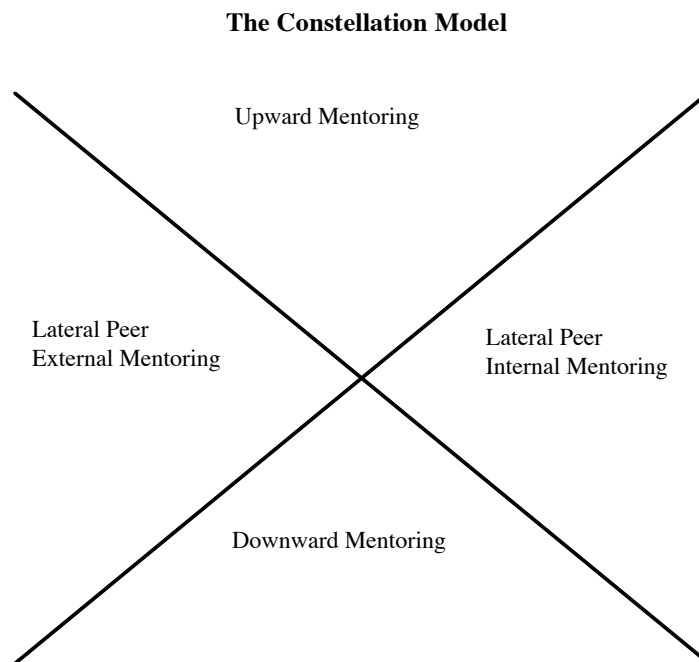


Figure 3. The Constellation Model

In each of these quadrants we list people with whom we have mentoring relationships.

Well this should give enough of an overview about mentoring that you can understand the 10 most important insights some of which repeat some of the above information.

IV. 10 Important Insights About Mentoring

During my last several years I have learned some things about myself and about mentoring. Let me identify 10 insights and say a word about each. All leaders are capable of some mentoring. But some leaders will be much better at it and do it more naturally because of gifting. By personality I am not a strong relational person. But my gifting does complements a mentoring type of ministry. But I do have a strong learning posture and have been able to learn more about mentoring as I go. Here are some of the things I have learned.

Insight 1. Programmatic or Way of Life?

Mentoring works best when it can be fitted in naturally to roles and functions that are already a part of ones ministry lifestyle.

Most pastors and Christian leaders are busy people. When you talk about mentoring in their ministry they think, "I am already overworked and time-pressured. How can I add another thing to do to my already busy schedule?" They are thinking of some new program they will have to work up and be responsible for. But mentoring is a training model which can be used in formal, non-formal, and informal modes of training and can be superimposed on top of church or parachurch operations that you are already do as a way of life rather than a program. If you are a pastor you are already involved in a lot of ministry activity which with a bit of tweaking can be deliberately used for effective ministry. I have seen a number of leaders in Overseas Missionary Fellowship, Community Baptist Church, and in my own seminary context at Fuller who mentor as part of what they do. A number of leaders in the groups have found ways to do mentoring along with their normal activities. And they are effectively developing leaders.

Insight 2. The Constellation Model/ Stanley's Thesis

I mentioned earlier that few leaders finish well. Many of those who do not finish well lose it in the middle game. That is, after they are in competent or focused ministry. Many are able leaders so they do not think they need any help in their ministry. But all leaders, even advanced leaders (such as heads of churches, professors at seminary, denominational executives, high level leaders in Christian organizations) need mentoring on some sort of regular basis. They may not be able to maintain all four quadrants of Stanley's

Stanley asserts that in order for a leader to have a healthy continual growth over a lifetime, he/she must have a variety of mentoring relationships: upward, downward, and lateral. One can not always have all of these simultaneously but can see them fulfilled over time. I have found that the further along you are in Christian ministry the more difficult it is to find upward mentoring in terms of leaders with more experience that I have. But I can always find leaders who can help me grow and learn in specific need areas. I usually look for accountability relationships from lateral mentoring or in my mentoring groups.

Insight 3. Mentoring Broken Down As Functions/ versus the Ideal Mentor

If mentoring is seen as being helped in a number of specific ways for specific times as opposed to being helped by an ideal mentor who can do it all over a lifetime then it is possible to be in many helpful mentoring relationships over a lifetime. If one opts for an ideal mentor for a lifetime he/she will probably not find one. Nor can many people be this ideal mentor. The question one asks is what kind of mentoring help do I need. Is that a spiritual mentoring function, a coaching function, a counseling function, a contemporary modeling situation, a mentor sponsor function? Or can I learn this through historical mentoring. Once you isolate the need in terms of one or two mentoring functions it is much easier to find the help you need.

Insights 4. Mentor Mix

Mentor-mix is a term describing the set of mentoring functions that a given mentor can do. Most leaders mentor using more than one of the functions but not all. Your mentor-mix will be a major factor in the decisions about mentoring people. It will also directly affect your mentor load.

Insight 5. Mentoring Load

Each person has his/her own capacity to mentor a number of people simultaneously. This will depend on mentor-mix (active can do less, occasional more, passive many), whether mentoring all individuals or in groups, and self-initiative and responsibility of mentoree (the more that are self-initiative and responsible the more you can do, the less the more it depends on you), scheduling (a-periodic allows for more; regular allows for less). At any given time I am probably in some sort of mentoring relationship with 10-15 people on some kind of on-going basis and another 5 or so on some short occasional mentoring relationship. I have found it helpful to group people I am mentoring and work on common growth items with a **group**. This greatly enlarges capacity but loses the individual aspect somewhat. One of the things that helps me is that in most of my downward mentoring relationships is my use an a-periodic scheduling. That is, I don't meet on a regular basis but meet, give assignments, and meet again whenever the assignments are completed. The mentoree is responsible to get back to me and arrange a time to meet when the necessary assignments have been completed. I may meet with a person one week and not meet with them again for a month or six weeks. See **Handout on Developmental Mentoring Groups**.

Insight 6. Mentoring Value

Who do I mentor? How long? How many? I almost always screen. When I am asked to meet with someone in either an occasional mentoring function or for a potential longer mentoring relationship I try to screen. I use the basic concept underlying Luke 16:10—faithful in little, faithful in much. I almost always give some ministry task to do to test faithfulness and give me a jump start on the relationship. This may lead to a short relationship for a specific goal for a specific time. Continued faithfulness may lead to Long Term Mentoring.

I have a basic value. I will work with a person who responds faithfully and is profiting from the mentoring as long as I feel I can help that person and as long as that person wants the help.

Some mentoring relationships that start out as occasional mentoring relationships may over time become more of a long term mentoring thing. See **handout for How I Choose Long Term Mentorees**.

I have many occasional mentoring relationships. In and out relationships for specific goals. I work with someone and help them. They move on. I move on. We both profit from the mentoring experience but don't expect any long term thing. But I am also aware that there are people who I may want to work with over a longer time. In fact, there are some leaders I would like to stay with to help sponsor them into very effective ministry over their lifetimes. I call these long term mentorees. For long term mentorees there has usually been some intensive mentoring for several years and then no direct mentoring other than availability. I am on call (on retainer) and will step in to help them when they need it. I have between 10 and 15 long term mentorees in this category right now: DC, ST, BG, CS, RC, DC, SP, PL, SM, GF, MPF, GPF, DH, BN, FH. In this regard, I must mention that I do distance mentoring via Fax, letter, and E-mail. This works well with self-initiative and responsible people with whom I already have a relationship and accountability in place.

Insight 7. Administrative Helps

In order to maintain on-going relationships with a number of people I have stumbled on some administrative helps for me.

When I am mentoring someone I always have a **file folder** that I use to collect all mentoring assignments, reports, etc. I keep it handy and review it before I meet with them. This file folder will have

my informal notes that I do when I meet with someone. It will have their accountability letters, agenda letters, accountability questionnaire, spirituality needs assessment, spirituality questionnaire, letter of intent.

I have an **accountability letter** that I require a mentoree to send me three days after a meeting. This letter tells me what things were most helpful to them in the mentoring session (sometimes these sessions are breakfast meetings or lunch meetings). I make them tell me the things I told them to do in the session. I want to see in writing what the assignment are that they are responsible to do. And I don't want to have to keep track of it. I want them to do that. Then I have them also list anything I promised to do in the session. When I get this accountability letter I get my wife to help me follow-through on the things I said I would do.,

When I am in an on-going a-periodic mentoring relationship I usually have the mentoree be responsible for setting up our meetings. I ask them to send me ahead of time an **agenda letter** which lays out what will happen at the meeting. Projects completed, questions that need to be answered, a situation to be discussed, etc. I review these agenda letters which usually come in a week ahead of time before the meeting so that I am prepared for the time together.

Because I am aware of the fact that few leaders finish well and I have identified 6 common barriers that waylays I have developed an **accountability questionnaire** which asks questions about these potential problems in the leader's life. After I have established a close relationship I will use these questions either formally in an actual questionnaire form or informally. It is easier to prevent problematic things, if they can be caught early, than to try to repair damage after the fact. So I have learned to ask certain questions and to listen.

I do some spirituality mentoring. Before embarking on such a mentoring relationship I usually have a leader fill out two helpful aids: a **spirituality assessment** and a **spirituality questionnaire**. And usually I not only have them fill out these forms but I have them learn to use them with others they are mentoring. These answers on these forms help me know how to proceed in my spirituality mentoring. At least they give me starting information that I can follow-up on.

When it is clear to me that I really want a long term relationship with a mentoree I will usually draft a **letter of intent** which lists what I see for the person in the future (role, ministry objectives, etc.) and what I can do to help them reach those goals. For each mentor function of my mentor-mix I estimate what I can do to help them. We then negotiate over this letter. Sometimes the mentoree also has some desires for the relationship. Eventually we have laid out guidelines which will help us to have an effective mentoring relationship.

I do a lot of mentoring that is based on Bible Centered leader concepts. I help people study their core books and other core material. I usually have all the mentorees for whom I do more than a simple in and out occasional mentoring to do my various **Bible tests** and to lay out a plan for growth. This usually goes in their folder too.

Not all people like this much structure in their mentoring relationships. But I am at the point in my life where I need lots of help to remember things. So I use all of these administrative crutches to help me in my relationships with mentorees.

Insight 8. 3 Ways of Connecting

There are three basic ways that mentoring relationships are started. I call them Top-Down, Bottom-Up, and linking. Linking. I use or recognize all of these and deliberately use them now.

Top-Down means that a mentor is on the look out for potential mentorees and invites them into a mentoring relationship. I am always on the lookout in classes, seminars, E-mail contacts, etc. for potential good leaders to mentor. I have asked God to give me high level leaders to help along the way. I look for people who I know could profit from some of the things I have learned. When I see such a one I will usually give them some suggestions and watch how they respond. Those who respond and follow-up on my

suggestions will be invited into some kind of mentoring relationship. I usually screen (Luke 16:10 principle) all along the way. Those who faithfully respond will usually wind up in a mentoring relationship with me. I am at the point in my life and ministry when I have way more opportunities for mentoring than I have time or energy to do. So I carefully select and usually will not work with a person who does not respond.

Bottom-up means that a mentoree seeks to establish the relationship with some mentor with whom they want a relationship. I have a number of these happen during the year and especially when doing seminars and workshops. I use screening assignments to determine faithfulness and if we will work together well. I also try to see if it is practical to mentor a person. For example, some things don't do well via distance mentoring.

Linking means that somebody spots a mentoree who could be helped by me and sponsors them into a relationship. Or it may be that I recognize that some potential mentoree could be helped by someone else and I try to connect them with that person. This is one of the more important means for getting a good mentoring relationship.

Insight 9. Cross-Gender Mentoring

You may have noticed that when I gave my list of long term mentorees 6 of the 15 were females. Until 7 years ago my mentoring was all same sex mentoring. But as I have come to learn more about mentoring and the various types of mentoring functions I have come to recognize that there are needs that women leaders have that I can help them with. A number of my mentoring functions can be done cross-gender wise. This has been the area in which I have probably been stretched and grown the most in mentoring in the last five years. I do a limited amount of cross-gender mentoring. I have found that I am basically a task oriented person in general. This is also true in my mentoring. With males my task oriented mentoring works well to a limited extent. But in cross-gender mentoring I have found that the relational part is extremely important. This in turn has made me much more aware of relationship in my male mentoring relationships. I have fed back what I have been learning about relationships in my female mentoring to my male mentoring relationships. This has forced me to grow emotionally and in terms of transparency. Cross-gender mentoring has its complexities including dangers. I am working on identifying a model of cross-gender mentoring which picks up on the advantages and lessens the disadvantages. This includes working in groups; working with my wife in these relationships; getting accountability from external lateral mentors on these relationships; clarity of purpose in the relationships; sponsoring of female leaders; carefulness in meeting locales, etc. See my **Handout Cross-Gender** notes. I have analyzed my own cross-gender mentoring and set up definitions and guidelines that help me.

Insight 10. Historical Mentors

I have found that I can be helped greatly if I seriously consider the help that is available via historical mentors. I try to have at least one of these each year. Some that have helped me over the past several years include: Amy Carmichael, Watchman Nee, Samuel Brengle, G. Campbell Morgan, A. J. Gordon, Henrietta Mears, Dr. M. R. DeHaan, etc. I highly recommend this and have some ideas on how to choose them. This year I am working through the biography of Billy Graham, **Just As I Am**. One of my long term mentorees, Frank Hankins, is a specialist in historical mentoring. He and I are doing a project which will eventually be a book on historical mentoring which Barnabas will publish. This is one of the richest and fruitful ways to grow as a mentoree. Get a historical mentor and have him/her help you grow.

V. How To Use Mentoring in A Local Church Context

I have watched church situations. I have been a member now of one church for the last 18 years. Churches offer great opportunities for mentoring. Let me suggest some.

A. For Personal Development

I have already stated that I believe every Christian worker should be involved in some mentoring relationships. This is particularly true both for accountability and for growth. This would include lateral

mentoring for accountability and upward for growth and downward to help others as well as be challenged by the downward mentorees. Not all full time Christian workers will be able to do some of the downward mentoring functions. But all can sponsor. And most all can do coaching in specific areas in which they have expertise.

B. For Staff Development

I have noticed that staffs, where a church has multiple staffing, usually are hurting as far as personal growth is concerned. They usually are so busy running programs that they have very little time for personal ministry—either for developing themselves or developing others. I have seen especially how senior pastors of larger churches do not take the lead in developing their staff workers. Mentoring allows for a very natural way that senior pastors can work with staff workers. It is natural for staff workers to be involved in fellow workers lives. Mentoring can easily be fitted into what is already going on.

C. For Developing Emerging Leaders

Often renewal in situations comes when younger emerging leaders get excited about something. God uses those fresh approaches and young faith that emerging leaders have bring about renewal. So one reason you should be looking out for and doing top-down recruiting of mentorees is for the renewal that will come. Another, of course, is that there are always great leadership needs in churches. As a pastor in such a church you can try to do it all or you can try to train others to do it. Mentoring is one of the most effective ways of developing emerging leaders.

D. For Meeting Growth Needs of People

If you know the mentoring resources you have available in a church it is a relatively simple matter to connect up mentors with mentorees who you know need their help. It can be done informally without a program to do so. Community Baptist Church (a church of 2000+) has identified various mentoring resources in their congregation. As part of their regular orientation program for new members they routinely connect people with mentors who can help them growth in areas that the new members want help in. Mentoring is part of their small group ministry. Staff routinely involve themselves in the various mentoring relationships about the Constellation model. If you are aware of needs and aware of mentoring resources in your church you can begin to connect people and see growth result.

E. Practical Suggestions

Let me give some practical suggestions for you in your local church setting.

1. Build a Mentor Resource List.
2. Model it Yourself—Demonstrate mentoring first, then teach on it.
3. Build on what you already Have—complement what is already going by adding mentoring to it (i.e. don't start a mentor program)
4. Start with a few.
5. Build to multiply.
6. Keep it a Well Guarded Secret till it proves out (in other words have a pilot project that is successful before you try to get it into the church as a whole.

VI. The Challenge

Let me suggest some mentoring types that you will need to develop in your church situation.

A. Developing Spirituality Mentors

I have found that there is a growing hunger for intimacy with God. Whenever I talk about mentoring types and introduce the notion of a spirituality mentor I find people responding. Everywhere I go there are people who want intimacy with God. I began working on developing spirituality mentors about six years

ago. We desperately need them in the church. I would challenge you to assess your mentor resources in your church and to do some developmental mentor groups with those who can become spirituality mentors (usually those who already have special intimacy with God or want it). This is one of the great needs today.

B. Profiting from Historical Mentors

One of the problems I hear from people who ask for mentors is that they can not find mentors to help them. I always remind them that there are plenty of historical mentors for them if they are willing to discipline themselves to learn from them. I would recommend my *Mentor Handbook*, chapter 10, I think which talks about historical mentoring and gives some good suggestions for those wanting this kind of mentoring.

C. Mobilizing Disciplers, Coaches, Teachers

You probably already have disciplers, coaches and teachers in your local church setting. What you will have to do is train them to become effective mentors as disciplers, coaches, and teachers. In short, you will need to mobilize them and get them involved in effective mentoring.

D. Sponsoring

Many potential leaders drop through the cracks in medium to large size churches because they are not sponsored. Sponsors are desperately needed. This is a specialized function that I believe all leaders can do, if they become aware of its need and take the time to find out how sponsoring works.

E. Deliberate Modeling

We as leaders really have no choice. We do model. People do observe. The only thing we have control over is what we model. Since so many will be impacted by our modeling it behooves us to recognize this and to begin to deliberately model what we want our followers to be and do. Deliberate modeling is risky, scary, and fraught with potential issues of pride. But it is one of the most powerful techniques for mentoring. I deliberately model before my classes and with my mentorees.

VII. Question/ Answer

Open up to questions from the floor.

VIII. Closing Case—Charles Simeon, the impact of mentoring

I want to close this session by telling you about Charles Simeon,¹² one of my historical mentors. He was a pastor who brought evangelical renewal to the Anglican Church. We can learn much about change dynamics from studying his life. Can one leader affect an entire denomination? Here is Barclay's assessment.

Now, what was his influence?¹³ It has been described like this. When he started preaching in 1782 there was really only a handful of evangelical ministers left in the Church of England. I

¹²Most Americans are not aware of Charles Simeon nor of much about the Anglican Church. Bennett gives some idea of his importance. "In the one and a half centuries since his death in 1836, Charles Simeon has been the central subject of a host of funeral sermons, one memoir, two full biographies, more than ten 'remembrances' or limited biographies, and at least five thematic assessments." Bennett lists 17 contemporary accounts on Simeon and 27 secondary sources on him (such as the two main biographers I use in this study). None of the other seven leaders in this book has received as much attention and study as has Charles Simeon.

¹³Barclay's question is a most important one for Simeon. Barclay gives a result of that influence in a quick summary statement referring basically to extensiveness and intensiveness (of British society). But we want to examine it in more depth. How did he do it? This chapter should answer that question and more. *Sphere of influence* refers to the totality of people being influenced by a leader. A closely related term is *Influence-*

don't know an exact figure, but it was probably a few dozen. When he finished, 54 years later on, one third of the pulpits in the Church of England were said to be occupied by evangelicals and the vast majority of those were men who had been influenced directly by Simeon in Cambridge. Many of them had been converted through him, or else they had come under his influence in some way. His influence on the evangelical cause in the Church of England was absolutely staggering. (Barclay 1986:9)

How did he do it? It began first of all with God's foundational work in his own life. It continued with an important and timely mentoring experience in his own life. Mentoring as means of growth, so important to him, became a pattern he would use to exert influence and bring about change in a whole denomination.

IX. Some Practical Follow-Up

Let me suggest that if you want to profit from this lecture you do the following:

1. Read **Connecting** (and maybe **The Mentor Handbook**),
2. Chart—Resources in Your Church (see Appendix A).
3. Construct your Personal Constellation Model and do both a profile for what it is now and for what you would like to see it become (see Appendix B),
4. Identify your Mentor-Mix.
5. Try to get into a mentoring relationship that utilizes something in your Mentor-Mix.

Bibliography

Clinton, J. Robert and Richard W.

1991 **The Mentor Handbook--Detailed Guidelines and Helps for Christian Mentors and Mentorees.** Altadena: Barnabas Publishers.

Clinton, J. Robert and Stanley, Paul D.

1992 **Connecting--The Mentoring Relationships You Need To Succeed In Life.** Colorado Springs, Co.:NavPress.

Clinton, J. Robert and Raab, Laura

1985 **Barnabas: Encouraging Exhorter--A Study in Mentoring.** Altadena: Barnabas Publishers.

Clinton, J. Robert and Haubert, Katherine

1990 **The Joshua Portrait: A Study in Leadership Development, Leadership Transition, and Destiny Fulfillment.** Altadena: Barnabas Publishers.

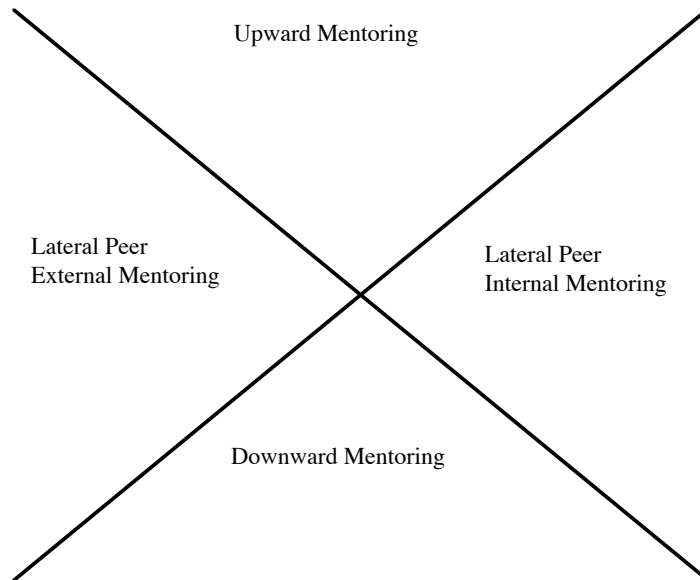
mix (Clinton 1989:378). This involves a profile describing how and who leaders influence. All leaders influence followers. They can influence *directly*, that is, face-to-face ministry, *indirectly*, via shaping of key individuals or via materials used by others or *organizationally* via executive leadership or committees or the like. Each leader has a profile corresponding to which of these dominates or how they relate. Simeon will have great indirect influence, through many key individuals, on the course of Christianity as reflected in the Anglican Church. Bennett (1992:16) quotes Macaulay's 1844 letter to his sister indicating something of Simeon's influence. "As to Simeon, if you knew what his authority and influence were, and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway in the Church was far greater than that of any prelate." Simeon did not choose positional authority as his basis for influence. *Power-mix* (Clinton 1989: 378) has to do with the major means a leader uses to influence followers. We will examine how he influenced. And we shall be surprised to discover the importance of personal authority, competent authority, and networking power as demonstrated in Simeon's life. A concerted deliberate program to select, recruit, and influence key individuals over a period of time can pay great dividends.

Appendix B. Constructing Your Mentor Constellation Profile

Simply list in the quadrants the people that you presently have mentoring relationships with, that is, construct your present Mentor Constellation Profile.

Then choose a different color and pen in the types of mentors you would like to have in the future. This will be the profile you are working towards.

The Constellation Model



BARNABAS PUBLISHERS REPRINT

Article

Mentoring Can Help

**Five Leadership Crises You Will Face in
the Pastorate For which You Have Not
Been Trained**

**A lecture Sponsored by Calvin Seminary
September 1997**

by
Dr. J. Robert Clinton
September 1997

Mentoring Can Help

© 1997 Dr. J. Robert Clinton

Mentoring Can Help

Abstract

This lecture identifies 5 functions pastors must be able to do in ministry if their churches are to be effective in the present boundary churches are going through. Pastor Greg Ogden has pointed out in his article, “Pastoring Between the Paradigms,” that churches are presently in a boundary moving from the second major paradigmatic era of church life to an unknown future, the third paradigmatic era of church life.¹⁴ He identifies,

Paradigmatic Era 1. The Apostolic Paradigm; time span=First 3 Centuries; Primary Mission=Witness/Mission; environment=hostile; arena of ministry=all were involved in ministry all around themselves.

Paradigmatic Era 2. The Christendom Paradigm; time span=4th Century Until Present; Primary Mission=Maintenance within the empire and witness beyond the empire—being in empire meant people were already Christianized; environment=in thing to be Christian though most were nominal; arena of ministry=special called out ones took message beyond the borders—no longer the activity of everyone to witness.

Paradigmatic Era 3. The New Apostolic Paradigm—The Coming 21st Century Paradigm, undefined as yet. But its features are coming into focus.

According to Ogden, we are presently in a transition time moving from Paradigmatic Era 2 to Paradigmatic Era 3. That is, we are going through a paradigm shift from one kind of church and its activities to another kind. Deeply entrenched patterns are being questioned as to worth and effectiveness. The mission is changing. It is in this context that Ogden identifies 5 major functions that pastors must do well if their churches are to operate as the new paradigm emerges. These five major functions will increasingly take priority over the dominant pastoral maintenance functions of Era 2 (symbol of the sacred; dispensers of the Word to the spiritually ignorant; caregivers to the ill and grieving; chaplains who maintained the Christian cultural consensus; presiders over the public ceremonies of worship and the rites of passage such as baptism, confirmation, marriage and death).

These five, described in terms of new role labels, include:

1. Pastor as Visionary Leader
2. Pastor as Organizational Engineer
3. Pastor as Leader of Change
4. Pastor as Missiologist
5. Pastor as Leadership Developer

Ogden closes his paper with challenging words.

Clearly a new day is upon us. **The Christendom Paradigm** at best stirs a nostalgia for what once was. A **New Apostolic Paradigm** is emerging, the faint outlines of which are just taking shape. On the way to this **New Apostolic Paradigm**, pastors are called to shift their leadership from maintenance to mission. The maintenance roles took shape during a time when the church held a respected place in a relatively stable society that shared a substantially Judeo-Christian world view. The maintenance roles of *caretaker*, *educator*, *chaplain of culture*, *presiders over rites of passages* are a luxurious relic. The paradigm has shifted and we have gone back to zero. Yet as a pastor I am called to serve and love all the people. This includes those whose experience of the church has been shaped under the Christendom Paradigm and therefore receive with anxiety and often anger the new forms that show up in our worship and other ways of doing ministry and being church. We must re-evangelize a country that was once assumed to be a Christian nation.

¹⁴ Ogden was stimulated by Loren Mead’s book, **The Once and Future Church**, which makes the claim that Western Church known only two dominant paradigms over its near 2000 years.

Mentoring Can Help

I, for one, am not adequately prepared to help leads us into this new day. Oh, I am scrambling to catch up, while alternately feeling crushed under the demand and thrilled by the prospects of being part of something new the Lord is doing in my lifetime. My sense of inadequacy is both a call to dependent prayer (Help! Lord) and a plea from the trenches that we need new training models that will help teach us to perform the roles and master the skills that I have previously described. I will spend the rest of my days working to this end.

This lecture will briefly describe and define these new roles the pastor must accomplish and suggest that mentoring is one of the training models, an informal one, which can help pastors operate in the boundary from The Christendom Church Paradigm to the 21st Century Paradigm.

Table of Contents

Page	Contents
iii	Abstract
iv	Table of Contents
1	I. Introduction—Paradigms, Paradigm Shifts, Boundaries
3	II. Mentoring—An Informal Training Model
7	III. Training Needs—The Five Pastoral Roles
13	IV. Mentoring Types and the Five Roles
15	V. Resources
16	VI. The Challenge
17	Bibliography
18	Appendix A. The Changing Paradigms of the Church

Mentoring Can Help

I. Introduction—Paradigms, Paradigm Shifts, Boundaries

In my Biblical studies on leadership I have identified 41 macro lessons. What is a macro lesson? Well, it is the result of studying one of the 7 kinds of leadership genre in the Scriptures.

definition A Macro-Lesson Is A High Level Generalization

- Of A Leadership Observation (Suggestion, guideline, requirement), Stated As A Lesson,
- Which Repeatedly Occurs Throughout Different Leadership Eras,
- And Thus Has Potential As A Leadership Absolute or base for a leadership value.

Macro lesson 41 is one of the higher generalizations. It applies to all six leadership eras in the Scriptures. Listen to it.

Complexity All eras **Leadership is complex, problematic, difficult and fraught with risk-- which is why leadership is needed.**

While this has always been true it is never more true than it is today. One of the reasons for that complexity is that societies in general around the world are going through a major paradigm shift because we are moving from the industrial age to the information age. That shift alone has ramifications which affect all aspects of our society.¹⁵ And epistemologically the world has essentially moved from the modern era to the post-modern era. The church is, of course, affected by these major winds of change. I believe we are going through a major paradigm shift on just what is the church and how must it function to be productive in the complexities we now live in.

I have studied the notion of paradigm and paradigm shifts since my first doctoral research in 1979.¹⁶ Understanding these basic concepts greatly aids one in seeing leadership implications in the Scriptures.¹⁷ So I was quite intrigued when I received a paper from Pastor Greg Ogden, entitled “Pastoring Between the Paradigms.” From his language I knew that he had been influenced by Joel Barker. I knew also that he was a very perceptive pastor who was well aware of what was going on in our world today. I have asked that his paper be made available for you to Xerox if you desire. I will be referring to it quite frequently. Presently Dr. Ogden is writing a book which takes the insights from this paper and expands them considerably. But he is not just a thinker. He is also a doer. He is implementing changes in his own church which are dealing with the issues he raises in the paper.

Let me summarize briefly what he is saying.

¹⁵ Toffler’s trilogy, particularly the concluding work—**Powershift**, points out the major paradigm shift affecting our world.

¹⁶ See my position paper on paradigms. *The Paradigm Shift—God’s Way of Opening New Vistas*. Altadena, Ca.: Barnabas Publishers. I define a paradigm as a controlling perspective or set of perspectives which allows us to perceive some reality. A paradigm shift then is a change in that perspective which allows us to see a different perceived reality. The locus of shift then is not in the reality being perceived but in the perspectives which control what we are seeing.

¹⁷One of the major things that we, as leaders, do is to take people through paradigm shifts. The more we know about them the better leaders we will be. The Bible has much to say about paradigm shifts— why people go through them, how God takes leaders through them, why people don’t go through them, how to motivate people to go through paradigm shifts, things to avoid to keep people from reflecting paradigm shifts.

Pastor Greg Ogden has pointed out in his article, “Pastoring Between the Paradigms,” that churches are presently in a boundary moving from the second major paradigmatic era of church life to an unknown future, the third paradigmatic era of church life.¹⁸ He identifies,

Paradigmatic Era 1. The Apostolic Paradigm; time span=First 3 Centuries; Primary Mission=Witness/Mission; environment=hostile; arena of ministry=all were involved in ministry all around themselves.

Paradigmatic Era 2. The Christendom Paradigm; time span=4th Century Until Present; Primary Mission=Maintenance within the empire and witness beyond the empire—being in empire meant people were already Christianized; environment=in thing to be Christian though most were nominal; arena of ministry=special called out ones took message beyond the borders—no longer the activity of everyone to witness.

Paradigmatic Era 3. The New Apostolic Paradigm—The Coming 21st Century Paradigm, undefined as yet. But its features are coming into focus.

According to Ogden, we are presently in a transition time moving from Paradigmatic Era 2 to Paradigmatic Era 3. That is, we are going through a paradigm shift from one kind of church and its activities to another kind. Deeply entrenched patterns are being questioned as to worth and effectiveness. The mission is changing. It is in this context that Ogden identifies 5 major functions that pastors must do well if their churches are to operate as the new paradigm emerges. These five major functions will increasingly take priority over the dominant pastoral maintenance functions of Era 2 (symbol of the sacred; dispensers of the Word to the spiritually ignorant; caregivers to the ill and grieving; chaplains who maintained the Christian cultural consensus; presiders over the public ceremonies of worship and the rites of passage such as baptism, confirmation, marriage and death).

These five, described in terms of new role labels, include:

1. Pastor as Visionary Leader
2. Pastor as Organizational Engineer
3. Pastor as Leader of Change
4. Pastor as Missiologist
5. Pastor as Leadership Developer

What I would like to do is first give a brief overview of mentoring, come back and define these 5 functions and imply that they could easily become crises if we fail to cope with them. Then I want to suggest how I think mentoring can help.

¹⁸ Dr. Greg Ogden is senior pastor of Saratoga Federated Church, near the bay areas—in central California. His church presently has a membership of around 1400 with worship attendance about 600. Ogden was stimulated by Loren Mead’s book, **The Once and Future Church**, which makes the claim that the Western Church has known only two dominant paradigms over its nearly 2000 years.

II. Mentoring—An Informal Training Model

Preliminary Concepts—Training, 3 Modes, Mentoring as Flexible Method

I define training as deliberate intervention in the life of a leader so as to bring about growth so as to affect the three formations—spiritual formation, ministerial formation and strategic formation.

spiritual formation refers to the development of the inner life: relationship with God, character—with one of the major character traits of integrity being at the top of the list, inner convictions,

ministerial formation refers to the development of the leadership abilities of a leader; this involves skills, giftedness, perspectives that allow for more efficient productivity,

strategic formation refers to the onward guidance of God to realize the destiny of the leader—major guidance, movement toward a focused life, marker events that will determine the path of ministry, etc.

Now training takes place in three modes: formal (institutional training with curriculum and programs leading toward credentials; examples: Bible Colleges, Seminaries, Universities), non-formal (non-programmatic a-periodic input that focuses on in-ministry needed skills and perspectives; workshops, conferences, seminars, short term institutes, etc.) and in-formal (learning which utilizes on-the-job methodologies such as apprenticeships, internships, mentoring, deliberate modeling, learning through observation (non-deliberate use of modeling).

Mentoring is technically an in-formal methodology. But it is one that is apropos

Let me give you a brief overview of the notion of mentoring as a backdrop to sharing with you the 5 important leadership functions and how mentoring can help you with these 5 functions.

A. Basic Definitions

I'll start by giving you a series of descriptions/definitions of mentoring that go from simple to more complex.

A Mentor is a helper.

Mentoring takes place when one person helps another person to grow.

Mentors can:

- help people learn the basics of walking with Christ (disciplers),
- help people learn how to mature in depth in their Christian life (spirituality mentors),
- help people learn to do things (coaches),
- help people by giving wise advice to help them through situations (counselors),
- help people learn necessary ideas and get perspectives (teachers),

Mentoring is a relational experience in which one person empowers another person by a transfer of resources. Mentoring is a relational process in which one person called the mentor, empowers another person, called the mentoree, by an exchange of resources at an impactful time where the empowerment can be:

- knowledge,
- skills,
- connections to resources for growth and development of potential
- new habits,

- desires,
- values,
- and other such items.

The breakthrough concept about mentoring that has made it so attractive and available to many was the notion of identifying mentoring functions rather than assuming that of an ideal mentor who could do it all. While we will very infrequently find an all around mentor we can much more easily clarify some need we have and find some one who can specifically help us with that need. We were able to identify 9 different major mentor types. Then we were able to group them according to function and the basic dynamics of mentoring. We were able to identify active mentoring types—disciplers, spiritual mentors, coaches—which called for face-to-face involvement and a commitment that is usually more deliberate. We were able to identify some less active mentoring types—mentor counselors, teachers, sponsors—which we called occasional mentors. They has less of the dynamics of mentoring present but could still bring about empowerment. And finally we identified what we call passive mentoring—contemporary models, historical models, and divine contacts, that is, ways that mentorees can be helped by others even though they are not committed to mentoring.

You can see these categories in Figure 1 below.

MENTORING TYPES

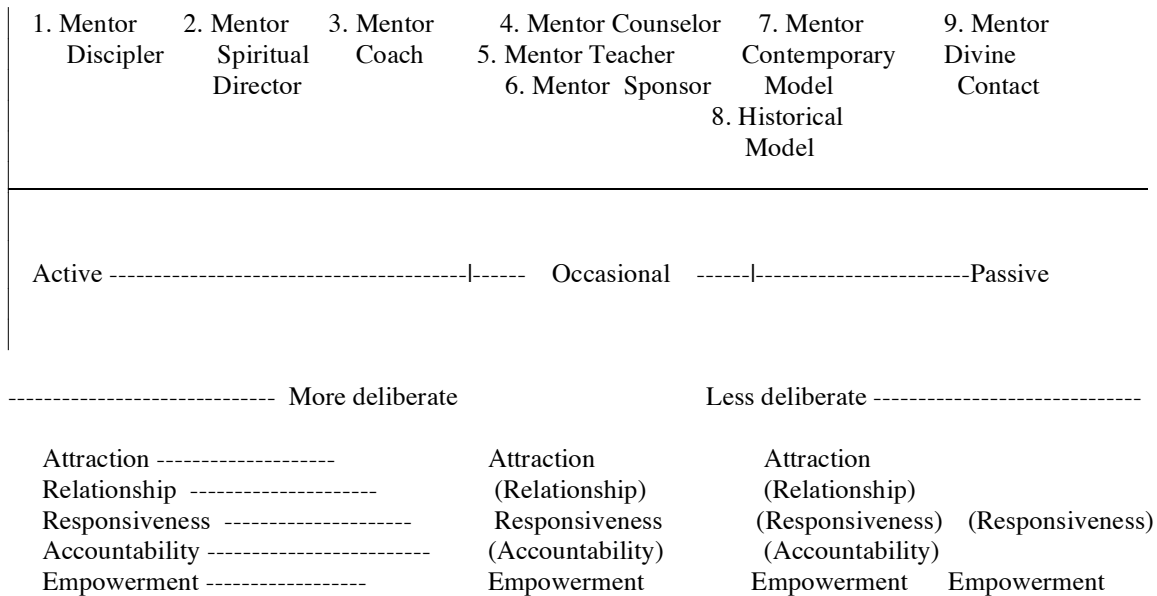


Figure 1. Mentoring Functions Along a Continuum—Active to Passive

Table 1 gives the name of each mentor type and the central thrust of what is accomplished in the mentoring relationship.

Table 1. Mentor Types and Central Thrust of Each

<u>TYPE</u>	<u>CENTRAL EMPOWERMENT</u>
1. Discipler	Basic Habits of Christianity
2. Spiritual Guide	Evaluation of Spiritual Life and Development Toward Maturity
3. Coach	Skills of various kinds; ministry and secular
4. Counselor	Advice and perspective on situations and personal and ministry needs
5. Teacher	Knowledge of all kinds that fit needs
6. Sponsor	Protection; career development; resources to be able to develop
7. Contemporary Model	Values seen lived out which inspire emulation
8. Historical Model	Again values along with Inspiration
9. Divine Contact	Guidance; God-given timely intervention which spurs a person along their destiny

Our studies have shown us that certain kinds of mentors are needed at certain times in the development of a leader. Figure 2 shows the developmental time-line of a full time Christian worker and correlates to those phases mentoring needs.

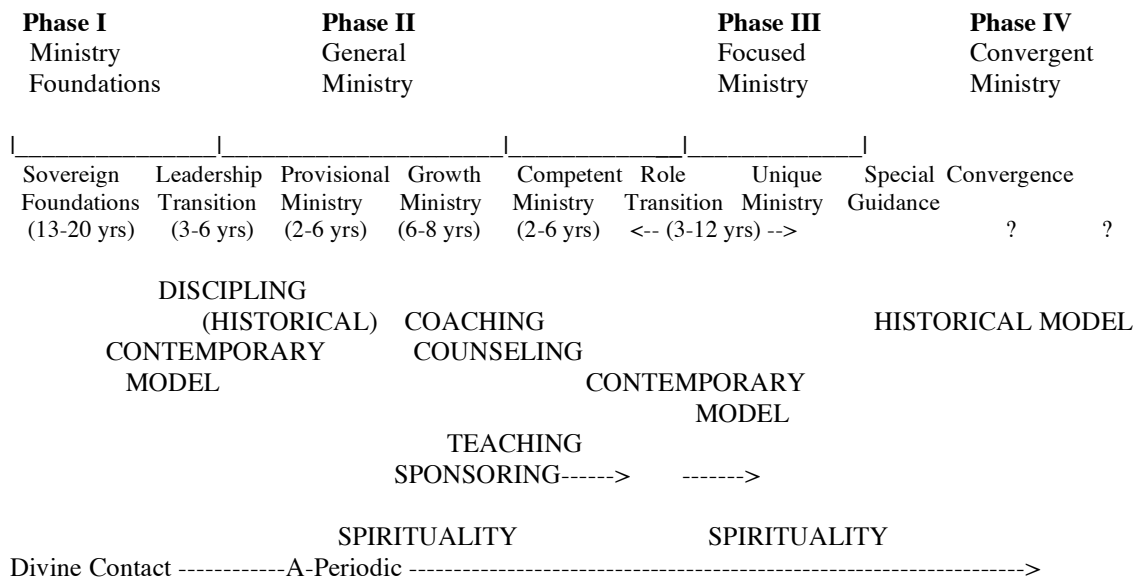


Figure 2. Normal Order of Mentor Needs Along the Developmental Time-Line

Now who needs mentoring? One of the striking things I learned from Paul Stanley was that for balanced growth to take place over a lifetime a Christian leader needs a range of mentoring experience. Here is his statement about this. Naturally in true academic fashion I have named this observation after Stanley.

Stanley's Thesis

Over A Lifetime A Christian leader Needs A Balanced Relational Network With Christians Who Will Help Him/Her And Vice Versa In Order To Have Healthy Balanced Growth.

Upward Help:

A Christian leader needs to relate to people more experienced and knowledgeable in the Christian life who will help that leader to growth and will give needed perspective as well as help them be accountable for growth. These people will serve various mentor functions for the leader.

Lateral Help:

A Christian leader needs to relate to other Christian leaders who are peers in the Christian life and ministry and who will share, care, and relate so as to encourage them to persevere. These lateral mentors sometimes give the strongest accountability and prevent mishaps in a leader's life.

Downward Help:

A Christian leader needs to relate to people who he/she can help to grow. There is a mutual exchange of empowerment in this relationship. Christian leaders need to do downward mentoring.

We use a graphic portrayal of this to emphasize needs. We call it the constellation model. Figure 3 depicts this.

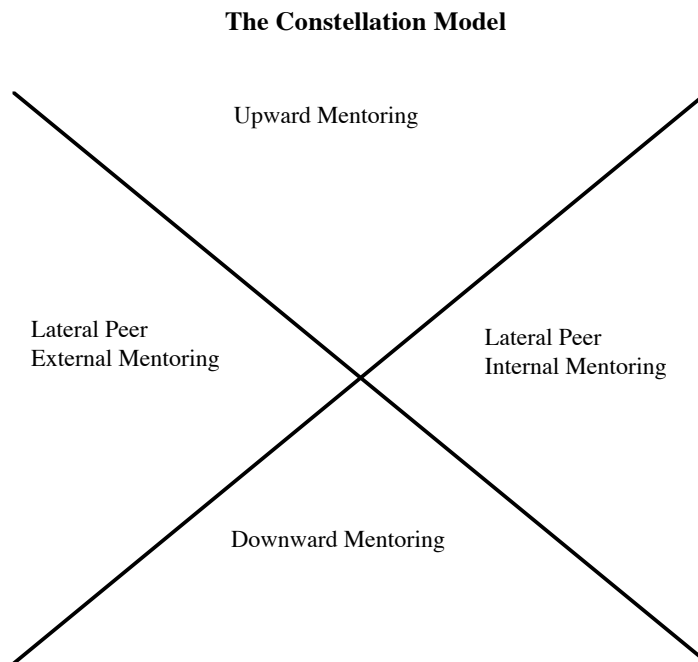


Figure 3. The Constellation Model

In each of these quadrants we list people with whom we have mentoring relationships.

This should give enough background so that you can understand generally when I talk about mentoring and the various roles.

III. Training Needs—The Five Pastoral Roles

Pastor Ogden lists five roles for which he states, he received no training in seminary. I want to define these. But I would like to preface these definitions by first giving an overall framework in which to understand these functions or roles.

In the mid 1980s I was doing PhD research on leadership theory. As I traced the development of Western leadership theory in the United States I was able to analyze what leaders do under three high level generalizations.¹⁹ Figure 4 lists these three major functions and my descriptive labels of some of the things Christian leaders do under each.

While the Ohio State studies (the third leadership era—from about 1948-1961) showed that these first two functions, initiation of structure and consideration, were essentially independent variables and theoretically could both be done by a given leader, Fiedler and others (in the 4th leadership era called the Contingency Era) have shown that most leaders in fact are dominantly one or the other in their leadership. He showed that these two kinds of functions are dominantly tied to personality. While it is true that a given leader will usually be dominant in either task oriented leadership functions or relationship oriented functions it is also true that either type can also be inspirational.

¹⁹ Two of these came directly out of the third leadership era which lasted from 1945 until about 1961. This era called the Ohio State Era (because the leading breakthroughs in leadership theory came from there) did statistical studies on 1000s of individual tasks that leaders did in industry and then factor analysis. They were able to reduce all the things that leaders do into two broad categories: initiation of structure (basically task behaviors) and consideration (basically relationship kinds of things). Later as I studied the Contingency Era and the Complexity Eras which followed the Ohio State Era was able to identify the third component, the Inspirational Function.

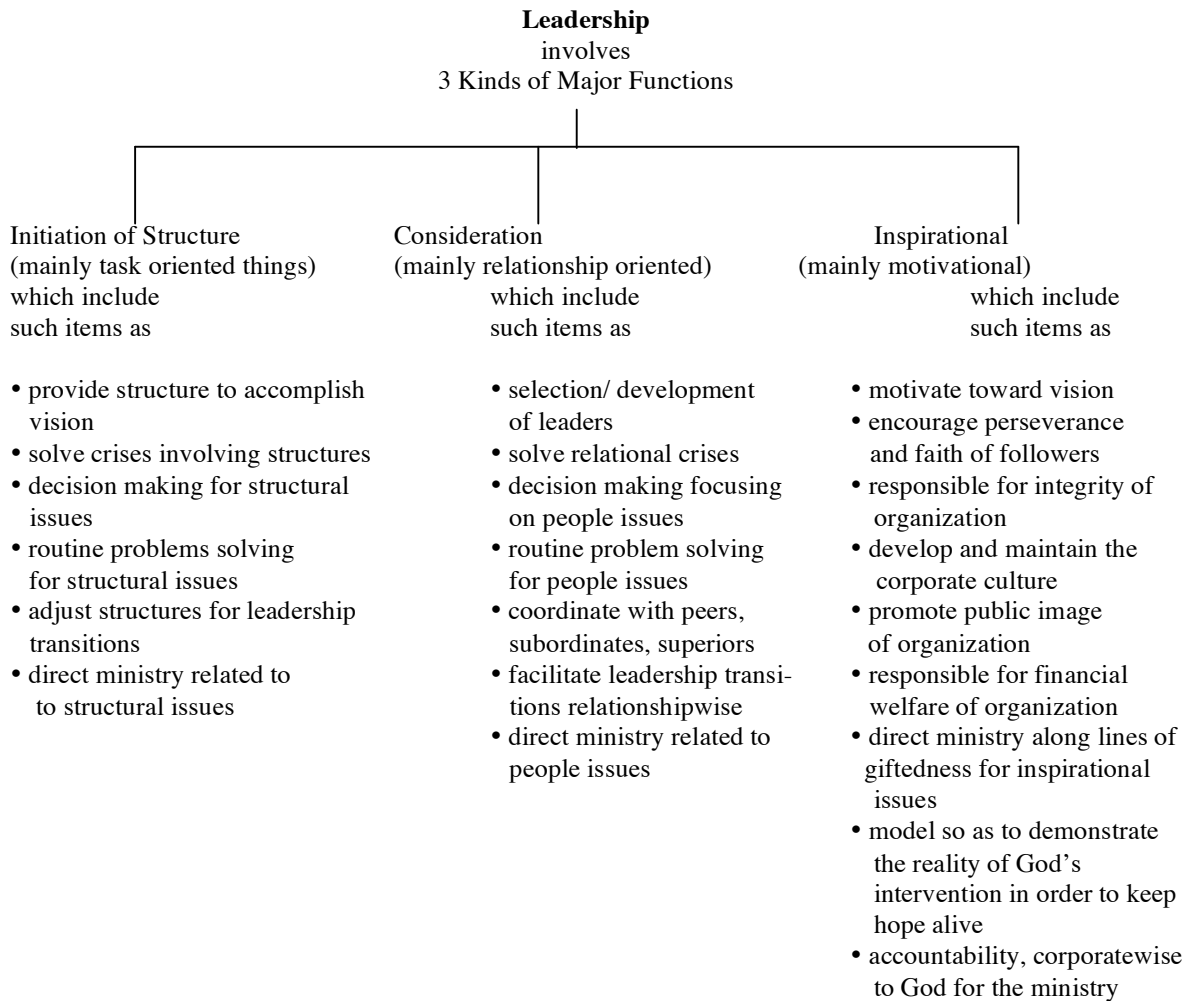


Figure 4. 3 Major Leadership Functions

Ogden listed 5 major roles:

1. Pastor as Visionary Leader
2. Pastor as Organizational Engineer
3. Pastor as Leader of Change
4. Pastor as Missiologist
5. Pastor as Leadership Developer

Where do these fit on the diagram of Figure 4?

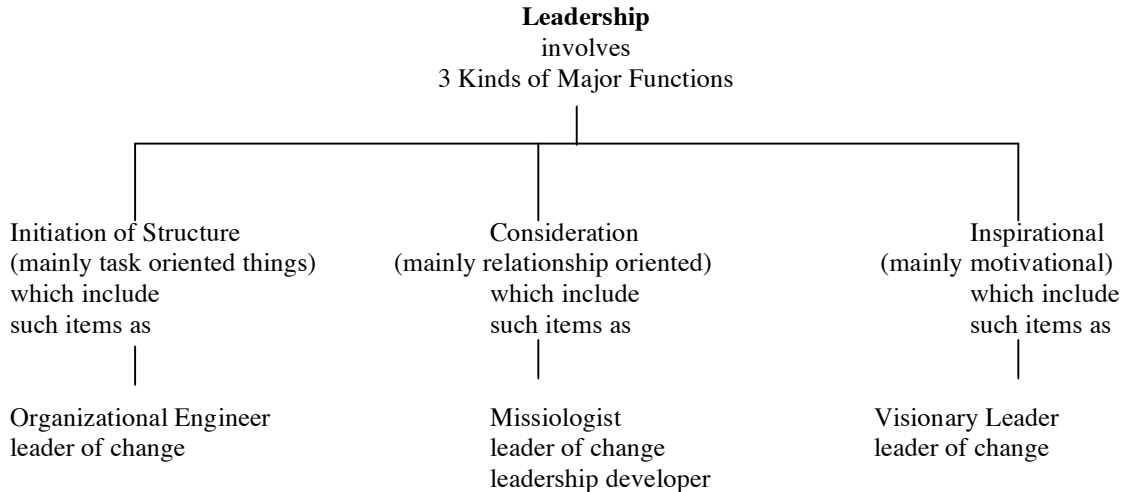


Figure 5.3 Major Leadership Functions and Ogden’s Roles

The implications of this diagram are these. One, you should determine if you are basically by personality type and by training mainly a task oriented leader or a relationship oriented leader. Then in addition you must ask yourself if you are an inspirational leader. The answers to these questions will help you recognize what kind of complementary leadership you must recruit or raise up from with the church to insure that all of these functions get done.

Lets define the several roles suggested by Pastor Ogden.

The Pastor as Visionary Leader

definition The pastor as visionary leader refers to the role of the pastor in which the pastor must get divine direction for the church’s mission, must clarify and communicate this vision, must inspire his/her congregation to unite behind that mission, and must seek by this mission to demonstrate the relevancy of his/her church in the society in which it finds itself.

Ogden points out,

The popular wisdom is that the Senior Pastor is the chief vision caster. Gone are the days when the pastor can be simply a caregiver or a spiritual parent figure over a congregation. Pastors are to paint in words a picture of a preferred future. To the extent that we are positioned in a leadership role and do not lead, we gum up the system. So whether we are naturally gifted with the “vision thing” or not, our role requires it of us. So I struggle to describe in memorable terms the cutting edge direction for our ministry. (Ogden 1996:4)

Ogden goes on to point out that in order to articulate a vision a leader has to know the values that drive his/her ministry. Both vision casting and articulation of values are not skills or perspectives that most

pastors were trained to do. Yet the churches of the next paradigm will need them if they are to operate in a society which expects them.

The Pastor as Organizational Engineer

definition The pastor as organizational engineer refers to the role of the pastor in which the pastor must reorganize his/her church to meet the demands of a church involved in mission rather than a maintenance church.

Traditional church organizational structures were designed around maintenance and not mission. Most church structures are based around maintaining programs and the necessary administrative structures to run the programs. Lots of committees. Lots of meetings. Mostly an administrative focus. Most churches structures are not designed to develop laity, to involve laity in mission, to train and develop leaders, to impact a post-modernist world which does not see churches as relevant. Most churches have structures which are *come structures not go structures*. That is, they assume that people will come to their church building to be ministered to. All they have to do is provide the needed services. Few churches are designed as *go structures*, that is, taking the ministry to where the people are who need it. The person living in a post-modern era is bombarded with possible activities and events to get involved with. Time is precious. Most are not going to be challenged by the ministries based on traditional church organizational structures.

Pastor as Leader of Change

The most difficult and complex role for a pastor, that Ogden refers to, is the pastor as change agent.

definition The pastor as leader of change refers to the role of the pastor in which the pastor must implement change at best so as to move his/her church from a maintenance church, that is, a church of the Christendom Paradigmatic Era 2 to a church of the New Apostolic Age Paradigm, Era 3 or at minimum bring about changes that will allow his/her church to survive during the boundary between the paradigms.

If it is true that the church is in the midst of a major paradigm shift from the Christendom Paradigm, which has held sway for hundreds of years, to a new paradigm, The New Apostolic Paradigm, then the most important and probably most difficult task is that of bringing about change to see that happen. Change is complex. Old traditional patterns are tooted deeply. Pastoring in between paradigms will be very difficult. The question on the hearts of many pastors who recognize this complex time is, "Is it possible to move from a maintenance to mission church without creating havoc and perhaps even destroying the church?"

Experts are of a divided opinion. Some say it can't be done. Renewal is almost impossible in traditional situations. Others hold out hope that renewal/ a paradigm shift can be done. Wagner and Neighbor advocate that radical change such as this can't really be done. Neighbor basically asserts that new wine can not be put into old wineskins.²⁰

Pastor Ogden opines that renewal can happen but that careful implementation of change over time will be needed to move a maintenance church to a mission church. He is eight years into a change strategy that is moving his medium sized church from a traditional paradigm of what church is, the maintenance church, toward a mission church, one able to survive productively in the New Apostolic Paradigmatic age.²¹

²⁰ In his book, **Where Do we Go from Here?** Dr. Neighbor simply asserts that Jesus statement is true and that after 20 years of attempting to do so he now advocates start new churches. Don't seek to change the old ones. Dr. C. Peter Wagner is more subtle about it. He does not talk about renewal or deny the possibility that renewal could happen. He simply talks about planting new churches as the best way to bring about church growth. He says, "It is easier to have a new baby than to raise someone from the dead." And he is currently doing major research among what he calls the New Apostolic churches.

²¹ See Ogden's unpublished paper, *A Bridging Strategy For the Saratoga Federated Church—Completing The Journey from Maintenance to Mission*. Ogden gives in this paper his opinion of the distinguishing

My own studies into change dynamics shows indeed it is difficult and maybe impossible to bring about such radical change in some situations. I have identified four dominant change agent roles:

1. **catalyst** (fomenter of change/ prophet for change; usually not a relationally adept person);
2. **process helper** (person able to control the whole change situation and relate the necessary change processes together in order to implement change; the most demanding change agent role);
3. **solution giver** (one who has intuitive and analytical abilities and can suggest change options-but not necessarily bring it off—the most common change agent role),
4. **resource linker** (a person who is aware of what is available about change and can connect change people to resources and people who can help in the change situation).

I have taught change dynamics for more than 15 years now and have seen a lot of change agents (and bridging strategies) come and go²². My research indicates that most Christian leaders are dominantly one or the other of the above change agent types. Most have also a weaker secondary role. That means that to bring about change in most complex situations a pastor will need a team of change people in order to have the necessary skills to pull it off. You will notice in Figure 5 that the Pastor as Leader of Change occurs under all three of the major leadership function. Bringing about major paradigmatic change is difficult.

The Pastor as Missiologist

definition The pastor as missiologist refers to the role and skills that a pastor must be competent in if he/she is going to be able to work cross-culturally, cross-generationally, or in socially complex situations as will be required by target groups today and in the future. No longer can pastors assume a mono-cultural target group for ministry.

No longer is mission far away and something we relegate to specialists who are called and trained for cross-cultural ministry. Mission is at our very front door. In the United States, except for a very few regions, we exist in cross-cultural situations. If we are to evangelize we must do so into different cultural settings. This requires cross-cultural sensitivity and training. Few pastors trained in mono-cultural seminaries have been trained to strategize and target groups of people different from their own cultural sub-grouping. But churches in the New Apostolic Era must be able to do this. Ogden speaks on the implications of this role.

What does this mean today? First, it means that I must help our leadership have a working profile of our most reachable target population. Willowcreek calls this unchurched “Harry and Sally.” ...How do we build bridges to our community through ministries of felt need? Besides all these other hats, I am to war the one marked amateur sociologist. Read the demographics and target our message appropriate. ...

But not only must I know my community...I must keep descriptive checklist of the generational profiles. We have fairly distinct sub-cultures within our churches—the three B’s—builders, boomers, busters. Analyses abound that tell me that Builders are motivated by institutional loyalty and find fulfillment in tasks, Boomers search for significance and want high touch through relationships, while Busters are an enigma wrapped in a conundrum. Our strategy to motivate each group must be distinct, yet we are to worship together in unity as the one body of Christ.(Ogden 1996:6)

What Ogden is describing is a missiologically astute person. One trained in anthropological and sociological perspectives. This role is extremely difficult for the pastor of a traditional church that is largely mono-ethnic in makeup.

characteristics of the a traditional Christendom paradigm and the New Apostolic Paradigm. I have included this in Appendix A.

²² A bridging strategy is a change plan able to take a situation from where it is **NOW** to where it ought to be **THEN** if the changes can be accomplished. See Clinton, **Bridging Strategies—Implementing Change in Christian Organizations**.

But listen to his final expression of what a missiological pastor must do if he is to meet the challenge of the New Apostolic Era..

Finally, most challenging of all for the pastor as missiologist is the practice of church planting...A mission mentality is a commitment to grow the church. Not only do Christians make Christians, but churches make churches. A sign of the barrenness of the mission orientation of most traditional churches is that the thought has never crossed their mind to plant another church. Yet we know that every healthy living organism grows. Yet the maintenance church puts almost all of its energy into meeting its own needs. We have been self consumed. But when a church realizes that in God's plan that we are the only human organization that exists for the sake of its non-members, then church planting will be seen as normal. Church planting is an intriguing and motivating vision for me, but frankly I have only a vague idea where to begin. (Ogden 1996:7)

Church planting, a healthy sign of a church in the New Apostolic Era, is difficult. It will take missiological astuteness to target varied cross-cultural populations and cross-generational populations and to pull off a church plant. It is a role for which most pastors have not received training.

Pastor as Leadership Developer

definition The pastor as leadership developer refers to the role of the pastor in which the pastor select and develop leaders within his/her own congregation as a priority function in order to have a healthy growing church.

Few churches have any intentional plan for selecting emerging leaders and for designing unique training that will develop those leaders. Yet the new structures that will emerge in the churches of the New Apostolic Age will demand leadership beyond anything we have seen in the past.

Ogden implies just how important this is and how different it is from present roles of pastors. Note his 20/80 rule.

Being a leadership developer has not been a part of the profile for those trained in the caretaker model. The caretaker pastor traditionally has been a responder to the needs of others. Eighty per cent of our people time is spent with the 20% in our congregation who are the neediest. How do people get onto our schedules? Two ways. People get sick, are in grief, or have a crisis which precipitates a need for pastoral counseling. Or you have a role in the corporate structure of the church that requires time for planning and agenda setting to prepare for committee meetings. We spend our time responding to needs and putting Band-Aids on the "ouchies" of life or shoring up the maintenance structure of the church. Who is developing leaders? I would propose that pastors today need to invert the above statistics. Eighty percent of the people time should be spent with the twenty percent in the congregation who are the spiritually mature and therefore have the greatest potential to lead others. (Ogden 1996:7)

My own opinion about Ogden's roles is that a senior pastor does not have to be able to play all of these roles. In fact, it will be a rare one who can. But he must be aware of them and of the need for them. And he must recruit leaders to his team so that all of these roles are covered.

You will notice in the sub- title of this paper I refer to the notion of Five Leadership Crises You Will Face in the Pastorate For Which You Have Not Been Trained. Perhaps "crises" is too strong a word. And perhaps "for which you have not been trained" is somewhat inaccurate. But what I am trying to get at is to assert that these five roles of vision casting, applied organizational dynamics, change dynamics, missiologists, and trainer are significant problems that a pastor must solve if he/she is to pastor successfully in the "between the paradigm" times and on into the New Apostolic Paradigm. Perhaps the crisis is more subtle. We are not even aware of the need for these five roles. In any case, I believe that pastors can learn

some necessary things about all these roles and can actually learn to perform some of them. And one of the training models by which they can do this is mentoring. Let me move on to discuss mentoring and the five roles.

IV. Mentoring Types and the Five Roles

Now let me suggest what kind of mentoring can help a pastor who would like to advance in one or more of these roles. Table 2 suggests the implications of what kind of mentoring is needed and other alternatives.

Table 2 Mentoring and Roles

Role	Kind of Mentoring Needed (prioritized)	Other
Visionary leader	1. Contemporary Model 2. Teacher 3. Coach 4. Counselor	Non-Formal Training: Seminars/ Workshops/ available for teaching about visionary leadership/ materials available for self-study
Organizational Engineer	1. Contemporary Model 2. Counselor 3. Coach 4. Teacher 5. Sponsor	Formal Training: some courses available dealing with organizational dynamics; very little in non-formal workshops or seminars
Leader of Change	1. Contemporary Model 2. Counselor 3. Teacher 4. Coach 5. Sponsor	Formal Training: courses available in change dynamics, theoretical materials available for secular organizations; very little in non-formal workshops or seminars
Missiologist	1. Contemporary Model 2. Coach 3. Teacher	Formal Training: many courses dealing with sociological or anthropological issues and Christian things; very little in non-formal workshops or seminars
Leadership Developer	1. Contemporary Model 2. Teacher 3. Coach	Formal Training: a few courses dealing with training; some Non-formal workshops, seminars and even programs

Let me give some brief comments about the priority of mentoring needs and other resources. Notice that in every role the top mentoring need is for a contemporary model. Pastors who are going to learn these new roles need to see it being done by someone. It is best, first of all, to find a contemporary model within the same denominational/ same type church setting. But if that is impossible then go outside the tradition. You should seek to compose a list of contemporary models for each category of role. Who in our traditions is doing the best or even anything in this role and doing it well. What can we learn from him/ her? Frequently, someone who is doing something that is different and doing it well is probably also teaching it to other pastors (conference/ workshops/ writing about it). When contemporary models are found the basic process should be: 1. observation, 2. set up relationships, 3. ask for consultation, 4. take advantage of any training already being given, 5. try to set up a mentoring relationship. Sometimes it is plausible to send a top emerging leader to intern in a situation and learn all he/she can. Then have them come back and be part of the process of implementing the role. Frequently Contemporary models also function as either teachers or coaches.

Probably the next most important kind of mentor is a coach. That is a mentor who knows how to do something and can pass on skills for doing that something. Next to seeing it being done effectively is having someone come alongside and show you how you can do it. Frequently contemporary models are also either teachers and coaches and can come alongside and clarify what is happening or show you how to do it.

Mentor teachers are people who can bring information and insights to bear upon a given unique situation. Frequently in the midst of acquiring a new role you can be greatly helped by what is already known about that role. Sometimes you will need to invent the wheel in your unique situation but more likely you will do better by not re-inventing the wheel and getting a framework or perspective that will help you in your situation.

From time-to-time you will run into baffling or troublesome problems. Mentor counselors are people who can bring wise perspective to bear on situations. These will be needed in those times. This will be true especially as you operate to change structures and as you seek to implement vision and make other changes. Many times the mentor types might not have the special knowledge of the role type you are inquiring. But they have the ability to see things and give advice/ options that deal with the problems.

If you are in a denomination which is largely traditional then frequently if you are doing any or all of the roles listed above you will need some sponsor in the system who will give credibility to what you are doing and protect you as you do it. If you are changing tradition which has long been accepted, then most likely you will need someone in the executive level of the denomination who is sponsoring you. You will be attacked and you will need backing.

What might be some typical responses to a presentation such as this? Let me suggest 3 scenarios.

Scenario A.
A Traditional Response

Pastor A says, “I don’t buy this paradigmatic stuff. I am satisfied with the way my church is. This denomination was founded on distinctives that are bedrock. How we do things reflects these distinctives. I don’t see the need for change. I am happy with my congregation of 65 people. [Pastor A’s church has a membership averaging 58 years of age. These older people are satisfied with the way things are going, have been for years. But they notice that their church is not reaching out to anyone. But no one expects things to be any different. Young people who move away from home also leave the denominational tradition. Where will this church be in 15 years?]”

Scenario B.
A Minor Change

Pastor B says, “I am not sure about a lot of what has been said and I am not sure that I can make very many changes in my church situation. But I believe we must do something to retain our young people and we must do something to reach the large number of unchurched couples who live within a 15 square mile radius. So at a monthly meeting of fellow pastors he made those remarks to the group and asked for prayer for himself and his church. After the prayer time two of his fellow pastors came up to him. Each offered help. One had started a small group effort in his church situation and had about 62 people (out of a 137 membership) attending small groups. He was excited because 4 unchurched families (in their late 20s and 30s) were attending these care groups. He invited Pastor B to come and observe several of these small group meetings and to talk to his young intern who was training the small group leaders. This was the start of a mentoring relationship that eventually resulted in a small group thrust in Pastor B’s church. The other pastor who talked to Pastor B mentioned that he was using a blended approach to worship (mixing some of the new music coming out of charismatic circles along with the traditional hymnology. He had learned some things (some of it quite negative) about how to go about introducing this worship change. He and Pastor B began a lateral mentoring relationship which involved learning about worship and what it could do to speak to the hearts of young people. Pastor B’s church did not change very much nor very rapidly. But 7 years after his prayer requests he did have an impactful worship service that attracted young people and did have some small groups going—mostly attended by younger couples and some singles.

Scenario C. Major Changes

Pastor C was a pastor of a larger church (about 350 membership) but one which had plateaued in growth and had maintained the same membership for the past six years. His church was in a suburban area fairly close to a large metropolitan city. He responded to the various insights about pastoring in between paradigms. He decided to start a long range change program to move his church from a maintenance church to a mission church. He was estimating about 10 years to make this transition. He got in contact with Pastor Ogden, visited his church, and spent some time with him talking about these issues. Pastor Ogden connected Pastor C to 4 different pastors (3 of them in the same metropolitan area). The 4th was on E-mail. Pastor Ogden also recommended that Pastor C take one of his leading young lay leaders and attend the one week change dynamics course offered at Fuller Theological Seminary, the second week in December. Pastor C and one of his top young lay leaders did so. Out of that class came their first attempt to construct a bridging strategy to implement change in the church.

Pastor C, and the other 3 pastors that Ogden had linked him to, began a developmental mentoring group in which each of the pastors led the group for a period of time and helped the group grow in terms of his special expertise. One of the 3 was a woman pastor on staff of a large mega church. She was a small group expert. One of the 3 was a pastor who had studied change dynamics in a D. Min. class 8 years before and was well into a bridging strategy for implementing change. He often gave wise counsel especially about timing and expectations about implementing change. The other pastor was a motivational expert. He had learned skills for writing vision statements, evaluating and writing up values that fit a situation, etc. This developmental mentoring group continued to meet (usually once a quarter for 3 hours with occasional shorter meetings in between). Each of the four grew. They found that among the 4 of them there were mentoring functions of teaching, counseling, and coaching in the various expertises needed. All but one of the group was involved in a major change situation in the church. Each of the 4 were also able to suggest other pastors or trainer types and so networks of mentoring help became more available as they proceeded. Eventually all three saw at least 60% of the changes they had originally hoped for come about. Pastor C actually moved his traditional church from a maintenance church to a mission church. His particular strength lay in the ability to select and develop lay leaders. His church became know fro that. In fact, his church became a flagship church for the denomination. His church had a tremendous lay involvement in ministry and leadership. The actual elapsed time for implement change took 13 years instead of the 10 that Pastor C has initially planned for.

V. Resources—Formal, Non-Formal, and Informal

I want to recommend some resources for those who may want to develop in these five roles. Table 3 lists some resources.

Table 3. Ogden's Roles and Some Possible Resources

Role	Formal Resources	Non-Formal Resources	Informal Resources	Material Resources
Visionary Leader	D. Min. course at Fuller	Maxwell seminars; Hybel conferences; Church Resources Ministries Life Long Development Program	many mentors; availability ???	numerous books written on this; Warren's deals with it from the value standpoint
Organizational Engineer	D. Min course at Fuller	Hybels conference will have workshop on some aspect of this	Fewer mentors having overall structural expertise but many small group Availability???	Mintzberg's works; Adize's works for the experts; Neighbor and others for small group structures
Leader of Change	Master's level course at Fuller	Church Resource Ministries teaches change dynamics as part of their program	A number of mentors have training in this. Availability???	My Bridging Strategies ; Other Christian writers now producing change dynamics books.
Missiologist	Numerous courses available in many Bible colleges and seminaries	not aware of any	lots of mentors trained in this; many missionaries returning from field and needing pastoral ministries	lots of available material; see especially the spate of material available on generational issues
Leadership Developer	Leadership Concentration at Fuller both at MA level and D. Min level.	Church Resource Ministries program deals with this; Leadership Catalyst deals with this. Leighton Ford Ministries has program.	many mentors are available; I have trained many who think developmentally	See my Barnabas Publishers Catalog of Materials.

VI. The Challenge

Several options are available to you. How will you pastor between the paradigms?

Which of these five roles do you need to expand in?

- _____ 1. Pastor as Visionary Leader
- _____ 2. Pastor as Organizational Engineer
- _____ 3. Pastor as Leader of Change
- _____ 4. Pastor as Missiologist
- _____ 5. Pastor as Leadership Developer
- _____ 6. None—I'm doing o.k. as it is.

Bibliography

- Barker, Joel
1992 **Future Edge: Discovering the New Paradigms of Success.** New York: Morrow.
- Clinton, J. Robert
1993 *The Paradigm Shift--God's Way of Opening New Vistas.* Altadena, Ca.: Barnabas Publishers.
1994 **Bridging Strategies—Implementing Change in Christian Organizations.** Altadena, Ca.: Barnabas Publishers.
- Clinton, J. Robert and Richard W.
1991 **The Mentor Handbook--Detailed Guidelines and Helps for Christian Mentors and Mentorees.** Altadena: Barnabas Publishers.
1994 **Unlocking Your Giftedness—What A Leader Needs to Know To Develop Personally and Develop Others.** Altadena, Ca.: Barnabas Publishers.
- Clinton, J. Robert and Stanley, Paul D.
1992 **Connecting--The Mentoring Relationships You Need To Succeed In Life.** Colorado Springs, Co.:NavPress.
- Haubert, Katherine and Clinton, J. Robert
1990 **The Joshua Portrait: A Study in Leadership Development, Leadership Transition, and Destiny Fulfillment.** Altadena, Ca.: Barnabas Publishers.
- Ogden, Greg
1996 *Pastoring Between the Paradigms..* Saratoga, CA.: Self-published article.
1997 *Implementing Change in Christian Organizations—A Bridging Strategy For the Saratoga Federated Church—Completing the Journey from Maintenance to Mission.* Pasadena: unpublished change paper submitted for course work in ML 560 Implementing Change in Christian Organizations.

Appendix A. The Changing Paradigms of the Church (Ogden 1997:81)

Factors	Christendom Paradigm	New Apostolic Paradigm
worship	<ul style="list-style-type: none"> distinctive by denominational and theological tradition 	<ul style="list-style-type: none"> distinctive based upon purpose and who you are trying to minister to you can't tell the denomination by the worship style anymore
Basic Unit	<ul style="list-style-type: none"> worship fellowship group—more socially oriented 	<ul style="list-style-type: none"> worship small group—care focused around the word
Role of Pastor	<ul style="list-style-type: none"> preserver of tradition preside over rites of passage teacher of the Word and tradition representative of the sacred caregiver 	<ul style="list-style-type: none"> teacher—equips for ministry and leads people to be self feeders leader—vision, mission, and core values institutional leader of change, structure to match mission, etc.
Role of Laity	<ul style="list-style-type: none"> support the structure; play roles in the institution, building, budget and policy, committee members, etc. 20/80 rule with participation and money consumer/ spectator 	<ul style="list-style-type: none"> ministers in all spheres of life primary caregivers in congregation small group/ ministry team leaders all ministry options open
Nature of Christian Life	<ul style="list-style-type: none"> ethical/ moral uprightness, marked by integrity (word in your bond) citizenship = Christianity; God and country sacred/ secular split 	<ul style="list-style-type: none"> living reality of Jesus in us indwelling presence of the Holy Spirit Kingdom mentality—integrated
Evangelism/ Witness	<ul style="list-style-type: none"> something someone else does deeds not words/religion is a private affair bring people to the church for the pastor to impress 	<ul style="list-style-type: none"> Christians make Christians responsibility of every believer deeds and words witness of compassion to bring credibility in an age of skepticism
Church Growth	<ul style="list-style-type: none"> based upon quality program just get bigger generally satisfied with size 	<ul style="list-style-type: none"> Churches make churches; church planting experimental—seeker sensitive/ driven (meeting in all kinds of locations)
Mission	<ul style="list-style-type: none"> far away lands done by a few who hear the call support by members through church budget 	<ul style="list-style-type: none"> unreached people groups short term missions open to all heart connections to those on the front lines one of the many calls in the body
Education	<ul style="list-style-type: none"> primarily focused on children and youth information oriented stopped in adult years 	<ul style="list-style-type: none"> for all ages—focused on apologetics transformation oriented life long learning

BARNABAS PUBLISHERS REPRINT

Article

The Mantle of the Mentor

An Exhortation to Finish Well

(Plenary Address Given to 1993 International Foursquare Convention,
Louisville, Kentucky)

by
Dr. J. Robert Clinton

The Mantle of the Mentor

© copyright 1993 by Dr. J. Robert Clinton

The Mantle of the Mentor

Abstract

This is the written manuscript for a plenary address given to the Foursquare International Convention in Louisville, Kentucky on 12 May 1993. Using Elijah's famous passing of the mantle to Elisha as a springboard, this talk exhorts leaders to finish well and pass on the mantle of a life well lived as a legacy to the next generation of leaders.

The talk addresses the issue of *Finishing Well as a Leader*. Three Scenarios illustrate the idea that relatively few leaders finish well, some of the barriers to finishing well, some things that can be done to finish well, and the characteristics of a leader who finishes well.

A comparative study of leaders who fail to finish well identifies six barriers which can block leaders from finishing well. Five things noted comparatively in leaders who finish well are also suggested. Six characteristics of leaders who finish well are presented. The Old Testament classic leader who illustrates the six characteristics is Daniel. The New Testament classic church leader who illustrates these same six characteristics is Paul.

Finally, the importance of contemporary modeling as a mentor type is stressed. All leaders are contemporary models. Whether they want to or not they mentor younger leaders by their example. They should determine to make the most of modeling and leave behind a legacy of a life well lived, which finished well, as an inspirational example--a mantle--for the next generation's leaders.

The Mantle of the Mentor

Table of Contents

<u>page</u>	<u>Topic</u>
1	Introduction
1	A. 2 Kings 2:1-18, Elijah Passes The Mantle
1	B. All's Well That Ends Well
1	C. Old Foursquare leaders...
	D. Three Scenarios
2	Scenario 1. Pastor Tom--Sexual Barrier
2	Scenario 2. Pastor Richard--Plateau Barrier
3	Scenario 3. Pastor Harry--Finishes Well
5	E. Transition To Few Finish Well--Biblical Studies
7	I. Forewarned Is Forearmed--6 barriers to Finishing Well
7	A. Finances--Their Use and Abuse
8	B. Power--Its Abuse
8	C. Pride--Which Can Lead To Downfall
8	D. Sexual Temptation Leading to Illicit Sexual Relationship
8	E. Family Issues
9	F. Plateauing--Losing the Steam
	II. 5 Things To Enhance Good Finishes
9	A. Enhancement 1. Perspective
9	B. Enhancement 2. Renewal
10	C. Enhancement 3. Spiritual Disciplines
11	D. Enhancement 4. Learning Posture
12	E. Enhancement 5. Mentoring
	III. 6 Characteristics of Those Finishing Well
13	A. Characteristic 1. Vibrant Relationship With God
13	B. Characteristic 2. A Learning Posture
13	C. Characteristic 3. Godly Characteristics/ Christ likeness
13	D. Characteristic 4. Truth Demonstrated
13	E. Characteristic 5. Lasting Achievements
14	F. Characteristic 6. Sense of Destiny Fulfilled
	IV. Can It Be Done?
14	A. Old Testament Example--Daniel
14	B. New Testament Church Example--Paul
	Closure
14	A. Begin With the End in Mind
16	B. Life's Work Complete--Will You Finish Well?
17	Application
18	Bibliography

The Mantle of the Mentor

What to Look For

This paper contains a major warning. Few leaders finish well. Finishing well is a function of starting well, continuing well, and ending well. This article identifies 6 major barriers to finishing well and 5 enhancements for finishing well. Those who finish well leave behind an important legacy for those left behind.

Answers to the following questions should focus your attention as you read this article.

1. What are the six barriers to finishing well?
2. What are the five enhancements for finishing well?

Exercises

1. If you were to fail to finish well which of the six barriers would most likely be your downfall?
2. Which enhancement do you think would be most helpful to you at this time?

The Mantle of the Mentor

(This page is deliberately left blank.)

THE MANTLE OF THE MENTOR

Introduction

Read or relate the vignette of **2 Kings 2:1-18** (almost without comment--except for idea of mantle--a symbol of a legacy passed on to someone). Here the symbol was of a life of fulfillment and power. Elijah the mentor; Elisha the mentoree. Mentoring is a process in which one person, the mentor, empowers another person, the mentoree by a transfer of God-given resources. One of the powerful positive examples in Scripture of a mentor/ mentoree relationship is this one of Elijah and Elisha. I'll come back to this example, particularly the concept of the mantle, later in my presentation. I want to talk about one of the most important functions of one of the most important mentor types **but first the need.**

Almost 43 years ago to the day, I was speaking to another group. The occasion--my eighth grade graduation. I was co-valedictorian and therefore had the honor of addressing my class. I still remember the central thrust of that speech, captured in a quote from Shakespeare:

ALL'S WELL THAT ENDS WELL.

Would that many who hear me speak would utter their personal heart cry affirming Mr. Shakespeare,

I WANT TO FINISH WELL.

In a major address to congress, in fact his farewell speech, Douglas MacArthur, General of the Army, climaxed his memorable speech with these now famous words:

I am closing my 52 years of military service. When I joined the Army even before the turn of the century, it was the fulfillment of all my boyish hopes and dreams. The world has turned over many times since I took the oath on the Plain at West Point, and the hopes and dreams have long since vanished. But I still remember the refrain of one of the most popular barrack ballads of that day which proclaimed most proudly that--

OLD SOLDIERS NEVER DIE; THEY JUST FADE AWAY."

And like the old soldier of that ballad, I NOW CLOSE MY MILITARY CAREER AND JUST FADE AWAY--AN OLD SOLDIER WHO TRIED TO DO HIS DUTY AS GOD GAVE HIM THE LIGHT TO SEE THAT DUTY.

Good Bye.

What happens to Old FourSquare Pastors? Bible School teachers? Administrators? Supervisors? Missionaries? What is their final good bye? Let me suggest three scenarios I have been seeing repeated in various denominations and pastoral situations around the country--perhaps they are in some ways similar to what may be happening in your own Foursquare ministry here in the United States, Canada, and around the world.

Scenario 1. Pastor Tom

It had started so casually. Pastor Tom had known her for two years. For she was his secretary at the church. She was kind and gentle in her relationships with others. She was efficient in her work--almost having the ability to guess ahead to what Pastor Tom wanted. She was physically attractive and took care of herself. She was always well dressed. She was a number of years younger than Pastor Tom. Well, one thing led to another as from time-to-time she empathetically listened to Pastor Tom. There were lunches together. They enjoyed spending time together. Pastor Tom felt young again. Eventually it led to a physical relationship. It became addictive. Pastor Tom and Mary knew it was wrong--but they didn't care.

They just had to. The relationship was covered up for several years. But a chance encounter in a distant city in which a member of the church actually saw the two coming out of a motel room in the morning proved the undoing of Pastor Tom. Eventually, the accusation, which was at first denied gained momentum. And finally with a guilt ridden conscience, Pastor Tom admitted it. The fall out was tremendous, for Pastor Tom was the senior pastor of a prestigious 3200 member church.

Do you know what happens to Christians who idolize a senior Pastor, when that Pastor falls? Especially young Christians. Do you know what happened to Pastor Tom's wife? His grown children, one of whom was an emerging pastor in the denomination. Not to mention Mary's husband and younger children still in junior high. And to the rest of us in leadership?

What kind of legacy did Pastor Tom leave behind? Eventually, Pastor Tom faded away--remembered not for his three churches he planted, for his hundreds of people led to the Lord, the many healed, the many led to a fuller experience of the Holy Spirit. If remembered at all, it is for the mighty fall which took so many with him.

**A good name is rather to be chosen than great riches
and loving favor rather than silver and gold--or sensual pleasure. Proverbs 22:1**

Scenario 2 Pastor Richard

He had been a good pastor once. Pastor Richard was in his early 60s. Now it seemed that no matter what he did he faced opposition in the church. In the early days he had been a rather heavy handed pastor. But people accepted it then because he got things done. People were saved. He preached with anointing. But little by little over the years he lost it. He had been winging it for some time now. He had moved through several pastorates. In each one he lasted for several years. Now he was getting too old to start over. He had been in this church for six years. He had gone through most of his old materials and sermons which years ago had fire in them. Now very few responded to them. Mr. Wainwright, a leading lay person and one who gave heavily to the church was leading the opposition. He was a formidable opponent. The heart of Mr. Wainwright's attacks was that God no longer was on Pastor Richard. He was going through the motions but had no unction from the Spirit. Pastor Richard wondered how much longer he could last. He needed another three years in order to be eligible for the better pension plan his denomination had set up about ten years ago. Could he hang on?

What kind of legacy will Pastor Richard leave behind? What will he be remembered for? Not for the fire of the early days but a string of conflictual situations and a mediocre life, if at all. He illustrates the many pastors who have plateaued and have stopped growing.

Pastors who plateau in their ministry do a disservice to all--their families, their congregations, their selves and most of all to God. When people have to go to extreme means to get rid of their pastors because their pastors are no longer growing, life giving pastors then we have an intolerable leadership situation. Two of the saddest verses in the Bible, from a leadership standpoint, are:

...But he did not know that the Lord had left him. Judges 16:20

Speaking of Samson after he lost his strength in the affair with Delilah.

She named him Ichabod, saying, The glory has departed from Israel.

1 Samuel 4:21

Speaking of the wife of Phinehas, naming her son as she died in childbirth. Eli had just died upon hearing that the Ark of the Covenant had been captured by the Philistines.

Before me, perhaps, are some pastors who need renewal, who have run out of gas, who have hit the wall in the marathon, who need a second wind, in short, who have plateaued. Their congregations are whispering Ichabod.

**A good name is rather to be chosen than great riches
and loving favor rather than a job held on to for security purposes.
Proverbs 22:1**

Scenario 3. Pastor Harry

The civic auditorium was packed. Over 8000 had gathered for the tribute. He was an old man now, in his early 80s. He was a picture of gentleness and peacefulness. They said as you looked at his face, you saw the lines of Jesus. There was an aura of spiritual authority about him that struck you as you looked at him. He had not called the meeting. In fact, he had opposed it. But those leaders of the denomination and especially several of the leading lay persons of his three major churches he had pastored wanted to honor God, to honor Pastor Harry, and to challenge the younger emerging leaders with a model of one who was finishing well. Tribute after tribute came. It was clear from the testimonies that Pastor Harry had a personal ministry which touched individuals. Incident after incident, many of them secret ones--that no one but God, Pastor Harry, and the individual knew about came to light in which Pastor Harry had radiated the love of God to a given situation. Sometimes quietly by a personal gift of money. Sometimes by an important piece of advice that had changed a life direction for ever. Sometimes by a prayer that brought the intervention of God into a situation. Sometimes by a word of blessing spoken in faith. There was praise for his public ministry also. God's powerful presence was upon his public ministry as well as many testified.

One person who had known him for the entire 59 years of his ministry said, "I remember as a junior high youth that what impressed me about Pastor Harry was his ability to get a word from God from the Scriptures which became promises for Pastor Harry and Gloria. I remember one promise claimed in 1949. God has honored that promise over these many years." Pastor Harry showed me God can be trusted to honor his word.

One person said, "Christianity works. God promises to conform us to the image of his dear son. The fruit of the Spirit is real. It is this godly character which I think makes Pastor Harry and Gloria so refreshing to be around. You know you don't want to be around some old people. But it is always good to be around Harry and Gloria, for their love, joy, peace and gentleness are so encouraging. I know Christianity works."

Many people cited their many achievements left behind.

A few remembered the prophetic promise that had come upon them as teenagers and which had been fulfilled.

One person spoke of a recent time that he and Harry had prayed together in his home. He said it was his personal vibrant relationship with God that was so striking. He carried me right to the throne of God. I knew that here was one who knew God intimately. I saw that intimacy with God was the key to his long life of service to God.

Another spoke of Harry's ability to learn. In his eighties he was still reading, still listening to others, and still studying his Bible--and getting fresh truth from all these sources.

One of the most important tributes came with the recognition of his wife's role in his ministry. She was rock stable, a woman of godliness, faith, and sacrifice as well as a powerful minister in her own right. Both had had public ministries accompanied by the outpouring of God. Their oneness and dual love for each other and God challenged everyone who knew them. Their children now in their 40s and 50s walked with God in power. They always spoke of mom and dad as the inspiration for their own lives.

Pastor Harry and his wife Gloria were finishing well.

(From here on, Skip italicized notes--backup only. Flow of argument in normal type. Use some in part if time available.)

Transition to Few Leaders Finish Well--Biblical Background

The Bible mentions about a 1000 leaders.²³ Some are merely mentioned by name, perhaps by role also. Some receive a bit more attention but really only scant notice. [*Such as the prophet Ahijah (I Kings 11), the unknown man of God (I Kings 13), Micaiah (I Kings 22), Nathan and Gad, two of David's personal prophets. These appear fleetingly on the Biblical stage, perform some leadership function or two and are heard of no more. Numerous Jewish local civil leaders in the Old Testament are listed in special lists, several in the Pentateuch and several in I Chronicles, with nothing more than a name mentioned. See also Nehemiah and Ezra for other such lists.]*

Others receive prolonged treatment. Leaders like Moses, David, Paul, and Jesus have an overwhelming amount of material to analyze. Many have some data. Even those having data do not always give the data needed to ascertain how they finished.

Recently I listed 100 of the more prominent leaders and did some research on their leadership. [*I listed Abraham, Isaac, Jacob, Job, Joseph, Moses, Miriam, Aaron, Eleazar, Joshua, Caleb, Othniel, Ehud, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Iban, Elon, Abdon, Samson, Eli, Samuel, Saul, David, Absalom, Solomon, Jeroboam, Rehoboam, Abijah, Baasha, Asa, Omri, Ahab, Elijah, Micaiah, Jehosphat, Joram, Elisha, Obadiah, Jerhoram, Jehu, Joel, Ahaziah, Athaliah, Joash, Jehoahaz, Jehoash, Amaziah, Jeroboam II, Jonah, Amos, Uzziah, Zechariah, Shallum, Menaham, Jotham, Pekahiah, Pekah, Hosea, Micah, Isaiah, Hoshea, Ahaz, Hezekiah, Manasseh, Nahum, Amon, Josiah, Zephaniah, Habakkuk, Jeremiah, Jehoahaz, Daniel, Jehoakim, Jehoachin, Zedekiah, Ezekiel, Esther, Mordecai, Zerubabel, Joshua, Zechariah, Haggai, Ezra, Nehemiah, Malachi, Jesus, Peter, James, John, Barnabas, Paul, Stephen, Phillip, Titus, Timothy.]*

These included some of each of the major Old Testament types: patriarchal, military, civil, formal religious (priests), informal religious (prophets), charismatic. They also included the major New Testament types: apostles, prophets, evangelists, teachers, pastors. Of the 100 listed only about half of them had enough information to tell how they finished. I actually made judgments of this for 49.

[*I identified several categories of finishes:*

1. *cut off early,*
2. *finished poorly,*
3. *finished "so so" (limited somehow),*
4. *finished well,*
5. *can't be sure.*

Cut off early means they were taken out of leadership (assassinations, killed in battle, prophetically denounced, overthrown). Some of these were traced directly to God's doing. Typical examples of those cut off early include: Abimelech, Sampson, Absalom, Ahab, Josiah, John the Baptist, James. Now some of these are good leaders but most of them are bad.

Finished poorly means they were going down hill in the latter part of their ministry. This might mean in terms of their personal relationship with God or in terms of competency in their ministry or both. Some who in my opinion are typical examples of "finished poorly" include: Gideon, Sampson, Eli, Saul, Solomon.

Finished "so so" means they did not do what they potentially could have done or should have done. They did not complete what God had for them to do. This might mean that there were some negative ramifications from their ministry or reign which lingered on even though they were walking with God

²³See position paper *Listen Up, Leaders !* available from Barnabas Publishers for findings from this Biblical research. Three other major findings are also given.

personally at the end of their lives. Some who in my opinion are typical examples of finished "so so" include: David, Jehosaphat, Hezekiah. There are also many who seem to bridge more than one category (cut-off and finished poorly, cut-off and finished "so so", finished "poorly" and "so so" or finished "so so" and "somewhat well." The categories are not always mutually exclusive.

Finished well means they were walking with God personally at the end of their lives and probably contributed to God's purposes at some high realized level of potential. In fact, I have identified 6 characteristics of leaders who finished well. I'll come back to this later. Some leaders who receive scant treatment probably did finish well but data concerning their finish is not available in the Bible. Some who in my opinion are typical examples of "finished well" include: Abraham, Job, Joseph, Joshua, Caleb, Samuel, Elijah, Jeremiah, Daniel, Jesus, John, Paul, Peter.]

Now the data isn't conclusive. And one might question what I mean by finish well. More on that later. But there is enough information to justify a first major observation from the Bible concerning leadership.

FEW LEADERS FINISH WELL!

Of those on which information was available less than 30% finished well. Now that is a startling conclusion.

Now perhaps you can see why I suggested these three scenarios. One, there is one finishing well, Pastor Harry, and two not finishing well, Pastor Tom, and Pastor /Richard. That's about the ratio of those finishing well to those not finishing well. About 1 out of 3 Biblical leaders finished well--our contemporary track record is probably similar. Look around you. Many of these will not finish well. I hope your heart cry is to be one who will finish well. Two, many of us learn best by examples.

What a joy to see leaders finishing well! Every Wednesday my own faculty, the School of World Mission, gathers for two hours of sharing, praying, and fellowship. There are usually about 14 gathered. This quarter it has been our privilege to have three who are finishing well to be with us. One is in his early 80s. One is 79. And one is in his early 70s. All are in semi-retirement--but still ministering. What a joy to see their godly character shine forth! What encouragement to hear their stories of faith as we face difficult times! What inspiration to hear them talk to God! How good it is to see leaders finish well!

These scenarios and this conclusion that few finish well should frighten any present day leader who desires to count for God. But what can we do about it?

One, I want to suggest that we can study why these leaders failed to finish well. Two New Testament passages, I Corinthians 10:6 and Romans 15:4 point out to us that history in the Bible is meant to teach us lessons for our own lives, today. I've done this. I've also related my findings to present day leaders. **Two**, I want to suggest that we can also study those leaders who finished well and learn some things that happened to enhance their good finishes.

6 Barriers to Finishing Well

Proverbs 22:3 tells us that,

Sensible people will see trouble coming and avoid it, but an unthinking person will walk right into it and regret it later.

Let me share with you six barriers to finishing well that I have identified. We need to look ahead in our lives and not walk right into these barriers. We need to avoid being entrapped by them.

Barrier 1. FINANCES--THEIR USE AND ABUSE

Leaders, particularly those who have power positions and make important decisions concerning finances, tend to use practices which may encourage incorrect handling of finances and eventually wrong use. A character trait of greed often is rooted deep and eventually will cause impropriety with regard to finances. Numerous leaders have fallen due to some issue related to money.

Biblical Example: Old Testament: Gideon's golden ephod.
New Testament: Ananias and Sapphira.

Barrier 2. POWER--Its Abuse

Leaders who are effective in ministry must use various power bases in order to accomplish their ministry. With power so available and being used almost daily, there is a tendency to abuse it. Leaders who rise to the top in a hierarchical system tend to assume privileges with their perceived status. Frequently, these privileges include abuse of power. And they usually have no counter balancing accountability.

Biblical Example: Uzziah's usurping of priestly privilege.

Barrier 3. PRIDE--Which Leads To Downfall

Pride (inappropriate and self-centered) can lead to a downfall of a leader. As a leader there is a dynamic tension that must be maintained. We must have a healthy respect for our selves, and yet we must recognize that we have nothing that was not given us by God and He is the one who really enables ministry.

Biblical Example: David's numbering.

Barrier 4. SEX--Illicit Relationships

Illicit sexual relationships have been a major downfall both in the Bible and in western cultures. Joseph's classic integrity check with respect to sexual sin is the ideal model that should be in leaders minds.

Biblical Example: David's sin with Bathsheba was a pivotal point from which his leadership never fully recovered. It was all downhill from here on.

Barrier 5. FAMILY--Critical Issues

Problems between spouses or between parents and children or between siblings can destroy a leader's ministry. What is needed are Biblical values lived out with regard to husband-wife relationships, parent-children, and sibling relationships. Of growing importance in our day is the social base profiles for singles in ministry and for married couples.

Biblical Example: David's family. Ammon and Tamar. Absalom's revenge.

Barrier 6. PLATEAUIING.

Leaders who are competent tend to plateau. Their very strength becomes a weakness. They can continue to minister at a level without there being a reality or Spirit empowered renewing effect. Most leaders will plateau several times in their life times of development. Some of the 5 things for enhancing a good finish will counteract this tendency. There again is a dynamic tension that must be maintained between leveling off for good reasons, (consolidating one's growth and/or reaching the level of potential for which God has made you) and plateauing because of sinfulness or loss of vision.

Biblical Example: David in the latter part of his reign just before Absalom's revolt.

5 Things To Enhance Good Finishes

Just as we can learn from those who didn't finish well we can also study those leaders who finished well and learn some things that happened to enhance their good finishes. There are items which help leaders continue well and to finish well in ministry. Five such items are repeated in a number of leader's lives who finished well. Not all five are in every life but several are.

Enhancement 1. PERSPECTIVE.

We need to have a lifetime perspective on ministry. **Effective leaders view present ministry in terms of a lifetime perspective.** This is one of 7 major leadership lessons seen in effective leader's lives. We gain that perspective by studying lives of leaders as commanded in Hebrews 13:7,8. I have been doing intensive study of leader's lives over the past 13 years. Leadership emergence theory is the result of that research. Its many concepts can help us understand more fully just how God does shape a leader over a lifetime. My findings are available in two books, **The Making of A Leader**, published by Nav Press in 1988 and a lengthy detailed self-study manual, **Leadership Emergence Theory**, that I privately publish for use in classes and workshops. In addition, my latest research is available in position papers published by Barnabas Publishers.

Enhancement 2. RENEWAL.

Special moments of intimacy with God, challenges from God, new vision from God and affirmation from God both for personhood and ministry will occur repeatedly to a growing leader. These destiny experiences will be needed, appreciated, and will make the difference in persevering in a ministry. All leaders should expectantly look for these repeated times of renewal. Some can be initiated by the leader (usually extended times of spiritual disciples). But some come sovereignly from God. We can seek them, of course, and be ready for them.

Most leaders who have been effective over a lifetime have needed and welcomed renewal experiences from time to time in their lives. Some times are more crucial in terms of renewal than others. Apparently in western society the mid-thirty's and early forty's and mid-fifty's are crucial times in which renewal is frequently needed in a leader's life. Frequently during these critical periods discipline slacks, there is a tendency to plateau and rely on one's past experience and skills, and a sense of confusion concerning achievement and new direction prevail. Unusual renewal experiences with God can overcome these tendencies and redirect a leader. An openness for them, a willingness to take steps to receive them, and a knowledge of their importance for a whole life can be vital factors in heeding step two for finishing well. Sometimes these renewal experiences are divinely originated by God and we must be sensitive to his invitation. At other times we must initiate the renewal efforts.

Enhancement 3. DISCIPLINES.

Leaders need discipline of all kinds. Especially is this true of spiritual disciplines. A strong surge toward spirituality now exists in Catholic and Protestant circles. This movement combined with an increasingly felt need due to the large number of failures is propelling leaders to hunger for intimacy. The spiritual disciplines are one mediating means for getting this intimacy. Such authors as Eugene Peterson, Dallas Willard, and Richard Foster are making headway with Protestants concerning spirituality. See also my section on spiritual guides and the appendix on the disciplines in **The Mentor Handbook**, available through Barnabas Publishers. Leaders without these leadership tools are prone to failure via sin as well as plateauing.

[Helpful categorizations for me which I derived from my study of Willard include the following: 1) Disciplines of abstinence such as solitude, silence, fasting, frugality, chastity, secrecy, sacrifice; 2) Disciplines of engagement such as study, worship, celebration, service, prayer, fellowship, confession, and submission; 3) Some other miscellaneous disciplines such as voluntary exile, keeping watch, sabbath

*keeping, practices among the poor, journaling, and listening. I have defined many of these disciplines and given some practical suggestions for them in my spiritual dynamics course I teach at Fuller Seminary. See Dallas Willard's **The Spirit of the Disciplines** and Richard Foster's **Celebration of Discipline**. We need to guard our inner life with God. The spiritual disciplines have proven helpful in this regard to many earlier generations of leaders. Spiritual disciplines can be generally defined to include activities of mind and body which are purposefully undertaken in order to bring personality and total being into effective cooperation with the Spirit of God so as to reflect Kingdom life.]*

I concur with Paul's admonitions to discipline as a means of insuring perseverance in the ministry. When Paul was around 50 years of age he wrote to the Corinthian church what appears to be both an exhortation to the Corinthians and an explanation of a major leadership value in his own life. We need to keep in mind that he had been in ministry for about 21 years. He was still advocating strong discipline. I paraphrase it in my own words.

I am serious about finishing well in my Christian ministry. I discipline myself for fear that after challenging others into the Christian life I myself might become a casualty. 1 Corinthians 9:24-27

Lack of physical discipline is often an indicator of laxity in the spiritual life as well. Toward the end of his life, Paul is probably between 65 and 70, he is still advocating discipline. This time he writes to Timothy, who is probably between 30 and 35 years old.

...Take time and trouble to keep yourself spiritually fit. Bodily fitness has a limited value, but spiritual fitness is of unlimited value for it holds promise both for the present life and for the life to come. (1 Timothy 4:7b,8 Phillips)

Leaders should from time to time assess their state of discipline. I recommend in addition to standard word disciplines involving the devotional life and study of the Bible other disciplines such as solitude, silence, fasting, frugality, chastity, secrecy. My studies of Foster and Willard have helped me identify a number of disciplines which can habitually shape character and increase the probability of a good finish.

Enhancement 4. LEARNING POSTURE.

The single most important antidote to plateauing is a well developed learning posture. Such a posture is also one of the major ways through which God gives vision. I will describe more about how to do this in the commentary which follows.

Another of the major leadership lessons is *Effective leaders maintain a learning posture all their lives*. It sounds simple enough but many leaders don't heed it. Two Biblical leaders who certainly were learners all their lives and exemplified this principle were Daniel and Paul. Note how Daniel observed this principle. In Daniel 9 when he is quite old we find that he was still studying his Bible and still learning new things from it. And he was alert to what God wanted to do through what he was learning. Consequently, Daniel was able to intercede for his people and become a recipient of one of the great messianic revelations. Paul's closing remarks to Timothy show he was still learning. "And when you come don't forget the books Timothy!" (2 Timothy 4:13).

[In western culture, maintaining a learning posture usually involves reading. Countless materials are available on leadership. You should acquire skills which will allow you to read broadly and selectively the many resources that are now being published. I have learned selective reading techniques which have allowed me to learn what I need to know without reading every word of a book. This has helped me to increase the range and number of books I read. I have developed a reading continuum which identifies different techniques for approaching the reading of a book for information. The continuum moves from less intense and less in-depth reading to highly intense and in-depth reading. Methodologies along the continuum include scan, ransack, browse, pre-read, read and study levels. Each type of reading has different goals and employs different

*techniques for getting information leading to those goals. See my **Reading on the Run--A Continuum Approach to Reading** available through Barnabas Publisher.*

A helpful accountability model I have used is the buddy reading model. I have a reading buddy. We covenant together to read a book, do certain exercises in conjunction with the book, and then meet to share our learning. We alternate choices of book. My buddy picks it for one month. I do so the next month. This model could be generalized to any kind of special learning activity like listening to tapes and experiential visits to ministry happenings or the like. The dynamics of the model include co-mentoring, accountability, committal to learning and some kind of learning experience. This model could be generalized to any kind of special learning activity like listening to tapes and experiential visits to ministry happenings or the like. The dynamics of the model include co-mentoring, accountability, committal to learning and some kind of learning experience.]

There are many non-formal training events available such as workshops, seminars, and conferences covering a variety of learning skills. Take advantage of them. A good learning posture is insurance against plateauing and a helpful prod along the way to persevere in leadership. An inflexible spirit with regards to learning is almost a sure precursor to finishing *so so* or *poorly*.

Enhancement 5. MENTORING.

Comparative study of many leaders lives indicates the frequency with which other people were significant in challenging them into leadership and in giving timely advice and help so as to keep them there. Leaders who are effective and finish well will have from 10 to 15 significant people who came alongside at one time or another to help them. Mentoring is also a growing movement in Christian circles as well as secular.²⁴

The general notion of mentoring involves a relational empowerment process in which someone who knows something (the mentor) passes on something (wisdom, advice, information, emotional support, protection, linking to resources) to someone who needs it (the mentoree, protégé) at a sensitive time so that it impacts the person's development. The basic dynamics of mentoring include attraction, relationship, response, accountability and empowerment. My observations on mentoring suggest that most likely, any leader will need a mentor at all times over a lifetime of leadership. Mentoring is available if one looks for specific functions and people who can do them (rather than an ideal mentor who can do all). God will provide a mentor in a specific area of need for you if you trust Him for one and you are willing to submit and accept responsibility.

Simply stated a final suggestion for enabling a good finish is find a mentor who will hold you accountable in your spiritual life and ministry and who can warn and advise so as to enable you to avoid pitfalls and to grow throughout your lifetime of ministry.
I will deal with this more fully in my workshop times today.

6 CHARACTERISTICS OF THOSE FINISHING WELL

For those who have finished well I have done comparative study and have identified 6 descriptors: (for these ad lib Biblical characters illustrating them.)

Characteristic 1.

They maintain a personal vibrant relationship with God right up to the end.

²⁴See my manual co-authored with my son, **The Mentor Handbook**, available through Barnabas Publishers and my book co-authored with Paul Stanley, **Connecting**. Both of these explain in depth the concept of mentoring and how it can be used in churches.

Characteristic 2.

They maintain a learning posture and can learn from various kinds of sources--life especially.

Characteristic 3.

They evidence Christ likeness in character as evidenced by the fruit of the Spirit in their lives.

Characteristic 4.

Truth is lived out in their lives so that convictions and promises of God are seen to be real.

Characteristic 5.

They leave behind one or more ultimate contributions (saint, stylistic practitioners, mentors, public rhetoricians, pioneers, crusaders, artists, founder, stabilizers, researchers, writers, promoters).²⁵

Characteristic 6.

They walk with a growing awareness of a sense of destiny and see some or all of it fulfilled.

The classic example in the Old Testament of a good finish is Daniel who manifests all six characteristics.

The classic example in the New Testament other than Christ is Paul.

There are gradations of finishing well. Some finish well but not quite having all six or lesser intensity on one or the other major characteristics.

Can It Be Done?

Daniel did it! Ad lib from Daniel 5, 9, 10. Point out six characteristics seen in his life.

Paul did it! Ad lib from 2 Timothy 3,4 and other backup material from epistles.

The Mantle Of The Mentor

Now I want to come back to the notion of the Mantle of The Mentor.

I'll be talking more about mentoring in the workshops. Essentially mentoring is an empowering relationship. Of the nine types of mentor relationships that I have identified, one stands out that all leaders can be involved in. Some leaders will not be able to do some of the nine functions. But there is one that applies to all. It is contemporary modelling. All leaders whether they like it or not are models for up and coming leaders. Current leaders empower emerging leaders by modelling in ministry just what leadership is all about. It happens whether you wish it or not. What you must do is deliberately and proactively recognize the empowerment in modelling. Then live a life of leadership that models the ideals of Biblical leadership. Many will forget our words but they will never forget the fragrance of a life lived for Christ which finishes well.

What then is the Mantle that you should pass on to the next generation?

²⁵See position paper on *Ultimate Contribution* available from Barnabas Publishers for explanation of these types.

The greatest legacy you can leave behind is the model of a life well lived.

In closing I want to suggest that you use a principle now well established in leadership theory. If your aim is to be a Pastor Harry then,

BEGIN WITH THE END IN MIND

Or if you are right now in Pastor Tom or Pastor Richard's shoes then

BEGIN AGAIN WITH THE END IN MIND.

Take along **Life's Work Completed**. Illustration. Read from Paul Grimes' note in the front: See next page which reproduces this.

28 August 1992

Dear Dr. Clinton,

Warmest Christian greetings from eastern Canada, where my wife and I are thoroughly enjoying our new pastorate. I must admit, though, that we do miss the friends we made at Fuller and we especially miss the climate of southern California. We are living at the northernmost point of the island of Newfoundland, next to the section of the Atlantic Ocean which is nicknamed "Iceberg Alley." In fact, we've already seen several huge icebergs since we moved here just a month ago.

Enclosed you will find a copy of my grandfather's autobiography, **Life's Work Complete**. He had a profound influence on my life and died just prior to my going to Fuller in the fall of 1990. I am proud to send it to you because he was a leader that finished well. Please accept it as a token of my appreciation for your influence on my life. Your teaching, as has my grandfather's life, has challenged me to live every day in such a way that I too will one day hear, "Well done, good and faithful servant."

Please be assured of my prayers as you continue to teach and touch lives at Fuller and around the world.

In His Service,

B. Paul Grimes

Here is an example of one who finished well and who has passed on his mantle to his grandson. The Mantle you should leave behind is the legacy of a life lived well that will inspire countless younger leaders to aspire to finishing will. That's empowerment.

Will You Finish Well?

Application

1. If you were to assess the 6 characteristics of finishing well at this present moment in your life, which one or two would do you feel needs the most attention?
 - a. maintain a personal vibrant relationship with God right up to the end.
 - b. maintain a learning posture and can learn from various kinds of sources--life especially.
 - c. give evidence Christ likeness in character as evidenced by the fruit of the Spirit in their lives.
 - d. truth is lived out in their lives so that convictions and promises of God are seen to be real.
 - e. leave behind one or more ultimate contributions (saint, stylistic practitioners, mentors, public rhetoricians, pioneers, crusaders, artists, founder, stabilizers, researchers, writers, promoters).
 - f. walk with a growing awareness of a sense of destiny and see some or all of it fulfilled.

2. For which of the barriers to finishing well are you the most vulnerable?
 - a. misuse of finances or tendency toward greed or materialism
 - b. abuse of power
 - c. pride
 - d. sexual
 - e. family
 - f. plateauing

3. Which of the 5 enhancements are you strongest on?
 - a. lifelong development perspective
 - b. renewal
 - c. disciplines
 - d. learning posture
 - e. mentoring

4. Which of the 5 enhancements do you need to work on the most?
 - a. lifelong development perspective
 - b. renewal
 - c. disciplines
 - d. learning posture
 - e. mentoring

Bibliography

Clinton, J. Robert
1987

Reading on the Run--A Continuum Approach to Reading. Altadena: Barnabas Publishers.

Comment: Introduces an approach for effective reading for leadership information. So much information is now available that leaders can not read all of it at the same depth. This study booklet introduces a set of reading approaches along a continuum from a lesser involvement to an in-depth involvement with the material: scan, browse, ransack, pre-read, read, and study. Guidelines and Worksheets help the reader focus on findings from each type of reading. Encourages effective information gathering.

1988 **The Making of A Leader.** Colorado Springs: NavPress.

Comment: A more popular treatment of a lifetime perspective on the development of a Christian leader. Organized around a six stage time-line it identifies, labels, and defines processes that God frequently uses to shape a leader for a lifetime of ministry.

1989 *The Ultimate Contribution.* Altadena: Barnabas Publishers.

Comments: A 19 page position paper which gives the results of a comparative study of 40 outstanding missionaries in terms of legacies left behind. Categorizes 11 basic types of legacies and defines patterns leading to these achievements.

1989 **Leadership Emergence Theory--A Self-Study Manual For Analyzing the Development of a Christian Leader.** Altadena: Barnabas Publishers.

Comment: This self-study manual gives a comprehensive overview of the three major factors (processing, time, and leader response patterns) that interweave together to help explain how God shapes a leader over a lifetime spiritually, ministerially, and strategically to bring about His purposes and resulting ultimate contribution. Highly recommended for mid-career Christian workers who want to evaluate their lives and set new direction in order to finish well.

1989 *Listen Up Leaders!* Altadena: Barnabas Publishers.

Comment: A 22 page position paper which gives results of a comparative study of leadership in the Old Testament (predominately) . It identified 4 basic leadership principles or observations, one of which is Few Leaders Finish Well.

Foster, Richard J.
1978

Celebration of Discipline. San Francisco: Harper and Row.

Comment: A fundamental book on spiritual disciplines.

Grimes, B. Paul
1992

Personal Letter.

Willard, Dallas
1989

The Spirit of the Disciplines. San Francisco: Harper and Row.

Comment: A fundamental book on spiritual disciplines.

BARNABAS PUBLISHERS REPRINT

Article

**My Personal Mentoring Experience--
16 Practical Tips**

by
Dr. J. Robert Clinton
2000

My Personal Mentoring Experience—16 Practical Tips

-ii-

© 2000 by Dr. J. Robert Clinton

My Personal Mentoring Experience—16 Practical Tips

-iii-

Abstract

This article contains a series of sessions originally designed for use with a web based course on mentoring offered by Fuller On-Line. These sessions would be read by folks who were already familiar with **Connecting—Finding The Mentoring Relationships You Need to Succeed in Life** and **The Mentor Handbook—Detailed Guidelines and Helps For Christian Mentors and Mentorees**. This means that the nine basic mentoring functions (discipling, spiritual guide, coaching, counseling, teaching, sponsoring, contemporary models, historical models, divine contacts) would be already known by the reader. These notes assume this and apply the basic concepts of mentoring given in the above listed texts.

In addition, I refer to examples of contemporary modeling from Randal Roberts' book, **Lessons in Leadership**.

Outline

<u>Page</u>	<u>Contents</u>
1	Practical Tip 1. Mentor-Mix
5	Practical Tip 2. Mentoring Load
6	Case Study JB Fall 1997-Winter 1998
8	Contemporary Model—GB
10	Practical Tip 3. Selection of Mentorees
20	Practical Tip 4. Details of Mentoring
21	Accountability Letter
22	Agenda Letter
23	Practical Tip 5. Expectations
23	Case Study TPS 1994-2000; life long mentoree introduced
26	Practical Tip 6. Resources
28	Practical Tip 7. Length of Mentoring Relationship
28	Practical Tip 8. A-Periodic Scheduling
28	Case Study TPS 1994-2000; life long mentoree commented on
34	Practical Tip 9. Relationships
35	Practical Tip 10. Group Mentoring
36	Practical Tip 11. Ten Commandments
37	Case Study—Line Long Mentoree, One Particular Mentoring Time
39	Mentoring Letter of Intent
41	Case Study—Actual Full Example with CWR
48	Contemporary Model—CC
51	Practical Tip 12. Mentoring Value
51	Practical Tip 13. Distance Mentoring
53	Practical Tip 14. Cross-Gender Mentoring
57	Practical Tip 15. Historical Mentors
59	Practical Tip 16. Way of Life

Clinton—Practical Tips Session 1

Someone has said a picture is worth a 1000 words. Well in these practical sessions we want to picture for you how we really do mentoring. We will tell you the guidelines we use and illustrate them from real examples. We will also give some case studies of mentoring. These will help you learn from real life what you are learning theoretically as you study the mentoring texts.

Introduction

In these practical tips inputs I want to do three major things:

- Part A. Share with you guidelines I use to help me in my mentoring.
- Part B. Present a Case Study or sometimes several short ones to show you some actual mentoring things I do.
- Part C. Share with you some of what I personally got from the Contemporary Modeling Exercise (Randal Roberts book).

These case studies of Part B are actual people I have mentored. I won't use their regular names. But you can be sure they are real cases.

I am going to prioritize the practical tips. You will get 2 or 3 of these tips each time.

Most of these case studies are face-to-face. But I also want to share with you examples of distance mentoring. With the Internet and email being what it is, mentoring is only a key stroke away.

I will choose only the top 5 of the contemporary models from Roberts to share with you.

Part A. Practical Helps on Mentoring from my Personal Ministry—

Some Basic Guidelines I Use in Downward Mentoring—face to face relationships

Practical Tip 1. Mentor-mix.

I have identified my mentor-mix and I stay within it.

Basic Principle: Identify your **mentor-mix**. Use it to help you decide who and when you will mentor.

Observation

Most leaders have more than one mentor function that they use when mentoring others.

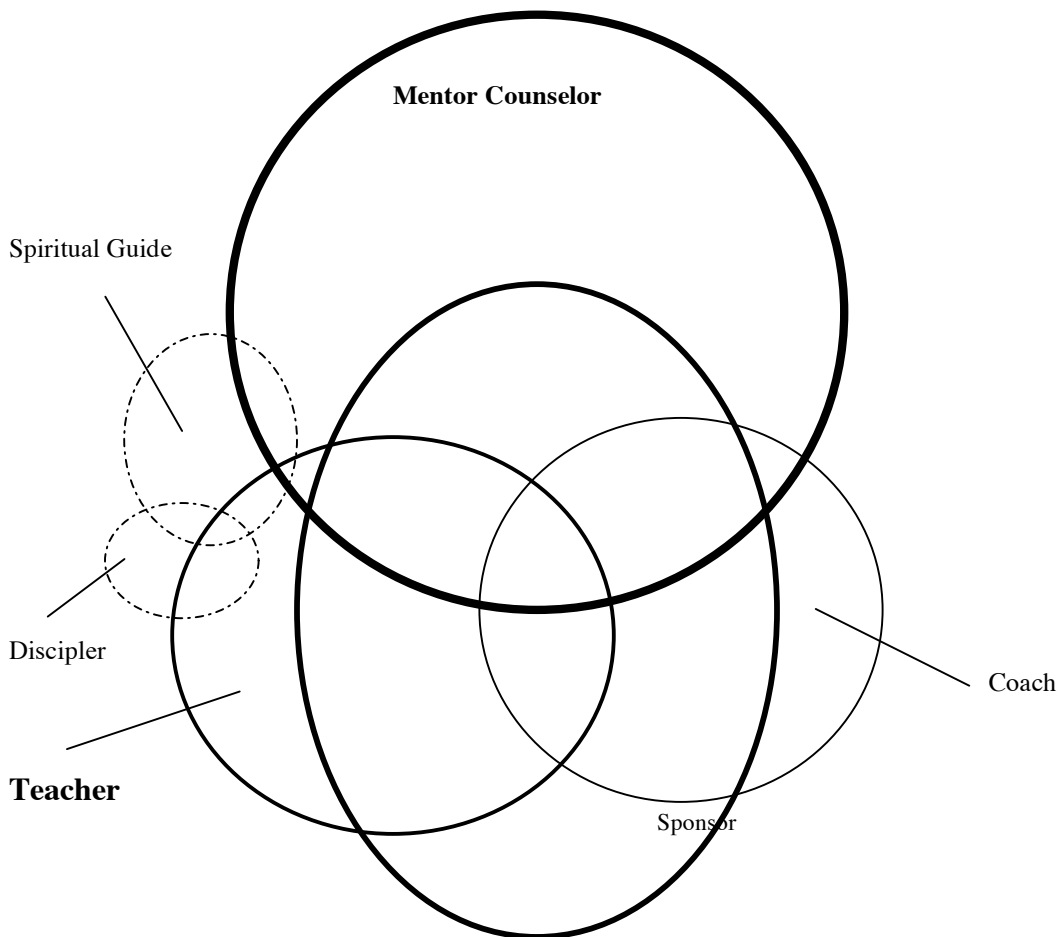
Definition

The Mentor-Mix refers to the set of mentor functions that a given leader uses when mentoring others.

When you are first starting out your mentor mix will be small. But as you continue to stay in ministry your mentor-mix will grow. Most leaders in Competent ministry will have 4 or 5 mentor types in their mentor-mix.

I have modified the mentor-mix I first gave you in the introductory lesson. The dashed figures are mentor functions that I do sometimes and in a limited fashion.

Dr. J. Robert (Bobby) Clinton's Mentor-Mix



What does it mean to stay within your mentor-mix? That may not seem like much help. But the further you go in ministry the more you find that the demands on your time are great. You will be asked to do many things and you must choose the better of the best. If you are doing mentoring along with public ministry and other private ministry things you will need to kindly reject a lot of your mentoring requests. You will have many more mentoring opportunities than you can handle efficiently. So practical guideline #1--Know your mentor-mix. Choose mentor opportunities based on it.

Let me give you an example. In my early days of ministry I only knew discipler mentoring. I was mentored with a *Navigator Discipleship Model* (The Wheel). That was all I knew. So for the first 15 years of my ministry my mentoring was all discipler mentoring. But I soon found that discipler mentoring is very intense and requires multiple face-to-face encounters weekly. I found I could only do a limited number of mentorees at a given time.

Now, let me bring that up to date. I still remember how to do discipling--all the five habits of it. And these days I have many more materials to help me, if I wanted to do disciple mentoring. But I find that my other mentoring types (Counselor, Teacher, Coach) are much more important to me. I am much more productive mentoring mid-career leaders using counselor, teacher, and coach mentoring than I am doing one-on-one discipling. So I have limited my discipler mentoring (hence the dashed line).

Sometimes I will do some discipling mentoring. When I find there is a seminary student in his/her late 20s who has been by-passed in terms of discipling and does not have the 5 discipleship habits embedded in his/her spiritual DNA, then I may help. But only for two of the habits. When I commit to help disciple

someone (usually someone in whom I see high potential) I limit it to two of the habits--working on their input from the Scriptures (especially devotional life and Bible reading habits) and working on their prayer life (learning to hear from God and talk to God).

But if a potential mentoree (say a word gifted person*) has never been disciplined and they want the whole range of discipling in all the habits, I will link them to one of my Navigator friends or get them in a 2-7 Group (a well designed Navigator programmatic small group approach to discipling for *word gifted* people).

See what I mean by limited discipleship mentoring.

*When I give my input session on discipling I will talk about discipling along gifted lines. Most current discipleship models are designed for word gifted people so I do not recommend them for power or love gifted people.

I do the same kind of thing in my spirituality mentoring. When you study the spirituality mentoring model you will see that I have identified 8 different spirituality components (see p 4-8) in **The Mentor Handbook**. When someone asks me for help as a spirituality mentor I first find out which of the components they really want help on. I only work with *the Centrality Component* and the *Interiority Component*. If folks want that kind of help and I have time then I will consider that mentoring relationship.

If a potential mentoree wants some other spirituality components like *Spirit Sensitivity*, I do not do mentoring with him/her but instead link that mentoree to one of my Vineyard friends who has revelatory gifting and can better help him/her.

I limit my coaching mentoring to mentoring activities leading to skills and knowledge directly related to teaching, writing, or doing counsel mentoring with mid-career people. I use my classes as activities for helping people learn about teaching. I always choose as my teaching assistant someone I am mentoring (coaching/teaching) to become a good teacher.

The majority of my mentoring is counseling with emerging leaders and mid-career leaders. But I don't always just simply accept someone who asks for that kind of help. I choose based on whether or not I think I can help a person, whether or not that person is responsive (I will have tested them with ministry tasks as part of my screening), whether or not that person has self-initiative (I do not have time to constantly see if someone is doing what I ask them to do), where that person is in their development (I am more effective with people in their 30s, 40s, 50s, and 60s), and the inherent potential I sense in them. But for each of those I do choose to help, I work with them to help them understand where they are in their development as leaders. I help them recognize what it means for **MINISTRY TO FLOW OUT OF BEING** for them. I help them understand what beingness means for them (intimacy with God, conscience, character, personality, giftedness, destiny, values drawn from experience, and gender influenced perspectives). I help them learn as much as they can about the focused life (life purpose, effective methodologies, major role, ultimate contribution) at their present state of development and what they can expect to learn about it in the next period of time. Frequently, my first screening activity will be to have a person wanting a certain kind of mentoring to take a class with me--a class covering the cognitive things they need to know. Then with the conceptual framework in mind, we can together work on their situation.

I also do some counseling mentoring related to developmental things happening in life (conflict, ministry conflict, crises, life crises, leadership backlash, authority insights, spiritual authority pattern, isolation, or other deep processes). I will help people see what God is doing in their lives. I seek to give perspective and encouragement in these important times in a life.

I also do a lot of coaching in terms of teaching skills. I have endeavored to help people with teaching gifts learn to communicate with impact. I have also done some long term coaching of about 10 mentorees who I am helping to become master teachers. I do much teacher mentoring with individuals, small groups, and

larger classes. Usually the teaching assistants I select for my classes are folks I am coaching and teaching and deliberately using contemporary modeling with them to develop them as teachers. Co-teaching with folks is a powerful way of mentoring them. I do this with six people each year (one for each of my six classes I teach).

And finally I deliberately do sponsor mentoring. I connect my mentorees with opportunities. I back them in every way I can. I recommend them others who invite me to speak. I do this at every opportunity I can. I co-teach with them in order to sponsor them as teachers.

I have developed lots of materials to use with coaching, teaching, and counseling along career lines. I am more apt to help people when I have ready made materials available. I have also developed lots of materials for helping a person become a *Bible Centered Leader*. So I tend to gravitate toward mentoring relationships that have to do with counseling, coaching, teaching, discipling, spirituality mentoring which also allow me to use my materials I have available.

Let me summarize. I choose mentoring relationships which **stay within my mentor-mix**. I outsource other kinds of mentoring. I tend to hook up with folks who are responsive and have self-initiative. I tend to connect with people with whom I can use a lot of my materials I have developed for mentoring. I follow the Basic Principle. Read it again

Basic Principle: Identify your **mentor-mix**. Use it to help you decide who and when you will mentor.

Practical Tip 2. Mentoring Load. I have determined my mentoring load.

Basic Principle: Determine your **mentoring load**? This will depend on your giftedness, energy, time, mentor-mix, your style of mentoring, and rhythm of scheduling.

In general, I have found that various kinds of mentoring differ in terms of how many folks you can mentor. In the table below I will suggest a range of numbers. High energy people can usually do the high range, low energy people the lower end of the range. If you have a highly personal style and need to see the person face-to-face you will tend to be able to do the lower end of the range and not the higher. If you use periodic scheduling rather than a-periodic you will tend toward the lower part of the range. And loads are highly unique to a given person. The number of people you can mentor will also depend on the size of your mentor-mix and how many of those functions you actually do at any given time. But in general the following is helpful. These are just ball park figures but they will help you think about your load.

Type	Range	A-Periodic Scheduling	Periodic Scheduling	High Energy Person	Low Energy Person	High Personal Style	Low Personal Style
Discipling	2-5		2-5	5	2	2-3	4-5
Counselors	5-10	10	5			5-7	8-10
Spiritual Guide	4-8	8	5-6			4-5	6-8
Teacher*	3-10	10	3	7-10	3-4	3-4	7-10
Coach	3-8	6-8	3-5	6-8	3-5	3-4	6-8

*varies with type of activities; with class room or small group can do more; individual--less.

I will talk more about a-periodic scheduling in another practical tip. The point to note here is that you should know yourself in terms of mentor-mix, style of mentoring, scheduling, and energy. These factors will affect your load--that is, the number of people you can mentor at one time. Recongize when you are approaching your maximum number of mentorees. You can tell. Symptoms: you don't look forward to meeting with folks; you are fatigued all the time because you are doing too much; your mentoring is not as effective (if you evaluate empowerment per mentoree). When you find these kind of symptoms don't be afraid to say no. And find ways to bring closure to some of the mentoring relationships you have going.

My Personal Mentoring Load right now (year 2000):

Doctoral--Formal Mentoring-15

About 8 of these are active; 3 females/ 5 males. I use a-periodic scheduling--meet once a quarter for most but more often when they are in the latter stages of their work, that is, writing on their dissertation. I usually review their writing at home and jot down my feedback. I then get with them to go over my feedback. And they have a written record of it along with my suggested improvements.

Friends—E-mail—150

I have a large number of folks in my email section called friends. I hear from them from time-to-time. I probably do occasional mentoring with about 15 of these a year; about 20 % are females/ 80% males; Occasional counselor mentoring means listening to some situation and giving some advice or connecting them to some resource or person who can help them. Infrequently, I may give them some mentoring activities to do for a short period of time.

Bobby’s Mentorees Abroad—3 (South Africa; Ecuador; Holland)

Two of these are fairly active; both are males. That means I get emails from them asking for advice about situation. Or I get feedback via email about mentoring activities I have suggested for the. For one of these I work on career counseling, organizational dynamics, and assignments to develop Bible Centered Leadership. For the other, I am working on Coaching and Teaching with respect to developing him as a master teacher--he is that now, but we are working even further on teaching techniques--such as design of workshops, seminars, and intensive classes.

Bobby’s Mentorees in the US—10 or so

At home I have about 6 active relationships and some potential relationships going (screening at the moment). For the 6 active, 3 are males and 3 are females. I am doing some limited discipleship with 3 of these. I am doing Bible Centered Leadership things with all six of these. I am doing some organizational dynamics things with one of these. All of these are a-periodic. They have assignments they are working on and get back to me when they are ready. I also have a mentor group for 4 of these. These 4 are doing pre-requisite projects in order to be ready for the mentor group which will start in Jan 01. I meet with them a-periodically on their progress on the projects.

Long Term Mentorees—About 12 of these

I have established long term relationships with a number of mentorees, about 12. These are folks who have done a lot of mentoring activities in the past with me. They are now out in ministry at different locations in the US and elsewhere. I am available to them (sort of like being on a retainer) whenever they want my help. 2 or 3 are active at any given time. Five of these are females and 7 are males. Basically I sponsor these people. I give some advice from time-to-time and connect them to resources. Infrequently I give them some mentoring activity. But most important, they know I believe in them. They know I am concerned about their developing to full potential and carrying out God's life purposes for them. They know I am available to them at any time.

Part B. Case Study

The following case study illustrates a relatively short mentoring time. The mentoree, whom I will identify as JB was a mid-career leader who heads his own organization. He does basically itinerant ministry around the United States (a lot on campuses) and abroad in several countries. He is in his mid 40s. He has a large sphere of influence extensively. His intensiveness and comprehensiveness in sphere of influence are relatively small. He impacts folks in first time decisions for Christ and in Lordship committals. Occasionally, he will establish some protracted follow-up mentoring with a selected few whom he may want to recruit for his organization.

The table below list dates and activities. I will give some explanation below.

JB Fall 1997-Winter 1998

Date	Mentoring Activity/ Time Involved	Mentoring Functions	Comments:
September October 1997 Several Phone calls	1. Screening for possible further help; listened suggested things to do;	counseling	JB was linked to me by BW. JB had read The Making of A Leader as suggested by BW. So I suggested JB do several things. Do his time line (I have articles on how to do this) and a bio-narrative (gave a sample of this). Then get back to me. Notice a-periodic. I will touch base with him when he has done what I ask.
October 2, 1997	2. Screening. Read through reports and assignments JB did.	counseling	Analyzed his stuff for problems, patterns, insights as to future options. Was ready to meet with him. We set a time. This is a busy man with a heavy schedule so we had to work the scheduling out.

October 8, 1997	3. Met with JB and his wife AB for about 6 hours; had lunch together as well	counseling teaching	Gave accountability letter before session and told JB I expected him to do that. (See the Major Handout for accountability letter). I mostly listened. Talked through their situation; gave insights. Suggested follow up assignments in Strategic Concepts . Do Destiny log. Then get back to me.
January 1998	4. Material sent back; several phone calls	counseling spirituality mentoring	Gave feedback on life purpose after seeing destiny log. Suggested options for him. Gave further assignments on major role issues. Released him from my mentoring. We had done what we set out to do. Challenged about accountability and need for paradigm shift toward ministry as being. He is a heavy doer.

Observations:

- Note I have materials available to be used in career counseling. The **Making of A Leader** and **Strategic Concepts** were used to help him evaluate where he was in his development. He constructed his own time-line and described the more important critical incidents in his life along with some description of shaping activities God had brought his way.
- Note also that I did a lot of listening. I probed with questions from time-to-time to try to get at suspected insights I had. Occasionally during the listening or while reading his material I would get what I thought was a *Word of Wisdom* for him. I try to test these out for accuracy. If I get some sort of reaction from listener, confirming it, then I apply it more strongly. During sessions I also try to challenge using my exhortation gift. Since I was a lot older than JB I could use maturity appeal as a strong motivator backing up my challenges.
- I also met with husband and wife. I find that a spouses perspective often clarifies or brings some sort of reality check to what I am finding out from the mentoree.
- You will see that the first two activities are listing as screening activities. I am testing for responsiveness and whether or not I can hold this mentoree to accountability measures. JB did what I asked. I proceeded further with the mentoring. Had he not gotten back to me and yet wanted to meet with me, I probably would not have done it.
- JB was linked to me by Bruce Wilkinson, a high profile, high level leader. I had done this same sort of counseling with Bruce twice over the past 6 years. That was one of the reasons he linked JB to me. Linking is one of the major ways mentors and mentorees connect.
- This was a relatively short mentoring relationship--about 4 months.
- The basic empowerment was perspective for decision making--particularly guidance about future ministry. I gave feedback on his own analyses that helped him understand where he was and the options before him if he were to move toward more focus. I also gave some feedback on his organization since a basic problem of organizations like his (in Adizes' Go-Go stage) is the "founders trap." He was a typical founder.
- During our sessions I sought to challenge him in spirituality things since he is in the competency stage of his development and needs the paradigm shift that takes a person from a heavy concentration on ministry as doing to seeing ministry as being. I probed for accountability for him. High level leaders who head their own organizations usually have little or no real objective accountability. Boards are easily swayed as they are usually hand picked anyway. So I gave advice about accountability. I suggested future mentoring needs.

This case study shows that when you are doing a-periodic activities with a mentoree, the load is not heavy. My actual time involvement in this mentoring was about 12 hours. This is so because I had materials I could use and suggested activities that I had used many times in the past. It was so also because J.B. was a person with self-initiative and did his homework.

This case would be typical of mentor counselor work I do. The mentoree lived in another part of the country so the involvement was limited to phone calls, emails, and one major visit. Career counseling with mentorees more close to me geographically, typically have more face-to-face interaction. I may also go to their ministry location.

Part C. Contemporary Model Exercise--Randal Roberts Book

I wish that various organizations and churches would identify the top 50 people in their organizations and edit a book like Roberts has done. What an impact the contemporary models in these groups could have on the present generation of leaders and emerging leaders.

As I mentioned earlier, for about two months in 1999 I went through one of Robert's contemporary models each morning in my quiet time. As I read the 3-5 pages I jotted down notes in the margins. I also jotted down some summary things I was learning on the final page of the article. I treasure this book today with these notes and important lessons recorded. I review them from time-to-time. I am inspired. I am reminded of values and important principles of leadership. I hope you too will enjoy the contemporary model exercise. And most of all I hope you will be reminded that you are a contemporary model for others and should seek to pass on principles, lessons, and values you have learned in your ministry.

Contemporary Model--Gordon Borrer

Title of Mentoring Advice--*Learning the Value and Challenges of Music*

Who the Model Is: Gordon Borrer is a pastor of a Baptis church in Milwaukie, Oregon. He also teaches as an adjunct professor of Music and Worship at Western Seminary in Portland, Oregon. He has been in ministry for over 40 years, always involved in church music.

Note: All page numbers refer to Randal Roberts book, **Lessons in Leadership**.

Striking Observations to Me:

Observation 1. One quote captures the most important observation I saw.

“We *must* choose music that teaches a powerfully *accurate* view of God. Don’t have people sing what is theological error! If you’re not sure regarding the integrity of what you are about to sing, don’t sing it...” p 46, 47

Many ‘poets’ write catchy phrases and nice lyrics but they may be dead wrong regarding biblical truth!. Most people in the pew learn their theology from hymnology. What they sing is the truth they probably remember best. So make sure your songs carry good theology.

Observation 2. Music exists for ministry. We should be developing others in our music ministry not using them. p 45, 46.

Music often becomes entertainment. And the entertainers often get used and abused. The process involved in music ministry is just as important as the final product.

"Performance, great or not so great, will be forgotten, but what happens to individuals and their

relationship with god and His people remains." p 45

Borrow, in the latter stages of his music ministry saw that developing people was more important than producing a great product for Sunday morning.

Observation 3. Another quote captures the observation.

"It took many years for me to discover that the church will be in macrocosm what the staff is in microcosm." p 46

What Borrow is saying is that in large churches associate ministers are so busily engaged in making their separate ministries go (like Music, Education, Adult, Outreach, Youth, Children, Missions) that they really don't know what each other are really doing. The results of some of those individual ministries were significant. He learned over the years that an integrated effort is needed. In his latter years he seeks to know what each of these individual ministries is doing in order to *support their efforts* with his own ministry.

Observation 4. You had better be called, if you are to enter a music ministry.

Music ministry is challenging. Talent is not enough. You better be sure you are called to it. Music ministry will require many personal sacrifices. You will be involved in controversy as the delivery modes change over the years. Be sure you are called to this ministry.

Thanks, Gordon Borrow for you mentoring insights.

Clinton—Practical Tips Session 2

Introduction

In this particular session I want to give 3 more practical tips. I am going to introduce the case study but not go into details about it in this session. I will omit the section on Contemporary models from Robert's book. The length of material about Tips 3, 4, and 5 forced me to exclude more detailed work on Part B The Case Study and Part C Contemporary Model insights. I will add these features again in detail in my next session on practical tips. In the meantime, study these practical tips in detail. And do the exercise given with the introduction of the Case Study.

Part A. Practical Tips 3, 4, 5

Practical Tip 3. Selection of Mentorees

A. Downward Mentorees (either selected via Top Down or Bottom-Up Methods)

Basic Principle: Use faithfulness testing to identify those you will mentor. I **screen** by giving little assignments that test their faithfulness.

Long ago when I was being disciplined I learned two things: (1) The Little-Big Principle; the FAT principle.

The Little-Big principle flows from Luke 16:10 which occurs in the Sequel section of the parable sometimes called *The Unjust Steward*.

16:10 The person that is faithful in little things will prove faithful in bigger things. The person who is unfaithful in little things will be unfaithful in bigger things also

So when I am asked to mentor someone or if I am seeking to attract a downward mentoree I also do some testing first. That is, I give them little tasks involving the upcoming mentoring activities and see how they do.

The second thing I learned in my early discipling was the acronym, FAT.

Are you **FAT** ?

Faithful—

I ask potential mentorees to do things and they do it if they want me to mentor them.

Available—

I ask them to take classes; to meet with me; to be part of a mentor group or to be available to me. Those who do go further in mentoring with me. Those who don't probably won't get mentoring.

Teachable—

I try to assess learning posture, one of the key components of a leader who is going to make it in the 21st century. Folks, who learn and use what I give them get continued mentoring. Those who do not learn, for whatever reason, usually do not get more mentoring.

I have in my latter years switched the FAT acronym to FAITH (relative connotations of FAT not too good in these days of diets). (F=faithful; A=available; I=shows initiative; T=teachable; H=a heart for God);

B. Screening for Life Long Mentoring: Choosing A Long Term Mentoree

I have been talking about mentoring in terms of relatively short times (2 weeks to 2 years or so). And I have been talking mainly about Approach #1, the 9 mentor functions (discipling, spiritual guide, coach, counselor, teacher, sponsor, contemporary model, historical model, divine contact). It is a flexible approach to mentoring--in and out relationships, focused on empowerment, looking specifically for mentoring which meets current needs, etc. But there is another approach to mentoring: Approach #2--finding a life long idea mentor who will help over a long period of time. So for the most part I have followed approach #1. But I also do heed approach #2. It so happens that in my regular mentoring, using approach #1, I have been impressed with some whom I feel I need to mentor for a long period of time, maybe even life. I have about 15 of these now, with a few being still in the process of being accepted as life long mentorees. Once, I was asked by one of those life long mentorees how I selected them. You see, he was beginning to identify people he wanted a life long relationship with. So I stopped and reflected on who my long term mentorees were and how I actually selected them. The following is the results of that reflection.

Introduction

Much of your mentoring will be occasional, that is, you will have a mentoring relationship for a relatively short period of time. You will establish the relationship, commit yourself to empowerment, and carry out the mentoring activities that lead to it. You will finish that mentoring relationship with a closure that presumably allows for further on-going mentoring should you or the mentoree desire it. But many relationships will end there, though you may always be open to further mentoring in the future should there be need. Some occasional mentoring relationships may become distance mentoring if the mentoree moves away and wants some further work. And from time-to-time, God will unite you in heart with a mentoree in such a way that you know that the mentoring relationship should be long lasting.

Definition

A long term mentoree is a person for whom God indicates in one way or another that you, as a mentor, should be open to a long term arrangement of mentoring the person until they reach realized potential.

Comment

Such a relationship will have periods of activity and periods of inactivity but always the relationship is there for continued mentoring and the mentor will make efforts to insure that there is from time-to-time on-going mentoring as will the mentoree.

Comment

I have been personally used the following guidelines to help me think about life long mentoring. Here are some of the underlying reasons:

Guidelines that Help Me As I Think About Life Long Mentoring

1. **FAMILIARITY WITH MY CONCEPTS.** Each is a person who is very familiar with almost all of my leadership material. They know conceptually what I have learned and am learning about leadership. This means they have taken a number of my courses and/or have read most all of my materials.
2. **EFFECTIVELY USING AND PASSING THEM ON TO OTHERS.** They not only are familiar with my concepts, they are passing them on to others with some measure of effectiveness.
3. **PAST TRACK RECORD WITH MY MENTORING.** I have had several previous occasional mentoring experiences and have seen that they faithfully respond to me and the input I am trying to help them with. In short, I have seen some empowerment because of our previous mentoring experiences.
4. **COMPATIBLE RELATIONSHIP.** It is clear to me that we can have a compatible relationship. Not all people like my personality type. And I don't always respond to other personality types. In the case of life mentorees I feel I can develop an on-going relationship that is amiable, at least.
5. **VERBAL REQUESTS FOR LIFE LONG MENTORING.** They have indicated to me that they want a long term mentoring relationship if possible. Or I have indicated to them that they are important to me and I want to help them develop over their lifetime, if I can.
6. **INNER CONVICTION.** Sometimes there is a growing conviction, inwardly--I think from God--that I should maintain contact in a mentoring relationship as long as I can.
7. **SPONSORING NEEDED.** Sometimes I sense they will need sponsoring if they are to reach the maximum potential that I think they are capable of. I feel willing to help sponsor them in ways that I can.
8. **INFLUENTIAL NETWORKS.** Sometimes they are heads of organizations or potential heads who will have a lot of influence in the future and I believe God would spread my own influence along their networks.
9. **CARRY ON MY LEGACY.** I sense that they will be people who will carry on a legacy for me. That is, they will keep my ideas alive into the next generations after I am off the scene.

C. Selection of Mentor Groups

In addition to doing individual mentoring, I also group mentorees together for group mentoring. Whenever I see that several mentorees need the same kind of mentoring input, I will form a group of them and invite

them to be a part of the mentoring group. Later I will talk more in detail about mentor groups and the ones I have done. But for now I simply want to take one mentor group and show you how I selected for it.

Spring 00, On the Mentoring Group On Basic Reading Skills/ Parables Study Skills

First, I looked over a list of about 10-folks who were asking for mentoring or for whom I felt I could help, or for some I was already doing some individual mentoring. I selected five of these and sent out my invitation letter. See below. I try to be up front in the invitation letter. I lay out the assignments and sometimes estimate the time involved. I give them the schedule of meetings. And then I await their response.

All five that I invited (SS, LL, CC, SD, PG) accepted my offer to be a part of the Mentoring Group on Basic Skills--Reading/ Parables Study Skills. I run a mentoring group about once every two years (it is patterned on Charles Simeon's mentoring ministry at Cambridge). There are basically three ways you get *connected* in mentoring: top down; bottom-up, and linking. This is the top down method. It is strictly by **invitation from me** the mentor. There are many, many people who would love to be mentored by me but only these were invited. There are various reasons for my inviting them (**faithfulness, using my concepts in their ministry; teaching gifts; prior relationship with them** (usually develops by them taking a number of my classes and I get to know them as good students), my **desire to impact them further, part of my legacy**, etc.). The thrust of a mentor group is that the mentor shares from experience some expertise that is basically applicable to all in the group. The mentorees study what ever is shared and do follow-up assignments on it. And the mentor meets individually with each person in the group for personal sessions as well as the group meetings. This is a powerful technique for impacting people. The selection process itself creates a powerful expectation and learning dynamic.

Here was my invitation letter.

25 March 2000

Dear SS, LL, CC, SD, and PG,

I am planning on doing a special mentor group in the spring and am inviting you to participate. We will be meeting on Friday mornings from 8:00 to 11:30 according to the schedule below. I would love to start right away but the first two weeks of this quarter I am doing a DMin course. I would like to invite each of you to visit this course for several hours one day (different people on different days). Let me know if you can. Classes generally go from 8:00-12:30 each day for the next two weeks, Mar 27-Apr 7 (three of the five did actually come to my DMin class to observe--and participate).

There are two things we will cover in the mentor group this spring that will hopefully help you move forward in your leadership:

1. I want to teach you the basic concepts of Reading on the Run. Particularly I want to emphasize the **Scan** and **Ransack** techniques of the continuum.
2. I want to teach you how to **interpret parables** and suggest a minimum core set of parables that every Christian leader should know and use.

You will use these two skills over and over many times in your ministry. First we will work on reading. After we complete that we will work on parables.

You will have to work hard but it is an opportunity that I hope you will not pass up.

If you accept my offer you should buy (if you don't already have these materials) **Reading On The Run** and **Parables—Puzzles With A Purpose**.

The first project involves **Reading on the Run**. (e.g. picking up continuum reading skills). Quickly go all the way through **Reading on the Run** so that you understand the basic continuum and the concepts involved in the various kinds of reading. Then I want you to choose ten books from the attached RTF leadership bibliography file and scan them. I want you to write up the Scan Report (see **Reading on the Run**).

The second project involves learning how to study a parable and building a core set of parables.

Mentor Group Spring Quarter 2000--Schedule

Friday Activity

14 Apr Project 1. 1st Get together—Overview of Reading on the Run; demonstrate scanning. You share the list of ten books you have chosen to scan.

28 Apr Project 1. 2nd Get together—You share the results of your scan. Top two books you scanned. Choose 5 books to ransack. I will demonstrate ransacking.

5 May Project 1. 3rd Get together—You share results of your top two ransacks.

12 May Project 2. Read through 1st half of Parables—Puzzles with a Purpose. I will demonstrate the basic geometry of a parable or parabolic teaching. I will assign you to identify the geometry of 10 core parables.

19 May Project 2. Finish 2nd Half of Parables and do study sheet for the parable of the talents. Be prepared to share central truth and teachable ideas for communication events from this parable.

26 May Project 2. Do the study sheet for the parable of the pounds. Be prepared to share central truth and teachable ideas for communication events from this parable.

2 June Project 2. Assignment of follow-up communication events. I'll demonstrate a communication event from a major core parable. I'll assign you to do one square root yourself and to use the calculator for all the rest.

Closure for the whole group.

In addition we will have a social time together (a meal; visit at our home, something) after 2 June.

I am hoping we can meet for three hours each of these Friday mornings (like from 0830-1130). We can adjust this schedule a bit.

In addition to group meetings I want to meet with each of you individually at least once during the time of our mentoring group.

A session will generally go:

1. Sharing of your work on previous assignments/ spiritual issues
2. Sharing/ follow-up work from last session
3. New input
4. Assignment for follow-up

Let me know if you want to do this. If we don't have enough for the group then I probably won't do it. Send an email right away. And get the two books listed above.

Blessings,
Bobby Clinton

This would be a typical letter. In terms of selection principles, three are involved.

Principle 1. From present mentoring relationships, or from requests, or from my own top down desires, select a group (usually between 5-8). I have found that groups of three or less usually don't have enough interaction to make it a dynamic group. And groups of more than 8 usually are too big for each to participate.

Principle 2. From this list narrow down in terms of availability, compatibility with each other, and potential scheduling problems.

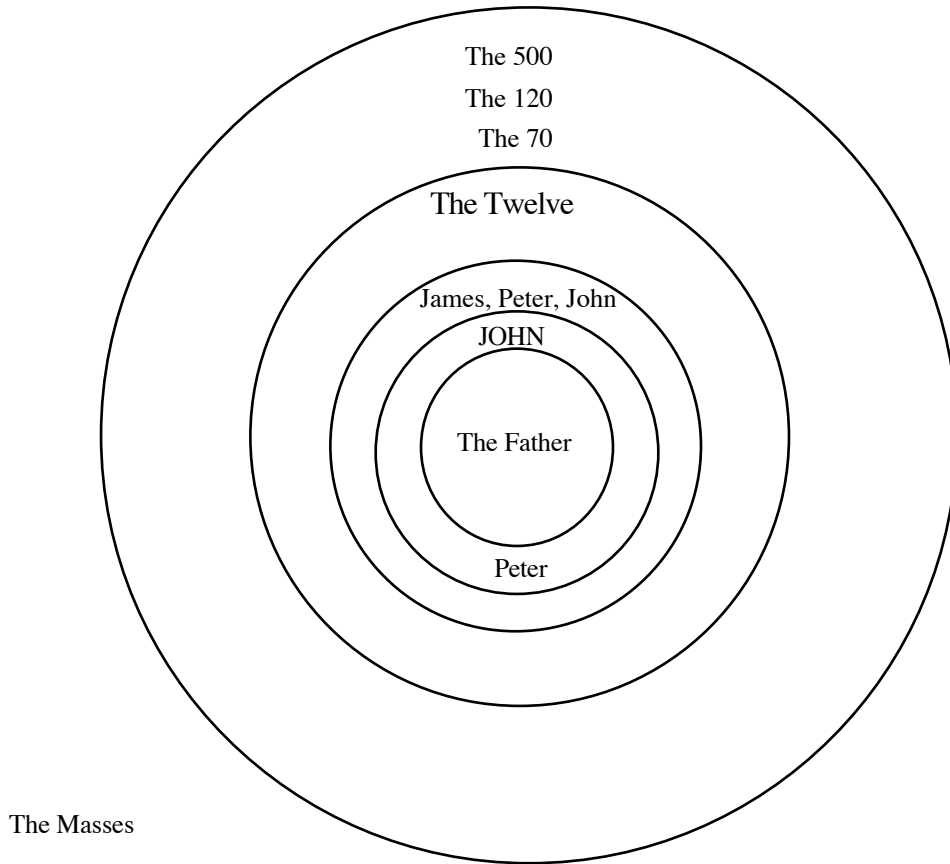
Principle 3. Send out a challenging invitation letter. Let those being invited select themselves. Usually one or two I invite can't make it for various reasons.

D. Other Selectivity Concepts--Circles of Intimacy/ Fishing pools

The basic philosophy underlying some of my selectivity is draw from a concept circles of intimacy which I first saw in my biographical study of Charles Simeon (see **Focused Lives**). After identifying it there, I later saw it in the life of Jesus and Paul.

Look at the following examples of circles of intimacy: Jesus, Paul, Simeon, My own.

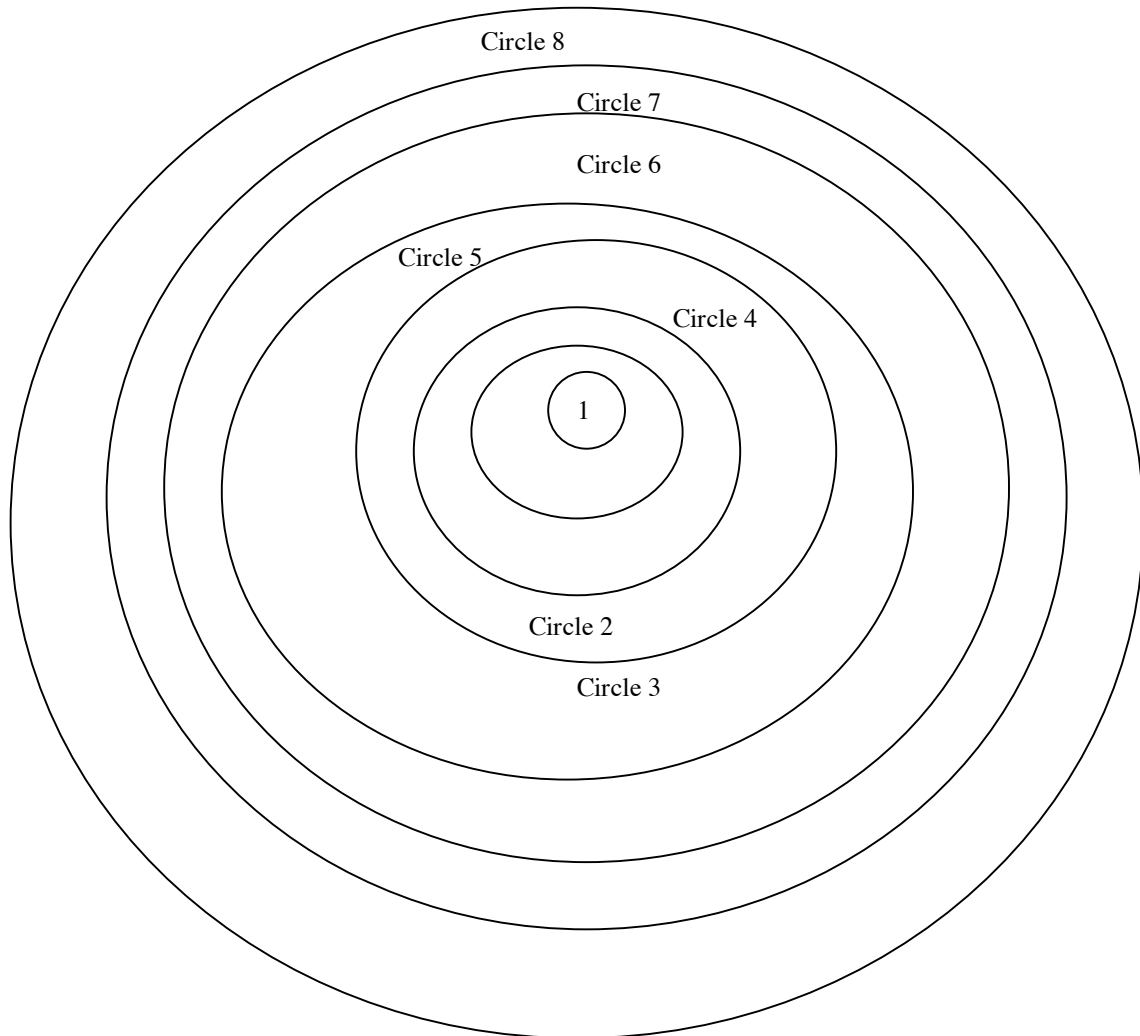
Circles of Intimacy--Jesus



Jesus also had social levels of intimacy. Mary, Martha, and Lazarus were close in. Then there were the other women who supported his ministry. Obviously these circles of intimacy imply selection. Each of the more innermost circles were people selected by Jesus for those more intimate relationships.

What was true of Jesus' ministry was also true of Paul's ministry. Paul had a very personal ministry. I have identified at least 8 different levels of intimacy depending on the kind of ministry or mentoring involved.

Paul and Circles of Intimacy



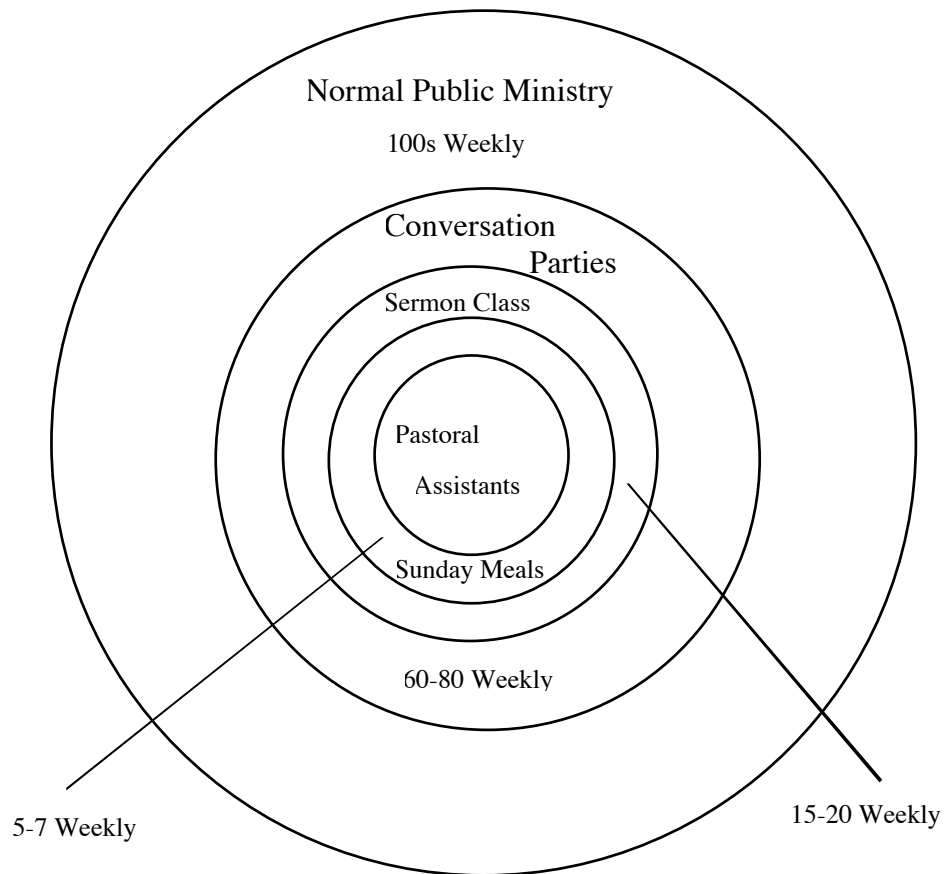
Where the circles are:

1. Inner Most—Timothy
2. Next Innermost—Titus, Onesimus
3. Next InnerMost—Traveling Team/ Extended Ministry Together:
Barnabas, Luke, Priscilla, Aquilla, Silas, Mark,
4. Messengers/ Co-Ministry in a Local:
Epaphroditus, Philemon, Archippus, Apphia, Epaphras
5. Some He Sponsored: Phoebe, Stephanus,
6. Some Co-Ministered with in a locale: Euodia, Syntyche, Clement,
7. A number of the Romans 16 people
8. A Host of Others—See What is this list.

Obviously, Paul selected. Ministry and willingness to go with him were big plusses in his selection criteria.

I first noticed the concept of circles of intimacy when I studied Charles Simeon who used the outer circles of intimacy as fishing pools to recruit for the inner levels. Here are Simeon's Circles of Intimacy.

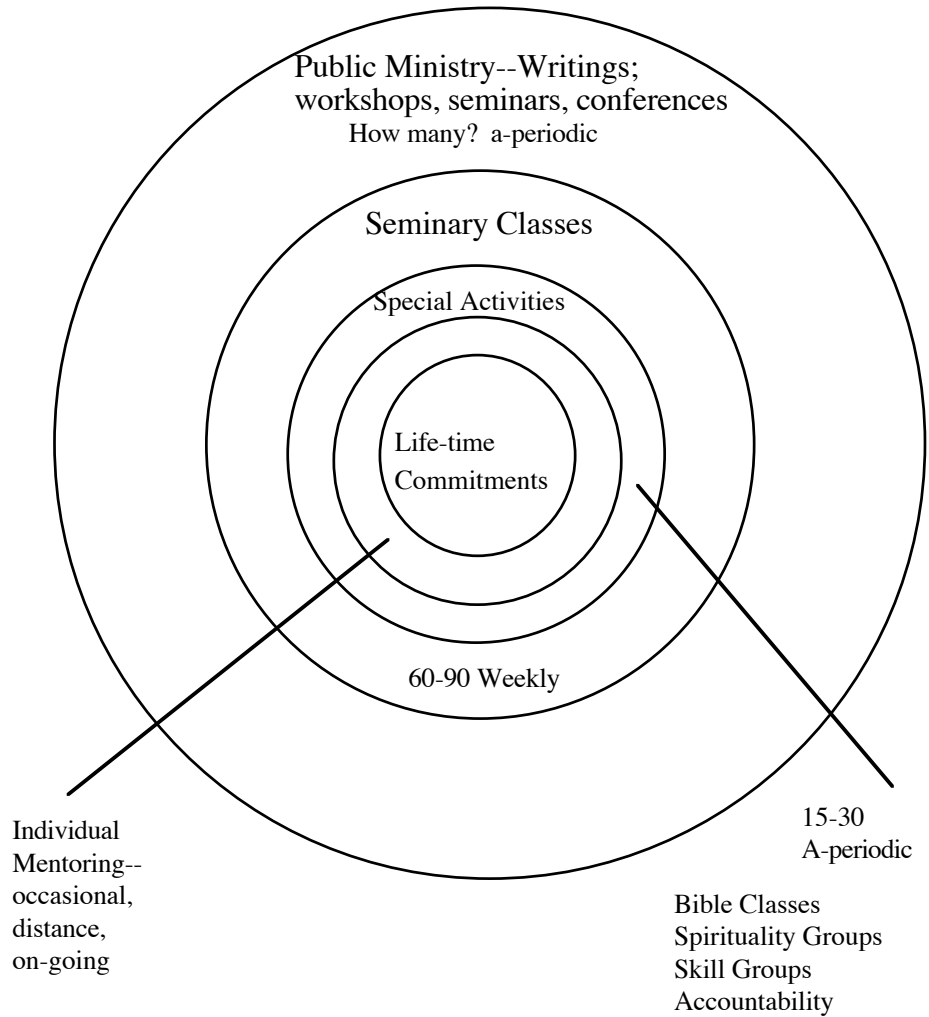
Circles of Intimacy--Charles Simeon Selectivity Process



Study of Simeon gave me the idea to construct my own circles of intimacy. And from that layout, the notion of fishing pools arose, i.e. use outer circles of fishing pools to draw mentorees into the inner circles. Each of the outer circles forms a kind of testing for movement into the next innermost circle.

Clinton's Circles of Intimacy

Handout Circles of Intimacy--Functional Equivalents



I use the outer circles as *fishing pools*. They provide me with potential mentorees who I then move into closer relationships.

My problem may be different than yours. I am teaching on mentoring and teaching classes. People get to know me and some of my ideas and want mentoring. I get many, many more folks who want mentoring than I can possibly mentor. So I have to select.

Practical Tip 4. Handling the details of mentoring. Find ways to **administrate** your mentoring relationships.

Basic Principle: A mentoree can help you administer the details of mentoring with him/her.

- i. I put as much burden as possible on the mentoree:
- ii. I do a folder on all mentorees that are more than one session.
- iii. I use the accountability letter (see below) to help me with details. Marilyn (my wife) who is good with organizing and following through on details helps me. When I get an accountability letter I have Marilyn file it and note what I have promised to do. I also note what I have asked the mentoree to do (accountability help).
- iv. I use an agenda letter (see below). When a mentoree wants to meet with me, especially one who is scheduling with me a-periodically (that is, ever so often, when they have finished a project and are ready for feedback and a new assignment) I tell them to write me an agenda letter. then I work through the letter before they come and am much better prepared to meet with them.
- v. I leave scheduling up to the mentoree. They must figure out when it is best for us to get together.

See the sample copy of my Accountability Letter, which I use to get the mentoree to help me be accountable for the relationship. See also the sample copy of my Agenda Letter, which helps me prepare for mentoring sessions. Both of these items occur next.

ACCOUNTABILITY LETTER synonym: Follow-Up and Closure Technique

introduction	Mentors who operate occasionally with a number of mentorees, who have a large number of mentorees or who do distance mentoring need practical helps for organizing and keeping up with the details of their mentoring relationships and assignments. One helpful methodology requires the mentoree to accept as much of the burden for managing these details as possible. An accountability letter is one technique for doing this.
description	<p>An <u>accountability letter</u> is a one to three page document written by the mentoree to the mentor, within a short period of time after a mentor session in order to:</p> <ol style="list-style-type: none"> 1. bring closure to the session by identifying the helpful ideas or concepts that were a result of the time together in the session, 2. to put in writing the mentoree's understanding of follow-up assignments that were suggested in the session, and 3. to put in writing what the mentor has promised to do by way of follow-up of the session.
uses	<ul style="list-style-type: none"> • to test faithfulness of a mentoree (a person who will not do this probably will not profit by a mentoring relationship), • to assess what the mentoree is hearing or perceiving concerning the things the mentor has shared (often what the mentor thinks was shared and was important was not what the mentoree heard or thought was important), • to serve as a learning tool (expression deepens impression; the process of thinking through and putting in writing the things learned or important is in itself an important learning methodology that helps provide some closure to the session), • to provide a record of assignments the mentoree plans to do to follow-up on the session (usually this will also indicate whether there is a time commitment on an assignment or if the work is open ended with respect to time), • to provide a record of follow-through items that the mentor promised in the session, • to model for the mentoree the importance of a mentor's responsibility for accountability. You want this mentoree to go on and become a mentor. You are helping them learn how to do this as you model.
procedure	<p>Soon after the relational time of a get together with a mentoree, up-front before the actual input is being exchanged I do four things,</p> <ol style="list-style-type: none"> 1. I ask what the agenda issues are that the mentoree is bringing to the session, 2. I share what my own agenda issues are, 3. I share the notion of the accountability letter, 4. I pray asking God to bless our time and to give us a fruitful exchange.
comment	I explain that the accountability letter will help me understand what the mentoree is hearing. It will help me see what is in focus. I explain that I have many mentoring relationships that are developing and in different stages. I can't keep up with them all in my head. This Accountability Letter will help me to remember our time together and some of the important things we discussed. I will put the Accountability Letter in his/her mentor folder. It will help me to know the next steps the mentoree will be taking to interact and profit from the time together. It will also help me to follow-through on my responsibility. I have many irons in the fire. I will review the mentor folder from time-to-time. The letter will help me assess the effectiveness of our mentoring relationship.
comment	When I receive the Accountability Letter I will review it and see what ideas were impressed upon the mentoree. I will note what they are going to do and when. I will start to follow-up on what I am supposed to do. I will usually come back with some letter which begins my follow-up responsibility and clarifies ideas, punches home some suggestions that the mentoree may not have picked up on, etc.

Sample Copy of Agenda Letter.

AGENDA LETTER synonym: Preparation for Upcoming Meeting with Mentoree

introduction Mentors who operate occasionally with a number of mentorees, who have a large number of mentorees, who meets with different mentorees on an a-periodic schedule basis and/or who do distance mentoring need practical helps for organizing and keeping up with the details of their mentoring relationships and assignments. One helpful methodology requires the mentoree to accept as much of the burden for managing these details as possible. An agenda letter is one technique for doing this. The mentoree gets the agenda letter to the mentor about a week ahead of time.

description An agenda letter is document which the mentoree gives the mentor and reflects the basic issues that need to be addressed at the next meeting.

format The letter should review what was done at the last meeting and what was expected to happen as a result of that meeting. It should then point out the follow through responsibilities that were expected of both mentor and mentorees. It will then give a list of issues that should be the major focus of the up-coming meeting. Summarizing, the basic outline is:

Date of Meeting:**Review Items:**

a. Follow-up responsibility items from previous meeting for mentoree:

b. Follow-up responsibility items from previous meeting for mentor:

Issues to be Addressed in Up-Coming Meeting:

comment The mentoree can look back to the last meeting or two and use accountability letters from those to trace out items that should be followed through in the up coming meeting.

comment The mentoree may also add new items that he/she is interesting in pursuing.

comment The mentor can also add new items to the agenda.

comment A mentor who meets a number of mentorees on an a-periodic basis can especially appreciate this simple technique. Administration of mentoring relationships can be difficult especially for a mentor who is busily involved in many other things. To place the responsibility for this administration on the mentoree does two things: 1. It helps the mentor keep up with what should be going on, 2. It reflects the faithfulness of and teaches faithfulness to the mentoree.

Practical Tip 5. More Realistic Expectations: I don't **expect** perfect mentoring relationships. But I do want to see some empowerment, some help, some growth.

Basic Principle: Tone down your expectations so that you are happy with progress not total accomplishment of original expectations.

Usually mentorees and I work together to establish what we want to happen in a mentoring relationship. If we can both agree on activities and goals for them we most likely will make progress toward those goals. But I have learned that usually a mentoree has too high expectations on a mentoring relationship with me. And sometimes I do too. So one thing I have learned. Tone down the expectations. And help the mentoree tone down the expectations. One way to do this is have occasional times of evaluating the mentoring relationship together. Be kindly realistic!!! Busy mentors usually do not live up to the expectations of mentorees. So start with this premise and work to get expectations more realistic--that is, after a short time of the mentoring relationship, stop and assess and give feedback.

Part B. Case Study--Life Long Mentoree

This case study represents a mentoring relationship which kept getting extended, because the mentoree responded so well she was invited back for more mentoring things. Eventually this relationship has become a life long mentoree relationship.

Examine the following case study. Note the number of different mentor types that were done. Notice the total time of the whole mentoring relationship. Jot down 5 observations. In the next session of practical tips I will give my own observations about this case study. In the meantime, why don't you jot down what you saw and put it in your personal journal.

Mentoring Case Study — TPS 1994-2000

Date	Mentoring Activity/ Time Involved	Mentoring Functions	Comments:
Fall 1994	ML 534 Old Testament Leadership Values	Teaching Modeling	Met with me personally. She became interested in the leadership concentration because of this course.
Winter 1995	ML 523 Mentoring	Teaching Modeling	Small group leader in mentoring.
Winter 1995	ML 536 Value Based Leadership in the O.T.	Teaching Modeling	She had now taken both Bible courses. Saw GB, a teaching assistant, being sponsored.
Spring 1995	Arrowhead Springs; Did a focused life one day seminar for LIFE staff.	Teaching Modeling Sponsoring	TPS set this up as well as took part in it with me. Concurrently with this Richard and I did a two day workshop for Japanese Pastors on focused lives.
Fall 1995	Hermeneutics. Developmental Mentoring Group.	Teaching	TPS along with a few others was introduced to my hermeneutical system for studying the Bible.
Fall 1995	ML 530 Life Long Development	Teaching Modeling	Saw me sponsoring CD and ZK.
Fall 1995	Irene-Webster Smith Project	Coaching Sponsoring	TPS began to do her writing project on Irene-Webster Smith. It was a focused life study. We later published this.
Winter 1996	ML 523 Mentoring	Coaching Sponsoring Modeling Teaching	TPS was the teaching assistant for this. We met together before class and prayed for the class as well as previewed what we would do in the class.
Winter 1996	Hermeneutics — Daniel core book;	Teaching Modeling	Developmental mentoring group; applying hermeneutics to a core book. Linking to other

	Developmental Mentoring Group; met about 6 times-2 hours per time		mentorees.
Spring 1996	ML 524 Focused Lives	Teaching Coaching Sponsoring Modeling	TPS had one whole day of this class to teach on Irene Webster-Smith. She co-TAed with CM. We met before and after for coaching feedback.
Spring 1996	Team teaching in Phoenix for Frontiers Mission top USA leaders; 1 week seminar/ workshop format	Sponsoring Modeling Teaching Coaching	This was a team of six: KK, CR, TPS, CD, and TGS.
Fall 1996	ML 530 Life Long Development; Teaching Assistant; partnering	Coaching Sponsoring Modeling Teaching	This was a new level of relationship; partnering in design; feedback; teaching; superb mentoring by TGS with students in the class.
Summer 1996	Personal Project; study of worship hymns and stories behind them	accountability	TGS went to Japan for short term
Winter 1997	ML 536 New Testament Leadership Values	Sponsoring Modeling Coaching Teaching	TGS TAed this. This was the first class to use Bible centered leader materials . Core Book studied was Philemon.
Fall 1997	ML 534 Old Testament Leadership Values	Coaching Sponsoring Modeling Teaching	TGS TAed this. This was the first class to use Having Ministry That Lasts . Core Book studied was Haggai.
Winter 1998	ML 530 Life Long Development	Teaching Modeling Sponsoring Coaching	TGS is TA ing this quarter. She is teaching in it as well.
Class Events	Socials for various classes we have done together		In our intensive classes (focused lives and Bible classes we have taken the class to the California Pizza place for a social time). TGS sets this up.
Individual Sessions	PhD meetings at house		Once or twice a year Marilyn and I have all the PhD students over to our house.
Independent Studies	Giftedness		TGS has proctored at least one independent study for student on ML 521 Giftedness.
Social times	Marilyn and I have gone out with Sue and boy friends to eat (Japanese restaurant). Also time with them in her home.		
Leadership Training Models	Fall of 98	Teaching	TGS wanted to develop training design skills further. She is already doing training design in her role at LIFE. We worked through my manual. I have also critiqued some of her training materials.
Doctoral/ Career	1999	Sponsoring/counselor	

Part C. Contemporary Model from Randal Roberts' Work

Omitted for this session. I will come back to this in the next session.

Closure

What are the most important 2 or 3 insights you have picked up from this session. Jot them down in your personal journal.

Clinton—Practical Tips Session 3

Introduction

In this particular session I want to give 3 more practical tips. I am going to comment on the case study I gave last time. And I will include a Contemporary model from Robert's book.

Part A. Practical Tips 6, 7, 8

Practical Tip 6. Resources. Develop resources you can use with people. (see my catalog of materials).

Basic Principle: Identify a number of resources you can use with mentorees so that all of your input does not depend on you telling them information.

About 10 years into my discipling ministry it occurred to me that I was doing the same thing over and over again as I tried to introduce ways of having a "Quiet Time." But I was doing it basically orally. So I took time to go over the first ten years of my devotional life and jotted down the many different things I had done in my quiet time. The result was a manual, **Fellowship With God**. I was then able to use this manual with those I was discipling. It contained the basic cognitive information about the devotional life and a variety of quiet time methods. There were guidelines about how to do these various methods. There were many personal illustrations. But more than a useful manual I learned a useful principle. Seek to develop materials you can use with others in your mentoring ministry.

Or to generalize it, seek to identify and have at hand various mentor materials you can use as resources in your mentoring ministry.

Some of you reading this are not people who will develop your own resources. Others will. For those of you who don't develop resources find out what is available in the given area of mentoring you are doing. Have these resources available for use. Know how to use them well.

See my catalog for the materials I have developed for use in my mentoring and teaching ministry.

I use the things I have written with people. For example, I have now written 109 leadership articles (average page length about 4 pages) which cover many, many leadership topics. I am now using these with mentorees. (see Articles section in **Clinton's Biblical Leadership Commentary**).

I do this especially in my email mentoring when someone asks for advice. I usually have one or two articles dealing with the topic they are asking about.

For example, here is a spate of activity (from late 1998 and 1999), in which I suggested articles (and then later sent them as attachments) to several leaders.

Mike, a senior pastor, of a growing church. In response to various questions I selected 46 of the leadership articles. I asked him to read them and give me feedback on observations that were helpful to him. I gave him permission and asked him to use them with others in his church.

Sam, the head of a mission organization, asked me about leadership values (he was studying Pauline leadership values in his personal Bible study. So I sent him 3 articles on leadership values

Jack, head of a youth work in a large organization was interested in what I had learned about recruiting emerging leaders. So I sent him 16 articles on recruitment (leadership selection/ development).

Rick, the head of a fairly large mission organization was tapped as the top leader to follow on behind the founding leader of his mission. He asked for help on leadership transition. I sent him 10 articles dealing with leadership transition. And we began to formulate a leadership transition plan for him.

And here are two examples of folks doing core studies in the Bible. Again I went to my commentary to help them.

Shelley was studying 2 Corinthians as her core book for the year. (advance + base) I copied out my work on 2 Corinthians from my Biblical Leadership Commentary and gave it to her on a Zip disc.

Carolyn wanted some material on Philippians which she was studying for the first time as a core book. I copied out my Philippians work from my Biblical Leadership Commentary and sent it via email attachment.

Resources make a big difference in your mentoring. Be aware of them. Good resources can allow you to have a bigger mentor load than otherwise would be the case.

I have developed many resources for each of my areas of mentoring: spiritual guide, teaching, coaching, counseling. I have lots of life long develop materials that I use in my mid-career counseling. By having these materials available I can give assignments for mentorees to do. Then I can use face-to-face time for other things than just giving information.

Practical Tip 7.

7. Length of a Given Mentoring Relationship. I plan for short periods of time with the possibility of continuing.

Basic Principle: Set boundaries on the length of time for a given mentoring relationship and evaluate it at the end of that time.

I call this the *revolving door approach*. I usually have in mind a number of things I want to do with a mentoree. But I only suggest a few to them and then set a time when we will bring closure to it.

By revolving door I mean, if the mentoring is going well I will invited them back (go around again) for more but if the mentoring is not profitable for me or the mentoree (let them continue out the revolving door) cut it off with closure.

I have learned that giving all the possible tasks and assignments I see I could do for a mentoree often overwhelms them. So, though I note all the possibilities to myself. I only give the mentoree bite-sized assignments that can allow for completions and at least some success. If good, I can always give them the next few.

Shorter times of planned mentoring allow for a better closure. Longer times usually sag in the middle and may actually dwindle away to no mentoring at all.

Practical Tip 8.

A-periodic Scheduling. I usually work on a basis of assignments and completion of assignments.

Basic Principle: Determine scheduling of mentoring session by completion of mentoring tasks.

In my discipling mentoring which I did early on in my ministry, I used periodic scheduling. That is, we scheduled two or three times a week for planned get togethers. In addition, there were other unplanned times we got together.

But these days I don't have regular get togethers with mentorees planned (at least this is rare). One reason is that my schedule is so full these days. My ministry is much more complex than in the earlier days. I have found that rather than planned weekly get togethers I give assignments to a mentoree whenever we do meet. We will not meet again until they have completed the assignment and are ready to get together.

When a mentoree is ready to get with me he/she will set up the time. I ask them to use the Agenda letter (which I included in Practical Tips Session 2). I also review their file ahead of time and see if there are follow-up things I still need to do for them.

The use of a-periodic scheduling, that is regular but at different intervals, allows for me to have a much larger mentor load than otherwise would be the case.

Part B. Case Study--Life Long Mentoree

This case study represents a mentoring relationship which kept getting extended, because the mentoree responded so well she was invited back for more mentoring things. Eventually this relationship has become a life long mentoree relationship.

Scan through the case study. I previously introduced this in the Clinton's Practical Tips-2. I will comment on this case study.

Mentoring Case Study — TPS 1994-2000

Date	Mentoring Activity/ Time Involved	Mentoring Functions	Comments:
Fall 1994	ML 534 Old Testament Leadership Values	Teaching Modeling	Met with me personally. She became interested in the leadership concentration because of this course.
Winter 1995	ML 523 Mentoring	Teaching Modeling	Small group leader in mentoring.
Winter 1995	ML 536 Value Based Leadership in the O.T.	Teaching Modeling	She had now taken both Bible courses. Saw GB, a teaching assistant, being sponsored.
Spring 1995	Arrowhead Springs; Did a focused life one day seminar for LIFE staff.	Teaching Modeling Sponsoring	TPS set this up as well as took part in it with me. Concurrently with this Richard and I did a two day workshop for Japanese Pastors on focused lives.
Fall 1995	Hermeneutics. Developmental Mentoring Group.	Teaching	TPS along with a few others was introduced to my hermeneutical system for studying the Bible.
Fall 1995	ML 530 Life Long Development	Teaching Modeling	Saw me sponsoring CD and ZK.
Fall 1995	Irene-Webster Smith Project	Coaching Sponsoring	TPS began to do her writing project on Irene-Webster Smith. It was a focused life study. We later published this.
Winter 1996	ML 523 Mentoring	Coaching Sponsoring Modeling Teaching	TPS was the teaching assistant for this. We met together before class and prayed for the class as well as previewed what we would do in the class.
Winter 1996	Hermeneutics — Daniel core book; Developmental Mentoring Group; met about 6 times-2 hours per time	Teaching Modeling	Developmental mentoring group; applying hermeneutics to a core book. Linking to other mentorees.
Spring 1996	ML 524 Focused Lives	Teaching Coaching Sponsoring Modeling	TPS had one whole day of this class to teach on Irene Webster-Smith. She co-TAed with CM. We met before and after for coaching feedback.
Spring 1996	Team teaching in Phoenix for Frontiers Mission top USA leaders; 1 week seminar/ workshop format	Sponsoring Modeling Teaching Coaching	This was a team of six: KK, CR, TPS, CD, and TGS.
Fall 1996	ML 530 Life Long Development; Teaching Assistant; partnering	Coaching Sponsoring Modeling Teaching	This was a new level of relationship; partnering in design; feedback; teaching; superb mentoring by TGS with students in the class.
Summer 1996	Personal Project; study of worship hymns and stories behind them	accountabi- lity	TGS went to Japan for short term. She used my Quiet Time suggestions for music
Winter 1997	ML 536 New Testament Leadership	Sponsoring Modeling	TGS TAed this. This was the first class to use Bible centered leader materials . Core Book

	Values	Coaching Teaching	studied was Philemon.
Fall 1997	ML 534 Old Testament Leadership Values	Coaching Sponsoring Modeling Teaching	TGS TAed this. This was the first class to use Having Ministry That Lasts . Core Book studied was Haggai.
Winter 1998	ML 530 Life Long Development	Teaching Modeling Sponsoring Coaching	TGS is TA ing this quarter. She is teaching in it as well.
Class Events	Socials for various classes we have done together		In our intensive classes (focused lives and Bible classes we have taken the class to the California Pizza place for a social time). TGS sets this up.
Individual Sessions	PhD meetings at house		Once or twice a year Marilyn and I have all the PhD students over to our house.
Independent Studies	Giftedness		TGS has proctored at least one independent study for student on ML 521 Giftedness.
Social times	Marilyn and I have gone out with Sue and boy friends to eat (Japanese restaurant). Also time with them in her home.		
Leadership Training Models	Fall of 98	Teaching	TGS wanted to develop training design skills further. She is already doing training design in her role at LIFE. We worked through my manual. I have also critiqued some of her training materials.
Doctoral/ Career	1999	Sponsoring/counselor	
Winter 99	Individual Sessions	Counselor	Worked with TGS on PhD tutorials
Spring 99	Individual Session	Counselor	Worked with TGS on PhD tutorials; career thinking
Winter Quarter 2000	ML 851	Teacher/ Contemporary Model	TGS along with 8 other doctoral students interacted with leadership style theory. Her application paper on leadership styles in Japan has become a resource to use in training missionaries going to Japan
Winter Quarter 2000	ML 536 Teaching Assistant/ Co-teacher	Teaching/ coaching	TGS did the basic design for this course including syllabus, giving the assignments for both of us. She was essentially a co-teacher for this course.
Summer Quarter 2000	ML 524	Teaching/ coaching	TGS did the basic design for this course including syllabus, giving the assignments for both of us. She was essentially a co-teacher for this course.
Summer Quarter 2000	Career Perspective	Counselor	My wife, Marilyn, and I met with TGS and her spouse to go over her future career options.

Observations

1. Number of Activities

The sheer number of activities with this mentoree are overwhelming. Of all the mentorees I have worked with only two other mentorees have more mentoring activities than TGS. Per year (we have had a mentoring relationship for 6 years), she has the most mentoring activities. TGS seeks these out as well as responds well to my assignments. People who respond well usually get more mentoring from me.

2. Courses

Because TGS has taken so many of my courses (ML 530 Life Long Development; ML 534 Value Based Leadership in the Old Testament; ML 536 Value Based Leadership in the New Testament; ML 523 Mentoring; ML 524 Focused Lives; ML 540 Leadership Training Models) she has read much of my writings and is familiar with my leadership concepts. One of the things I do when someone is interested in my mentoring is to invite them to take as many of my classes as they can. If they could do that but don't, they probably won't get mentoring from me. If they can't do that due to scheduling or other reasons, then I invite them to do all the reading of materials that would be in these courses. Getting my concepts, my leadership theories, and my framework of thinking as well as observing me as a contemporary model provides a basis for long term mentoring.

3. Mentor Groups

TGS has been invited to several mentor groups. These dealt with hermeneutics and core book studies. This is elite training for the special few. She learned more of how I approach the Bible and how I have been a life long student of the Bible. A lot of contemporary modeling goes on in a mentor group.

4. Ministry Use of My Concepts

TGS has co-ministered with me on a traveling team. She has set up ministry for me with her own mission. She has done workshops and seminars and retreats using various of my leadership concepts. I like a person who uses my stuff. Especially one who can self-initiate ministry opportunities. People who can apply my materials to varying situations are most likely to be long term mentorees.

5. Writing Project

TGS applied focus life theory to a woman missionary in Japan. Her writing was outstanding. Her grasp of focused life concepts was excellent. This is typical of TGS. She develops materials that can be used as resources in ministry. In addition, to this writing project (which served as a pre-requisite for the PhD program), TGS has developed a number of manuals (mentoring manual; life long development manual; small group designs using both of these manuals) using various of my concepts, for use in ministry with her mission. She is conscious of resources and the importance of them in mentoring.

6. Mentoring Groups of Her Own

While I don't show it on my chart, since I was not directly involved in it, it is true that TGS has been involved in developing her own mentor groups on campus. She has mentored a number of women in various biographical core book studies.

7. Development as a Master Teacher

TGS has been my teaching assistant for a number of courses. I have used those occasions to do coaching mentoring and help develop her teaching gift. I started out by giving her minimum participation. I have worked up to the point where she can fully design a course and can teach any of the materials she has studied with me. She has developed into a master teacher. She is particularly strong in moving the heart. Her use of stories is superb. She is one of the very best public rhetoricians I have worked with.

I meet with TGS whenever she wants a meeting. She is a mentoree who will pass on my legacy to others.

Part C. Contemporary Model from Randal Roberts' Work

Contemporary Model-- T. Allen Bethel

Title of Mentoring Advice--*Learning to Profit from Observation and Advice*

Who the Model Is: T. Allen Bethel is senior pastor of Maranatha Church in Portland, Oregon.

Note: All page numbers refer to Randal Roberts book, **Lessons in Leadership**.

Striking Observations to Me:

Observation 1. "I learned the most about leadership by observation." p 39

Pastor Bethel is a person who knows the value of contemporary models. He has learned from observing people in the business world as well as the Church world.

Here are some important lessons he learned from observing others.

From SB, asking questions of your models gives insights that couldn't be learned otherwise.

From GF, get the facts first, then seek to be a reconciler.

From WB, he learned that hard work is a hallmark of a leader. WB demonstrated a self-sacrificing lifestyle in giving, leading, and working.

From Mrs. L, one of his seventh grade teachers. I learned perseverance. Her challenge in his yearbook was the familiar, "If at first you don't succeed, try try again." This stuck with him (beautiful use of Goodwin's expectation principle).

From JS, "Son, you sometimes you have to smile and walk away." One approach to difficult and trying times. He further learned, that while some situations demand an answer, they do not always demand an answer immediately. The timing of the response is for a leader to determine.

From LDW in the business world, "You must never lose touch with your customers if you are to serve them." Application: The effective leader is one who never loses touch with the people he/she leads.

Observation 2. Ministry must be personal. "My friend, I urge you to maintain sincere involvement in the lives of those whom you lead. That will help you in discerning needs, direction, opposition, and finding solutions drawn from their experiences as well as yours.

I could easily give 4 or 5 more of Pastor Bethel's observations. But I will close this off, by adjusting a well known piece of advice. You have probably heard it said that,

Experience is the best teacher.

But I say unto you,

Experience is the best teacher if you learn from it!

And my friends Pastor T. Allen Bethel's article is full of learning derived from experience. He is one of the best at profiting from contemporary models.

Will you learn from experience? Will you learn from contemporary models.

Closure

What are the most important 2 or 3 insights you have picked up from this session. Jot them down in your personal journal.

Clinton — Practical Tips Session 4

Introduction

In this particular session I want to give 3 more practical tips. I am going to share two important insights from a life long mentoring case study. And I will include a Contemporary model (Clyde Cook) from Robert's book.

Part A. Practical Tips 9, 10, 11

Practical Tip 9. Relationships, develop them.

You would think I should know what I am going to share about relationships and mentoring. But bear in mind my Myers-Briggs Personality Profile: E/I N/S **TJ**. Being a strong TJ, in my early mentoring relationships entirely with men, I concentrated on the tasks at hand, what ever the type of mentoring going on. It was a no non-sense, get with or get left behind approach to mentoring. And it worked fairly well with most (occasionally I probably drove some away).

But in the early 90s I began to do cross-gender mentoring. This developed naturally out of my classes (which always contain about 1/3 women and 2/3 men). Sign up sheets outside office doors of professors gives opportunities for all students to have personal time with professors. As I began to do cross-gender mentoring I found that a task only approach did not work with the women I was mentoring. They needed relational things as well as assignments and task things. So I learned to be more relational in my mentoring. I was also learning more about this from my wife who has excellent relationships with almost everyone at the seminary. So the bottom-line was, I set a task to be more relational in my mentoring relationships. Once, I had this task in mind (being a strong J) I was able to work at relationships. My relationship dynamic improved in my mentoring. And, lo and behold, I began to do this with my male mentorees as well. I was amazed at how much better the mentoring went and better empowerment.

So now I say work on **relationships** even if you are a strong **TJ** on the Myers-Briggs. The better the relationships the stronger the empowerment.

Because I have worked on relationship (including transparent, vulnerable sharing and lots of use of the maturity appeal and obligation-persuasion leadership styles) I can now use Goodwin's expectation principle with a much greater impact. Goodwin's expectancy principle is a strong social dynamic which can be stated in terms of leadership things as,

Emerging leaders tend to live up to the genuine expectancies of leaders they admire and respect.

A good relationship makes this dynamic very powerful.

Basic Principle: Work on relationships as you mentor. Even in strong task oriented mentoring, relationships will enhance achievement.

Practical Tip 10. Group mentoring can be used very effectively.

I don't only do individual mentoring, I also do group mentoring of folks who need the same kind of mentoring. I call this kind of mentoring, *Developmental Group Mentoring*. It is more than a small group studying something. It is a small group that focuses on developing mentorees. The essentials of this kind of small group lie in the notion that the participants are mentorees of the person facilitating the group. They have a track record. The mentor knows some things these mentorees need to develop. The mentor is sharing from his/her life experience rather than just studying some subject. It is mentoring. But it is in a group context which is supplemented by individual times as well. The group context provides a dynamic of accountability that may be missing in an individual relationship--accountability to the group.

I have done this with the following subjects: Focused Lives Concepts; Bible Centered leadership; Core Books including Daniel, Psalms; Hermeneutics; teaching; writing; parables study skills; reading skills; developmental stages in a life; female development, spirituality mentoring.

Basic Principle: Combine individual mentoring into groups where common interests and needs overlap. This helps you time-wise.

The essentials/dynamics that make for group mentoring include:

1. **Concerning Mentor and Mentorees--Relationships**
There are individual relationships between the mentor/facilitator and members of the group. This prior mentoring allows one to move very quickly in bringing the informality theorem into practice. The group all have one thing in common--their relationship to the mentor. The group congeals very fast.
2. **Concerning Mentorees--Elitism**
There is a sense of elitism. Being selected brings expectation. Being selected also supports the notion of community.
3. **Concerning Mentorees--Group Dynamics**
Goodwin's expectation can be used very effectively because of the eliteness and the quick formation of the group as a group. Community dynamics also pressure the mentorees to do their work. No one wants to come to a session unprepared.
4. **Concerning Both Mentor and Mentorees--Leadership Styles**
This is not just a small group studying something, it is the mentor sharing his expertise with mentorees. The mentor has spiritual authority and competence going for him/her in the area of things being shared. Maturity appeal is strong. The mentor can use styles all up and down the leadership style continuum because of the familiar relationships with the mentorees (highly directive, directive, non-directive, highly non-directive).
5. **Closure--Empowerment**
Because mentoring groups are pushed for time both mentor and mentorees seek to get the most they can out of this time together. There is often a sacrificial spirit involved. "I am sacrificing to be a part of this group. I am going to make the most of it." Because mentoring groups are usually short in total time involved (like 10 weeks or less) there is a chance for closure which allows reflection on empowerment. Empowerment is seen explicitly.

Because I will have another entire input session on mentoring in groups I will stop here on this guideline. Suffice it to say, mentoring in groups can be a powerful way of seeing development in lives in a short time. See also the final article in this reader which gives a case study of a mentoring group—The 1,2 Corinthians Cluster Group, analyzed from a leadership training models perspective.

Practical Tip 11. The 10 Commandments. Use them.

Basic Principle: Use the 10 Commandments of mentoring to help you evaluate your mentoring experience.

From time-to-time, I have to remind myself to review and use the 10 Commandments of mentoring. When Paul Stanley and I were writing the **Connecting** book on mentoring, one of our brainstorming sessions together involved looking back over our mentoring experiences that had not gone so well (read failed). We then sought to establish some of the reasons for those poor mentoring experiences. Out of that session came our Ten Commandments of mentoring. Scan through them. I will comment on a few. Usually when my mentoring experiences are not going well (and that does happen) I can read through the 10 Commandments and pin point where the experience is falling down.

THE TEN COMMANDMENTS OF MENTORING

<u>Number</u>	<u>Name</u>	<u>Statement</u>
1.	Relationship	ESTABLISH THE RELATIONSHIP.
2.	Purpose	JOINTLY AGREE ON THE PURPOSE OF THE MENTORING RELATIONSHIP.
3.	Regularity	DETERMINE THE REGULARITY OF INTERACTION.
4.	Accountability	DETERMINE THE TYPE OF ACCOUNTABILITY.
5.	Communication	SET UP COMMUNICATION MECHANISMS.
6.	Confidentiality	CLARIFY THE LEVEL OF CONFIDENTIALITY.
7.	Life Cycle	SET THE LIFE CYCLE OF THE RELATIONSHIP.
8.	Feedback	EVALUATE THE RELATIONSHIP FROM TIME-TO-TIME.
9.	Revise Expectations	MODIFY EXPECTATIONS TO FIT THE REAL LIFE MENTORING SITUATION.
10.	Closure	BRING CLOSURE TO THE MENTORING RELATIONSHIP.

I am usually weak on Commandments 1, 5, 6, 8 and 9. I am usually strong on 2, 3, and 10. I am average on 4 and 7.

I suggest a joint review of these 10 commandments with your mentoree about 1/2 way through your mentoring experiences. That will allow for mid-course corrections.

Part B. Case Study--Life Long Mentoree, One Particular Mentoring Time

This case study represents a mentoring relationship which has become life long. I have done the most mentoring activities over the longest period of time with this mentoree. But I want to focus on two things:

Comment 1. The notion of a letter of intent;

Comment 2. The 6 Month mentoring project in which I did spiritual guide mentoring.

I did not include all the mentoring activities I have done with this mentoree. They are more than any other mentoree. And the time of mentoring has been longer than with any other mentoree. This is truly a life long mentoring relationship. In fact, this mentoree has now become a mentor for me in many leadership things (particularly cross-cultural things; Spirit sensitivity; and spontaneous ministry).

Scan through the case study. Then note my comments.

Mentoring Case Study — CWR 1980-2000

Introduction

I have done more mentoring activities with CWR than any other single person. I can't even remember them all. But I want to list some of the activities and the empowerment seen. Note especially the kinds of things we have done.

Mentoring Activity/ Time Involved	Comments:
Parables	As a senior at Westmont, CWR was coming alive to the word. He wanted to study parables with me. We used my self-study text (Parables--Puzzles With a Purpose). He now studies and teaches a number of parables as core passages in his ministry.
Bible knowledge	Early in 1983 or so CWR took the Bible test in Equipped By the Word (the forerunner of Having A Ministry That Lasts). He scored about the average for a seminary student. Which was slightly below 70. He was shamed by this. We set out a 5 year plan for developing him in the word. At the end of 5 years he retook the test and scored in the 80s. He continued to work on mastering the Scriptures and 5 years later took the test again—now his score was in the 90s. He continues to upgrade himself, not only on Bible knowledge, but advances on his core material. His use of the Scriptures is powerful. He has learned how to do impact communication using core materials from the word.
Spirituality Mentoring	This was a developmental group helping prepare spiritual guides. We studied Jeff Imbach's Recovery of Love . CWR was one of eight in this group. He himself later led a similar group of 6. He mentors as a spiritual guide (on the following spirituality components: Centrality, Spirit Sensitivity, Interiority, Exteriority)
Writing	CWR was in a developmental mentoring group of about 10 people with me. We were studying about how to write. How to develop materials. He has co-authored a number of texts, including Unlocking Giftedness and The Mentor Handbook . He has also co-authored Starting Well and done Selecting And Developing Those Emerging Leaders . He writes well and produces materials.

Hermeneutics	CWR was in two different hermeneutics developmental groups. He has grasped the notion of studying a book as a whole and always using the contextual flow in a book even when teaching a core passage. He makes the Bible live when he teaches it.
Focused Life Developmental mentoring Group	I took a group of about 18 mentorees through my earliest attempts at focused lives concepts. Later CWR went through the Focused Lives course (twice). And now he co-teaches this material with me.
Union Life	CWR and I went through Union life things. This is the mentoring experience I want to share in detail about. See below.
Co-ministry	CWR and I have co-ministered in seminars and workshops (all over--the US and abroad). We have done mentor cluster groups, giftedness cluster groups. We have co-taught several grad courses at Bethany Grad school for P/H (3 different times together; he has also taught another 3 times by himself). He has learned how to design workshops, seminars, and courses. We have taught in the DMin program together. He is a much better plenary speaker than I am.
Teaching	Developmental mentoring group; We went through a mentor group which focused on developing as a master teacher. CWR is now taking a group of mentorees in Switzerland through a basic teaching/ training course.
Personal Times together	We have had hundreds of times together for mentor counseling things. I was on his church board in his first church plant. At various times we have met weekly for several hours just to chat and catch up.
Reading on the Run	Taught CWR and two of his leaders the basic concepts of reading across the continuum: scan, ransack, browse, pre-read, read, study.
Advice/ Sponsoring	Constantly interacting with CWR on church plant situations. Connect him to others and others to him.

Comment 1. The Use of A Letter of Intent

While I don't do this for all my mentorees, I do usually do this kind of thinking for my life long mentorees, at least while I am involved with them in heavy mentoring activity. That is, I try to explicitly set goals for the short range future. I call this organization of these goals, *A Letter of Intent*. What is a letter of intent? Let me give you my formal teaching on it.

MENTORING--LETTER OF INTENT

Introduction

It is helpful for both the mentor and mentoree if there is some sort of development plan that both are aware of. A letter of intent is just such a tentative plan that gives overall guidance.

Description

A letter of intent is simply a written record in which the mentor voices on paper some of the basic intents for mentoring including:

1. identifying of the developmental status of the mentoree (i.e. where is the mentoree on a developmental time-line--that is, placing the mentoring needs in context),
2. identifying the giftedness set of the mentoree, so that mentoring efforts can be seen to develop the giftedness set,
3. tentative goal--makes an attempt to write a life purpose or major role statement toward which the mentoring will be directed,
4. identifies the mentor efforts in terms of the mentor's mentor-mix,
5. describes future possibilities, i.e. scenario options along which the mentor may develop, and
6. any other information that needs to be in written form (confidentiality agreements, estimated length of time of mentoring effort, regularity of meetings, etc.)

Caution

Sometimes it is better to limit the letter of intent to just the first segment of time of the mentoring effort. Listing all that could be done all at once can often overwhelm a mentoree.

Example

Developmental status--John Richard, I see you in competent ministry and as such I want to work toward taking you through the *doing* to *being* barrier which bounds the end of the competent time period and leads to the focused time period.

Example

Identifying giftedness set to be worked on: Gerry, I want to work on the following elements of your giftedness set in this new time of mentoring: work on teaching gift, work on exhortation gift, work on leadership--from an organizational standpoint (give input on organizational paradigms).

Example

Tentative goal: Here is what I am aiming at for you.

Develop Toward An Effective Trainer who has Spiritual Authority and An Organizational Influencer with competent authority and

- who can operate comfortably (design and/or participate) in a public ministry involving workshops, seminars, and conferences as well as
- who will have an effective mentoring ministry (relational ministry) with individuals and in small groups, and
- who will do consulting at organizational levels in a cross-national scene about all kinds of leadership issues and concepts.

Example

My mentoring efforts for you, John Richard, in terms of my mentor-mix include:

Coaching--impart **teaching** skills, learn about learning theory--do Markle's **Frames Good or Bad**.

Teaching-- Focused Lives, Organizational Dynamics Theories, Leaders, Leadership, and the Bible, Change Dynamics, Both Men and Women's versions of Lifelong Development Concepts and Related Concepts

MENTORING--LETTER OF INTENT continued

(Giftedness, Mentoring, etc.) Able to teach any of my major lectures in ML 530, ML 523, ML 560, ML 521 and some input from ML 534 and ML 536. Able to use and teach from at least all characters from Focused Lives. A thorough introduction to a hermeneutical framework which will stand you in good stead all your life. This will mean introduction to the three spiritual laws, the 7 general laws: historical background, theme, structure, context, grammar, words (already done) and the special laws dealing with unusual language forms: Figures (already done--but we will work much more in depth than we did in the Psalms), Idioms (same), Hebrew Poetry (already done--you are very skillful here), Prophecy, Symbols, Parables. In addition to hermeneutics I want because of your exhortation gift to work on models of application for Scripture.

Example

Future possibilities: I see you moving along two possible scenarios: 1. beginning your own organization for training, 2. Joining an organization which is already focused on the training vision you have. In either case, I believe the efforts toward developing you as a teacher who can teach cross-culturally on the international scene is valid.

Example

Regularity of Meeting: I assume we will meet regularly during the lunch hour on Fridays to work on focused life issues or a-periodically when you finish projects. If you can not make it on Fridays let me know ahead of time so that I may schedule the time for something else.

Example

Our time together will be *confidential* as far as I am concerned. You should feel free to share anything from our time with your spouse. I would expect that. Should I feel the need to share something I will get your permission first.

Comments

When I mentor I ask the mentoree to start a mentor folder and keep all documents I give in that folder, including all assignments, helps etc.

Comments

I also have a folder on the mentoree in which I put all information like letter of intent, agenda letters, accountability letters, and personal accountability questionnaires.

Actual Full Example with CWR--Mentoring Plans Next 4 Years

CWR, we have been operating on a loose mentoring arrangement for the past several years. I would like to tighten that up a bit. This is because I feel more of a sense of urgency than I have previously and because I am proactively moving toward my own focused life. I will jot down some of my ideas and then interact with you over them. Between us we can work out a more specific intent in our mentoring relationship. I see you as the primary carrier of my own ministry and values (along with your own unique contributions) into the next generation. In essence, then I am seriously thinking about leadership transition and passing the torch.

Identify As Much of Focal Issues As We Can Over Time-Line

I want us to spend some time working theoretically on critical incidents in your life. We will do this along the time-line you have developed thus far. We need to identify focal values and strategic guidance and reduce to draft form as much as we can of life purpose, unique methodology, major role, and ultimate contribution. We will need your log of destiny processing and I want you to construct a log of ministry insights. We want to draft a personal mission statement that flows from these findings. In the meantime we will work on things we know will be helpful no matter what. I will show you my own written statements on all of the above. In fact, I will be sharing these things with the Friday group.

Giftedness Set

Work on Leadership--From an organizational Standpoint. TGS is in need of this also. I want to review the numerous paradigms that I use to think organizationally. We need to understand Adizes thoroughly. We need to understand leadership style theory very well--Blanchard.

Tentative Goal

Develop you as an Effective Trainer who has Spiritual Authority and who can operate with an international sphere of influence to pass on lasting values from my own ministry as well as those you will develop yourself,

- who can operate comfortably (design and/or participate) in a public ministry involving workshops, seminars, and large conferences as well as
- who will have an effective mentoring ministry (relational ministry) with individuals and in small groups, and
- who will affect the major organizations and movements--including those to the X generation,
- who will also model a Bible centered ministry (both in your mentoring and in terms of a large public ministry) and impact many leaders to move toward a Bible centered ministry.

My Mentoring Efforts

Coach--impart **teaching** skills, learn about learning theory--do Markle's **Frames Good or Bad**.

Teaching-- Focused Lives, Organizational Dynamics Theories, Leaders, Leadership, and the Bible, Change Dynamics, Both Men and Women's versions of Lifelong Development Concepts and Related Concepts (Giftedness, Mentoring, etc.)

Able to teach any of my major lectures in ML 530, ML 523, ML 560, ML 521 and some input from ML 534 and ML 536. Able to use and teach from at least all characters from Focused Lives. A thorough introduction to a hermeneutical framework which will stand you in good stead all your life. This will mean introduction to the three spiritual laws, the 7 general laws: historical background, theme, structure, context, grammar, words (already done) and the special laws dealing with unusual language forms: Figures (already done--but we will work much more in depth than we did in the Psalms), Idioms (same), Hebrew Poetry (already done--you are very skillful here), Prophecy, Symbols, Parables. In addition to hermeneutics I want because of your exhortation gift to work on models of application for Scripture.

Sponsor--

- write with you, however we can, for example, co-author **Dynamic Leadership Insights from 2 Corinthians**; publish with National Publisher
- Proactively design Barnabas activities.
- brainstorm with TGS, GB, KG, and KK outfits we should penetrate; set up a schedule over the next three years to do a number of these and proactive and deliberately do this. We may want to do an additional get together on this with MS and HS.
- institute training for associate members of Barnabas Resources--especially interviews and use of concepts individually with others,
- participate together in the Dec 3,4 thing with the Navs.
- hear you on any ideas that fit here.

Coaching--do anything you have in mind here.

Spirituality--use the personal accountability questionnaire with you--reciprocate on it; guard our lives.

I am sure we can modify and expand the above. But whatever we do I want to be more specific and be proactive about it. I want us to set quarterly goals and move toward them.

We need to identify on a time-line the next few months and the mentoring activity or processes through which we will work. I am going to overlap as many projects as I can between you and GB and TGS in order to conserve my energy and time. We will do several group things--especially dealing with teaching development (including a hermeneutical framework) and organizational things.

Comment 2. Union Life Activities

Item 2. Special Mentoring Activity Dealing With Union Life

Illustration 4. Areas of Growth for CWR

This illustration gives an "growth contract" with a mentoree in terms of a spiritual guide mentoring relationship. The project was dealing with the centrality component and was seeking to move the mentoree from the Christ as Strength position (see Figure 3-2 in **The Mentor Handbook**) toward Union life. This was about a six month long project.

Previous to the writing of this contract I had already been in an on-going situational counseling relationship for an extended time. The mentoree was in his early thirties and had about ten years ministry experience. I had ascertained a spirituality profile using a questionnaire based on the spirituality components (see Figure 3-2 in **The Mentor Handbook**). I knew that the mentoree would be accountable without my prompting or asking for it. I knew that the mentoree would meet regularly, once per week with me. I knew also that this mentoree learns best by drawing truth out of life illustration then conceptualizing it. I sensed that he was ready for a serious project that would involve experiential learning--that is, he was ready to enter into Union Life.

With this background in mind I laid out the following contract which was open ended in terms of when each of the first eight tasks would be accomplished. I gave freedom for movement between them (or for substitution should he be led of the Spirit to pursue something stimulated by any of these). (In hindsight, I think I would not lay the whole bale of hay on anyone who wanted to do a Union Life project. I think the bite sized approach is best. This person did survive the large number of assignments, given all at once)

This is a serious project and requires a high degree of commitment. Don't be overwhelmed by it. But I give it because it is real, has worked, and it illustrates for spiritual guide mentoring the clarification of accountability. All of the dynamics were in place--we had an intimate relationship; there was attraction to me as well as to the need for Union Life; he was submissive and manifested a real learning posture; he was responsible and would be accountable; there was a hunger for the empowerment.

Let me define formally what I mean by *Union Life*. This will give you background so you will know what this mentoring project was all about.

Union Life synonym: exchanged life, replaced life, deeper life, victorious life,
normal Christian life

Introduction

Throughout Christian history people serious about their Christianity have longed for a more zealous life-style expression of it. Various methodologies have been tried to attain that "more committed" expression. Numerous movements have sprung up. The phrases listed above convey rather esoterically what these various believers have discovered.

Definition

Union life is a phrase which refers both to the fact of the spiritual reality of a believer joined in spirit with the resurrected Spirit of Christ and the process of that union being lived out so that the person is not dominated by sin in his/her life.

Example

See chapter 12, "The Exchanged Life," in the book **Hudson Taylor and the China Inland Mission**, which describes Hudson Taylor's inner-knowing of this spirit reality which he discovered through the John 15 passage on the vine and the branches.

Example

See the pamphlet, "The Life that Wins," by Charles Trumbull, the famous editor of the Sunday School Times in the first third of the 20th century.

Example

See **The Normal Christian Life** which is Watchman Nee's teaching on this truth from Romans to his church followers.

Example

See **The Green Letters** which is Miles Standford's teaching of his understanding of this spirit reality.

Example

See the many writings being published by **Union Life** magazine voicing a significant movement spreading in the United States, Canada, England and other commonwealth countries. The motto of the magazine is "Dedicated to an expanded Awareness of God's mystery...which is Christ in you." Their logo too is pregnant with implications of this spirit reality. This movement flows mainly from Norman Grubb's philosophy and teaching on this spirit reality. Their constant use of phrases such as Christ in me as me and Jesus in his (name) form strikingly captures the heart of their teaching which appears to some as somewhat controversial. The address of this magazine is: Union Life Ministries, P.O. Box 2877, Glen Ellyn, IL 60138.

Comment

The various expressions of union life truth will differ in doctrinal presentations and nuances. Some are more dogmatic and judgmental of other views than are others. In my opinion each have something to contribute to our understanding and none contain the whole truth of this all important spirit reality.

Comment

While many verses (see Table of Verses) in the New Testament (and some Old Testament--see new covenant teaching in Jeremiah 31 and also quoted in Hebrews 8-10) reflect various aspects of Union Life truth probably the three most well known are Galatians 2:20, Colossians 1:27, and 1 Corinthians 6:17.

Comment

Union Life is referred to as: The Exchanged Life (Hudson Taylor); The Replaced Life; The Deeper Life (Keswick Movement); The Victorious Life (Trumbull and McQuilkin); The Normal Christian Life (Nee).

Comment

In essence, it is the life of a believer who is living above the controlling authority of sin in a life, not a perfect life, but also not controlled by sinful habits, tendencies, sinful addictions, the sinful self. It is a believer walking sensitively to the Holy Spirit's leading and moving inexorably to being conformed to the image of Christ.

I as a believer living in Union Life know the beautiful union of Christ in me as me. I know the ministry of the Spirit transforming my life and freeing me from the controlling authority of sin in my life. It is a growing process.

It is entered into simply by faith by knowing and appropriating what Christ has already done at the cross.

Further Explanation from Scripture

For those who are left brained, Romans traces logically the flow of entering into Union Life.

Explanation—The Left Brained Approach

Until a believer fully enters into the notion that Christ has indeed paid the full penalty for all his/ her sins, those committed in the past, those being commuted in the present (known or unknown), and those to be committed in the future, it is very unlikely that that believer will enter experience Victory in the Christian life. The Romans 3:21-31 passage (technically called justification—that is, God's means of justifying a sinner deserving of punishment by the sacrificial death of Christ for him/her—technically called the vicarious atonement) is the foundation for believing truth about Victory in Christian living. Some will by faith accept this truth without any preamble and enter into it, forever being freed from guilt. Others will perhaps need deliverance from some past dysfunctional hold as a preamble to seeing guilt forever gone.* In any case, a guilt free past is a pre-requisite or co-requisite to moving on to Victory.

* Inner healing in which God miraculously provides knowledge about something enslaving from the past and breaks that hold or the Catholic approach of mediated authority (confession, penance, absolving) are two approaches I have seen effective in breaking past strong holds. For others, the Good News of the Gospel alone is sufficient. The passage in 1 Corinthians 6:9-11 shows experientially that such strong holds can be broken.

The Christian life from beginning to end, Romans 1:16-18, is by faith. We accept what Christ did for us on the **Cross** to pay for our sins and make us guilt-free before a just God. We must also accept by faith what He has provided for Victory in our lives—that it is true that we can live increasingly knowing that sin does not control our lives. We do not claim perfection but we can live knowing we do not have to be dominated by some controlling sin in our lives. And we can experience this so as to encourage us as we move toward Christ-likeness in our lives. The second look at the work on the **Cross** occurs provides us with the revelation from God, the factual basis, which we accept by faith just like we did forgiveness of sins. We **KNOW** (Romans 6:6,7) it to be true, that we were mystically included with Christ in his death so as to break the controlling authority of sin in our lives and to be raised with him to know a resurrected life, free from this controlling authority of sin. It is a done deed. We habitually **COUNT** (Romans 6:11) on it both implicitly and explicitly, moment by moment, as we sensitively follow the Spirit's leading. We know we can count on it. We give ourselves to this kind of life. It is by **FAITH** that we totally **SURRENDER** ourselves to this process, longing and wanting it in our lives. And we know that it will take **SPIRIT FREEDOM**. But just in case we think it is us doing it we come face to face with the reality of the power of sin in our lives. And we are driven by deep need to want the **SPIRIT FREEDOM** and to know without it we are helpless and hopeless to experience that Victory in our lives. And **SPIRIT FREEDOM** is there—again we know guilt free exposure before God and we recognize that without it we are helpless and

hopeless to experience that Victory in our lives. And **SPIRIT FREEDOM** can be. We are assured within of our **Adoption** into the family—heirs with Christ. We will grow up to be like Christ. The Spirit stands ready always to point out our need and take care of giving us **Victory** in that need. It is a process over time for the total full perfection to be. But it will happen. It is an inevitable process moving forward to completion. We will become Christ-like. It is so certain that the whole process is **spoken of in the past** (prophetic past idiom). We were saved, we are being perfected, we will be totally perfected. Or another way of saying it: we were saved from sins, we are being saved from sin's control, we will be freed forever from its presence. We were saved. We are being saved. We will be yet totally saved.

Demonstration—The Right Brained Approach

For those who are *right brained*, Union Life is demonstrated by Paul in the book of Philippians. He does not say, let me teach you about Union Life. He says here is what Union Life looks like. I have identified characteristics of Union Life as seen in Paul's life in the book of Philippians.

The Test, Characteristic 1 of Union Life as demonstrated by Paul in Philippians—**Christ-centered**: Is your life Christ-centered?

A person enjoying union life is Christ-centered. Life revolves around Christ—pleasing him; enjoying intimacy with him; knowing him increasingly as life; recognizing him in others.

The Test, Characteristic 2 of Union Life as demonstrated by Paul in Philippians—the **Supply of the Spirit** of Jesus Christ is known and counted upon as a source of inner strength: Do you have the Supply of the Spirit of Jesus Christ?

A person enjoying union life has the Spirit of Jesus Christ as an inner resource of strength. They have a vulnerability and transparency about their lives so that they can share with others and know the release of the Spirit of Jesus Christ which comes through prayer of concerned fellow Christians.

The Test, Characteristic 3 of Union Life as demonstrated by Paul in Philippians—being a **joyful Christian**. If you were to ask people around you, would they say you are a joyful Christian?

A person enjoying union life manifests joy in daily life.

The Test, Characteristic 4 of Union Life as demonstrated by Paul in Philippians—forming **harmonious relationships** with Christians. How are your relationships?

A person enjoying union life manifests a desire for good relationships with other Christians.

The Test, Characteristic 5 of Union Life as demonstrated by Paul in Philippians—**responding to God's shaping activity** in the circumstances of life. How do you respond to the happenings around you, especially the bad circumstances?

A person enjoying union life manifests sees God's shaping hand in the circumstances he/she faces.

The Test, Characteristic 6 of Union Life as demonstrated by Paul in Philippians—moving on toward a **growing awareness of your destiny**, the touch of God, his partnership in your life so that you become and achieve what he has set out for you. (an Eph 2:10 life) Are you moving on toward accomplishing your destiny from God?

A person enjoying union life moves on toward completion of a destiny with God.

The Test, Characteristic 6 of Union Life as demonstrated by Paul in Philippians—inner peace. Do you have inner peace?

Angst—a word I hear a lot. A person enjoying union life has inner peace.

In the book of Philippians, Paul in a most stressful time in his life demonstrates every one of these characteristics. It is clear that *Union Life* is real for him.

This should give you enough background to understand the mentoring project with CWR on Union Life.

CWR Growth Contract--Assignments

Mentoring Assignment Flowing from San Diego Seminar

Assignment given: July 24, 1990. about a 6 month assignment; complete by January 1, 1991.

Basic Assignment: Progress on Union Life--experientially and cognitively.

1. During quiet times read Miles Standford's **The Green Letters** (one letter per day for eighteen days). Take a break and then repeat one more time the next month. Available from me at home. (Takes about ten minutes per letter.)
2. Read, **They Found The Secret**--Edman. This is a book of testimonies of those who entered into Union Life. We want to identify how, what, etc. of their discovery of the gateway into Union Life. I'll get you a copy. (You can probably read in about 8 hours if you give 20-30 minutes per person.)
3. Read, "The Exchanged Life," Hudson Taylor chapter. You can borrow my copy of his biography or use my pamphlet on this. (Takes about 20 minutes to read.)
4. Read, "The Life that Wins," by Trumbull. Available in folder at work. (Takes about 20 minutes to read.)
5. Read chapter 7, "August 15, 1911" from McQuilkin's book. Available in folder at work or you can borrow my copy of his biography. (Takes about 20 minutes to read.)
6. Read **The Normal Christian Life**--Nee's view on Union Life. Available from me at work or home. (Takes about 4-10 hours to read if you study and get the illustrations he uses to explain Union Life.)
7. Scan many "Union Life Magazines" for major articles on the theory of Union Life and for the testimonies, "Now That I Know." I'll give you about 20 or 30 copies from my library at home. (Spend at least 3 or 4 hours on this.)
8. Read Herring's **God Being My Helper**. This has excellent illustrations on Romans 8 on the Spirit's work in Union Life. I have two copies of this. I'll get my loan copy to you. (2 to 3 hours)
9. Don't do this one till after the first 8 above are complete. Repeatedly read Romans 5-8. After reading 20 or more times we will begin to work through this together context by context. I will share with you the overall structure and thematic intent as I have identified it. You will begin to work through it context by context. I want you to apply your exegetical skills that you got in the D.Min class. I will go through my folder on Romans with you. You may wish to copy and use in your own ministry some of these things. This is the heart of this task and will take many hours. But you should do at least 3 hours per week on it regularly.
10. Read Stifler on Romans. This commentary is available from me at home. We will do this after you have studied Romans 5-8 for yourself. (3-5 hours).

In our times, together I want you to share with me how God is meeting you in this. I look forward to God's taking you deeper into Christ.

Observations on This 6 Month Project

Observation 1 Too Many Activities Given at the Outset

As I mentioned previously I have learned not to give a large assortment of activities at the beginning for fear of overwhelming the mentoree. I have found that giving a few and allowing for successful closure on them and then assigning new ones, to be more productive.

Observation 2 It Worked

It has been ten years since we worked through this material. CWR actually entered into Union Life. When he first started this project there were some sinful areas of life which dominated him. But by faith he appropriated the victory available in Union Life, though it didn't all come at once. But several years after this project he said to me, "You know those sinful behaviors I used to worry about. I don't today. They are gone." Even today this mentoring experience still stays with him.

Observation 3 How People Learn

People learn in different ways. An experiential truth like Union Life, knowing experientially that Christ lives in you as you and that Spirit transforming life power operates in you, is not learned from simply studying the concepts. And some people learn more from *left brained activity* (logic; cognitive approach) while others learn more from *right brained activity* (affect, volition, experiential). Some of these activities are more left brained: items 1, 6, 8, 10. Some are more right brained: 2, 3, 4, 5, 7, 9. CWR learned more from the right brained items, though his teaching today on this includes both kinds.

Observation 4 Life Power

We have observed two kinds of power paradigm shifts that leaders go through. One we have called *Life Power*. The other we have named *Gifted Power*. All leaders have a need for power. About half the leaders in **They Found The Secret** went through a *Power Gate* involving *gifted power*. The other half went through a *Power Gate* involving *life power*. Essentially, the Union Life paradigm shift involves the *Power Gate* leading to life power. Neither power gate necessarily implies the other power gate will happen. Both power gates are tied strongly to gifting. The basic patterns for the two power gates are:

Life Power Gate

Going through the life power gate that is getting *life power*, is a paradigm shift with regard to power to live a holy life, a life demonstrating more fully the fruit of the Spirit.

Life Power Pattern

Need + Surrender + Appropriation by Faith +or- a validating experience.

Gifted Power Gate

Going through the *gifted power gate* involves a seeking for power in ministry. Public rhetoricians, for example, usually need this.

Gifted Power Pattern:

Need +or-Surrender+ Unusual Validating Experience + appropriating faith.

The symbol +or- means it may or may not be there.

I, myself, went through a six year search for this Life Power paradigm shift, early on in my ministry. Because of the destiny experiences involved in this search I have a desire to help emerging leaders and even mid-career leaders go through this life power transformation. I want

them to experience the fruit of the Spirit in a convincing way in their ministry.

CWR had actually gone through the Gifted Power Patter earlier and now wanted *life power*.

Part C. Contemporary Model from Randal Roberts' Work

Contemporary Model--Clyde Cook

Title of Mentoring Advice--*Learning from the Lessons of Others*

Who the Model Is: Clyde Cook is President of BIOLA university. He has been president for 18 years. Prior to that he was a missionary and missionary executive. He has more than 37 years of ministry experience.

Note: All page numbers refer to Randal Roberts book, **Lessons in Leadership**.

Striking Observations to Me:

You will probably have heard me say several times by now, "In order to be the leader you are meant to be, you will not be able to learn all you need to know about leadership from your personal experience alone. There is not enough time or experiences for you to do that."

Hence, you must learn to learn from the experiences of others, to learn from what they say, and to learn from observing the models around you. Clyde Cook is just such a learner. Here are some wise insights from Clyde Cook.

Observation 1. On Assuming a New Position.

One quote gives some very practical, though veiled, advice.

"Be like a person in a snake pit. Keep moving but don't make any sudden, jerky movements!" p 80

There is a balance to work out. As a new person in a leadership position you often have a honeymoon time in which you can get things done that you later can not get done. On the other hand, as a newcomer you ought to move cautiously into new ventures, trying to ascertain the heritage and past and how the new changes will affect that.

Observation 2. Formula for Failure

Another quote captures this very well. Cook has taken a number of these quotes and put them on 3x5 cards and placed them on his office shelves where he can see them.

"The thought that I perhaps use the most comes from Herbert Bayard Swope: 'I cannot give you the formula for success, but I can give you the formula for failure, which is: try to please everybody.' " p. 81

Observation 3. Where Is Your Focus

Peter Drucker's helpful comment helps Cook keep a balance that most heads of organizations often lose.

"Results are obtained by exploiting opportunities, not by solving problems." p 82

Will you learn from experience? Will you learn from contemporary models.

I like this idea of getting succinct quotes that capture some leadership wisdom, and then putting them up where you will see them often.

Closure

What are the most important 2 or 3 insights you have picked up from this session. Jot them down in your personal journal.

Clinton—Practical Tips Session 5

Introduction

In this particular session I want to give several more practical tips. I am going to share some important insights from a comparative reflection on my most successful mentoring experiences (all life long mentorees). I am going to exclude the Contemporary model from Robert's book due to the length and number of practical tips I am including.

But first let me review all of the first 11 practical guidelines. Quickly glance through these just to make sure you know what I have covered thus far.

Practical Tip 1. Mentor-mix. I have identified my mentor-mix and I stay within it.

Basic Principle 1: Identify your **mentor-mix**. Use it to help you decide who and when you will mentor.

Practical Tip 2. Mentoring Load. I have determined my mentoring load.

Basic Principle 2 : Determine your **mentoring load**? This will depend on your giftedness, energy, time, mentor-mix, your style of mentoring, and rhythm of scheduling. Don't overload.

Practical Tip 3. Selection of Mentorees. Don't just mentor anyone, choose on the basis of faithfulness.

Basic Principle 3: Use faithfulness testing to identify those you will mentor. I **screen** by giving little assignments that test their faithfulness.

Practical Tip 4. Handling the details of mentoring. Find ways to **administrate** your mentoring relationships.

Basic Principle 4: A mentoree can help you administer the details of mentoring with him/her.

Practical Tip 5. More Realistic Expectations: I don't **expect** perfect mentoring relationships. But I do want to see some empowerment, some help, some growth.

Basic Principle 5: Tone down your expectations so that you are happy with progress not total accomplishment of original expectations.

Practical Tip 6. Resources. Develop **resources** you can use with people. (see my catalog of materials).

Basic Principle: Identify a number of resources you can use with mentorees so that all of your input does not depend on you telling them information.

Practical Tip 7.

7. Length of a Given Mentoring Relationship. I plan for short periods of time with the possibility of continuing.

Basic Principle: Set boundaries on the length of time for a given mentoring relationship and evaluate it at the end of that time.

Practical Tip 8.

A-periodic Scheduling. I usually work on a basis of assignments and completion of assignments.

Basic Principle: Determine scheduling of mentoring session by completion of mentoring tasks.

Practical Tip 9. Relationships, develop them.

Basic Principle: Work on relationships as you mentor. Even in strong task oriented mentoring, relationships will enhance achievement.

Practical Tip 10. Group mentoring can be used very effectively.

Basic Principle: Combine individual mentoring into groups where common interests and needs overlap. This helps you time-wise.

Practical Tip 11. The 10 Commandments. Use them.

Basic Principle: Use the 10 Commandments of mentoring to help you evaluate your mentoring experience.

Now we are ready for some more new tips.

Part A. Practical Tips 12, 13, 14, 15, 16

Practical Tip 12. Mentoring Value. Mentoring is worth it if empowerment is happening.

Basic Principle: I have a basic value. I will work with a person who responds well as long as I feel I can help that person.

Who do I mentor? How long? How many? I almost always screen. When I am asked to meet with someone in either an occasional mentoring function or for a potential longer mentoring relationship I try to screen. Luke 16:10. I almost always give some ministry task to do to test faithfulness and give me a jumpstart on the relationship. This may lead to a short relationship for a specific goal for a specific time. *Continued faithfulness* may lead to Long Term Mentoring—I have a basic value. *I will work with a person who responds well as long as I feel I can help that person.* See Practical Tip 3 for How I choose long term mentorees. I have about 15 right now. All of these are folks who have continued to respond. And I continue to mentor them because I have a value, mentoring is a most effective way for me to empower others and pass on my legacy.

I will work with a person who responds well as long as I feel I can help that person.

Practical Tip 13. Distance Mentoring. Responsive people can be mentored via distance mentoring.

Basic Principle: For people who have self-initiative and respond well, I can mentor them using distance mentoring (now a days via email).

Definition

Distance mentoring refers to a mentoring relationship in which the mentor and mentoree are separated geographically and face-to-face mentoring is generally prohibited.

My first distance mentoring was with WT. He was a missionary in Australia. We used letters and faxes. I did counselor, teacher, and coach mentoring. The mentoring lasted about 2 years. There was often a long lag between assignments and completion. WT was a very busy missionary. I saw that distance mentoring could be effective. The key was, the mentoree responded and followed through without my continual looking over his shoulder.

My second distance mentoring of note was with CD. She was a MDiv student at Trinity Evangelical Seminary in Deerfield, IL. This distance mentoring was via email. Because she was so responsive and took the initiative we were able to not only develop our relationship via email but I can say that she has been empowered through this mentoring. She has gone through almost every thing I have written. She is now close to finishing her PhD and she teaches classes using lots of my concepts.

On the other hand, I have had some distance mentoring that did not go well. Dominantly the reason was lack of self-initiative. I would give an assignment. Rather than run with it, the mentoree would ply me with detailed questions about the assignment and how to do it. After a while, I get worn out trying to continually explain. I tend to discourage such a mentoree. And eventually it is better for both of us if we close off.

Two suggestions that have helped me in my distance mentoring.

Suggestion 1. Organize your email directory for ease of use in mentoring.

It will have to fit you uniquely. Here is how mine is organized.

- a. **Friends/ Occasional mentoring**--usually of a counseling nature. Many of these are contacts who are interested in me and my materials. Some I may have done mentoring things in the past. Others not so. They are all potential mentorees but most of them are not potentially long term mentorees.
- b. **Overseas Mentorees**-- this involves mentoring with folks I consider to be mentorees. I have worked with them in the past and continue to do occasional mentoring with them from time-to-time involving counseling, coaching, and teaching.
- c. **U.S. Mentorees**-- this involves mentoring with folks I consider to be mentorees. I have worked with them in the past and continue to do occasional mentoring with them from time-to-time involving counseling, coaching, and teaching. I separate out my US folks from overseas folks. These folks are potential long term mentorees.
- d. **Formal Mentoring--Doctoral Students**
I have about 15 people I am doing doctoral mentoring with. Some of these are also personal mentorees of one kind or other.

I save all mentoring correspondence. Every so often I clean them off the computer and put in an archival file. I find that often while doing email counseling, I come up with creative suggestions that I can use elsewhere.

Suggestion 2. Deliberately Do Contemporary Modeling

I put out a weekly letter to mentorees called the **Monday Morning Memo**. It is sort of like a fireside chat from me to them on what I am doing. This goes out to about 100 people. I follow a format with it (This format makes for ease in assembling my thoughts). It allows me to do a lot of contemporary modeling with them. I require three things of people receiving my MMM:

- they read it (preferably when it comes out—some dated information;
- occasionally they will respond to me when something strikes them;

- occasionally pray for me.

I purge the list once a year. And I get from 5-10 responses on it a week.

I also send attachments on things I am currently developing (which former mentorees need updating on).

Other Basic Suggestions About Distance mentoring:

Suggestion 3. See all email correspondence as a mentoring opportunity.

Whenever I e-mail I try to do something that has a **mentoring flavor** to it (quote, something I am learning, a challenge, link to some resource, etc.). I realize because of my stage of life and experience and my relationships with folks, that what I say often carries a lot of weight. So I have tried to become intentional in mentoring. I try to make it a way of life.

Suggestion 4. I try to respond quickly to emails.

Because of the number of emails I get I find I need to use the one touch/handle it approach. I try to respond to an email within 2 days. If it looks as if I need time for something I will send a quick reply back saying it will be a long time before I can get to it. I do drop some between the cracks. I also get lots of requests from people I don't know. Those I do know get priority.

Distance mentoring can get out of hand. With availability of communications around the world I find that this can get overwhelming. I don't know all the answers yet about how to handle this.

Practical Tip 14. Cross-gender Mentoring. Set yourself guidelines about this.

They will vary uniquely in terms of who you are, your experience, and your generation.

Basic Principle: Cross-gender mentoring can be very empowering but one must be aware of cautions about it.

My mentoring for the first 26 years of my ministry was exclusively with male mentorees. In the last 10 years I have done cross-gender mentoring.

Because I come from a generation which did not do cross-gender mentoring and because I am aware of my own limitations and because I know one of the major barriers to finishing well involves sexual impropriety and because my wife helps hold me accountable, I have developed some guidelines about cross-gender mentoring. These are for me uniquely. They may not be necessary for you. They may not fit you at all. But I list them here just for information.

Cross-Gender Mentoring

Introduction

Cross-gender mentoring, that is a mentoring relationship between a male and a female, deserves some special attention. Because mentoring is a relational means of empowering and because relationships between the sexes can possibly be problematic as emotional ties increase, some caution should be exercised in such empowering relationships. Close emotional relationships in mentoring can possibly lead to personal moral failure and failure with ones family. Obviously certain types of mentoring afford more potential for this danger than others. The intensive mentoring relationships, discipling, spirituality mentoring, and coaching are more personal and time intensive and more fraught with potential problems if care is not exercised in the cross-gender relationships.

Definition

Cross-gender mentoring refers to either a male mentor working with a female mentoree or a female mentor working with a male mentoree.

Example

Discipling: A female campus worker helps a young male Christian to learn to study the Bible and to have a devotional life.

Example

Spirituality mentor. A male professor in a seminary guides a mid-career female missionary as she processes through the concepts of union life, especially the Centrality Component and Interiority Component of spirituality.

Example

Coach. A male parachurch divisional leader helps an emerging leader in the same organization learn to make public presentations about leadership issues for females.

Example

Teacher. A female professor at a Bible College has a special mentoring group which is meeting to explore what the gift of teaching means. She meets with them as a group and with them individually. Each individual is pursuing a growth project with respect to learning to teach with power.

Example

Counselor. An older male professor is advising a younger female leader in a special time of isolation in which she is having some major authority problems with leadership in the organization that is sponsoring her and has sent her to school.

Example

Contemporary Model. In a youth group, the young male leader recognizes just how important his setting an example is for the young males in the group. He deliberately models so as to impact their lives. In that same group, his wife, who co-ministers with him, also knows that she is looked up to by the females in the group. This young couple value the importance of transparency, sharing the ups and downs of their Christian life, and serving as role models on what it means to serve Christ. Both males and females in the group are impressed by both youth leaders. There are many activities in the group.

Strengths

Cross-gender mentoring allows and usually requires more focus on the *relational* aspect of relational empowerment. For males, who usually concentrate on the *empowerment* side of mentoring there is usually much potential for growth in relationship issues. For females who usually concentrate on the *relational* side of mentoring there is exposure to more measurable and deliberate *empowerment*. For both there is the stretching experiences of being exposed to different perspectives that might not ordinarily be seen in a non-cross gender relationship.

Weaknesses

Emotional attachments which may develop with cross-gender can lead to unhealthy co-dependency. Cross-gender mentoring can also lead to illicit sexual attachments which might engender moral failure. With males the illicit sexual barrier is one of the major barriers that can take a leader out of ministry.

Issues In Cross-Gender Mentoring

Introduction

The table below lists some of the issues that must be recognized, clarified, and faced for cross-gender mentoring. This is not a complete list but represents issues that I have personally had to deal with and which affect my own personal model.

Issue	Explanation
generational differences	When one looks at mentors and mentorees across the generations one recognizes that traditional male mentors do not have intimate relationships with other males nor females other than spouses. Neither do traditional females mentor males. It does not seem natural for either of them to have cross-gender relationships. In fact, organizations founded by these males will usually be heavily male oriented in all perspectives. Boomers and Busters generally have cross-gender relationships as a more natural part of their cultural views. They do not even see the problems with it that traditionalists do. So then, for traditionalists to form these relationships requires some cautions on their part. Though it is more natural for boomers and busters to have cross-gender relationships it is also more pervasive that their sexual relationships are more loose and prone to moral failure as part of the culture. They too, while feeling possibly more natural to do cross-gender mentoring, must exercise special cautions because of lack of sensitivity to sin in their cultures.
emotional entanglements	While there is tremendous potential in growth in friendships and emotional ties because of the differences in viewpoints of the genders there is also the potential for co-dependency where one or the other of persons depends on the other in an unhealthy way for affirmation and approval. The relational aspect of mentoring is under much more stress in a cross-gender relationship. Feelings and the affect are frequently much more in focus than the cognitive aspect of learning.
physical sexual entanglements	Cross-gender relationships in mentoring, especially for males, can easily become overbalanced toward the physical. Males tend to be attracted to physical beauty and can easily focus on this to the detriment of mentoring itself. Care must be taken about physical contact and expression of or recognition of sexual beauty. Fantasizing must be avoided.
appearances to others	Cross-gender relationships will be viewed by others, both Christians and non-Christians. These relationships must be seen as above board and exemplary. What others think, though perhaps inaccurate, still carries much weight in shaping reputations and in the final essence effectiveness in ministry.
Ramifica-tions to others	For marrieds, a cross-gender relationship can be a threat to one's spouse. Jealousy might arise. Time commitments may be out of balance. Ministry and especially the relationship might be seen as having more priority than the family and spouse relationship. Married mentors must always be conscious of the impact of cross-gender mentoring on his/her own family. This is true too of married mentorees. For singles, there is always the issue of marriage. The cross-gender relationship can sometimes sour because of the pressure to deepen a relationship toward marriage which may not be the desire of both.
Empower-ment versus relationship	Generally, males tend toward task oriented mentoring relationships. It is the empowerment which is important and in focus. Generally, while females want the end results of the empowerment, the relational process to get there is usually much more important. Both mentors and mentorees must recognize these tendencies and counter act them if the mentoring is to be successful.
modeling	Mentors and mentorees must recognize that when they are involved in cross-gender mentoring they are modeling for others. While the model they personally may use may

	be safe for them individually they must be aware of what they are transferring to others. Is the cross-gender model they use transferable for others to use? Is it a safe, yet effective model.
cautions	Cautions which can ensure a safe Cross-gender mentoring experience need to be recognized and made explicit. These will differ from person to person due to others of the issues listed above. But they should be recognized. Standards should govern cross-gender mentoring.

My Personal Guidelines To Cross-Gender Mentoring

Introduction

Cross-gender mentoring has been the area in which I have probably been stretched and grown the most in mentoring in the last three years. I have found that I am basically a task oriented person in general. This is also true in my mentoring. With males my task oriented mentoring works well to a limited extent. But in cross-gender mentoring I have found that the relational part is extremely important. This in turn has made me much more aware of the notion of relationship in my male mentoring relationships. I have fed back what I have been learning about relationships in my female mentoring to my male mentoring relationships. This has forced me to grow emotionally and in terms of transparency and sensitivity to the mentoree. Cross-gender mentoring has its complexities including dangers. The following are my guidelines for identifying a safe model for me personally. I do not necessarily recommend this for others. I know my own limitations and I am aware of my wife’s feelings in these matters. These dynamics may not fit others.

Guideline	Label	Explanation
1.	Legitimate	Cross-gender mentoring relationships are legitimate and should not be avoided simply because they can be problematic. This is true of gender specific mentoring also. There are things I will learn about mentoring in cross-gender mentoring that will increase my effectiveness in mentoring in general.
2.	Spousal Relationship Most Important	Spouses are God-given and are a treasure from God. They should be perceived as more important than any mentoree in a cross-gender relationship. Marilyn must be affirmed as first in my life and that value demonstrated and imparted to her. If my relationship to her is solid then I do not and she does not have to fear any cross-gender relationship as a threat to our marriage and our own relationship.
3.	Groups	Where ever possible I will seek to mentor females in groups of two or more. I can give individual attention to each in such a group. I will not avoid individual meetings but I will prefer groups.
4.	Meeting Locales	I will meet in safe locations. I will never meet with a female mentoree in my home without a partner being present with me. I will meet in my office where there is an open visibility into it. I will meet in public with other people around.
5.	Physical Contact	I will be careful in my physical contact. This differs from culture to culture and from social setting to social setting. I will use the appropriate forms (handshake, Christian hug, etc.) but will always take care. I do want to express my appreciation, affirmation, and approval of the mentoree but I want to be careful.
6.	Include Marilyn	I will invite Marilyn to come to any of my cross-gender meetings with mentorees. I want her to feel welcome to any session of any kind. I want her to participate with me whenever she can.
7.	Decisions/ Expectations	I must when ever possible let Marilyn give input on decisions to be made about cross-gender mentoring including: who, what we do, how long, what process of empowerment. This should be done prior to decisions made by me. I will always seek to clarify expectations of mentoring relationships whenever I can, with both males and females. Explicit expectations always help in any mentoring relationships.

8.	Input	Where I am meeting with individuals I will beforehand seek to share my agenda for the meeting (in writing if possible). This allows for input from Marilyn and lets her recognize what is going on in the relationship and the empowerment. It allows for transparency on my part and provides a means for us to talk about the cross-gender mentoring relationship.
9.	feedback	I will also give feedback on what happens in meetings that goes beyond the planned for agenda. For I also recognize that mentorees often have agendas beyond my own.
10.	openness	I will never say anything in an individual meeting with a female mentoree that I would not say if Marilyn were present.
11.	intuitive	I recognize that sometimes God gives Marilyn intuitive insight into my mentoring relationships. He may well be warning me. I must heed these insights and take corrective action.
12.	accountability	I must seek accountability with upward mentors and peer mentors concerning my cross-gender mentoring relationships. I should be open to hard questions by them. I recognize that requires an intimate relationship with these mentors. I should frequently have my upward and peer mentors meet with me in my sessions with female mentorees to assess and give me perspective.
13.	priority	I will drop any cross-gender mentoring relationship when I see it endangering my own relationship with Marilyn.

Cross-gender mentoring has been the area in which I have probably been stretched and grown the most in mentoring in the last 10 years. I do a limited amount of cross-gender mentoring. I have found that I am basically a task oriented person in general. This is also true in my mentoring. With males my task oriented mentoring works well to a limited extent. But in cross-gender mentoring I have found that the relational part is extremely important. This in turn has made me much more aware of relationship in my male mentoring relationships. I have fed back what I have been learning about relationships in my female mentoring to my male mentoring relationships. This has forced me to grow emotionally and in terms of transparency. Cross-gender mentoring has its complexities including dangers. I have found, especially, that female leaders need sponsoring. So I have made the sponsoring of female leaders an important part of my mentoring.

Practical Tip 15. Historical Mentors. Historical mentors are always available. Don't miss out on mentoring because you don't have a live one available.

Basic Principle: Mentoring is always available, if you are willing to hold yourself accountable as you use historical mentors.

The time was 7:00 p.m. on Sunday evening in 1964. The place was at the Whitehall Baptist Church. The class was the Christian Living class. The teacher was Harold Dollar, my discipler. The class met for six weeks. There were 7 of us in the class. We met in the little room off to the right of the front of the church. It was where the choir waited to go up into the choir loft.

The first day of class we went in. There was a box on the floor. In it were some books. Harold said, "Take a book." One of your assignments will be to read a Christian biography. I reached down and fingered several of them and then saw one about George Truett, the great Baptist preacher. As I stood back up, Harold reached in and got another book for me and took away my George Truett. It was a book with a person on the front of it who had a long beard. Read that book. **Hudson Taylor's Spiritual Secret**. And so I read that book. And my life was changed because of it. I learned about simple faith. I learned about asking for specific things. I learned about missions. A great first experience in historical mentoring. Though I did not know that was what it was.

People often say to me, “I have tried but I can’t find a mentor While that may be true for Spiritual Guides, Coaches, Counselors, Teachers, and Sponsors, it is not true for Contemporary Models or Historical Models.” There is one kind of mentor you can always find—the historical mentor. A historical mentor will never reject you These are available if we will but use them.

Listen carefully I want to give you an important definition.

Definition

Vicarious learning refers to the method of learning from someone else's life. You can learn negative lessons, hard lessons, without going through the deep processing or tragic things the historical mentor did. You can learn through the positive things, the blessings, the gains the good things they experienced.

Now listen carefully again. You do not have enough time to learn from personal experience all that you will need to learn in order to face all the complex leadership situations that you will face. So I highly recommend historical mentoring.

But how do you choose a historical mentor. My first answer is simple, any way you can.

Here is how I have identified good Historical mentors in the past:

1. **DIVINE COINCIDENCE**--God frequently brings a biography along my way and it becomes clear to me that I should read it. Sometimes recommendations show in mail, sometimes unsolicited comments, sometimes these books are confirmed from more than one source in a short period of time.

Examples:

Life’s Task Complete. One of my students gave me a copy of this book. It was about his grandfather. He was a Pentecostal preacher in Canada in the first half of the 20th century. This book gave me valuable information and important life principles. And normally I would never have chosen such a book

Lion of the Prairie. One of my students did a life long development study on his grandfather. This became the data for my own focused life study of L.E. Maxwell, founder of Prairie Bible College. See my chapter on Maxwell in **Focused Lives**.

2. **LIKE-ATTRACTS-LIKE** I am usually attracted to people who are like gifted--so I’m drawn to read their lives and profit from what they learned and did. I seek out any who are like gifted.

Examples:

G. Campbell Morgan was a world class Bible teacher. I learned much about study in preparation for teaching from Morgan.

R. C. McQuilkin was the founder of Columbia Bible College. I learned much about hermeneutical study (especially on the parables) from him. I also learned about the importance on teaching Union Life.

3. **SAME OR EQUIVALENT TIME SPAN** I look for people who lived the same span of time in the last century that I am living in this century. There are almost equivalent dynamics in the two centuries so that some one who lived the same span will have faced some of the major things I have.

Examples: A. J. Gordon (1836-18)

4. **READ BIOGRAPHICAL SURVEYS** Books like Choi’s **Powerlines** or Wiersbie’s series on **Walking with Giants** or Tucker’s series, **From Jerusalem to Irian Jaya** or others doing the same kind of thing allow you to read about a number of leaders. These short bio sketches allow you to be

introduced to a number of people (you can identify time-span people or like-gifted people or people with the same ultimate contributions).

See also **The Mentor Handbook**, Chapter 10 for insights on how to profit from historical mentors.

Practical Tip 16. See Mentoring as a Way of Life Not Another Program.

Basic Principle: Don't necessarily start mentoring programs in your church or parachurch organization. You already have enough to do. Find ways to get mentoring into what you are already doing.

Is mentoring Programmatic or a Way of Life? Local church leaders tend to think programmatically. When I teach on mentoring in local church setting, the leaders think, now how can we design a program to use to teach people about mentoring. I want to suggest that you not do this. Most folks are too busy to add another thing to their load. Instead find ways to do mentoring with what you already are doing. Take advantage of the mentoring potential in the many activities you already do.

Mentoring is a training model which can be used in formal, non-formal, and informal modes of training and can be superimposed on top of church or parachurch operations as a way of life rather than a program.

Basic Principles Involved in moving toward mentoring as a way of life:

- (1) Make ministry as personal as can be done in the setting.
- (2) Use what already is as the starting place. Rather than additional meetings, for example, add some personal mentoring activities to meetings which already happen.
- (3) Add mentoring into any kind of training which already happens anyway.
- (4) Find out your mentoring resources available.
- (5) Find out the mentoring needs.
- (6) Link informally wherever you can.

Well, this concludes my sharing of practical tips that help me in my mentoring. I would be glad to hear from you on any practical things you have learned which helps your mentoring. Jot down your practical tips in your personal journal.

Part B. Case Studies--Most Effective Mentoring

I have combined my most effective mentoring into a table which allows me to draw out observations on why these mentoring experiences were effective.

Most Successful Mentoring Experiences and Characteristics

<u>Type</u>	<u>With</u>	<u>Time</u>	<u>Description</u>
Indivi-dual/ Group	CWR	20 years	Teaching/coaching: Skills in Bible Study (parables); intro to notion of Core materials; coaching in teaching seminars, workshops; design of seminars, workshops; did coaching/teaching in all my courses: ML 560; ML 530; ML 523; ML 521; ML 534; ML 524; ML 536, ML 501. Sponsored him as adjunct in MA level work and DMin work. Spirituality mentoring in union life and spirituality in general. Met basic letter of intent goals. Involved in travel team at many locations. Sponsored into Pentecostal Holiness network.

Indivi-dual/ Group	TGS	10 years	Psalms core book study (met once a week for 2 hours for about 6 months: learned Hebrew Poetry; how to do word studies; figurative language; studied various of my core Psalms; learned to design a serendipity study in the Psalms; learned various categories of Psalms and how to study them); have coached/ taught/ sponsored TGS in the following courses: MI 520, ML 530; ML 523, ML 524, ML 560, ML 521; she can teach any of these; taught her how to design a course, workshop, seminar. Taught organizational concepts. Various groups include: Daniel core book; Hermeneutics; teaching; Gail Sheehy book study; Focused life group; Met basic letter of intent goals. Mentoring as PhD student.
Indivi-dual/ group	TPS	8 years	Hermeneutics group; Daniel group; Gail Sheehy book study; have coached/ taught/ with Sue in ML 534; ML 536; ML 530; ML 521; ML 524; ML 523. Coached and taught Training models/ design of training. Mentoring as PhD student.
Distance	CID	6 years	Have taken CID through all of my major materials. She is now teaching leadership courses. This has been my most successful distance mentoring to date.
Indivi-dual/ Group	GCS	3 years	Worked on leadership style theory; worked on Psalms/ spirituality. Sponsored. Did counselor work, career-wise as well as ministry wise.
Indivi-dual/ Group	CD	7 years	Almost identical with TPS; in addition worked core book things individually in 2 Cor. Done counselor things with her in her present pastoral ministry.

Observations on These Cases

Observation 1. Common characteristics that made these successful:

1. Personality Acceptance

All of these were able to relate to my personality type (although a number of them are very different, Myers-Briggs-wise). It just so happened that a number of these worked through negative initial reactions to my personality type. After doing so, they found me much more relational than my outward appearance led them to be. I am basically shy as well as extremely focused on what ever I am doing. This doesn't appear to allow for relationships to develop. But all of these worked through that. This highlights the importance of the relationship dynamic. It also shows how the attraction dynamic can be overcome (if not there) or the attraction dynamic (if there) can strongly overcome lack of the relationship dynamic.

2. Self-initiative

All of these mentorees have the ability to take something and run with it on their own. I didn't have to hold their hands. They could take assignments and do them or adjust them to fit who they were or suggest alternative assignments which fit them better. They could do self-study. They were aware of the necessity to apply themselves to the mentoring assignments and of the corresponding empowerment that would come. This highlights two of the mentoring dynamics: accountability and responsiveness.

3. Lots of Co-ministry

All of these with the exception of one, did lots of co-ministry with me including formal work at Fuller as well as non-formal ministry excursions outside of Fuller. This points out the value of co-ministry and its power for contemporary modeling and coaching.

4. Know My Stuff

All of the above mentorees have taken nearly all of my courses (except for one and she has studied through all of my materials). They know my materials well. A common language helps our communication. use my materials with others, extended time.

5. Used My Stuff

All of these mentorees have found ways to use my materials with others. They have done retreats (sometimes I would help them design for these). They have done seminars. They have done workshops. They can find ways to initiate ministry even when I am not sponsoring them.

6. Extended time

With one exception, all of these have had extended time of ministry with me--the longest 20 years and the shortest, 3 years.

Observation 2 Group and Individual Mentoring

With the exception of one, all of these have been involved in group mentoring as well as individual mentoring. This is a powerful combination. Frequently, some of the group mentoring were first efforts by me. These mentorees help me improve my group mentoring.

Observation 3 Renewing Mentoring

At a moment's notice, I can pick right back up with where I left off with any of them. Our long track records makes it possible to start something new as if we had never stopped mentoring.

Observation 4 Letters of Intent

With several of these mentorees I have fulfilled letters of intent. I am now in the process of rethinking what I can do for them, that is needed now.

Observation 5 Development Scenarios

For several of these mentorees I designed alternative development scenarios, since in their early 30s a lot of things were not settled. From the alternative development scenarios I was able to pick core empowerment items that would be useful no matter which scenario happened. This allowed for effectiveness in our mentoring.

Closure

What are the most important 2 or 3 insights you have picked up from this session. Jot them down in your personal journal.

The Corinthian Cluster Group
Group Mentoring in Use of Biblical Commentaries
A Post Mortem Analysis of Training Given
Spring Quarter 2004

By
Dr. J. Robert Clinton

Fuller Theological Seminary
ML 540: Leadership Training Models
Dr. Bobby Clinton
January 18, 2005

Abstract

This is a post-training analysis of an informal training model that I used with a selected group of former students and mentorees. The training is dominantly informal training involving a pre-training prerequisite component, a training component over 10 weeks (biweekly meetings for 5 times), and a post-training follow-up project. In addition, each mentoree got personal mentoring time at least once during the 10 weeks of biweekly meetings. The model is called a cluster group. A cluster group is a group of mentorees already individually related to a mentor who invites them to meet as a group (that is cluster around a common training need) and learn something that all can use. It is a way for the mentor to get extra mileage out of mentoring.

See Appendix A for a description of cluster groups. Cluster groups can be: exploratory groups; multi-apprentice groups; special subject area growth group; geographic groups; strong participative groups. This particular cluster group was a strong participative group. Each participant used things learned in the training time to prepare an input which was given to the class. The subject matter of the training was Clinton’s 1,2 Corinthians Leadership Commentary and application of Bible Centered Leadership concepts using a “build on the shoulders approach.” The participants were being motivated to become Bible Centered Leaders. The leadership genre dominantly being studied in depth were two: 1) books as a whole and 2) macro lessons. In addition, the slot/filler communication matrix communication design was used by all.¹ Finally, the entire project was used as a model for how to design and run a cluster group. Each participant designed his/her own cluster group to be implemented as a Post-Training Project.

The time-line for the training was as follows.

Jan-Mar 2004	Mar-June 2004	June- Dec 2004
Pre-Work (see Appendix B, C)	5 Friday Meetings (3 hours each biweekly) (see Appendix B, C)	Post-Project Design of a cluster group and Doing of It to Train Mentorees (see Appendix G)

I have just begun collecting Post Project information.

This case study follows the standard outline format for a Post Mortem paper. See Table of Contents for the outline. The ML540 Leadership Training Models syllabus give the basic outline followed in this paper.

¹ *Books as a Whole* and *Macro Lessons* are 2 of 7 leadership genre found in the Bible. The slot/filler communication matrix is an approach to designing a communication event. All three of these concepts are taught in ML534 Value Based Leadership in the O.T. and ML536 Value Based Leadership in the N.T. See **Having A Ministry That Lasts** for follow-up.

Table of Contents

Page	Item
1	Title Page
2	Abstract
3	Table of Contents
5	Section I. Describing The Training
5	The Situation As It Was
5	The Training That Was Supposed to Help The Situation
6	Learning Outcomes Expected
7	Narrative description of the training.
8	Section II. Analysis of the Upcoming Training Using the Time Ministry Context
9	Table 1. Listing Students and Where on the Time Ministry Context
10	Section III. Analysis Using The Adapted Systems Model
10	A. Who were the Incoming Participants? What was the Feedforward Thinking (both 1-4 and 4-1)
11	B. Who were Outgoing Participants—Component 3? Any Summative Feedback? (evaluation 3-4 immediately after training and long term continued feedback); What happened to them? Learning Outcomes.
12	C. The Training—Component 2 (detailed description of all training means whether formal, non-formal or informal—curriculum if needed)How well was it done?
13	D. Formative Feedback—2-3 (any done?)
13	E. The Component that was in Focus
13	Section IV. Analysis Using The Holland Two-Track
14	A. The Input Track
14	B. The Experience Track
15	C. Dynamic Reflection
15	D. Formation (spiritual, ministerial, strategic)
16	Section V. Miscellaneous Other Models Used (if any)
16	Section VI. Learning Outcomes For the Training
	Evaluation of how well these were done.
17	Section VII. Conclusion
17	What I have learned in doing this post-mortem
18	Summary— What was done well in this training?
18	Summary— What was done poorly in this training?
18	What changes could have improved it?
18	Future Use of What I have learned
	Appendix A. Cluster Groups Described
	Appendix B. Cluster Group Invitation Letter
	Appendix C. Cluster Group Schedule
	Appendix D. Cluster Group Design
	Appendix E. Assignments
	Appendix F. Explanation of the Time Ministry Context
	Appendix G. Post Project Reports
	Appendix H. Clinton Fishing Pools & Selection Criteria—Circles of Intimacy
	Appendix I. Final Day Exercise
	Appendix J. Cluster Group Evaluation Form
	Appendix K. Adapted Systems Model
	Appendix L. Holland's Two Track Model

Section I. Describing the Training

The Situation As It Was

In the last six months, prior to this cluster group training, I was working on two growth projects:

- Growth Project 1) I had revised my 1,2 Corinthians Leadership Commentaries for printing as a hard copy book.
- Growth Project 2) And I had been working on my own study of core books—1,2 Corinthians.
- Growth Project 3) Electronic Core Book work which did not have to be totally original with the student—that is, the student could build on previous work I had done. I developed a continuum of core book study. The continuum went from just using my commentaries on the left to various levels of using the commentaries mixed with original work to doing fully original work on the right of the continuum.

I had prepared several communication events for 1,2 Corinthians. I had expanded the concept of a major idea to centralize a communication event. I had identified 60 major ideas in 1,2 Corinthians.

I had noticed in my ML534 Value Based Leadership in the Old Testament and ML536 Value Based leadership in the N.T. that not very many students were able to do full original core book studies on their own. Therefore I wanted to try out some intermediate level of doing core book work, namely using my work as a basis and building on that—the so-called “building on the shoulders” approach. So this project allowed me to explore this notion.

So I wanted to share with some of my mentorees what I was learning in these growth projects. In addition, I was teaching Bible Centered Leadership concepts in my ML534 Value Based Leadership in the Old Testament and ML536 Value Based Leadership in the New Testament and getting good results. I wanted to motivate these mentorees further in Bible Centered Leadership concepts. A study of the 1,2 Corinthians leadership commentary seemed to me to be an ideal way to accomplish some of these things I was feeling. I felt it would also give me information I could feed back into the ML534 and ML536 classes.

I was in mentoring relationships with several individuals. In addition, others had studied courses with me and wanted some mentoring from me. For those, I wanted to give them a major ministry task so as to evaluate further potential for individual mentoring. So I designed a special cluster group to fit this situation. In the past I have run a number of different kinds of cluster groups.

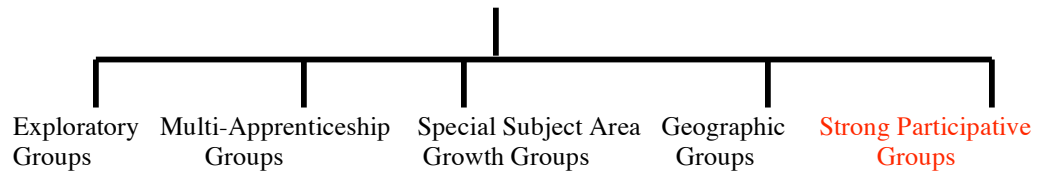
The Training That Was Supposed to Help The Situation—A Cluster Group

Cluster groups are based on commonalties shared by folks who can be trained. They may be clustered geographically or clustered in terms of special growth needs or some combination. Cluster groups are one of the most productive ways of developing people because: they allow for meaningful input to be given which can immediately be used; they provide built in accountability due to the nature of the learning community being developed; they are usually voluntary and hence the attraction for learning is based on spiritual authority rather than forced due to positional authority; designs as to time can be varied to meet the participants; much ground can be covered due to high motivation of the learners. I have used the following types of cluster groups.

5 TYPES OF CLUSTER GROUPS

Cluster Groups I Have Used

include



This particular group was made up for the most part of experienced ministry people. So I designed the training using the Strong Participative Model.

Definition A strong participative cluster group is a group which actually participates in giving input to the group along with studying the major content given by the mentor.

Comment It is made up of experienced ministry leaders who will study the content or other input of the cluster group with a mentor. But the participants will also give input using the content, particularly as it relates to their ministry.

9 Learning Outcomes Expected;²

As a result of this cluster group training in the 1,2 Corinthians Leadership commentary, participants will:

- 1) have experienced the notion of building upon the shoulders of another (an important concept which you will need to pass on to those you train); you will be building upon my work in the 1,2 Corinthians Leadership Commentary as well as my Bible Centered Leadership Commentary and my core book studies in 1,2 Corinthians. You will learn how to use things I have already developed to make them yours; to adapt them; to modify them; to make them better.
- 2) know at least one way one to use Clinton leadership commentaries with groups.
- 3) have experientially learned the dynamics of a cluster group, so that you all, who do individual mentoring already, can pick up another methodology which allows grouping of mentorees (becoming more efficient with your time and your mentoring); this is a training model that leaders should use repeatedly over their lifetimes, if they are concerned about leadership selection and development.
- 4) experientially reinforced the use of the base + advance concept by seeing it modeled in Clinton's life and by doing it yourself. This will be especially be done with the Major Idea concept. You will learn to make a major idea the central focus of a communication event.
- 5) have experienced the power involved in peer learning as this cluster group will teach you the importance of learning from one another.
- 6) understand experientially the importance of the equipping formula—particularly the need for situational study (Paul's ministry to the Corinthians was situational).
- 7) have developed communications skills further by having observed the slot/filler matrix used 10 or 12 time and having designed a communication event using one of Clinton's major ideas (building on the shoulders) from 1,2 Corinthians.

² See Appendix K for the Evaluation Form used to assess these learning outcomes.

- 8) have learned to use the Word study continuum to do a variety of word studies from 1, 2 Co.
- 9) have designed a cluster group to use with mentorees based on the model they have experienced.

Narrative Description of the Training.

Overview

The 1,2 Corinthian cluster group is an informal training model made up of a select group of mentorees, dominantly involved in ministry (in-service; See Appendix F). The training was broken up into 3 components:

- Component 1.** Pre-Meeting Pre-Requisite Work (Jan-Mar 2004; see Appendix B; Appendix E)
- Component 2.** 5 Meetings Over a 10 Week Period—3 hour meetings every other week (see Appendix C, Appendix D)
- Component 3.** Post-Meeting Project (see Appendix G)

The major focus in the training was the study of Clinton's Leadership Commentaries on 1,2 Corinthians. Each of the students was already familiar with the following texts because of prior study:

Having a Ministry That Lasts

The Bible and Leadership Values

Leadership Perspectives

(and one or more of the other Clinton Biblical Leadership Commentaries)

Most had taken either ML534 Value Based Leadership in the O.T. or ML536 Value Based Leadership in the N.T.

The members of the group were selected in two ways:

1. Using my circles of intimacy approach; (see Appendix H Clinton Fishing Pools & Selection Criteria—Circles of Intimacy)
2. By linking of potential group members (Brad was linked in by Craig; Doug by Una; Mike by bottom-up linking).

Prior to the Group Meetings (Jan-Mar 2004) each of the participants did pre-work (see Appendix E). Here was the pre-work assignment.

Do **pre-work** before the sessions—that is, during Jan, Feb, Mar—do work studying the 1,2 Co commentary. I will get to you a copy of the PDF eBook 1,2 Co commentary.

You will:

- a. Read about 400 pages, done over the Jan-Mar 10 week span—(about 40 pages per week).
- b. Identify 5 major ideas from 1,2 Co that you feel you would want to communicate. I will show you the format for describing a major idea. **Your original choices of ideas or some adaptation of any of mine.**
- c. Pick **one of my major ideas** that you would want to communicate. I have 59 important ideas identified that I want to communicate.
- d. Design two slot/filler matrices—one from b. and one from c. on important ideas. You will actually do the communication event for one of these.
- e. Identify the top 5 leadership articles from the commentary that you will use in the future with your own trainees.

Details of the Meeting Sessions (Appendix D Mar 26, Apr 2, Apr 16, Apr 30, May 14)

Each 3 hour session had 8 slots as shown in Table 1.

Table 1. Description of the Slots of a Meeting Session (for details, see Appendix D)

Slot/ Time	Purpose
1. Worship Song/ about 5 minutes	I used 5 songs from Connie Kennemer’s Book/CD—A Heart that Sings, Stories Behind the Songs—I was aiming at Affect; each song picked generally had something to do with some theme that would occur that day.
2. Group Sharing/ up to 30 min	I used this slot to help build a learning community. Participants shared about themselves or what they were learning with respect to various topics.
3. Input 1/ 30-45 min	Introducing new cognitive ideas that I had been learning or application of Bible Centered Leadership concepts from my own studies and/or application by group. I gave 5 inputs: (1) Concept of Major Role (this invited participants to share their major role—building learning community); (2) the notion of building on the shoulders; (3) Word Study Continuum; (4) Word studies done by the group; (5) Figures
4. Assignments/ 5-25 min	Give out the special assignments to be done and ready for the next session. Focusing on dynamic reflection/ formation/ experiential taxonomies.
5. Input 2/30-45 min	I gave five Communication events that I had worked up for 1,2 Corinthians in order to challenge (on the content itself), to demonstrate the use of slot/filler matrix design of a communication event, and to show how a Major Idea could be used to focus a communication event. Focusing on formation.
6. Input 3/20-30 min	A person in the group presented a communication event using a Clinton Major Idea or an adapted Clinton Major Idea. Focused on experiential taxonomy.
7. Input 4/ 20-30 min	A person in the group presented a communication event using a Clinton Major Idea or an adapted Clinton Major Idea. Focused on experiential taxonomy.
8. Prayer Together/ 5-15 min	Building learning community; formation.

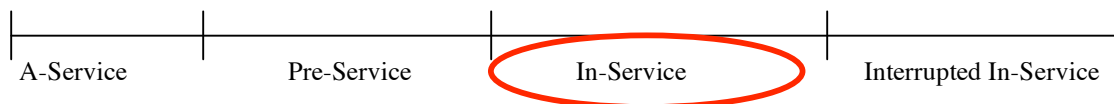
In the final session we did a Final Day Exercise, which included committal to do a cluster design for each participant’s own mentorees.

I asked for feedback a month ago in order to have something to report to my ML540 Leadership Training Models class winter quarter. About 3 folks have actually done cluster groups; others have planned and intend to do so in the future. See Appendix G for a sample Post Project design and report. I have also sent out Appendix J to get further evaluation—participants assessment of learning outcomes.

Section II. Analysis of the Upcoming Training Using the Time Ministry Context

Appendix F explains the various concepts of participants in terms of when they receive training with respect to their service in ministry—that is, the time/ministry Context. This cluster group model was dominantly an in-service training model with some minor exceptions (all taking the training were involved in ministry except some were part time due to also doing schooling at Fuller).

Figure 1 below gives the basic concept of the Time Ministry Context



The following table lists the participants in this training as to the time ministry continuum.

Table 2. Participants in the 1,2 Corinthians Cluster Group Training

Person	Ministry Status	Role/ Comments
John Teeter	In-Service	Full Time Worker Inter-Varsity (10+ years)
Becky Teeter	In-Service	Full Time Worker Inter-Varsity (10+ years)
Una Lucey	In-Service	Full Time Worker Inter-Varsity (10+ years)
Wilmer Villacorta	Interrupted In-Service	Peruvian Missionary; now student (pastoral + missionary 10+ years)
Terry Fouche	In-Service	Pastor/ church planter (10+ years)
Craig Chong	Interrupted In-Service	Former pastor staff; now student (5 years)
Brad Sprague	In-Service	Church Resource Ministries High Level Trainer; former Pastor (20+ years; pastor/ trainer of pastors)
Mike Hannah	In-Service	Pastor (10+ years)
Doug Schaupp	In-Service	Full time Inter-Varsity Worker (10+ years)

All but Brad Sprague had repeatedly taken classes with me. John Teeter, Una Lucey, Wilmer Villacorta, Terry Fouche, Craig Chong and Mike Hannah had also done individual mentoring with me over the past 3-5 years. Brad had been mentored by Terry Walling in most of my concepts (excepting Bible Centered Leadership concepts).

Mike Hanna, Wilmer Villacorta, Una Lucey, Terry Fouche, and Craig Chong had done one or more previous cluster groups with me.

In general, *in-Service* training has a mix of andragogical and pedagogical techniques. And such was the case with this design.

- Andragogically—lots of interaction in sessions; differing perspectives expressed; given options for projects; participation in giving inputs; choice of who/what to do on Post Project; spiritual formation in terms of prayer/sharing.
- Pedagogically—Biblical content specified; Major Idea format specified; Session design fixed but with varying slots; Post Project specified as a cluster group but open ending as to what, how, who.

This training for in-service people is usually weak on assimilation of input since the learner is pressed by the many commitments of everyday life. Such was the case with this group. Several had to miss a session or had some conflict come up that took away from the cluster group participation.

In general for in-service people, the experiential learning track, if accounted for, can be a powerful learning motivator. There is always the possibility of immediately using things. The Pre-session work was accounted for. The in-session presentations were accounted for. There were sharing times built into the sessions which allowed for me to get feedback on what the participants had done in terms of exercises due that day. There was a powerful group dynamic for doing the work. Folks did not want to be embarrassed in a session because others had done well and they had not.

When you use in-service training, spiritual formation must be deliberately designed into this training, as time is so limited. It was—both in terms of inputs and in terms of sharing times.

When using in-service training, where andragogical techniques predominate and dynamic reflection and spiritual formation are accounted for, the training of in-service folks is second only to the *Interrupted In-Service* time as a time for maximum balance in training.

There were two interrupted in-service people—Craig and Wilmer. They were balancing this informal training with their formal training (and in Craig's case—part time ministry). They were stretched.

Section III. Analysis Using The Adapted Systems Model (see Appendix K)

This section will use the Adapted Systems Model to look at the Corinthian cluster group.

A. Component 1—Incoming Participants

A. Incoming Participants—Who Were they?

(1) Who were the Incoming Participants?

I have described the incoming participants previously in section 2, see Table 2. Ten folks started out but one had to drop out fairly early due to unexpected load issues. So then nine people were involved: 2 interrupted in-service (WV; CC) and 7 in-service people (JT; BT; UL; BS; DS; TF; MH). All had good ministry experience (varying from the least, 5 years, to the most, 30+; the majority were in the range of 10-20 years ministry experience). Ages of participants ranged from age 30 up to age 52. Most were in their late 30s or early 40s. Two were in pastoral roles (TF; MH). Two were students (WV; CC). Five were parachurch workers (UL; BS; DS; JT, BT).

I had previously had all but two of the folks in courses and/or previous cluster groups. So I did not use any kind of biographical sheet with them. I knew them well.

(2) What was the Feedforward Thinking (both 1-4 and 4-1)

Table 3 Describes the Feedforward Thinking.

Table 3. Feedforward Thinking

Item	Feedforward 1-4	Feedforward 4-1	Comments
Appendix A. Cluster Groups Described	Emails back and forth from potential participants.	Let the folks know this would be a participative type cluster group.	
Appendix B. Cluster Group Invitation Letter	Tentative schedule dates were sent out. Each of the participants knew who were being invited. This is a strong motivator in itself.	Phone calls and emails went back and forth to try to arrange for best dates for the five sessions.	Originally these were asked to be a part: John and Becky Teeter, Lisa Lamb, Jeff Bassett, Una Lucey, Wilmer Villacorta, Terry Fouche, Craig Chong, John and Evelyn Lo. Later Rich Lamb was included as well as Mike Hannah. Later Brad Smith was linked in.
Appendix C. Cluster Group Schedule	The schedule was set and tentative dates for presentations given. Assignment was clarified. Materials were given on CD (including 1,2 Co commentary; my 1,2 Co core materials—major ideas. The communication events that I would do. The layout of a session.	I was in email contact with everyone getting them started and hearing from them.	John and Becky Teeter, Lisa Lamb, Una Lucey, Wilmer Villacorta, Terry Fouche, Craig Chong, Brad Sprague, Rich Lamb. These were the folks who actually signed up and began the pre-requisite pre-session assignments.

B. Component 3--Outgoing Participants

(1) Who were Outgoing Participants—Component 3?

Nine folks finished the training (JT; BT; UL; WV; TF; CC; BS; MH; DS). Each of the nine did an input for the group as a whole. All nine committed themselves to using cluster group training in the future. One has already been doing cluster groups and had one going even as our training was happening.

(2) Any Summative Feedback?

a. Immediately after the training—at the conclusion of the last season, we did a Final Day Exercise which gives anecdotal evidence of what is being learned. See Appendix I. These exercises are always moving for me.

Question 1 focuses on how God may have touched them in the group. One of the not so surprising ways that God touched people in the group was to network a number of them with each other. These folks each brought lots to the table. They had resources. While I knew all of them, they did not necessarily know each other. The five weeks together gave them opportunity to know each other and to connect. A number were touched with something directly from the 1,2 Co commentary. A number were touched by some input (either my me or by one of the group).

Question 1 allows for probing toward the affective learning domain.

Question 2 specifically gave me insights into cognitive learning about cluster groups and also something about dynamic reflection as to the conative learning domain.

Question 3 gave me information as to the usefulness of articles from the 1,2 Co Leadership Commentaries. Students were given permission to use any of the leadership articles with folks they are mentoring. Question 3 is hinting at the conative learning domain.

Question 4 is forcing people to commit (conative learning domain) to use of something in the training.

My overall impression from the Final Day Exercise was that this was a very good training experience for all concerned. Now as to whether or not the training has long term impact—that remains to be seen.

(3) Any Long Term (evaluation 3-4)?

I recently sent out an email to each participant asking for feedback about the cluster group training they had committed to do in their own ministry. Three responded back. I have included Mike Hannah's report as it was the most complete in terms of design and feedback on how it went. See Appendix G.

I plan also to take the nine learning outcomes, see (5) below and Section V for my own evaluation of this and email them to the participants to get their take on the learning outcomes. See Appendix J for my evaluation form I sent out. One has already been returned.

(4) What happened to them?

All are still in ministry and I have on-going contact with them. Brad Smith is using the Bible Centered leadership concepts to design a new major round of training that Church Resource Ministries will use with pastors. Una Lucey has continued to use cluster groups for training of core book concepts and for introducing hermeneutics into Inter-Varsity circles to help supplement inductive Bible study methodology which is wide spread in I-V circles. Wilmer Villacorta took a good deal of content away from the cluster group and used it in a conference held for Latin American leaders in Central America. Mike Hannah has run the cluster group he designed (see Appendix G) with good success and is planning on doing it again for a new group.

(5) Learning Outcomes.

See Section VI for a detailed evaluation of the training. See Appendix J for Evaluation Form used to get 3-4 summative feedback.

C. Component 2 –The Training

Appendix D gives the slot/filler matrix for the detailed design of the five three-hour sessions (Mar 26, Apr 2, Apr 16, Apr 30, May 14). I will summarize each of the slots giving my own impressions of the effectiveness of the item—using a 1 for very poor and a 10 for very good. Granted these are just my intuitive impressions. But they are better than no evaluation.

Slot 1. Words that Impact (songs)

I was using Connie Kennemer's songs to move the affect in preparation for a session. Sometimes I would share the story background about the song—always and important element that makes the song's words impact.

- (8) Just a Vessel
- (7) Iron Sharpens Iron
- (9) Serve You First of All
- (9) Sacrifice of Thanks
- (9) Unbroken Praise

Slot 2. Sharing (various kinds)

(9) Meet the Group—Functional Component of Major Role (they read material on Major Role prior to this exercise). This was the first time the group was getting to meet each other.

- (7) Commentary Insights—Reading of Articles
- (7) Commentary Insights—Reading of Articles
- (9) Commentary Insights; Other Break Through Insights
- (9) Sharing about Cluster Groups design for future

Slot 3. Input 1

- (6) Goals; Cluster Group; Major idea format (need to rethink how to present major idea format).
- (6) Building on the Shoulders—Square Root illustration—need to rethink about using this.
- (9) Word Study Continuum—most of these already knew how to do in-depth word studies using my methodology (though they needed to be exhorted with the importance of using the Word Study sheet both for replication purposes and for the “building on the shoulders” of others approach.
- (9) Word studies were good; the stump speeches were always good.
- () Figures/ Sample—I skipped this due to time considerations.

(7-9) Slot 4. Assignments—Some Stump Speeches³/ Other Misc Material

On the whole stump speeches were very good, when ever I had participants give them. I had every person give at least one stump speech during the 5 sessions and most gave 2. The eCore presentation was helpful as many of these will do eCore work (Terry has already done an eCore book, Philemon). Knowles notion of adult learners learning through self-initiated projects was picked up on. Steve Moore’s Growth Project Outline received well.

Slot 5. Input 2 and Slot 6. Input 3

These were presentations from the participants in the group to the group. The range of quality was from 5 to 10. A couple were outstanding.

(5) Slot 6. Prayer

Individual prayer cards were passed out on day one and each person in the group prayed for one other person in the group. We also had some group praying together at the end of some sessions. Frequently, this slot was cut out due to time considerations.

D. Formative Feedback—2-4 or 4-2

There was some formative feedback prior to the actual sessions. Some minor things were modified in regards to suggestion via emails. On the spot things happened in sessions which lengthened slots or shortened them—due to what was happening.

E. The Component that was in Focus

Component 2 was the dominant focus with the content of the Biblical commentaries of 1,2 Co being the major content that was studied. Once the content for component 2 was chosen then Component 1 dominated as I sought to choose folks who could handle and benefit the most from the Component 2 focus. Component 3 was delineated but not accounted for in terms of feedback on the learning outcomes. This component was always in mind but was subordinate and not primary. I expected that there would be a range of actual transformation because of the varied ministry experience of the participants.

Section IV. Analysis Using The Holland Two-Track (see Appendix L)

Here is an overall summary of the cluster group model using the Holland two-track model.

Summary:

The **input track** was full and required self-study of materials from the 1,2 Corinthians commentary as well as material given out on a CD which had various exercises and resource materials. All of the learning outcomes had material, either in resources given on the CD—which required self-study, or were given in the 5 sessions together. Lots of application of what was being learned directly related to the **experience track**. In addition, a final post-project required further work relating to the experience track. Many of the exercises also required dynamic reflection as the participants had to relate the material to their **experience** and validate it. **Formation** (dominantly ministerial but some spiritual) took place in terms of prayer times, prayer for one another and application (closure) to a number of the inputs. One participant has already done

³ A stump speech is the use of a minimal form of the slot/filler communication matrix. A person who has done a design can communicate that information at several levels. The minimal level is a 3-10 min presentation—called a stump speech.

lots of **reflection** on how the Bible Centered Leadership concepts can be applied more popularly to pastors. He and one other participant are part of a team, which will design workshops and seminars for using Bible Centered Leadership concepts with pastors. This is a good illustration of dynamic reflection. There was lots of anecdotal evidence of **dynamic reflection** in the sharing times in the group.

A. The Input Track

I gave various kinds of inputs:

1. Inputs which related to concepts and paradigms for use in the “building on the shoulders” approach; Here are typical examples of this kind of information:
 - a. Building on Shoulders—square root illustration.
 - b. Building on Shoulders—use of Major Role definitions from ML524 Focused Lives.
 - c. Major Idea Format and concept of Major Idea as the central focus of a communication event.
 - d. Word Studies continuum.
 - e. Figures—Samples of one done in 1,2 Co.
 - f. Growth projects using Steve Moore’s approach
2. Inputs which related to my communication events in 1,2 Corinthians (results of my Core book studies in Corinthians—modeling the base + Advance Concept and the use of the slot/filler communication matrix as well as applying these concepts in their lives). Here are the communication events from 1,2 Co that I gave:
 - a. Communication Event 1. Problems in the Church (introduction to 1 Corinthians)
 - b. Communication Event 7. Impactful Questions (Paul’s use of rhetorical questions and my own application—to help curb pride)
 - c. Communication Event 6. Important Words—I,2 Co
 - d. Communication Event 32. Fragrance of Christ—Power Metaphor of Victory Parade (Roman Triumph)
 - e. Communication Event 9. Paul, A Bible Centered Leader.
3. Inputs which had to do with application of concepts—that is, assignments and exercises. This included:
 - a. Stump Speeches
 - b. Reviewing eCore Book work on 1,2 Co
 - c. Identifying words to study
 - d. Cluster Group Design for future
 - e. Growth Projects

In addition, each participant gave a 30 minute presentation.

B. The Experience Track

I assigned exercises which would force the participants to use concepts in their lives and ministries. Examples of some of the exercises:

- a. Identifying words to study
- b. Growth Projects
- c. Identification of leadership articles and why important and how could they be used in their ministry.

Of course, the most important exercise that dealt with the experience track was the Post-Project, design and carry out a cluster group to participants from your own ministry.

- d. Cluster Group Design for future. See Appendix G for a sample of this.

C. Dynamic Reflection

Certain of the exercises (like identifying transferable leadership articles from the commentary or transferable concepts from the inputs or reading) forced dynamic reflection. All of these participants evince good learning postures, so that dynamic reflection was going on all the time—evaluation of ideas and how to use them. Stump speeches as well as their assignment to give one communication event brought about dynamic reflection. All, when they presented, showed how the material was relevant to their ministry situations.

D. Formation (spiritual, ministerial, strategic)

This was not a major immediate focus of the training, though admittedly, ministerial and strategic formations should be impacted in the future as participants start to use cluster groups in their own mentoring ministries. The use of Connie’s songs was a means of getting at spiritual formation.

Table 4 below lists the various items used in the component 2 part of the training and indicates in parenthesis which tracks were directly or indirectly seen.

Table 4. Some Thoughts on Holland’s Two-Tracks as Seen in this Training

Item	Session/ Date	Relating to Track (Input, Dynamic Reflection, Formation, Experiential)
Words That Impact (Connie’s songs as attention getters, warm-up, and spiritual formation intro	All sessions	<ul style="list-style-type: none"> • Formation (spiritual) • Indirectly Dynamic Reflection as we probed the message of the song for our own lives.
JRC Communication Events	CE1 Problems in the Church CE7 Impactful Questions CE6 Important Words CE32 Fragrance of Christ CE9 Paul, A Bible Centered Leader	<ul style="list-style-type: none"> • Input, Experiential, Dynamic Reflection, Formation (spiritual, strategic) • Formation (spiritual) , Dynamic Reflection • Experiential (direct useful skill) • Formation (spiritual) • Formation (spiritual, strategic)
Assignments	Stump Speeches List of Major Ideas Cluster Group Design Reporting on Leadership Articles	<ul style="list-style-type: none"> • Experiential (direct useful skill) • Input (modeling base + advance; showing the kinds of things that can be taught out of 1,2 Co) • Experiential (direct useful skill) • Dynamic Reflection
Presentations	Each participant designed a communication event based on a major idea from my list of 1,2 Co major ideas	<ul style="list-style-type: none"> • Experiential (direct useful skill) • Dynamic Reflection (also applying this communication event to their ministry situations)

Section V. Miscellaneous Other Models Used (if any)

Evaluation of which of these were used is given in the following table.

Table 5—Miscellaneous Training Concepts—And the Corinthians Cluster Group

Concept	How Seen or Applied in 1,2 Corinthians Cluster Group Training
Time/Ministry	See section II of this paper and table 1 for an analysis of Time/Ministry.
McKinney’s 5 Leadership Levels	These were levels 3, 4 and 5 folks. All of the training in this cluster group was transferable to the training of other levels 3, 4, 5.
Pedagogy/ Andragogy Continuum	Both pedagogical (basic content) and andragogical (lots of participant work; sharing; choice of project subjects, etc.)
Individualized/ Non-Individualized Curriculum	Strong individualized choices that fit each person in their ministry situation as well as instructor fixed-design that channeled the efforts.
Unique Training Model	This was a unique training model. Essentials of the Model: <ol style="list-style-type: none"> 1. A very clear perception of component 3 goals. YES 2. Careful restrictions must be placed on component 1 in order to assure the best possibility of obtaining the component 3 goals. YES 3. Component 2 must be carefully designed in order to reach Component 3 goals. YES 4. Unique Strategy Models need accomplished trainers (frequently coaches) who are usually experts in curriculum design as well as facilitators and experts in the Component 3 skills which are the focus of the training. YES 5. The model neither depends on the schooling model or the developmental model. It will eclectically use what is necessary in order to fulfill its unique strategy requirements. YES
Minimum Training Model	This was a minimum training model. <u>Essential of the Model</u> <ol style="list-style-type: none"> 1. A well-defined class of learner. YES. All mentorees of JRC who had some background in Bible Centered Leadership concepts. 2. A recognition of constraints (time, facilities, learner limitations, situational context, other resources). YES. Time and scheduling was critical as all of the participants were very busy people. 3. An identification of specific, desired, functional goals that could conceivably be realized by the learner. YES. See learning outcomes. 4. The ability to design training that fits the constraints and takes the learners from where they are to the accomplishment of the functional goals. YES. 5. The ability to be satisfied with less-than-the best. YES
Taxonomies	All four learning domains: cognitive, affective, conative (volitional) and experiential were carefully included in this design.
Cluster Groups	This was a cluster group which involved mentoring individually as well.

Section VI. Nine Learning Outcomes For the Training

How did I do as a teacher with a learning mindset? How do I perceive the nine learning outcomes? I will give my own intuitive impressions. But I am also going to do discrepancy analysis. I have sent out a questionnaire with the nine learning outcomes and will assess the feedback from the folks who finished.

Outcome 1. My Rating—5 (I was weak on this. At least in the sense of transferability. While they themselves did this, I am not sure that they can pass it on to others)

- 1) have experienced the notion of building upon the shoulders of another (an important concept which you will need to pass on to those you train); you will be building upon my work in the 1,2 Corinthians Leadership Commentary as well as my Bible Centered Leadership Commentary and my core book

studies in 1,2 Corinthians. You will learn how to use things I have already developed to make them yours; to adapt them; to modify them; to make them better.

Outcome 2. My Rating—8 (this they got; they can replicate the study of commentaries with others)

- 2) know at least one way one to use Clinton leadership commentaries with groups.

Outcome 3. My Rating—10 (this they got; the question is will they replicate it?)

- 3) have experientially learned the dynamics of a cluster group, so that you all, who do individual mentoring already, can pick up another methodology which allows grouping of mentorees (becoming more efficient with your time and your mentoring); this is a training model that leaders should use repeatedly over their lifetimes, if they are concerned about leadership selection and development.

Outcome 4. My Rating—5 (I can not be sure of this one; one has already used the base + advance with the major idea being the central focus of the communication event repeatedly)

- 4) experientially reinforced the use of the base + advance concept by seeing it modeled in Clinton's life and by doing it yourself. This will be especially be done with the Major Idea concept. You will learn to make a major idea the central focus of a communication event.

Outcome 5. My Rating—10 (these folks were powerful folks; I think each saw this outcome)

- 5) have experienced the power involved in peer learning as this cluster group will teach you the importance of learning from one another.

Outcome 6. My Rating—5 (this was weak; my fault, I did not emphasize this)

- 6) understand experientially the importance of the equipping formula—particularly the need for situational study (Paul's ministry to the Corinthians was situational).

Outcome 7. My Rating—8 (most did very well on this; a couple were at 10)

- 7) have developed communications skills further by having observed the slot/filler matrix used 10 or 12 time and having designed a communication event using one of Clinton's major ideas (building on the shoulders) from 1,2 Corinthians.

Outcome 8. My Rating—5 (not emphasized enough; time considerations cut this out)

- 8) have learned to use the Word study continuum to do a variety of word studies from 1, 2 Co.

Outcome 9. My Rating—this really should be done individually; two are using cluster groups right now effectively. Not sure if the others will.

- 9) have designed a cluster group to use with mentorees based on the model they have experienced.

Section VII. Conclusion

What I have learned in doing this post-mortem

Here are some things I have been mulling on as I have evaluated this training.

- Informal models are needed so others can see how to design training specific to situations and groups. I kept good records of what I did. But I should have been analyzing and evaluating this training as it went on. My design was basically intuitive (based on a lot of these training model concepts which are now part of me).
- Selection is critical. For my most effective teaching in a small group I need around 8. This group started off with 11 possible members. Some of the invitations were not necessarily my choices (others suggested them—I did not feel I could say no—a relational thing). But I had to eliminate a couple of my own inputs because of the size of the group.
- An abstract is like a road map. It gives enough of the overall training model so people reading it can know whether or not they want to explore the paper. I learned how to do an abstract for a

training model paper. An abstract needs a narrative description and some sort of time-line framework as well as a thorough table of contents. A reader scanning it can know almost immediately if interested in the model and where to go to get various pieces of the evaluation.

- I need to use minimum training model thinking and go back and evaluate the inputs. Did I need all of them to get the job done? A year later, I have completed many more communication events from 1,2 Corinthians so that I could select more appropriate ones. In fact, in the Pre-Session component of the training I could have sent out an annotated list of possible communication events and inputs and gotten feedforward information on which ones the participants might have preferred—thus using more of Vella’s andragogical thinking.
- I saw the importance of the use of Tables to summarize what otherwise would have taken many pages if done in a narrative description.
- I need to be deliberate about summative feedback. Summative feedback is a means of enforcing accountability in a training model, especially where participants have a relationship with the trainer. This was probably the most important lesson I learned. I have now sent out two different accountability items to get summative feedback. Fortunately, I am in touch with all the participants and can do this. Better late than never. However, I need to explore how I can do this in my formal teaching at Fuller.
- I probably need to put in some sort of Anniversary Celebration to bring the people back together (and force some accountability—face-to-face SUMMATIVE feedback).
- I saw that if I do indeed rerun this model (even with a different commentary) the weak places I need to shore up (check all items on the design matrix to see if necessary in a minimum design or if it can be replaced with something else more important; Tighten up selection; get feedforward on input and assignments).

Summary—What was done well in this training?

Some items were done well:

- Modeling of the slot/filler matrix for a communication event.
- Modeling of a Major Idea from a core book study as being the Central Idea of a Communication Event.
- Participants presentation of communication events.
- Modeled generosity, the sharing of resources with others.
- Modeled base + advance, over and over again.
- Modeled how a dynamic cluster group operates and can be used to train others (group mentoring).

Summary—What was done poorly in this training? What changes could have improved it?

If I had it to do over I would change the following somehow.

- Narrow selection to pick only 8 folks. I can handle 8 better and could schedule their inputs better.
- Build in some deliberate formative feedback about mid-way through the program.
- Find a better class room setting.
- Tighten up accountability.
- Build a folder with all students inputs to include on a DVD with all resources that would be helpful for the group to do continued learning. (I attempted this but lacked the administrative detailed kind of push to get it completed).
- Make sure the prayer component was done.
- Give expectations about a celebration time a year away in which summative feedback would be sought.

Future Use of What I have learned

I intend to use the cluster group to teach my Biblical commentaries. For a shorter book like Philemon, I can probably do a three week group session design with a four week lead in pre-work time. I will be careful about selection (not be carried away by participants wanting others in the program).

I need to rethink the design (or future ones) with minimum model thinking.
I intend to use this evaluation as a case study to teach others how to design cluster groups.

For future cluster groups dealing with Bible Centered Leadership/ Leadership commentary material I will do evaluation as I go. It is easier to do things like evaluation when the events are really fresh on the mind. Of course, when I did this training a year ago I was not planning on doing this case study as a model for others.

But the real success of this training model can not be determined for 10 or so years. Do folks actually design cluster groups and use it to train leaders.

Appendix A. Cluster Groups Defined

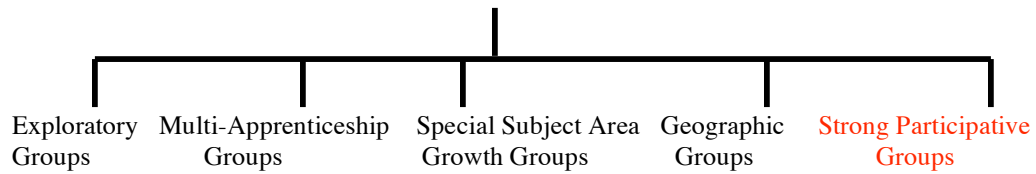
Cluster Groups Taxonomy

introduction Cluster groups are based on commonalities shared by folks who can be trained. They may be clustered geographically or clustered in terms of special growth needs or some combination. Cluster groups are one of the most productive ways of developing people because: they allow for meaningful input to be given which can immediately be used; they provide built in accountability due to the nature of the learning community being developed; they are usually voluntary and hence the attraction for learning is based on spiritual authority rather than forced due to positional authority; designs as to time can be varied to meet the participants; much ground can be covered due to high motivation of the learners. I have used the following types of cluster groups.

5 TYPES OF CLUSTER GROUPS

Cluster Groups I Have Used

include



Comment I have used cluster groups to explore subject areas I wanted to develop courses for. I did a large cluster group of about 15-20 to try out my focused lives concepts that I was researching, before I actually designed the ML524 focused life course. This allowed me to present and get feedback on the concepts before I went public with them in a course.

Comment I once directed a small group of 4 experienced missionaries in which each of us took a portion of the time to help the others learn some subject area or skill that each was a master of. Each of us grew in the area of the mastery of the others in the group.

Comment I have grouped mentorees into groups which could profit from some subject area or skill area that I wanted them to learn. By grouping them I made my mentoring more efficient. I have done this twice for helping mentorees learn hermeneutics; how to study the Psalms; how to learn to read on the reading continuum; how to study parables.

Comment Richard and I taught several geographic cluster groups. We got a sponsoring organization within a geographic area to offer the use of their facility and their networking contact to folks in the area. We then recruited folks from that area to be part of an on-going cluster group which met as a whole group once per month for three months and met bi-weekly in smaller groups for accountability and on-going progress. We introduced mentoring into a local church this way.

Comment The cluster group which is dealing with the 1,2 Corinthian commentary is a highly participative group. This means that each will do pre-work and each will do actual presentations in the cluster sessions. And each will do post work.

Appendix B. Cluster Group Invitation Letter

To: John and Becky Teeter, Lisa Lamb, Jeff Bassett, Una Lucey, Wilmer Villacorta, Terry Fouche, Craig Chong, John and Evelyn Lo.
From: Bobby Clinton
Subject: Mentor Cluster Group

Dear All,

From time-to-time I invite some folks to be in a small group study with me. I am usually exploring something I want to try out. And folks with a good learning posture, like yourselves, are usually the best kind of people to try out something with.

This Spring I will be doing a cluster group on studying my 1,2 Co Leadership commentary. I would like to invite you to be a part of it. This past sabbatical (fall quarter), I revised the 1,2 Corinthian commentary from the old big 8 book commentary and made it into a separate commentary (PDF bookmarked eBook edition). I got excited about the content and sensed how important it would be for emerging leaders and mature leaders to get this content.

At the same time I was being impressed with the concept that not all folks will really do core book studies (as some of you are already doing). So I began to think of how could I modify the concept of core book studies so that a person could build on what I had already done and hence skip the arduous detailed hermeneutical studies involved in the research of a core book. The bottom line of the notion of core is not so much that of study but that of reusing and advancing over a life time so as to impact others with communication of important truths seen in core work. With that in mind, I have designed this cluster group so as to:

- 1) develop the notion of building upon the shoulders of another (an important concept which you will need to pass on to those you train);
- 2) model how one can use my leadership commentaries with groups;
- 3) model the dynamics of a cluster group, so that you all, who do individual mentoring already, can pick up another methodology which allows grouping of mentorees (becoming more efficient with your time and your mentoring); this is a training model that leaders should use repeatedly over their lifetimes, if they are concerned about leadership selection and development;
- 4) reinforce the use of the base + advance concept;
- 5) teach us the importance of learning from one another;
- 6) stress the importance of the equipping formula—particularly the need for situational study (Paul's ministry to the Corinthians was situational);
- 7) help you develop further the notion of the slot/filler communication event design methodology.

The meeting format for the cluster group will involve:

1. five times of getting together during the months of Mar, Apr, May—roughly once every two weeks for a 3 hour session.
2. the individual sessions will be about 3 hours each to include: sharing, praying, ministry time and presentations—one from me and two from you all.
3. We will probably meet on the Fuller Campus but could adjust that.

At present I am suggesting the following as potential times to meet. I need your feedback to see which might be best for you.

Fridays—from 0830-1130 or from 1:30-4:30

Saturday Mornings—from 0900-1200

Sunday Nights—from 5:00 p.m. to 8:00 p.m.

I will come up with the actual schedule (which days in Mar, Apr, May) when I hear from you on the best day (Friday, Saturday, or Sunday) to meet.

Now here is the kicker—there is a high level of commitment required if you want to participate:

1. Make every effort to **attend** the sessions;
2. Do **pre-work** before the sessions—that is, during Jan, Feb, Mar—do work studying the 1,2 Co commentary. I will get to you a copy of the PDF eBook 1,2 Co commentary. You will:
 - a. Read about 400 pages, done over the Jan-Mar 10 week span—(about 40 pages per week).
 - b. Identify 5 major ideas from 1,2 Co that you feel you would want to communicate. I will show you the format for describing a major idea.

Appendix B. Cluster Group Invitation Letter continued

- c. Pick one of my major ideas that you would want to communicate. I have about 40 important ideas identified that I want to communicate.
 - d. Design two slot/filler matrices—one from b. and one from c. on important ideas. You will actually do the communication event for one of these.
 - e. Identify the top 5 leadership articles from the commentary that you will use in the future with your own trainees.
 - f. Learn how to do Word studies across the Word Study continuum—a pass-on-able skill you can readily use with your own mentorees.
3. Design **one communication event** (30-40 minutes) from one of the major ideas and **present it** to the cluster group. Each of you will do this.

Now I recognize that this is a high commitment and that you may not have the time to do this (especially during the Jan-Mar pre-work OR the Mar, Apr, May getting-together time period). So if you choose not to participate I will understand. But if you can do this, I can almost guarantee that you will be learning things that are reproducible in your own ministries. And you will use them a lot over your lifetime of ministry.

So I would appreciate hearing from you. One, yes or no. Two, if yes, which of the times best fits you.

I will describe a cluster group and append to this invitation.

Blessings,
Bobby Clinton

See Description of Mentor Cluster group which follows:

Appendix B. Cluster Group Invitation Letter continued

Mentor Cluster Group

Introduction	One of the ways to get more efficiency into your mentoring relationships is to group some of your individual mentorees into a small group and identify common things they need.
Definition	A <u>Mentor cluster group</u> refers to a grouping of mentorees who have some common need for something and mentoring them in that need as a group—along with additional sidebar mentoring individually in-between group meetings.
Advantages	You have the power of a group. This goes beyond one-on-one mentoring. You can actually develop a community. Group dynamics can be a powerful influencing methodology.
Disadvantages	You cannot use a-periodic scheduling. Mentorees must be committed to doing the work and coming to the meetings. It is often hard to get a schedule, which fits all the members of the group.
Four keys:	(1) key 1-- is having a common interest and a careful design of the group time. (2) the group is by invitation only—they are elite and know it is a special privilege to be included in the group.(3) The group must be large enough to have dynamic involvement in sessions but small enough so that each can have real participation. For me that means a group of 5-8. (4) They must be people who have already been mentored by me individually (occasional exceptions) so that I already have a relationship established with them. This is crucial to my spiritual authority in the group and for the group dynamics.
Comment	The individual meetings are used to motivate and ascertain the learning that is going on. The mentorees themselves will give a good bit of the input in the group sessions. In each session, I give input and each one of the mentorees will have a major input too. In addition we have sharing and ministry time.
Comment	The group sessions can be supplemented by individual sessions with each mentoree outside the group meetings. I usually like to have at least one individual session over the time that the group is meeting.

Appendix C. Cluster Group Schedule

To: John and Becky Teeter, Lisa Lamb, Jeff Bassett,* Una Lucey, Wilmer Villacorta, Terry Fouche, Craig Chong, Brad Sprague, Rich Lamb.
Subject: Some Clarification on Assignments for the Mentor Cluster Group

Dear All,

Remember, we are meeting on Friday mornings from 0830-1130 a.m. in the front seminar room in Glasser Hall. I signed up for a Data Projector for our meeting dates—so when you present you can use PowerPoint stuff.

Here are the dates:

March 26	Cluster Group Meeting #1
April 2	Cluster Group Meeting #2
April 16	Cluster Group Meeting #3
April 30	Cluster Group Meeting #4
May 14	Cluster Group Meeting #5

Clarification on Assignments:

Each of you will make a communication event presentation. Roughly 20-30 minutes using one of my major ideas. I listed about 60 of them. I want you to do a slot/filler matrix using the basic communication event design given in Chapter 7 of **Having a Ministry That Lasts**. So I want you to identify one of my major ideas that you can use and build a communication event on. I would like to have the slot/filler matrix and the whole communication event turned in. I also want you to identify some major idea of your own personal choosing from either 1 or 2 Corinthians. I want you to also develop a slot/filler matrix for your own major idea but not the whole communication event.

Come to each session prepared to share on one leadership article you read which is helpful to you.

I will share each time on something. Sometimes it will be a communication event from 1,2 Cor. Sometimes it will be other material.

We will also do some personal sharing on what is happening in our lives and have some prayer time together. I believe this is really an outstanding group and I further believe that this cluster group will introduce you to each other in such a way that future ministry networking will happen.

I am assigning each of you your slot to do your communication event. If this date doesn't fit because of some reason or other then get back to me and I will try to change it.

It is item 3 from the original list that I am trying to clarify.

3. Design **one communication event** (30-40 minutes) from one of my major ideas and **present it** to the cluster group. Each of you will do this. Design a Slot/filler matrix and complete text of the communication event. I am hoping we can put these communication events in a READER for use in ML536 Value Based Leadership in the future.

I really look forward to our time together and believe it will be a marker event for all concerned.

Blessings,
Bobby Clinton

*Not yet confirmed to be a member of the group.

Presentation Schedule for Spring Quarter Cluster Group

March 26	Cluster Group Meeting #1: Craig Chong, Una Lucey
April 2	Cluster Group Meeting #2 Wilmer Villacorta, Terry Fouche
April 16	Cluster Group Meeting #3 Lisa Lamb, John Teeter
April 30	Cluster Group Meeting #4 Becky Teeter, Rich Lamb
May 14	Cluster Group Meeting #5 Brad Sprague, Jeff Bassett*

Let me know if these dates are o.k. with you.

Appendix D. Cluster Group Design

I used a slot/filler matrix to design the training for the five sessions as seen below.

Cluster Design—Slot Filler Matrix—Spring 2004 (0830-1130 on Friday mornings)

Time Period	Mar 26	Apr 2	Apr 16	Apr 30	May 14
Words that Impact (songs) 5 min	CEK-- Just A Vessel	CEK—Iron Sharpens Iron	CEK— Serve You First Of All	CEK— Sacrifice of thanks	CEK— Unbroken Praise
Sharing/ Insights Gained/ Stump Speeches/ Personal Time for sharing varies— up to 30 min	Meet The Group— Functional Component of Major Role/	Commentary Insights Reading List of 5 Articles Personal	Commentary Insights Reading List of 5 Articles Personal	Communication Insights Other BreakThrough Insights Personal	Sharing Cluster Group Designs for Future
Input 1 30-45 min	A. Goals of Cluster Group/ B. What Kind/ C. Major Idea Format/	A. Building on The Shoulders (sq rt illust) / B. eCore continuum	A. Overview Word Studies (transferable skill)/ B. Continuum Approach	A. Word Studies B. Stump Speeches	Figures/ Sample Studies of Several from 1,2 Co
Assignments For Next time 5 – 25 min	Stump Speeches	List of Major Ideas/ Stump Speeches	A. Outline of eCore Book building on 1,2 Cor Commentary B. Word Studies along continuum	Future Cluster Group Design’ Malcolm Knowles/ Tree Diagram of Training Modes	Growth Projects? Steve Moore Outline
Input 2 30-45 min	JRC—CE1 Macro Lesson 41	JRC—CE7 Impactful Questions	JRC—CE6 Word Studies	JRC CE32 Fragrance of Christ	JRC CE9 Paul— A BCL
Input 3 20-30 min	CC	WV	LL	BT	BS
Input 4 20-30 min	UL	TF	JT	MH	DS
Prayer Together 5-15 min	Prayer Together	Prayer Together	Prayer Together	Prayer Together	Final Day Exercise
	JT, BT	BS			

Abbreviations: CEK = Connie Kennemer, songs taken from her book and CD, A Heart That Sings; JRC=Bobby Clinton; CE1, CE7, CE6, CE32, CE9 (communication events fro 1,2 Co core work); BCL=Bible Centered Leader; CC=Craig Chong; WV=Wilmer Villacorta; LL=Lisa Lamb; BT= Becky Teeter ; BS=Brad Sprague; UL=Una Lucey; TF=Terry Fouche; JT=John Teeter ; MH=Mike Hannah; DS=Doug Schaupp

Appendix E. Assignments

HANDOUT--Original Assignment List

1. Make every effort to **attend** the sessions;
2. Do **pre-work** before the sessions—that is, during Jan, Feb, Mar—do work studying the 1,2 Co commentary. I will get to you a copy of the PDF eBook 1,2 Co commentary. You will:
 - a. Read about 400 pages, done over the Jan-Mar 10 week span—(about 40 pages per week).
 - b. Identify 5 major ideas from 1,2 Co that you feel you would want to communicate. I will show you the format for describing a major idea. **Your original choices of ideas or some adaptation of any of mine.**
 - c. Pick **one of my major ideas** that you would want to communicate. I have 59 important ideas identified that I want to communicate.
 - d. Design two slot/filler matrices—one from b. and one from c. on important ideas. You will actually do the communication event for one of these.
 - e. Identify the top 5 leadership articles from the commentary that you will use in the future with your own trainees.
 - f. Learn how to do Word studies across the Word Study continuum—a pass-on-able skill you can readily use with your own mentorees.
3. Design **one communication event** (30-40 minutes) from one of the major ideas and **present it** to the cluster group. Each of you will do this.

Cluster Group #2 turn in:

- List of 5 major ideas from 1,2 Co that you want to communicate in the future. GO THROUGH PDF OF MAJOR IDEAS TO GIVE OUTLINE OF THE MAJOR IDEA FORMAT.
- 1 Item from Bobby's Major Ideas that you want to communicate in the future
- Turn in list of the top 5 leadership articles from the commentary that you will use in the future with your own trainees.

Add Assignment: Design a Future Cluster Group that you want to run: specify the kind of folks you want; potential who; what you will cover; resources; etc. Turn in the final cluster group.

Add Final Day Exercise for Cluster Group #5

Appendix E. Assignments continued

To: John and Becky Teeter, Lisa Lamb, Jeff Bassett,* Una Lucey, Wilmer Villacorta, Terry Fouche,
Craig Chong, Brad Sprague, Rich Lamb.
Subject: Some Clarification on Assignments for the Mentor Cluster Group

Hi Folks

I have heard from most of you that the presentation schedule is o.k. Our group has changed just slightly in composition. Rich Lamb sent me an email that he was going to be forced to drop out due to some scheduling of trips that was necessary in the next couple of months. We will miss him.

At the same a couple of folks have been added. One tentatively. Both of these added folks are taking this as part of an independent study for credit to help them with their degree requirements.

Mike Hannah will most likely be added to the group--still not finally confirmed. Doug Schaup will be added to the group and will do this for credit.

Presentation Schedule for Spring Quarter Cluster Group

March 26 Cluster Group Meeting #1: Craig Chong, Una Lucey
April 2 Cluster Group Meeting #2 Wilmer Villacorta, Terry Fouche
April 16 Cluster Group Meeting #3 Lisa Lamb, John Teeter
April 30 Cluster Group Meeting #4 Becky Teeter, Mike Hannah*
May 14 Cluster Group Meeting #5 Brad Sprague, Doug Schaup

Blessings,
Bobby Clinton

P.S. I was working on another Communication event from 1 Cor this morning.

*Still to be finalized.

Appendix F. Explanation of the Time Ministry Context

Some Implications Of Time/Ministry Context On Balanced Learning

A-Service	<p><i>A-Service</i> training usually focuses on Input. Experience is rarely a part of the design. Pedagogical techniques predominate. If there is spiritual formation, it usually focuses on inner-life growth and is rarely accounted for. While <i>A-Service</i> training is usually connected to distance models, it should be noted that formal classroom techniques focused on input often fall into a quasi-like <i>A-Service</i> category. This time/ministry context is the least effective in terms of balanced training.</p>
Pre-Service	<p><i>Pre-Service</i> training will usually have a mix of pedagogical and andragogical techniques with pedagogy more prevalent. To get balance, the <i>In-Ministry Experience</i> track of Holland's analogy must be the primary focus, closely followed by "input." The experiential learning must be even more carefully designed than the input learning. Dynamic reflection usually uses vicarious experiences since the learner's personal experience is limited. Spiritual formation must concentrate on inner-life growth process items. In addition, it must anticipate maturity process items and must motivate toward spiritual authority as the essential leadership authority base. This time/ministry context can be effective as a balanced learning model if the experiential learning track is deliberately designed and account for and if input can be related to the experiential learning. Otherwise, this time/ministry approach is weak in balance and will usually have to be supplemented by some later <i>In-Service</i> or <i>Interrupted In-Service</i> training.</p>
In-Service	<p><i>In-Service</i> training has a mix of andragogical and pedagogical techniques. This training is usually weak on assimilation of input since the learner is pressed by the many commitments of everyday life. The experiential learning track, if accounted for, can be a powerful learning motivator. Spiritual formation must be deliberately designed into this training, as time is so limited. Where andragogical techniques predominate and dynamic reflection and spiritual formation are accounted for this time/ministry context is second only to the <i>Interrupted In-Service</i> time as a time for maximum balance in training.</p>
Interrupted In-Service	<p>Andragogical techniques usually dominate <i>Interrupted In-Service</i> training. Input must stimulate dynamic reflection on past experience. Dynamic reflection should be the component most in focus in this time/ministry context. Spiritual formation must motivate toward renewal of call, evaluation of sense of destiny experiences, spiritual authority and focused ministry.</p>

Appendix G. Post Project Reports—Mike Hannah Project

Cluster Group Design

For

“How to Do a Message Workshop”

Purpose of the Group: One of my goals is to develop people who can give a presentational talk at New Life Community Church. The best way to learn to do a message is by preparing one and delivering it. In the course of the workshop members will design a 20 minute message and then present it for the group

Goals of workshop

- Walk people through the actual process of preparing a message with feedback along the way.
- Prepare a group of people with a ready-to-go message that has been practiced, fine-tuned and screened by me.
- Use the speakers and messages who are ready as guest speakers at New Life.

Number of sessions: 8 weeks

Length of each session: 2 hours

Who Will Be There: Existing and emerging church leaders who show promise as presentational speakers. Specific people include:

Nick Bradshaw	Marty McLeod
Ron Burseson	Seth Schmidt
Mark Loomis	Greg Olney
Jeff Mulari	Scott Weisheit
Mike Mulholland	Rick Yantis

Design of Workshop: The workshop will be divided into two sections: Four weeks for input, then 4 weeks for presentations.

During the first four weeks...

We'll meet as a group to look at principles for putting together a message

Members will work outside of class putting their message together

Members will have opportunity during the group times to get feedback during the different stages of their emerging message.

During the 4 weeks of presentations

Each member will present a 20 minute message

You will receive feedback from your class members on your presentation that will help you grow.

Your message will be videotaped so you can learn from it

Basic Thrust of Four Input Session:

Week #1 - Introductions/Focusing Your Topic

Week #2 - Organizing Your Message/ Determining Your Approach

Week #3 - Designing Your Intro/Conclusion/ Focusing Your Message

Week #4 Tightening and Trimming Your Message

Homework for the Four Input Sessions:

Arrive to session #1 with a potential text selected, and a brief paragraph of the central thought you want to communicate from that passage. (see ideas on picking a passage).

Arrive to session #2 with an outline for the message,

Appendix G. Post Project Reports—Mike Hannah Project

Arrive to session #3 with a rough draft of the message written out.

Arrive to session #4 with a final draft of the message written out.

Note on the pre-workshop assignment: I want you to do a message where you work your way through a passage of scripture, and not a topical message where you cover a topic by jumping around multiple texts. Twenty minutes can go quickly – be careful about tackling too big of a passage or too difficult of a subject. Consider using a story in the Bible, when first starting out, many find a Bible story is a great vehicle for developing a message.

Format For Sessions

For the Four Input Sessions

Intro – 10 minutes

Input 1 – 25 minutes

Interactive 1 – 25 minutes

Input 2 - 25 minutes

Interactive 2 – 25 minutes

Conclusion – 10 minutes

For the Four Presentation Session

Intro – 10 minutes

Speaker 1 – 20 minutes

Feedback 1 – 20 minutes

Speaker 2 - 20 minutes

Feedback 2 – 20minutes

Values – 20 minutes

Flextime – 10 minutes

Lab Session Notes: An important of this workshop will be presenting the message and receiving peer feedback.

Lab Sessions

Each member will bring a video tape and have their message taped

They'll each speak from the stage in the auditorium, with lights on in a simulated environment.

Each of the other participants will offer constructive feedback for the person doing the presenting.

As a format for offering suggestions we'll suggest...

3 strengths to build on

3 weaknesses to work on

Appendix G. Post Project Reports—Mike Hannah Project

Sample Invitation Letter

Dear Scott,

One of my goals is to develop people who can give a presentational talk at New Life Community Church. The best way to learn to do a message is by preparing one and delivering it. I would like to invite you to do this.

I'll be leading a workshop/lab on how to prepare and present a message. In the course of the workshop you'll design a 20 minute message and then present it for the group.

During the first four weeks...

- We'll meet as a group to look at principles for putting together a message
- You'll work outside of class putting your message together
- You'll have opportunity during the group times to get feedback during the different stages of your emerging message.

During the 3 weeks of presentations

- Each member will present a 20 minute message
- You will receive feedback from your class members on your presentation that will help you grow.
- Your message will be videotaped so you can learn from it

Here is the schedule

Workshop Phase

- Thursday May 13th - 7:00 pm
- Thursday, May 20th - 7:00 pm
- Thursday, June 10th - 7:00 pm
- Thursday, June 17th - 7:00 pm

Presentations

- Thursday, June 24th
- Wednesday, June 30th
- Thursday, July 8th

Homework

- Arrive on Thursday May 13th with a potential text selected, and a brief paragraph of the central thought you want to communicate from that passage. (see ideas on picking a passage).
- Arrive on Thursday, May 20th with an outline for the message,
- Arrive on Thursday, June 10th with a rough draft of the message written out.
- Arrive on Thursday, June 17th with a final draft of the message written out.

Ideas for picking a passage:

I want you to do a message where you work your way through a passage of scripture, and not a topical message where you cover a topic by jumping around multiple texts. Twenty minutes can go quickly – be careful about tackling too big of a passage or two difficult of a subject. Consider using a story in the Bible, when first starting out, many find a Bible story is a great vehicle for developing a message.

Appendix G. Post Project Reports—Mike Hannah Project

Report Emailed to Me About This Project

Bobby,

I did follow through on my cluster group and did the training as outlined in my proposed plan

The purpose of the group was to train people to do presentational messages at our church. The format for the group is in the attached overview. 7 people attended, and everyone developed and delivered a message. It was highly successfully and we've already putting it into practice. We went into the cluster group with three goals....

Goals of workshop (evaluation in parentheses)

... Walk people through the actual process of preparing a message with feedback along the way. (This was very valuable)

... Prepare a group of people with a ready-to-go message that has been practiced, fine-tuned and screened by me. (This worked very well)

... Use the speakers and messages who are ready as guest speakers at New Life. (Of the seven people, four have already gone on to speak at one of our weekend services. So we are pleased with the results.)

In summary, it was highly successful and we're going to repeat it for a new group of people, and also take the first group through a secondary experience.

In Christ, Mike

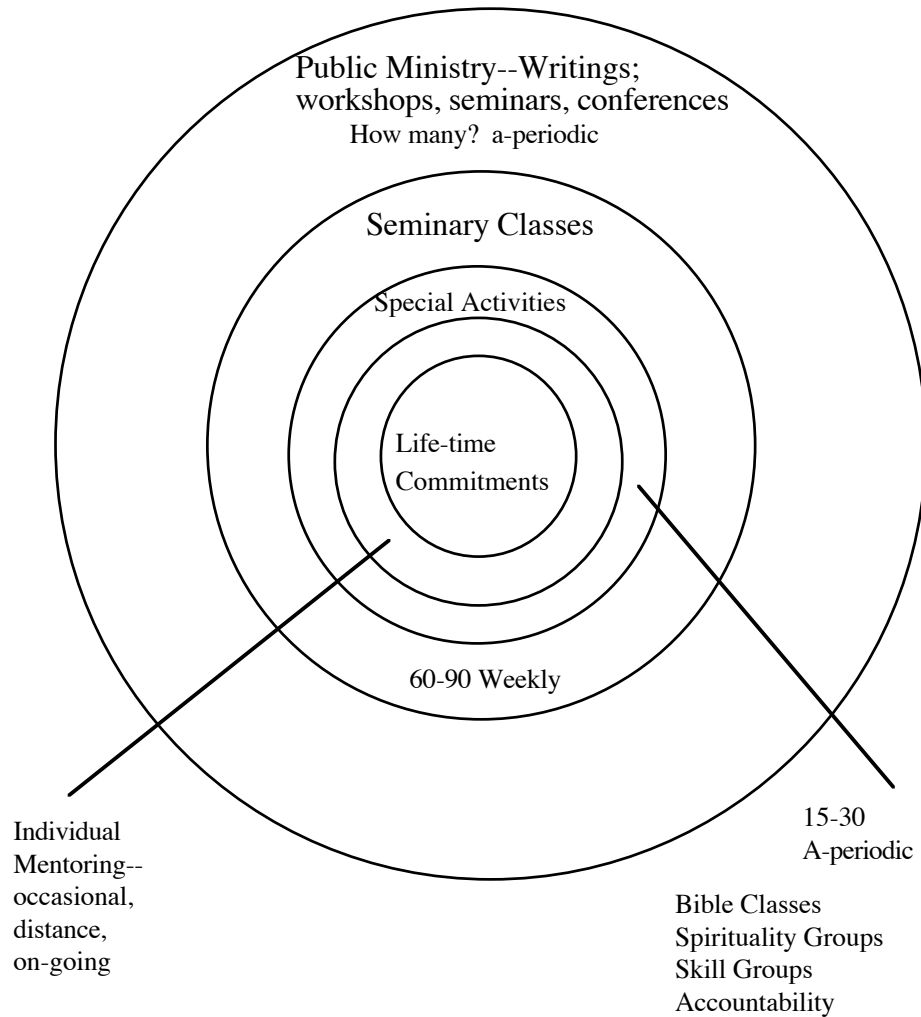
--

Mike Hannah
New Life Community Church
2175 Sampson Ave #108
Corona CA 92879

Appendix H. Clinton Fishing Pools & Selection Criteria—Circles of Intimacy

Bobby Clinton—Circles of Intimacy

Handout Circles of Intimacy--Functional Equivalents



Appendix J. Cluster Group Evaluation Form

LEARNING OUTCOMES FOR THE SPRING QUARTER 2004 1,2 Corinthian Cluster Group

Here are the learning outcomes as I listed them for our cluster group, last spring quarter.

As a result of this cluster group training in the 1,2 Corinthians Leadership commentary, participants will:

- 1) have experienced the notion of building upon the shoulders of another (an important concept which you will need to pass on to those you train); you will be building upon my work in the 1,2 Corinthians Leadership Commentary as well as my Bible Centered Leadership Commentary and my core book studies in 1,2 Corinthians. You will learn how to use things I have already developed to make them yours; to adapt them; to modify them; to make them better.
- 2) know at least one way one to use Clinton leadership commentaries with groups.
- 3) have experientially learned the dynamics of a cluster group, so that you all, who do individual mentoring already, can pick up another methodology which allows grouping of mentorees (becoming more efficient with your time and your mentoring); this is a training model that leaders should use repeatedly over their lifetimes, if they are concerned about leadership selection and development.
- 4) experientially reinforced the use of the base + advance concept by seeing it modeled in Clinton's life and by doing it yourself. This will be especially be done with the Major Idea concept. You will learn to make a major idea the central focus of a communication event.
- 5) have experienced the power involved in peer learning as this cluster group will teach you the importance of learning from one another.
- 6) understand experientially the importance of the equipping formula—particularly the need for situational study (Paul's ministry to the Corinthians was situational).
- 7) have developed communications skills further by having observed the slot/filler matrix used 10 or 12 time and having designed a communication event using one of Clinton's major ideas (building on the shoulders) from 1,2 Corinthians.
- 8) have learned to use the Word study continuum to do a variety of word studies from 1, 2 Co.
- 9) have designed a cluster group to use with mentorees based on the model they have experienced.

Help Me Evaluate the 1,2 Corinthian Cluster Group, Spring Quarter

Did you experience these learning outcomes? At what level? Put an “x” on the continuum at the point which is descriptive for you.

- 1) I have experienced the notion of building upon the shoulders of another; I am able to build upon Clinton’s work in the 1,2 Corinthians Leadership Commentary as well as his core book studies in 1,2 Corinthians. I have learned how to use things Clinton has already developed to make them mine; to adapt them; to modify them; to make them better.

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

- 2) I know at least one way one to use Clinton leadership commentaries with groups.

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

- 3) I have experientially learned the dynamics of a cluster group, so that I, can in my individual mentoring use this methodology which allows grouping of; this is a training model that leaders should use repeatedly over their lifetimes, if they are concerned about leadership selection and development and I am.

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

- 4) I have experientially reinforced the use of the base + advance concept by seeing it modeled in Clinton’s life and by doing it myself. I have done with the Major Idea concept. I have learned to make a major idea the central focus of a communication event.

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

5) I have experienced the power involved in peer learning; this cluster group has re-enforced the importance of learning from one another.

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

6) I understand experientially the importance of the equipping formula—particularly the need for situational study (Paul’s ministry to the Corinthians was situational). I use the equipping formula or some adapted version of it already.

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

7) I have developed communications skills further by having observed the slot/filler matrix used 10 or 12 time and have designed a communication event using one of Clinton’s major ideas (building on the shoulders) from 1,2 Corinthians. In fact, I will continue to use this methodology (adapted to fit me).

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

8) I have learned to use the Word study continuum to do a variety of word studies from 1, 2 Co.

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

9) I have designed a cluster group to use with mentorees based on the model they have experienced.

0	1	2	3	4	5	6	7	8	9	10
Did not occur for me		I got some familiarity With the outcome but have not really used it nor have I committed to use it in the future			The cluster group was very helpful for this outcome. I am intending to use it in the future				I not only got it but I have already used it	

Appendix K. Adapted Systems Model

Ted Ward and Sam Rowen introduced this model to me in a leadership training conference done for the Caribbean Association of Bible Colleges. At the time, there was a push among schools for forming some kind of accreditation association. Ward and Rowen gave this model as the means for understanding whether a seminary or Bible College is doing what it should. It was an alternative to the standard accrediting associations evaluation. The adapted systems model is an adaptation of a systems model used in industrial engineering. The components were named to fit training rather than production of some product for market.

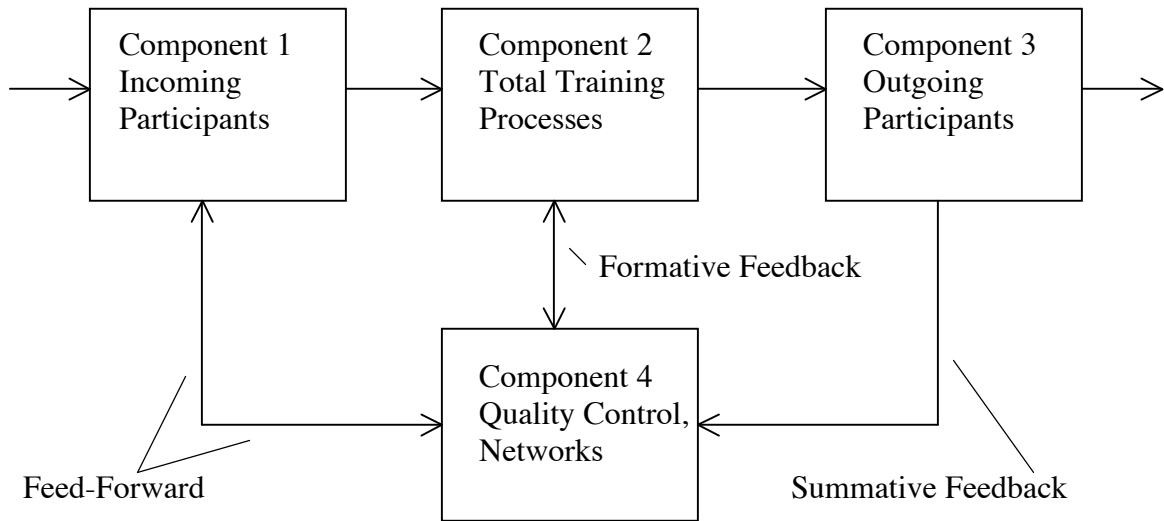


Figure 5. The Adapted Systems Model

Table 2 briefly describes the adapted systems model.

Table 2. Descriptions of Adapted Systems Model

Component or Flow	Explanation
1—Incoming Participants	Incoming participants represent the people to be trained as they enter the training
2—Total Training Process	Total training process represents the curriculum in the broadest sense—that is, the trainers, content of training, resources, training methodology, training restrictions, etc. In short, this process includes every thing that will affect the trainees as they go through the training.
3—Outgoing participants	Outgoing participants represent the participants after their training and as they function with that training. Component 3 can be thought of as immediately after training or down line in the future after time has passed.
4—Quality Control, Networks	Quality Control, Networks refers to the means for getting information about how well the training is going and the means to put corrective input into the training system so as to change it immediately, affecting the trainees while they are still in training, or post corrections which changes the system for the next group of participants.
1-4 Feed-Forward	This path represents information flowing into the system, which can be used to alter the system to fit the incoming participants.

Appendix K. Adapted Systems Model continued

Table 2. Descriptions of Adapted Systems Model continued

4-1 Feed-Forward	This path represents information flowing from the system to the incoming participants that will alter the participants coming into the system. Both 1-4 and 4-1 paths are called feed-forward paths since the information is active before the training begins.
4-2 Formative Feedback	This path represents information obtained while training is going on, which helps improve the system design as the training is going on. The training is being altered mid-course so as to have immediate effect on the system.
2-4 Formative/ (Summative) Feedback	This path represents information obtained while training is going on, which is fed back to affect either component 1 or component 3 either for new participants coming in or to modify the present outgoing participants expectations.
3-4	This path represents information coming back into the system after the fact of training that is used also to alter the system, but for future participants.

Appendix L. Holland’s Two Track Analogy Adapted

Fred Holland, a pioneer in theological education by extension, used a 4-component model to describe vital elements that should be in any training design. The model was called the Two Track Analogy. It used the two rails of a railroad track, the crossties, and the ballast under the rails and cross ties as the major analogical elements. The destination of the tracks was balanced learning. And it was a good analogy. If any of the elements are missing the training will be out of balance. Figure 4 depicts this analogy.

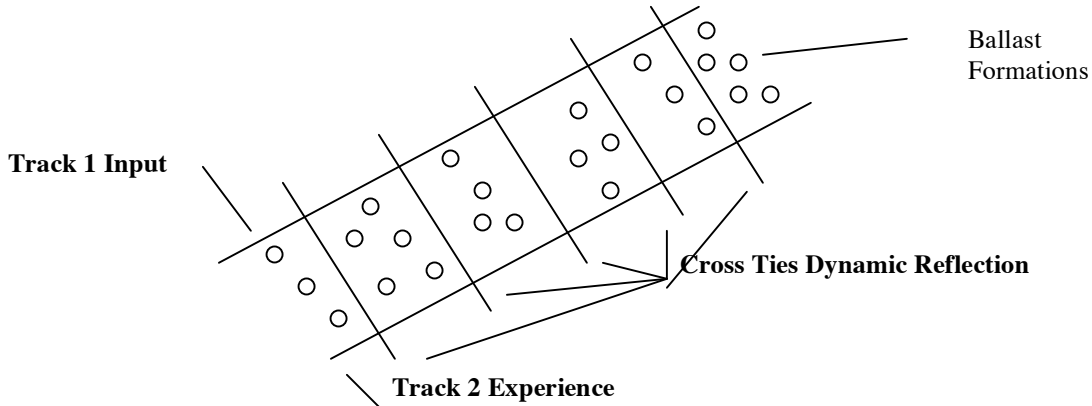


Figure 4. Holland’s Two-Track Analogy Adapted

Table 1 explains the basic analogical elements.

Table 1. 4 Elements of Holland’s Two-Track Analogy

Element	Explanation
Track 1 Input	Input means anything that is given the student in the training that affects the four learning domains: cognitive, affective, conative, and experiential.
Track 2 In-Ministry Experience	Refers to any leadership experience, past or present, preferably present on going which helps the trainee understand the input. This component helps bring about experiential learning. The input can be used in real life. For balanced learning to take place there must be ministry experience that allows the use of input. However, for mid-career students, they can do the experiential element vicariously—relating it to past experience that helps understand the input. In classes where this happens, you will hear, “Ah, hahs!” as the student sees the perspectives in terms of real live situations.
Cross-Ties Dynamic Reflection	The cross ties refer to on-going reflection on the input as it relates to experience and also the reflection on experience as it relates to the input. This process needs to be an on-going recurring process all through out the input.
Ballast Formations	The ballast refers to deliberate attempts to relate to any of the three formations: spiritual, ministerial, and strategic. Special input can be given directed at any one or more of the formations. Or regular input can be slanted to touch on formations. But the thing to note about this element is that it is accounted for deliberately.

Definition

Spiritual formation refers to the development of the inner-life of a person of God so that the person experiences more of God, reflects more God-like characteristics in personality and in everyday relationships, and increasingly knows the power and presence of God in life and ministry.

Appendix L. Holland's Two Track Analogy Adapted continued

Definition

Ministerial formation is the shaping activity in a leader's life that is directed toward instilling leadership skills, leadership experience, and developing giftedness for ministry.

Definition

Strategic formation is the shaping activity in a leader's life which is directed toward having that leader reach full potential and achieve a God-given destiny—that is, receiving God's strategic guidance as the life unfolds.

The thrust of Holland's model is to point out what balanced learning is. If any of the elements are missing the training will be out of balance. Common out-of-balance training includes the following types:

Seminary With Heavy Cognitive Input

Seminaries frequently tend to major on cognitive input. Formations are not accounted for. There is no dynamic reflection. There is no relevant experience upon which to bounce the input. The input is thought of as something that may be used in the future, perhaps sometimes.

On-The-Job Training Via Experience

Some denominations use a sink or swim philosophy. Leaders emerge from situations and learn-by-doing. Experience, unreflected upon, is the dominant element. Lacking is input, which could give perspective so that experience could be properly understood and profited by. Formation is hit or miss. There is no dynamic reflection. One who is successful moves on to further leadership. One who is unsuccessful drops out of ministry.

A trainer ought always to design with balanced learning in mind. This model can be applied to a single instance of training, like a single class session or like a seminar or like workshop, or to the design of a whole class.

