Mentoring Guidelines for Church Planters

Second Edition

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Appendices

The call of God to enter Christian ministry came during my college years. While involved in a summer Christian camping ministry, I discovered the joy of leading others to the Saviour. I began to contemplate more deeply how I would invest my life. While attending a prestigious university in pre-medical studies, I became convinced that I would not be happy unless I served God in full-time work. In obedience to His call, I followed and entered the vocational Christian ministry. The year was 1977.

Since that time, I have served in various capacities in Christian work: youth ministry, Christian education, evangelism, pastoral roles, church planting and cross cultural missions. It has been my privilege to serve with a number of gifted servants of the Lord, who influenced me in my personal life and work. Some were pastors; others were laymen. Each was a model of Christian maturity, adding some dimension to my early development. Garth Steele, Elmer Fricke, Jim Dahl, Rick Weiss, Roger Hughs and Don Taylor—and others—gave input to and had impact on my life, my challenges and my dreams. They were people who had walked the path of ministry before me, had experience, and shared that knowledge with me as we served together.

As I reflect on the early years of my ministry, I would like to make two observations. First, I did not draw upon the wisdom and wealth of knowledge of these individuals as much as I could have, when I had the opportunity. I was stubborn, young, and felt I had all the answers. Although they were helpful, these older servants of Jesus were often too busy and gave only limited time to my development. I needed more of them, and I needed them to want more for me. Second, there was not any one key person who significantly influenced me by making available his own strengths, resources, and networks of relationships, in order to help me achieve God's greatest goals for my life. If I could relive those early years, I would look for such a person. From him I could learn the foundational lessons of ministry, the essential skills of leadership, and the enormous challenges of character building, in the context of a loving, caring relationship. He would be someone whose sole desire is to see me win.

I see now that what I wanted—and needed—was a mentor. These kinds of leaders are few in number, and I didn't know how to find one. I believe I am not alone in this heart cry. The great need for mentors is a transcultural reality. Men and women everywhere call out for help, encouragement and advice from those who have walked the path before them. This is due to a number of factors. Increasing mobility and the nature of a technological society create widespread feelings of rootlessness and disconnected relationships. Many struggle with questions about self-esteem and personal significance because of unhealthy home relationships. Few have good role models to look up to as they start their ministry careers. Most lack deep relationships and friendships with significant others. The need for mentors is great; yet few respond to the call. This prompts me to fervently challenge young men entering ministry today to find role models to work with and work under. It encourages me to exhort older seasoned leaders to make it their burden and goal to guide and groom younger men now entering the Gospel ministry. And it motivates me to challenge ministry professionals to make the mentoring process an essential part of their ministry preparation programmes.

I have been directly involved in the planting of several churches and indirectly involved in influencing the start and growth of many more. It has been a privilege to influence a number of individuals in the course of their training and entrance into the church-planting task. A man and his leadership team are greatly helped when they have someone to walk alongside them in their early years. This person has walked the path before and shares from his experience and years of godly service. He gives timely help, shares appropriate resources, offers seasoned counsel, provides needed exhortation and direction, lends a listening ear, and opens doors to relationships and opportunities at the right time. His place in a young leader's life, if received, can advance and empower that leader toward greater ministry effectiveness, bringing greater glory to Jesus Christ.

The church-planting process holds both problems and possibilities. A church planter is greatly helped by the helpful insights and encouraging presence of a mentor, as he passes through the inevitable stages of new church development. The emerging leader must initiate research, enter into successful personal evangelism, develop strategic ministries among a target group of people, and begin to gather converts into a core group. He does all this while also discovering personal

lessons on character, giftedness, conflict and crisis. When he is called to lend strength to others, he may be weak within, battling the dichotomy of personal success and ministry service. He must learn to rely less on himself, and more on God's strength and power, through deepening prayer. He must develop a new church leadership team, and share ministry roles with others. There are inevitable interpersonal conflicts with trusted leaders that can be viewed as personal failure. He may take the problems of the new church too personally and too quickly to heart. A mentor helps the young leader to pass through these testing times with grace, gaining wisdom and strength for the future. As he experiences the growth stages of a new work, he is helped immeasurably by the mentoring process. This model of training is invaluable. Because the lessons are learned in the furnace of experience, they become part of his very being. He then will become a mentor to others, helping to nurture a church planting movement in his country.

My heart burden as I write *Mentoring Guidelines for Church Planters* is the hope that it will be a useful and motivating tool in the hands of expatriate Christian workers and national leaders, who want to see mentoring be a vital part of their church planter preparation programmes. It is intended to be a resource for cross-cultural workers, stimulating thought and action with a view toward implementing the mentoring function in their situations. People want to know what mentoring is and how it works. I have tried to answer some of these basic questions.

Grateful thanks is extended to Lee Behar and Perimeter Church, of Duluth, Georgia, USA, for their part in furthering the mentoring issue among the constituency of the Alliance for Saturation Church Planting. Thank you for hosting the *Consultation on the Mentoring of Church Planters* in May 1997. You are setting the pace for the involvement of the American church in missions into the 21st century!

Special thanks also goes to the Regional Resource Team of The Alliance in Budapest, Hungary. Thank you to Don, Bea, Julia, Jo, Karleen, Jay, Eric, Steve, Glenn, Norie, for your tireless and selfless labour to extend Christ's Kingdom in all 27 countries of the former Soviet empire. You are a great ministry team! Additional thanks is offered to the Alliance teams and missionaries who provided input and field expertise for this material.

Recognition is given to various authors for their contributions on this subject in America. These are listed in the text when appropriate. Additional thanks goes to Walt McCuistion, Tom Conway, Gerald Parker, Woody Phillips, Dwight Smith and others, whose works are also cited in the preparation of this work. Thank you to Susanne Bart, of the European Evangelical Alliance, for your editorial work. And thank you Karleen, my wife of 18 years, for your help and partnership in ministry and life, each and every step along the way. Life has truly been an adventure.

Blessings to all those who serve our Lord in Central and Eastern Europe for the extension of Christ's Kingdom. May *Mentoring Guidelines* be helpful to you, as you facilitate church-planting movements in your field of labour.

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Part One:
Concept

Introduction

Key Point: Mentoring is fundamentally a purposeful relationship. Some foundational thoughts on mentoring are set forth. The flow of the *Mentoring Guidelines* manual is explained. The purpose of the manual is to challenge the reader "to take the next step" in regards to mentoring.

Chapter Notes

Life can be viewed as a vast web of relationships. Our days are filled with seeing, meeting and speaking with others. We are relational creatures. From birth to the grave, we interact with people, and our interactions occur on various levels. Many of our relationships with other people are incidental—the mail carrier who delivers the mail, the store clerk who sells us milk and eggs, the bank teller who helps us deposit and withdraw money, and the little boy down the street whose name we do not remember. Some relationships in life are necessary—the doctor who treats our illness, the dentist who tends to our teeth, the lawyer who represents us in court, the bus driver who takes our fare for travel. We relate to these people when we have needs. Still other relationships are unavoidable: a brother with whom you share a room, a sister who uses the bathroom when you need to, a neighbour who plays loud music late at night, and a strict police officer who gives you an unexpected traffic ticket for speeding.

Some relationships in life are purposeful. The relationship has an end in view and a goal in mind. The school teacher gives you instruction on a given subject, so that you may apply that knowledge in life. The pastor ministers to your spiritual needs, in order to assist in your spiritual growth. The sports coach helps you do your best in a given sport, in order to see you and your team win. Your parents instruct, exhort, disciple and encourage you, in order to raise you to become a productive—and, for some, a God-honouring—adult in a needy world.

Mentoring is fundamentally a purposeful relationship. Someone with more life experience guides and directs another—who benefits from that experience—to accomplish his goals and achieve his objectives, with greater personal effectiveness and efficiency. A mentor is a person who affects and influences the development and growth of another person toward certain ends. The mentoring relationship can last a lifetime, or for a given period of time. Either way, the mentor helps the mentoree—the person being helped—to reach his potential, to maximise his gifts, talents and abilities, and to do his best. For the Christian, the glory of God is a central motivation in life. Thus, the Christian mentor strives to help the mentoree reach his God-given potential and to accomplish God's goals for his life. The Christian mentor makes available his own strengths, resources and networks of relationships to help the mentoree reach for God's glory!

A mentor is like having an ideal aunt or uncle whom you can respect deeply. He loves you at a family level, cares for you at a close friend level, and supports you at a sacrificial level. It is a qualitative relationship that impacts an individual for the good, advancing him along life's path. It moves a person from learning by trial and error, to learning by example and experience. That person feels like someone really cares for him. It is a relationship that helps one become more like Jesus (Bobb Biehl).

A mentor is also like the wise sage of old, who conversed with the common man at the gates of the city about real life situations. In Old Testament times, the sage would challenge the young men to apply what they had learned in the temple, in their religious instructional classes and from their fathers. "Does not wisdom call ... on top of the heights beside the way, where the paths meet, she takes her stand" (Proverbs 8:1-2). The result of wisdom, *hokma*, is applied knowledge, bringing greater success to one's efforts. Wisdom is knowledge *applied* to life situations, yielding God's desired results. Ecclesiastes 10:10 says that success is the result of applied knowledge or wisdom. The mentor, like the sage of old, helps an individual to *wisely apply* what he has learned to life situations (Robert Martin).

Mentoring is a vital need for the effective preparation of church planters today in Central and Eastern Europe. A typical instructional approach brings men and women out of their natural environment to learn about church planting in a classroom setting. They are taught in the classroom how to plant a church. The instruction is usually progressive and cumulative

in nature, spanning many months during which time the student attempts to start the new church. For most, the material is largely theoretical and completely foreign to their experience. Trained instructors know they should include practical application exercises, share compelling examples, and utilise interactive teaching techniques to facilitate comprehension, and "make real" the future tasks involved in starting a new church. However, the teaching is still done in a classroom setting. Reality comes when the mission worker returns—usually alone—to his city, and attempts to do the work of church planting. He faces challenges that require clear recall of lessons taught, and interaction with pressing issues that were not covered in his training. He needs help, advice, resources, affirmation, exhortation and skillful guidance that will produce the best results. He needs personal encouragement and companionship from an ally in the cause. In the midst of the battle, he will truly learn the necessary skills and develop personal character to start a thriving congregation of believers. Mentoring endeavours to provide this kind of help to the church planter, when it is needed, for maximum results.

I recall a true story about a man who taught rock climbing. The instructor commented that he never used the classroom environment to teach his students how to tie the vital knots used for scaling cliffs. He always waited until he was with his students for the first time, on the cliffs they were about to climb. The instructor would have them look over the edge of the cliff and see the distance below. Then he would give instruction on how to tie the knots that would save their lives. He said his instruction was far more effective at that point. Talk about motivation to learn! Like the climber, church planters are motivated to learn best on the job. A mentoring component added to standard training programmes will help the church planters greatly.

I would like to add a few personal observations from my own experience. First, it is important that mentors and church planters relate to one another on the basis of similar assumptions, values and ministry philosophy. They should "play from the same sheet of music," as my old orchestra teacher used to say. These assumptions should be clarified at the beginning of the relationship. Pay special attention to the "Ten Commandments for Mentoring" in this manual (p. 41) and seek to contextualise these for best results. Mentoring agreements are vital tools that can save valuable time because misunderstandings and misplaced expectations are avoided. An example of such an agreement is provided in Appendix Eight.

Second, it is good that mentors have personal experience in church planting. Many missionaries and national workers teaching church planting have only limited experience in this area. Thus, the mentoring they provide will be limited in nature and scope. This should not scare people away from the task. A big part of successful mentoring is simply being willing to enter into relationship. Active listening, insightful questions, prayerful preparation, wise note-taking, networking mission workers to necessary resources, encouraging relationships with other church planters, entering into family relationships—these are some of the mentoring functions and skills all mentors can do, regardless of actual church-planting experience. Mentors with limited experience can accentuate their specialities and gain experience as they work, while linking church planters to others in areas where they themselves are limited. But a mentor does need to understand as much as possible about the tasks and challenges church planters face. He must understand the church planting process, the necessary and sequential steps of church planting and the probable dangers. He should have a good grasp of the basic knowledge and skills needed for the church planter to succeed. He must be familiar with the materials and curriculum the church planter is using, as well as the assignments he has been asked to complete. He should be aware of available resources and tools in the cultural context. He should be a seasoned, maturing Christian leader himself, who has passed through a fair number of ministry battles. It is good if he has the appropriate spiritual gifts for the task. And, above all, the mentor must be a Spirit-led individual, sensitive to the work of the Holy Spirit, depending on God for His help, and knowledgeable in God's Word and ways.

Because mentoring is a purposeful relationship, there is no one right way to mentor a person. The relationship is central, while the context determines the form. Mentoring should always be relationship based, in its cultural context. When applied to church planting, mentoring is often driven by the task of starting a new work. It is my experience that some church planters fail the first time they attempt to plant a church. However, I believe the first ministry they enter into is more for them, than for the Kingdom. I see God's proving and pruning work IN them primarily in those formative years, to produce more fruit THROUGH them in later years. Mentors can help bring understanding and guidance in these times. As you interact with the chapters on process and systems, keep this truth in mind.

Recruiting mentors is a challenge in every situation. There are just not enough mentors to go around. It is unrealistic to expect a mentor for each individual church planter. Usually one person can effectively mentor two to three others at any given time. Using a combination of individual and group mentoring meetings is more realistic when setting up a mentoring programme.

Who can do the mentoring? Those who provide the training can start the mentoring process. Some of the best resource people for mentoring are leaders who have started new churches themselves, perhaps years ago. Mission leaders should seek out such individuals, and recruit and train them to the vision. Mature Christian entrepreneurs can also be helpful, having applied similar principles in starting new businesses. Regional pastors can be of help too. Those who successfully plant new churches should be challenged and trained from the start to consider their future roles in mentoring others whom God places into their lives. A harvest mentality should push us toward reproducing mentors for future church planters, as we anticipate a longterm multiplication strategy.

It should be noted that, the more removed a mentoring programme is from the actual local church context and its network of relationships, the less relational and credible the mentoring will be. It is also likely that it will not reproduce into the second generation. This is more of a coaching function performed by distant professionals. The closer the ties a mentoring programme has with the local church, the stronger and more reproducible the mentoring will be. In a mother-daughter church-planting situation, lead pastors and elders can serve as effective mentors, and in some cases be "master" mentors to a group of church planters in the region, who are part of the same church network. In the absence of such leaders, trainers and mission leaders can work to initiate the mentoring programme, but only in order to work toward a more localised situation. I believe that ties to existing ecclesiastical networks are also a key for success. Missionaries and trainers have a responsibility to communicate vision and strategies to existing church networks, and this includes vision casting in the area of mentoring.

We face many limitations in seeing mentoring become a reality: scant resources, few people, lack of desire and interest by denominational leaders, fear, mistrust, past failures. These and more can be noted, but they should not deter us from acting to institute a mentoring programme. All of us can do something to progress in this issue, and it is worth it!

A little bit of help in this area goes a long way. Those you train now will thank you years later for the investment you made in phoning them, sending them a letter, visiting them on site. I encourage you to do whatever you can to take the next step. As you work through these materials, constantly ask yourself the questions: *What is my next step? How can I apply this to my own situation?* Take this material, work through it, reflect on it and use what you can. Remember that there are no perfect mentoring programmes or relationships. Much lies outside our control, but we need to make an effort. The rest of this manual, with God's help, can assist you in *taking the next step*.

This manual is called ***Mentoring Guidelines for Church Planting*** because it is intended to stimulate thought, raise questions and provide basic direction and help for those involved in the training of church planters in a Central and Eastern European context. The principles may certainly be applied everywhere. As a resource, it is not intended to be a training manual, nor is it meant to provide the final word on mentoring. I have endeavoured to address the subject at various levels. For those who have no mentoring component in their training programmes, it is my hope that you will begin to include mentoring, as you understand both the basics and the value of mentoring. For those who are actively using mentoring in the preparation of mission workers starting new churches, I hope you will go one step further in improving, refining and developing your materials and your mentoring programmes. Wherever you are in the process, I hope this work will help you to feel empowered and refreshed to *take the next step*.

Much of this manual is not original, but a compilation of materials gathered from various sources, and authors that directly or indirectly relate to the subject of mentoring and coaching mission workers. Sources are noted in the text and in the bibliography by chapter, for easy reference and further study. Materials noted have been adapted and changed to better suit the cultural context in Central and Eastern Europe.

The format of the manual is simple and straightforward. Most chapters begin with a **Key Point**, a short paragraph summarising the content of the chapter. The body of the chapter follows largely in text form under the heading **Chapter Notes**. This section also includes relevant diagrams. This is followed by **Questions for Discussion and Further Study**, intended to provoke thought and further inquiry. An **Application Points** section is meant to assist the reader in applying the principles to his own church

planter training and mentoring situation. The **Bibliography** is at the end of the work, along with an **Appendices** section.

Finally, some stylistic notes. In this manual, I have used the male gender appropriately for writing purposes. The principles and practices in the manual may of course be applied to both sexes. I have also endeavoured to use British English, the predominant genre taught in continental Europe. In addition, the geographical phrase "Central and Eastern Europe" is used to describe the 27 countries in the region, formerly under Communist influence, in which the Alliance for Saturation Church Planting presently works. Central Europe is very different from Eastern Europe in many respects and should not be lumped together as "Eastern Europe." The Islamic Republics in Central Asia are altogether different. I also use the terms "mentor"—the person providing the help, "mentoree"—the person receiving the help, and "mentoring"—the interactive process that results in relational empowerment. Other terms may be used as synonyms for each of these.

The flow of the manual is in three parts. The first part sets forth the **Concept** of mentoring. In this section, the strategic need for mentoring in the preparation of church planters in Central and Eastern Europe is developed. Mentoring is briefly described in historical and popular usage, then developed in its present use in evangelical Christian ministry today. Mentoring relationships are explored in the Bible, and some dynamics of mentoring relationships are set forth. The second section is the heart of the manual, describing the **Practice** of mentoring in relation to the church-planting task. Suggestions for mentoring programmes are given. The mentoring process is described, and mentoring outcomes are set forth. Finally, the **Application**
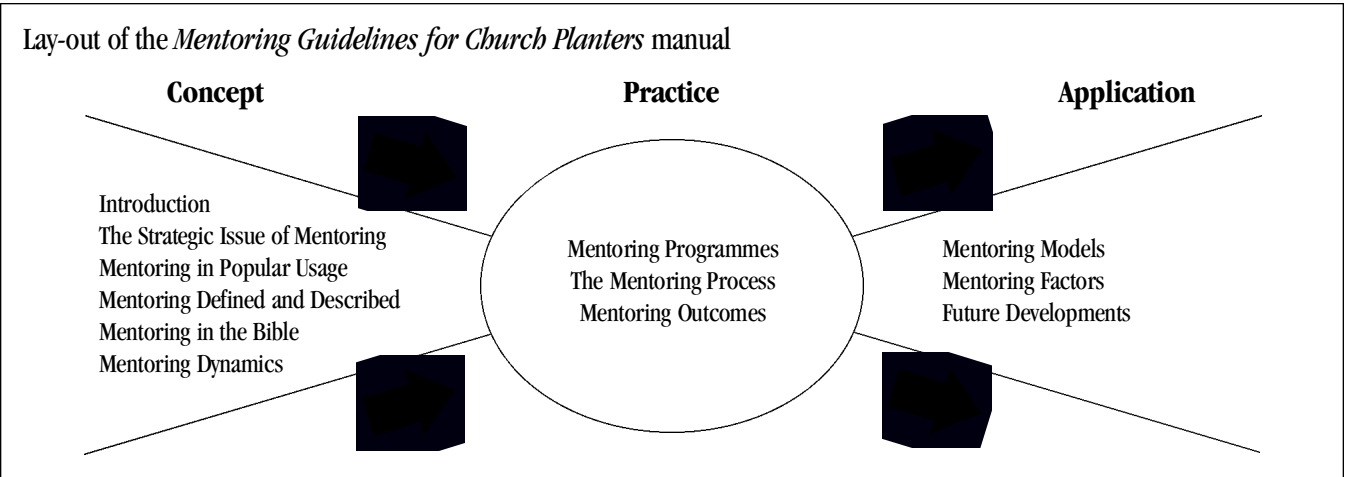
section is geared to help readers think through the mentoring idea in their unique cultural environments. Mentoring models in the region are given. Factors that may affect mentoring are also considered. Finally, future suggestions for development in this area of ministry are suggested.

Questions for Discussion and Further Study

1. How does your ministry presently incorporate mentoring into your multiplication strategies? What forms has mentoring taken in your context?

2. How can you bring the real issue of mentoring to the level of felt need among both national and foreign Christian workers? How might you work a mentoring agenda if it is not yet a felt need?

3. How has mentoring made a difference in your ministry context? Where has the lack of mentoring revealed weaknesses?

4. Who were the persons who significantly influenced your life and early development? Were you mentored by someone? What were the characteristics of that relationship?

Application Points

1. Research a successful church-planting model in your country context. Seek to discover the place mentoring has had in this model.

2. Finding "dynamic equivalents" is necessary when implementing a mentoring programme in a new context. Study relevant models in education, vocational training and business. Determine how these might be adapted for church planter training.

Lay-out of the *Mentoring Guidelines for Church Planters* manual

Concept

Introduction
The Strategic Issue of Mentoring
Mentoring in Popular Usage
Mentoring Defined and Described
Mentoring in the Bible
Mentoring Dynamics

Practice

Mentoring Programmes
The Mentoring Process
Mentoring Outcomes

Application

Mentoring Models
Mentoring Factors
Future Developments

The Strategic Issue of Mentoring in Central and Eastern Europe

Key Point: The mentoring of church planters is a strategic need in Central and Eastern Europe. Reasons are given to substantiate this statement. Those engaged in the equipping of new church mission workers are challenged to make mentoring a part of their training programmes because of its strategic importance.

Chapter Notes

A strategy is a plan of action, in reference to the attainment of a goal. Strategies flow from purpose—what God has called His Church to—and vision—what we believe God has called us to do, to help fulfill His divine purpose for His Church. Goals, objectives and action steps flow out of strategies. An action is viewed as strategic when it bears significantly—either positively or negatively—on the outcome, and the attaining or accomplishment of one's vision.

I am reminded of the true story of a famous battle in the Old American West—the battle of the Little Big Horn. As America grew in population in the 1800s, settlers pushed westward to find available land for homesteading and settlement. A sense of manifest destiny drove them onward to occupy areas previously inhabited by the Native American Indian. This led to numerous and repeated conflicts throughout the territories between Indian tribes and the settlers. When gold was discovered in the Black Hills of the Dakota territories, surveyors and prospectors flooded into that region, resulting in increased hostilities between the Indian tribes of the northern plains and these settlers. The United States government commissioned General Alfred Terry and his forces, along with two other armies, to deal with the conflict. General Terry's advance guard was led by Colonel George Armstrong Custer, and his regiment of 655 men.

Custer was a reckless American Civil War hero (ca.1865), who was called on to help in the fight against the American Indians. Known as "Old White Hair" to the Indians because of his long curly blond hair, he had gained a reputation for recklessness in prior battles. When word came that the Indians were massing together for a great battle west of the Black Hills, Custer was called upon by General Terry to scout the enemy's forces and strength. If a battle was to be fought, he was ordered not to engage the Indians, but to coordinate his actions with other troops and later join in the fight. However, Custer wanted the glory of the battle victory for himself, so he made a strategic decision. He would not wait for the other troops. He would not wait for scouting reports. He simply would not wait. He would attack the Indians with his own men, thus gaining the glory for himself. He would surprise them with a swift and prompt assault. He decided to quickly advance to the battle area. In doing so, he not only disregarded his orders, but also was forced to leave behind a set of very important weapons, called Gatling guns. These were among the first automatic machine guns used in America. They were very heavy guns, pulled on carts by horses. Though valuable against large forces in open territory, the transport of the guns slowed down the forward progress of the regiment. Custer needed speed to advance to the area where the Indians were spotted, near the Big Horn mountains. He decided to leave the valuable guns behind, and advanced to the point where his scouts said the Indians were camped. His made his mistake in underestimating the size and resolve of the Indians—nearly 4,000 men—to fight in battle. Custer and his troops were ambushed by an overwhelming majority of Indians at an open area on high ground, near a river known as the Little Big Horn. Had Custer waited for General Terry as ordered, and brought the Gatling guns, the outcome of the battle would have been very different. Instead, Custer and all his troops were massacred by the Indians at the battle of Little Big Horn. This was a strategic decision, with devastating results for Custer and his men.

The Apostle Paul said, "How shall they call upon Him in whom they have not believed? How shall they believe in Him whom they have not heard? How shall they hear without preachers? How beautiful are the feet of those who bring glad tidings of good things" (Romans 10:14, 15b). The great need in Central and Eastern Europe today is for every man, woman and child to have a credible opportunity to hear and understand the Gospel message of Jesus Christ. This message is now

reaching the masses only in a muddled form, because of historically stale orthodoxy, denominational legalism, the identification of religion with ethnicity, and the unfortunate reality of personal spiritual impotency. It must once again be rekindled in new and fresh ways, as God's timeless mandate for His Church. Most nations in the region have between .5% and 5% evangelical Christians. The need is great for people throughout the region to hear the Gospel. But how can this message be delivered to the people? What is the most effective way to evangelise these largely unreached countries, with the resources and opportunities available?

Our Lord's Great Commission to His Church (Matthew 28:18-20) to "disciple the nations" was fulfilled in the first century through the planting of churches. The Gospel came to people not as a denatured individualised message, but as a Living Word. It was delivered in and through the lives of people, in the context of relationships. Christians, banding together in local fellowships, incarnated God's glory to the lost (2 Corinthians 4:1-7). In both word and deed, God's people testified of His love for sinners through Christ's death on the cross and resurrection. This message went forth in the context of Christian community.

Today, the same methodology is needed. There is no better way to evangelise a city than through the healthy witness of the Church in that city, however the Church is manifested locally. And there is no better way to bring people into the experience of Christian maturity and sanctification than through a healthy church fellowship. In most cities in Central and Eastern Europe, there are no evangelical churches to evangelise the lost. Many existing evangelical churches are only partially, or worse insignificantly, involved in this mandate, spending more time and effort on fighting denominational demons and perpetuating programmes and traditions, than in reaching the lost. The historic Churches—Roman Catholic, Orthodox—may have born-again believers in their parishes, but their doctrines and orthopraxy largely prohibit a free and true evangelical witness to their neighbours— although there are a few exceptions. The growing presence of Christian cults and false religions in the region further complicates the task of evangelism.

The planting of healthy, reproducing churches in every town and city is a vital and necessary strategy. Through the witness of a new church, on the average, one person can effectively touch the lives of ten other people for Jesus. (Read James H. Montgomery, *The Discipling of a Nation*, and *DAWN 2000* for a fuller treatment on this statistic.) New

churches are more effective in evangelistic work than existing churches. They are usually filled with new converts who actively share their faith. These new churches are usually also unencumbered by the issues that older established churches bear. They are freer to embrace culturally relevant ministry forms and methods to reach their neighbours.

For churches to be planted, church planters need to be raised up, trained and deployed. In 1997, over 600 new churches were started by men and women trained by Alliance mission agency personnel (see Appendix One). In many respects this is very positive, but this is only the proverbial "tip of the iceberg." We need to make every effort count toward the goal of saturating the region with the Gospel, and this requires church-planting movements in every country. Mentoring is a key way to get the most out of our training efforts that lead to healthy churches planted by men and women. Mentoring is a vital component to keep the leader focused on the goal, and to help him maximise his gifts, abilities and opportunities for this vision. Mentoring is a "strategic" component for accomplishing the vision. The following section addresses mentoring as a strategic need for church planting in the region.

I. Mentoring Identified as a Strategic Issue by The Alliance for Saturation Church Planting

(A paper from the Strategic Planning Retreat of the Regional Resource Team of The Alliance for Saturation Church Planting, September 1995)

A. Why do mentoring?

1. Because Jesus and Paul did more life-on-life than "teaching."

2. Because educational theory proves that learning is most effective when trainer and trainee interact in the classroom and on the field.

3. Because experienced church planter trainers point to the key role of focused seminars and personal attention for trainees.

4. Because feedback gathered thus will influence future church planter training.

B. What is the issue?
The need for effective mentoring and coaching of trainees in the church planter training process.

1. If we fail to address the issue:

- Failure to enact or improve mentoring in the training process will limit results.

- Fewer churches will be planted.

2. The goal: We desire effective mentors and mentoring programmes that succeed in encouraging, assisting and enabling trainees in the practical and personal applications of the church planter training provided.

3. Some inherent problems: It is apparent that many existing trainers lack either the will, the skill or the opportunity to do mentoring.

4. To address the problems: Why isn't mentoring taking place?

- Lack of *will*: Do vision casting, show the value of mentoring for church planters.

- Lack of *skill*: Find workable models and share them; provide resources.

- Lack of *opportunity*: Find other potential mentors or restructure expectations.

5. Alternative solutions

- Establish a framework for peer mentoring among trainees.

- Provide materials and ideas to the trainee's "spiritual authority" for followup.

II. Mentoring as a Top Three Issue

(An article sent to Alliance Field Leaders, Spring 1997, by Robert Martin, Regional Resource Team of The Alliance for SCP)

If you were to consider the top three strategic issues in your mission work, what would they be? Church planter training? Prayer initiatives? Counselling? The funding of church planters? Partnerships? Social unrest? The growing antagonisms of the historic Church? I believe the mentoring of church planters is a "top three" issue for Central and Eastern European mission work today. The effective, appropriate, strategic, and culturally relevant coaching of church planters and planting teams, both during and after modular training, is a vital need, and should be a part of every training programme for church planters.

- *The changing training climate warrants mentoring.* The opportunities for church planter training by expatriates (guest speakers, short termers and in-country personnel) are changing. Nationals are not as open to western influence as they were 10 years ago. Many leaders previously trained by missionaries are now fully capable of doing the training themselves. Missionaries can best help the work by facilitating the work of ministry, rather than doing it themselves. In order for nationals to get the most out of their training efforts, mentoring must become a vital part of any multiplication strategy.

- **The changing missions climate warrants mentoring.** There is waning interest on the part of the western church for missions in Central and Eastern Europe. Resources that were previously available in relative abundance are diminishing. Present evangelical ministries based in the West are striving to indigenise their projects, with nationals taking over and owning the work. Funding for ministry must increasingly come from within national borders. This warrants an approach to missionary resources that does not rely upon western funding to get the job done. Mentoring will be a key for the success of any indigenisation process.

- **Past results validate mentoring.** Present training tracks are coming to completion. Evaluation of past training indicates that, where mentoring and coaching occurred during and after training, stronger churches and leaders were the result. Mentoring of present leaders will help ensure the best possible results for future efforts. We must encourage mentoring movements to grow alongside prayer and training initiatives. Mentoring is being seen as a necessary part of the missionary task and of our training efforts!

- **Viewed by national leaders as a "missing jewel."** Once the concept is properly explained, many national leaders see mentoring as "the missing piece" in the training puzzle. In the past, the controlling and authoritarian environment of Central and Eastern European church leadership has largely prevented effective mentoring. Although the function may exist in varying degrees, the concept is largely unknown. As leaders understand what mentoring is, they confirm that this is what is needed. Because this is a real and felt need among nationals, we should address the issue, helping nationals to set up mentoring programmes, efforts and initiatives.

- **A questionable future necessitates mentoring.** The changing economic, political and religious climate of

Central and Eastern Europe warrants the need for mentoring. There are fewer labourers, and antagonism toward foreign missionary efforts is growing. Mentoring can help ensure healthier national leaders and stronger national churches, when western assistance is no longer possible. Mentoring will help to confirm the work of our hands long after we are gone (Psalm 90:17).

- **Trainees lose focus without mentoring help.**
  After students leave the church planter training seminars, they want to put into practice what they have learned. Often they return to their churches, and immediately feel under pressure and pulled to work in diverging directions. Controlling pastors may refuse to release these people to their calling in new church work. Some do, but only after they have fulfilled assigned responsibilities at the home church. Other pastors simply don't believe the students are qualified to start new churches without "official" centralised training, i.e. a sanctioned seminary degree. Church planters also return to the responsibilities of home and family. It is easy to lose focus and to be captured by the tyranny of the urgent rather than the importance of the eternal. Homes struggle with priorities, time management, and other pressing needs. Mentors can help church planters stay on track, keep their focus, regain perspective and rediscover their calling, when they return to their homes and work.

III. Maximum Training Effectiveness Works Within the Reality of the 20/80% Rule

(Adapted from a paper by Dr. Gerald Parker, Appalachian State University instructor and CoMission II trainer)

A. Those trained in a typical conference or seminar setting are introduced to knowledge, skills and attitudes intended to expand their understanding and effectiveness. The presentations usually give an overview of the topics, provide a skeleton of ideas, sometimes provide limited practice, and encourage participants to develop an action plan for application of the material taught in the "real world." This workshop or seminar phase is considered to represent 20% toward the accomplishment of the ultimate learning goal. The remaining 80%, for gaining more complete learning, comes from the application of what is taught in the 20% phase. This is the real world application. During this phase, trainees:

1. Learn how to determine when or if the concept taught is appropriate;

2. Learn how to "read" the audience or individuals with whom they plan to interact;

3. Learn how to share concepts and principles in ways that will be most effective;

4. Learn to monitor and modify what they were taught based on feedback;

5. Adapt appropriately in multiple situations as part of the maturing process.

B. Support is vital in the 80% application stage of learning. This may be in the form of modelling, coaching, monitoring, evaluating, clarifying, discussion with colleagues, reinforcing, encouraging. Other support systems may include: procedural guides, checklists, self-evaluation procedures, systematic reflections, participant feedback. When learning goals are fully maximised, knowledge, skills and attitudes are not only learned, but are transferred to new learners in such a way that the new learners can multiply the process with other learners.

C. The 20/80 principle is a way of looking at the total training function. In reality, 20% is transferred through the seminar or modular function, and up to 80% is learned in the real world. This reality will affect the way we pass on the ministry to others. Much emphasis is usually placed on the actual time committed to the training—the 30 hours of intense training—at a conference, with little or no emphasis put on the process of followup in the application phase. The goal is competent and confident users of knowledge, skills, and altered attitudes, who can assist new learners to also become competent and confident, as they equip others.

D. What are the major parts of a training programme with the 20/80 principle in mind? The following steps should occur.

1. Before the training:

   - Determine God's goals, the organisation's goals, the presenter's goals, and the participants' goals.

   - Ascertain the characteristics of participants and presenters. What are God's values, and the

values of the organisation, that relate to the training needs?

- Based on a comparison of the goals with the prioritised needs of the participants, what knowledge, skills and attitudes may lead them to achieve these goals?

- Which strategies and methods may best assist in the process?

- What resources are needed to accomplish these goals?

2. During the training:

- Trainers must assess and develop the readiness of participants for training.

- Trainers must guide the learners to see the big picture, and to understand how their training session fits into it.

- Trainers must use effective procedures focused on participants gaining new knowledge, skills and attitudes, and equipping them with appropriate models to pass on to others.

- Trainers present ideas and assist the learners in the process of developing principles. Learners will attempt to develop applications based on principles, with feedback. Tentative action plans are set forth.

- Trainers must clearly convey the expectation that the training time is introductory, and that additional learning and application must take place in the real world. Otherwise the 20% will actually be 0%!

3. After the training, there needs to be a followup or a mentoring stage. Persons involved in the training should be encouraged to:

- retell the significant parts of the initial training,

- share key principles learned,

- identify possible appropriate and inappropriate uses of the concepts taught,

- team up with others in conveying these concepts,

- reflect and self-evaluate strengths and needs for future improvement,

- use a checklist to identify strengths, weaknesses, and needs for improvement,

- do significant parts alone,

- accept and share suggestions for growth,

- get feedback from new learners in sharing with others,

- assist new learners in developing and refining the training.

4. Training is considered successful when the initial trainee has trainees who are equipping others. Reproduction is taking place.

5. Note the following statistics on the importance of coaching in skill acquisition. Dr. Parker's observations reveal the importance of mentoring in skill acquisition (adapted from Dr. Gerald Parker, CoMission Training Materials Summer, 1997).

	Concept Understanding	Skill Attainment	Application in Work Situation
Awareness Presentation of content/cognitive	85%	15%	10%
Demonstration Modelling the concept or technique	85%	18%	10%
Practice & Feedback Structured practice with structured feedback	85%	80%	18%
Application with Coaching Transferring skill to workplace with ongoing feedback	90%	90%	80%

IV. How People Learn Supports the Need for Mentoring

A. A person learns best when he sees another person consistently model a certain skill or character trait over time. This is the basis for the master-apprentice model of learning in most cultures around the world. I remember visiting the island of Murano, near Venice, Italy, which is famous for its glass-blowing factories. I visited one of the shops and watched the workers make beautiful works of glass art. I was particularly interested in watching the differing relationships the younger men had with the older artisans. Some worked independently of the older men, with only a periodic gaze or a passing look to check on their work. Others worked hand in hand next to the skilled craftsmen, as they forged their works of art. The younger men were at different levels of expertise, responsibility, and training. Clearly, for all, there was an understood relationship, what we would call the master-apprentice relationship. The apprentice works alongside the skilled master over a period of time. He first learns the basics of his art, under the watchful eye of the master. As he grows in his understanding of the tasks and skills needed, he is given more authority and opportunity to express creativity. In time, the apprentice becomes fully trained and practices his art as a master himself. In this relationship, the power of modelling in the learning process is indisputable! It shows that a person learns best when he gains actual experience through "on the job" practical training. He learns best by doing. But of course he must have certain abilities, talents and aptitudes to enter into the position at the start.

This approach to learning is contrasted with the typical training models in ministry today. Consider the approach of most academic-based training: *Orient - Educate - Involve*. The teacher orients the student to the subject. He then teaches the student what he knows. The student is tested in knowledge acquisition, and then graduates, often devoid of character and skill development. He must then apply what he has learned. This model of learning is found in the university, Bible institutes, and traditional theological seminaries.

Now consider the approach of mentoring-based training: *Orient - Involve - Equip*. It was the training model Jesus used, geared primarily toward skill and character acquisition. It is the approach of the master-apprentice relationship. In this training model, the student is first oriented to the task, then involved in the work. The work itself produces more attentive learners, who discover questions as they work, and skill development as they labour. Learning occurs during and after involvement, equipping the student by hands-on activity. The needs of the learner drive the training process—the "Just In Time" training philosophy of Japanese corporate culture has seized on this concept.

B. Mentoring-based training in the context of ministry operates on this model. It focuses on balancing character, knowledge, and skill acquisition during the application stages of a ministry. It may involve the learner in the simple training process:

- I do and you watch;

- We do it together under my supervision;

- You do it and I assist, giving input;

- You do it alone, and I watch;

- You do it, someone else watches you, and I help another person!

C. See Appendix Two:
"Training Models Compared in Relation to Mentoring."

Questions for Discussion and Further Study

1. Interact with the "Strategic Issues" document on mentoring by the Alliance. Do you agree or disagree? Why?

2. What is the essence of the "20/80% Rule"? What does this say about the importance of followup in your training context?

3. What other observations can you make to substantiate the conviction that mentoring is a strategic need in the planting of churches throughout Central and Eastern Europe?

   List other reasons.

Application Points

1. Adapt the points from the "20/80 principle" section to your training approach. What are you doing well? What needs improvement? Make a list of both, and discuss them with your trainers and training team.

2. What are your fears and doubts about mentoring becoming part of your church planter preparation programme? List them on a sheet of paper. Why CAN'T mentoring happen? Analyse each reason, and seek to discover breakthrough ideas for each barrier. How CAN it happen?

Mentoring in Popular Perspective

Key Point: Mentoring is both a popular and a misunderstood concept. In secular circles, the mentoring idea is used in many different ways. In this chapter, various ideas on mentoring are set forth. Some word pictures can help to describe the function.

Chapter Notes

I. The Present Interest in Mentoring

There has been a growing interest in the subject of mentoring over the last twenty years. Some reasons for interest in the concept include the following:

A. *The increasing mobility of societies* creates a wide spread feeling of rootlessness and disconnected relationships. In previous generations, people felt more connected to neighbours, friends, church members, towns, and people. This mobility, heightened by technological advances like cellular phones, results in separated, lonely existences for many.

B. *The issue of male identity:* Men are struggling to define what it means to be a man. Fathers no longer have the same role in their son's development which they had in prior generations. There is a need for warm relationships to keep life balanced. Because the relational vacuum is growing, the need for connectedness grows too.

C. *A shrinking Christian leadership pool* demands mentoring for the next generation of Christian leaders. Character failure among Christian leaders is becoming all too common. Quality leaders of the future will not be the result of good education only; mentoring is a key in producing these leaders. Mentoring is the linchpin that will connect the current generation of Christian leadership to the next one.

D. *Mentoring addresses the malaise* of rugged independence and pushes for relational interdependence. Although primarily an American phenomena, this issue is becoming more apparent in Central and Eastern Europe, as westernisation sweeps the continent.

E. *Three out of four top leaders point to a mentor's interest in them personally as the key reason for their success.* This statistic is true in most fields! A success orientation to leadership and business has driven the interest in the mentoring idea.

F. *The disappearance of the historic model of mentoring* in both Western and European cultures has awakened a desire in many to know what mentoring is, and how it works (Biehl, Hendricks, Kopp).

II. Mentoring Understood in Historic Perspective

A. In ancient days, boys were groomed into men through the relationships they had with older men. Call it mentoring, tutoring, apprenticing; the lessons of life were learned and passed on through life-on-life relationships. This was a primary pattern for personal development.

B. In the middle ages, novices learned their trade by working closely with master artisans. This was known as the master-apprentice relationship. Often this was kept within a family: the father taught the son the skill and the family arts. The names of families today speak of this role-conscious past and of the mentoring which was part of our heritage (Pullen).

C. In the past, mentoring happened everywhere. On the farm and in the village, a boy or a girl was mentored alongside mother and father and extended family members. From the earliest years, mentors gave children a sense of maleness and femaleness. In 18th century Russia, the Nini taught the noblemen's children how to live life well. He or she helped raise the children in the absence parents, instructing them on matters of character, and on the duties and obligations of nobility (cf. English nani). They were viewed as role models to these youths. Today, they are nothing more than child-care specialists. What passes for people development today happens largely in the classroom. The certification of a person is by a diploma from an institution, rather than by the stamp of approval from an overseer or a mentor. The criteria

for judgment of people usually rests upon knowledge rather than wisdom, achievement rather than character, profit rather than creativity. This change came about from the enlightenment and the industrial revolution (Engstrom).

III. Mentoring Understood in Popular Usage

A. Origin and Meaning of the Word "Mentor"

1. The term originated from the name of an ancient Greek named Mentor. In Homer's Greek classic *The Odyssey*, the king of Ithica, Odysseus, asked his friend Mentor to look after his son, Telemachus, while he was away fighting in the Trojan War. Mentor served as a tutor, a guide, and a friend to the youth for the twenty years of Odysseus' absence. For the Greeks, the goddess Athena embodied the concept of wisdom. This quality and its connection to Mentor's actions in life are seen at the close of *The Odyssey*, when Odysseus and Telemachus combine their strength to combat the usurping townsmen. As the heroes are poised for victory, Athena appears and demands that Odysseus end the battle. "Son of Laertes (Odysseus), master of land ways and sea ways, command yourself. Call off this battle now, or Zeus who views the wide world may be angry." The result was that Odysseus yielded to Athena, because "she kept the form and the voice of Mentor." Apparently, during Odysseus' absence, Mentor had connections to peacekeeping, arbitration, and the preservation of community (Homer).

2. The word "mentor" became synonymous with "enduring". It was used to describe a type of "fathering" figure persevering in another person's life; a man fundamentally affecting and influencing the development of another, usually a younger, man. Historical synonyms include: master, guide, exemplar, father, teacher, trainer, tutor, instructor, leader, counsellor, coach. The word today is defined in a variety of ways, based largely on the context and the goal of the relationship. The term protégé, (a term to describe those who are mentored) comes from the Latin word "to protect." This reveals the idea of guarding and guiding the mentoree as he passes through new frontiers and thresholds into manhood and maturity. (Pullen)

B. The General Idea

Mentoring is a metaphor, understood and largely defined by the relationship between the mentor and mentoree. Mentoring should be understood not so much in the formal roles or tasks a person carries out, but in terms of the character of the mentor's relationship with another person, and the functions that the relationship serves.

Some of the general characteristics of a mentor include the following:

1. He is a source of information. He knows things the mentoree does not and seeks to pass on this information at the right time.

2. He is a source of wisdom and counsel. He places the mentoree's questions in the context of life, applying knowledge in a way that makes sense and producing effective results. He is skilful at applying knowledge to life situations.

3. He encourages specific skills and behaviours. He knows how to do certain things and passes these skills on to another who doesn't have this knowledge.

4. He evaluates the progress of the mentoree. He provides feedback and an informal point of view. He serves as a "sounding board."

5. He helps create goals, plans and action steps. He shows how to remove or work around barriers, in order to move toward a preferred future.

6. He lends perspective. He brings an objectivity to the issues at hand.

7. He nurtures curiosity. He says, "Have you thought of this? Have you noticed this?"

8. He opens doors that would otherwise remain closed to the mentoree, because of relational networks he possesses.

9. He increases motivation (Ogne).

C. The Mentoring Concept in Society Today

Mentoring is a broad concept, understood in many different ways. In the business world and in the military, mentoring focuses on protection and career guidance. The quality and position of the mentor are keys. In academic settings, mentoring focuses on empowerment through small growth steps. The mentor must have a better grasp

of a subject area than the students they mentor, providing a link to knowledge, experience and the educational system. In business, the mentor opens doors of opportunity to emerging business associates. Note how mentoring is viewed through the eyes of people in the following fields.

1. Education

• In the orientation of new students to a college campus, mentors are assigned to assist them in getting settled. They give basic guidance for their studies. In the training of postgraduate students for future professional roles, mentoring is "when a faculty member works to develop a student's teaching effectiveness through a shared relationship. These relationships are geared to provide discussion on the general values and needs of the mentoree .... time spent with the learner is far more important than the expertise the mentor provides as an instructor." (Morano)

• In orienting new faculty to their teaching environments, "early career guidance is important, so that young faculty members develop the attitudes and attributes necessary to become productive scholars and educators. Mentoring of new faculty members is needed as they are ill-prepared to assume positions of responsible instruction in graduate studies, due to problems adjusting to the culture of the university faculty environment, and to the effects of negative stress on the new teacher. Mentoring includes pre-tenure track appointments, and mentor committee meetings. Mentors 'interact synergistically' with new professors to enhance the early career development of young faculty members, maximising their chances of successful tenure and promotion. Mentors facilitate the development of creative lifelong work ethic." (August)

• "Effective traits of mentors include collaboration, enthusiasm, emotional commitment, sensitivity. Mentors are available, give immediate feedback, listen attentively, help solve problems." (Cienkus)

2. Social Work

Mentors are friends, relatives, co-workers, teachers, someone who has more experience. They act as role models, compatriots, cheerleaders, and peer resources. A rapidly growing social movement in America is the mentoring of youth by adult volunteers.

Commonly considered a one-to-one relationship that continues over a period of time, it is focused on the youth's development, addressing primarily the needs of youth at risk for educational failure, teen pregnancy, delinquency, substance abuse, and gang involvement. Such programmes are seeing great success in America. In *Tough Change: Growing Up on Your Own in America*, Bernard Lefkowitz reveals through 500 documented interviews, that a majority of disadvantaged youth credit their success to the support of a caring adult figure in their life. Such mentoring relationships (eg. 'Big Brothers', the Balanced Man project) provide youth with the motivation to access the resources—internal and external—they need to succeed. Words used to describe the mentor are sponsor, teacher, coach, advocate, friend, role model, guide, confidante, counsellor, promoter, supporter. It is a powerful and popular way for people to learn a variety of personal and professional skills. (Lefkowitz)

Properties of the mentoring process from a social worker's perspective:

* It is simple, versus complicated.

* It is direct and personal in nature—cuts through bureaucratic red tape.

* It is cheap—uses volunteers—and is a low-cost alternative for the public.

* It is perceived as an admirable undertaking in the eyes of society.

* It is legitimate—a sanctioned role for unrelated adults to play in the lives of youth.

* It is flexible—has something for everyone.

* It speaks to individual achievement, progress and optimism. It also speaks to community lost, a time of greater civility and responsibility for the stranger.

Examples of mentoring programmes in society: school dropout prevention, creating smooth transitions for children to upper level education, job training, college retention, child rearing, employment, community development, youth services, friendship building, substance abuse prevention, teen pregnancy, and crime prevention. "A great fervour now surrounds the [mentoring] approach, especially given the countless moving success stories recounted in the media, in which youth describe how their lives were

turned around through mentoring." "The longing for significant relationships, and the need especially for male affirmation, drives the social model of mentoring in America today. The makeup of the American home has dramatically changed in the last twenty years. Many young people are deprived of the type of role models who help previous generations prepare for employment and independence. These kids are under enormous strain, and need the help of a mentor. This 'significant other' who cares for you, has been there, and who largely listens and befriends you in your time of need is viewed as a mentor. The quality of relationship is the key. Jesus recognised this need in the "with him" principle (Mark 3:13-14; Luke 6:12-13; see chapter three). He knew His greatest impact would come from living side by side with hand picked men, day after day. Society is beginning to latch onto this lost art." (Freedman, Zimmer)

3. Business

•**In the business school:** "A mentor is a person who helps a student move toward fulfilling their potential. Typically a mentor will work with one or two students periodically throughout the academic year. They meet to discuss business issues and management topics, and share ideas on career paths, personal development and professional experience. Some mentors may provide students with tours of company facilities." (Reese)

•**In vocational training:** "A student is paired with an employee over an extended period of time, during which the employee helps the student master certain skills and knowledge the employee possesses. He also models workplace behaviour, challenges the student to perform well, and assesses the student's performance. Mentoring is related to other work based learning activities, such as internships or on-the-job training." (Premo)

•**Business mentoring:** Largely understood as a consulting relationship with businesses, the mentor—or executive coach—comes alongside the businessman to help them build team loyalty, engender mutual commitment, and develop a successful business plan. They teach on coaching behaviours and facilitative skills, and consider on-the-job training and "just in time" learning as fundamental to the mentoring process. Qualities of an effective mentor in business include "a desire to help, positive experiences as an entrepreneur, a good reputation for developing others, time and energy, current knowledge in business, a learning attitude, demonstration of effective managerial skills." (Premo)

Characteristics of a good protégé or client include "having an initial business plan and idea, a commitment to launching the business, a focus on developing the business, the ability to communicate with a more mature adult, open and receptive to new ways of learning and trying new ideas, knows when to ask for help, has a sense of personal responsibility, does not expect financial commitment from the mentor, is willing to meet regularly to discuss progress."

•**Mentoring must be based on an ongoing relationship**, and should include setting and facilitating clearly defined objectives. As a result, employees are empowered, and communication is more open, less calculated and more productive. "At the heart of mentoring is not management, but teaching. New employees have the potential to become the new life and energy of any organisation. Nurturing this energy is important if organisations want to keep [people] from being overwhelmed. This abundant energy is quickly diminished as the new worker becomes 'spread too thin.' Though mentoring isn't a quick fix, it offers an open door for more experienced business people to become influential sounding boards of professional expertise. Mentoring research has clearly linked successful relationships to employees who were relatively new to their jobs. Mentors provide the informal link between new employees and organisational expectations. Mentors support, challenge, provide vision." (Pullen)

•**The mentoring process for emerging businessmen involves:**

•   Coaching: The process of helping another person to improve their capabilities, and understand business related issues. The coach creates new learning opportunities, and provides sound guidance, support, encouragement in the development of relevant skills and attitudes.

•   Facilitating: The process of helping key things happen; it involves one individual providing guidance or advice to another. He recognises and alerts the protégé as to potential barriers and prepares a path for learning to occur. He helps the protégé learn and pursue goals.

•   Networking: The process of leveraging, or adding value through existing informal channels.

Each person has "networks" of contacts to utilise to get things done; these can be valuable to a young person. Networking arises from an understanding and appreciation of the benefits of the informal organisation, who to approach for advice, resources, etc.

- Counselling: The process of helping another person work through their own motivations and intentions with a view to resolving a problem, or making important choices. The mentor/counsellor serves as a sounding board when the protégé is faced with a decision or a problem. The mentor helps to see with greater clarity and perspective. (InterVision)

• **Top outcomes of mentoring** in the minds of business leaders include programme planning ideas, knowledge of policy and procedures, expertise from the mentor, gaining a friend, knowledge of available resources. The mentor brings to the relationship expertise, ideas, feedback and friendship. With proper guidance, structures and encouragement, a successful mentoring system can be established and maintained. The key to success may ultimately be the selection and training of mentors who are willing to commit the time necessary to build an open and trusting relationship. Mentoring systems for business are seen as beneficial, as they can decrease learning time, increase creativity and productivity, aid in employee initiated involvement, foster technology transfer, and reduce costly employee turnover. (Zimmer, Gray)

4. Healthcare

- **Healthcare executives:** Mentors are used to train executives. These consultants have the responsibility of mentoring those entering the field, as well as those in mid-career who are preparing to lead the system of tomorrow.

- **The teaching hospital:** Though not called mentors, staff doctors work with resident physicians in the care of patients. Physicians must go through mandatory one and two year internships after medical school, to help them successfully apply the principles of medicine in their particular speciality.

5. Military

- **US Marines:** "Each marine undergoes a one-time rite of passage upon entering the corps. It is during this initial training that we make marines and instill values that will last a lifetime. Our leaders must reinforce these values throughout a marine's career. This monumental task of sustaining values and ensuring professionalism can be enhanced by mentoring. A mentor is a wise and trusted counsellor or teacher. Every marine should feel comfortable in approaching a senior marine with a question or a request for guidance on a personal or professional level. A senior marine should feel honoured to be approached by a subordinate seeking advice. Leaders are to make themselves available as mentors to junior marines in this way." (USMC)

- **In the army**, mentoring is a useful tool for senior officers to build character into the lives of junior officers. Mentoring means "providing a model of relevance." (Kail)

6. Engineering

- Engineers require practical, hands-on training, in order to acquaint trainees with as wide a range of engineering specialities as possible. Mentors are assigned to no more than three or four trainees, due to the nature of the relationships, to help them become competent professionals. The relationship requires regular assessment. The mentor is a counsellor; he must have a caring attitude. He is expected to encourage the trainee in regard to the ethics and codes of engineering practices. Through discussion and guidance, mentors help new engineers gain a sense of understanding and personal competency. Mentors work in concert with educators, with their full knowledge and agreement. These mentors come from companies wanting to employ the engineering students. After a formal training period, mentors are encouraged to follow through with trainees toward full corporate membership (cf. union) in the engineering community. (IEE)

D. Popular Definitions of Mentoring

1. "Mentoring is a relational process in which a mentor, who knows or has experienced something ... transfers that something—resources, wisdom, information, experience, confidence, insight, relationships, status, etc.—to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment." (Hendricks)

2. "In modern day terms, mentors are influential, experiential people who personally help you reach your major goals in life. They have the power, through who or what they know, to promote your welfare." (Linda Phillips-Jones)

3. "Defining mentoring is tough ... but describing it is rather easy. It is like having an uncle who cares for you for a lifetime, and wants to see you do well. He is not your competitor; he's there to support you, not to compete with you or discourage you. He's not your critic as much as he is your cheerleader." (Bobb Biehl at a Promise Keepers convention, 1993)

4. The mentor relationship is one of the most complex, and developmentally important relationships a man can have early in life. The mentor is ordinarily several years older, a person of greater experience and seniority in the world the younger person is entering. No word currently in use adequately describes this relationship—counsellor or guru suggest more of the subtle meaning, but they have other connotations that are misleading. The term "mentor" is generally used in a narrower sense, to mean teacher, advisor, sponsor. It is not defined in terms of formal roles but in the character of the relationship and the functions it serves. We have to examine a relationship closely to discover the amount and kind of mentoring it provides." (Daniel Levinson, *Seasons of a Man's Life*)

5. "For the Christian, mentoring has objectives in the real world that are beyond the stuff of legends and myth. 'Discipling' is a close synonym, with these differences: a discipler is one who helps an understudy give up his will for the will of God, live daily a life of spiritual sacrifice for the glory of Christ, striving to be consistently obedient to the commands of the Master. A mentor, on the other hand, provides modelling, close supervision on special projects, individualised help in many areas—discipline, encouragement, correction, confrontation, and calling to accountability." (Engstrom)

IV. Some Illustrations Used to Describe the Mentoring Function

A. *The Helicopter Pilot:* A helicopter pilot comes to the aid of a traveller lost in a dark forest. Going on foot up and down hills, over streams and through marshes, the hiker is easily confused without the help of a compass or a map for guidance. In order to regain a sense of direction, the pilot picks up the hiker in a small clearing and takes him high above the forest. He helps the hiker see where he has been and where he needs to go. The pilot then lands, releasing the traveller to return to his trek, with a renewed sense of perspective and motivation for the journey.

B. *The Sports Coach:* Team sports were important for me when growing up—and I loved to win! I recall the year I played on a basketball team; I was 15 years old. Our goal was to get to the finals. At the beginning of the season, we were not a team, but a group of individuals playing on the same court. Our team lost all its games during the first half of the season. We were discouraged, but the coach worked with us, on special occasions at his home and at the park. He taught us fundamentals, strategies, tactics and special game insights. His attitude was infectuously positive. He told us we could do it, if we applied the principles he taught and played as a single unit. We began to apply what he taught and went on to win all our games in the second half of the season, earning a place in the finals. The coach wasn't a player on the team. He was on the side lines. But he directed our efforts, challenged our thinking, and coached us to a successful end.

C. *The Climbing Guide:* Climbing Mt. Hood in northwestern USA was a high point of my days in graduate school. The mountain towers 3,500 meters above the tree-covered terrain. We started our ascent at midnight, taking advantage of the solid ice covered snow fields. Each step of the way was led by the climbing guide, who knew every inch of the trail and expertly guided us along. We reached the peak at sunrise and came down in the early morning hours. The guide's experience provided confidence, motivation, direction, and advice to successfully accomplish the goal—getting to the top and back. When I faltered on the "Hog's Back"—a dangerous part of the climb next to the volcano itself—the guide reached down and helped me up. He showed me the way, from beginning to end.

Questions for Discussion and Further Study

1. Can you think of other reasons why mentoring is a popular concept today? List them.

2. What examples of mentoring exist in your society's past? How did it work? Are there remnants of this model in the culture today?

3. If mentoring is to be understood not so much as the formal roles or tasks a person carries out, but as the character of the mentor's relationship with another person, and the functions that the relationship serves, what does this say about the church-planting task? How might this affect the way leaders institute mentoring in their work?

4. What principles can you glean from the type of mentoring found in secular fields? Which practices can be transferred to ministry use? Which cannot? Why?

Application Points

1. Consider the nine vital functions the mentor fulfils. How might these find application in your church planter training follow up? Think of at least one concrete application for each function. Which are most vital? (i.e. first priority, etc.)

2. Think of another word picture or an example from your culture that describes the mentoring function. Draw a picture of it and write it down for others to see.

Mentoring Defined
and Described in Christian Ministry

Key Point: It is important to have a clear understanding of what mentoring is. This chapter gives a working definition of the term and a description of the concept. Its application in Christian ministry is set forth. The benefits of having a mentor are given.

Chapter Notes

I. Definitions for Mentoring

A. "A purposeful relationship in which one person empowers another person, by the sharing of God given resources." (Adapted from J. Robert Clinton, *The Mentor Handbook*)

    1. There are generally two people involved: the person sharing—the mentor—and the person receiving—the mentoree. Though sometimes applied to groups, mentoring is fundamentally a personal relationship.

    2. The result of the relationship is empowerment through the sharing of God-given resources. Relational empowerment is the evident result of mentoring.

B. "A relational process in which someone who knows or has something, transfers that something to someone else at a critical time so that it impacts development and growth." (Clinton)

    1. Definition of mentoring further explained:

    • It is a relation process—mentoring is not primarily a task-driven process, but a purposeful relationship.

    • It involves someone transferring something to someone else—the sharing of (God-given) resources.

    • That sharing occurs at a critical time—we learn best in life's teachable moments.

    • The sharing impacts development and growth in the life of another person—empowerment is the evident result.

2. Margaret Barber was a key person in the life of young Watchman Nee. She periodically intervened in his life at critical stages of growth and development. She provided godly wisdom, perspective, Bible teaching, a challenge toward a sense of destiny, and a model of a life of victory and faith. There were intensive times of special study, at impromptu times of short duration. These were counselling sessions. The imprint of her life was seen on Watchman Nee. Her life motto became his. Most great Christian leaders point to someone in their life who significantly influenced them and helped them at key points in their early days of ministry.

3. The example of Barnabas and Saul shows us mentoring in action. Barnabas opened doors for Saul at the right time, in a way that resulted in credibility and a strengthened church.

- **Acts 4:36** Joseph was renamed Barnabas or "son of encouragement."

- **Acts 11:23-24** Barnabas was a glad, encouraging, good man, full of the Holy Spirit and faith. He enabled the ministries of others:

    * **Acts 9:27** Barnabas saw potential in Paul, and brought him before the apostles and helped position him for future ministry.

    * **Acts 13:2, 50** He was with Paul in good times and bad.

    * **Acts 15:36ff.** Conflict with Paul about John Mark. Note Paul's future estimation of John Mark (2 Timothy 4:11), a result of Barnabas' mentoring.

    * **Acts 11:26; 13:50** He raised his mentoree higher than himself: Barnabas and Saul; Paul and Barnabas.

4. What are the shared resources? These may include wisdom, advice, information, emotional support, protection, a significant relationship or relational network, a linking to a certain resource, career guidance, status, ministry habits and practices, leadership skills, crucial attitudes, a ministry opportunity, a "blessing," some experiential knowledge of God, a crucial experience. These resources are shared in a critical time, i.e. when it is needed, or perceived to be needed, by the mentoree. This is "just in time" training, a popular phrase from Japanese corporate culture.

II. Mentoring as a Purposeful Relationship

A. Mentoring is fundamentally a purposeful relationship. It is not a contract, a deal, or an agreement, although these may be part of it as it relates to tasks or ministry roles. It is essentially a relationship where the mentor asks the mentoree two questions: *What are your priorities, goals, problems—either personal or professional?* and
How can I help you? The role of a mentor is to help the mentoree maximise his potential in life, recognising, speaking to, and helping correct any serious imbalances in areas such as family and marriage, finances, personal growth, physical, professional, social and spiritual issues. The purpose of the relationship is to help the mentoree succeed in his goals. The mentor is "someone who wants to help you win!" And he makes available his life resources to help the person move ahead. (Biehl)

B. Mentoring is often viewed in relation to various roles or functions in Christian ministry. Mentoring may or may not occur in the roles, programmes, or functions. Here is a brief list of related ministry functions.

1. **Discipleship:** A person teaches the basics of knowing and following Christ. Discipling is the relational process in which a more experienced follower of Christ shares with a newer believer the commitment, understanding, and basic skills necessary to know and obey Jesus Christ as Lord.

2. **Spiritual Guidance or Spiritual Fathering:** A person assumes oversight and accountability for another in the spiritual realm. They are often godly, mature followers of Christ, who share knowledge, skills, and basic philosophy on what it means to increasingly realise Christ-likeness in all areas of life. They are specialists at assessing spirituality, and seek to help develop the spiritual disciplines of others.

3. **Coaching:** The coach is someone who knows how to do something well. Through a relationship, he provides and imparts skills and knowledge to motivate another person, who wants to learn the skills, in order to succeed in a task.

4. **Counselling:** The counsellor gives timely advice and correcting perspective on self, others, and ministry. He provides encouragement, is a sounding board, gives evaluation, and special advice. Counsellors often link the person being counselled to needed resources, give guidance, and facilitate inner spiritual healing.

5. **Teaching:** The teacher provides knowledge and motivation to see the way ahead. Through his teaching, he provides understanding in a particular subject area.

6. **Sponsorship:** The sponsor provides career guidance and protection for leaders moving upward in an organisation. The sponsor has credibility or authority within an organisation or network. They provide resources, and enable movement, influence and development, usually within an organisational structure.

C. Mentoring and Discipleship

Mentoring is essentially a relational experience, in which one person empowers another by sharing God-given resources. This empowering may or may not occur in ministry functions. One can be involved in one of these programmes and not experience true mentoring. To say "I was discipled by a person" does not necessarily mean one had a mentor in that person. It may have been a 20-week course, where a series of lessons or workbooks were worked through with another person, helping to give understanding. On the other hand, discipleship and mentoring may be confused in some people's minds, because they experienced the results of a mentoring relationship in their discipleship programme. It is often in the context of these roles that mentoring relationships do develop, thrive, and flourish. For this reason, there may be confusion. Mentoring can and does occur outside ministry func-

tions. There may be a gracious, kindly Christian woman who regularly encourages and prays for a younger woman in the struggles she faces as a young mother. No programme is involved, just an intentional relationship (Clinton).

See Appendix Three, adapted from Bobb Biehl, who shows the difference between mentoring and discipleship in *Mentoring: Confidence in Finding a Mentor, and Becoming One.*

D. Mentoring and Coaching

When we speak of mentoring in the context of training church planters in Central and Eastern Europe, there is confusion and ambiguity both in defining and in describing the concept. The word does not appear in most of the language groups of the region, although many of the dynamics of mentoring can be found in the history. Often translators will use a synonym, or translate it simply as mentoring, in hopes that it will be defined more by the speaker. Coaching describes what should occur between and after the informal training provided to help the church planters apply what they have learned. A coach helps an individual—or a team—to see a preferred future—the goal—and provides specific training and tools to improve the person or team's capacity and ability to reach that future. He imparts skills, and he helps people use them well. He is a motivator. Steve Ogne and Tom Nebel further describe the coaching function in *Empowering Leaders Through Coaching.*

- Coaching is a hands-on process of helping someone succeed. It is therefore distinct from supervising or advising. Coaches have a vast potential (for good or bad) to influence the people and the product of their coaching. It is a proven way of encouraging success in ministry.

- Good coaches embrace certain values: winning and excellence, teamwork, individual play, discipline, fundamentals.

- Good coaches demonstrate certain distinct values: objectivity, care and concern, challenge and motivation, encouraging and at times exhorting, listening, strategizing, celebrating victory, and learning from defeats.

- Good coaches are aware of their environments: the game situation, the persons involved in the game, and their relationship to the players.

Yet one can receive coaching without having the relationship that mentors share with their mentorees. Coaches can be harsh overlords, driving team members to win regardless of personal feelings and needs. In Central and Eastern Europe, the term "coach" carries with it some problematic connotations, originating in the days of Communism, resulting in impartial or false submission. For these and other reasons, I choose not to use the word coaching to describe what we mean. But one can also have a mentor who does not appreciably help in the specific issues of church planting. The burden behind this work is more and better churches planted, because of the on-site help provided to mission workers! Church planters need appropriate coaching from a skilled, experienced individual, AND they need the purposeful relationship that a mentor can provide. It is my hope that the role or function of coaching will be wed to the mentoring relationship, as missionaries and national leaders engage their church planters in this process.

In *Mentoring Guidelines*, the word *mentoring*—as it relates to the church-planting task—describes the two ideas of the mentor and the coach somewhat interchangeably. I recognise the necessary distinction and the interaction of the two. One emphasises function or role; the other, the purposeful relationship in the role. Like discipleship, a coach may or may not have a mentoring relationship with the church planter. When I speak of the mentor, I am thinking of the coach who—hopefully—is becoming a mentor to the church planter. When I speak of the mentoring process, I am consciously linking the coaching of church planters to the mentoring relationship. But mentoring is much more than coaching, and a mentor is more than a coach. Therefore, I speak of it in more in a conceptual and ideal sense, for it has application in all aspects of Christian ministry, not just in church planting. Mentoring is primarily a purposeful relationship!

III. The Mentor and the Mentoree Described

1. **The mentor:** A person with a serving, giving, encouraging attitude. This person sees the potential in a—usually—younger leader and is able to promote or significantly influence that leader toward the realisation of his/her goals and objectives.

   - Biblical example: Barnabas, for both Paul and John Mark

2. **Characteristics of good mentors**

   - *Discernment* to see the potential in a person. (Psalm 119:66)

   - *Tolerance* to put up with mistakes, brashness, abrasiveness, and other undesirable traits often seen in young or untried leadership (biblical trait of forbearance). (Ephesians 4:2)

   - *Flexibility* allows young leaders room to try and fail, and then try again. (John 21:15-19) "A success is someone who failed more, but was encouraged to keep at it." (see also Acts 15:37)

   - *Patience* to see the bigger picture, and look beyond momentary failure. (Galatians 5:22-23)

   - *Vision* to see into the future and propose next steps appropriate for the emerging leader. (Matthew 16:18)

   - *Giftedness* for the necessary natural abilities, acquired skills, and gifting for relating to individuals, to encourage and motivate. What spiritual gifts should such a person possess? (Romans 12:3-5)

   - *Affirmation and recognition* for who the mentoree is as a person—gifts and character—and what they have done—accomplishments in the Lord. (Romans 16:3-4)

   - *Experience* (Hebrews 13:7)

3. **The mentoree:** the person who receives the empowerment in the relationship

   - Biblical examples: Paul, Elisha, Timothy and Titus, Apollos

4. **Characteristics of good mentorees**

   - A desire to serve God and be used of Him. (Psalm 100:2)

   - A sense that the given mentor could help him develop and grow. (Luke 5:28)

   - A sense that God is involved in bringing this person into his life. (2 Kings 2)

   - A willingness to sacrifice, and to temporarily give up some rights in order to be helped by the mentor in his service to God. (Luke 9:57-62)

   - A servant's heart and attitude. (Mark 10:42-45)

   - A willingness to accept menial ministry tasks. (John 13)

   - Respect and honour for the mentor. (1 Peter 2:18)

   - A willingness to be held accountable by the mentor. (Ephesians 5:21)

   - Faithful and available. (2 Timothy 2:2)

   - A teachable spirit. (2 Timothy 2:2)

IV. The Goal of Mentoring Is Relational Empowerment

1. Empowerment is the general goal of the mentoring relationship, *the sharing of appropriate God-given resources at the right time.*

2. Empowerment is the measurable progress or development made in the mentoree's life. This can be seen in character changes, new skills practised, emerging values and attitudes, new significant relationships.

3. "Word Pictures" for empowerment

   - In the building of a house, empowerment can be compared to building a broader and stronger foundation, helping to strengthen a person's position and capacity.

   - In completing a task, empowerment means putting the right tools into a person's hands at the right moment.

4. Examples of empowerment

   - Biblical example: In Acts 18:24-26, Priscilla and Aquila empowered Apollos. They gave him "perspective on the Scriptures" with regard to the Messiah, which resulted in greater effectiveness in his ministry (25, 28).

   - A personal example: After graduating from seminary, I was encouraged to plant a church in southern California. However, I needed someone to

"open a door" to relationships in the area. Don Taylor, then the District Superintendent of The Missionary Church in California, was such a man. He introduced me to other leaders in the denomination, and preferred me before these leaders, so that they chose to believe in me for the start of a church-planting work in the area. This would not have happened had Don not been there to introduce me to key people at the right time in my life.

5. Empowerment involves the *sharing of appropriate resources*

   - Resources which deal with a person's character, e.g. faithfulness

   - Resources which develop skills: seeing and nurturing creative gifts, imparting teaching skills, ministry insight, and tools at the right time

   - Resources which develop values and attitudes: explaining underlying reasons, reinforcing good decisions, challenging poor decisions

   - The resource of knowledge, both theoretical and practical

   - What other examples of shared resources can you think of?

6. Mentors empower mentorees by:

   - *Giving* things like timely advice, books and tapes as needed, letters, phone calls, (possibly) critical financial help

   - *Risking* their own reputations in order to sponsor these young leaders

   - *Investing* significant resources for the mentoree's good and growth

   - *Modelling* various aspects of leadership functions, to challenge the younger leader to emulate them

   - *Ministering* to the younger leader, to increase their confidence, status and credibility

   - How else do mentors empower mentorees?

C. **There is both a vertical and a horizontal dimension in mentoring relationships (Clinton).**

   1. The vertical dimension

      - *Upward mentoring:* Someone who has gone

before you and can give direction and perspective. They provide perspective, accountability, and the stimulus to persevere.

   - *Downward mentoring:* We need to be concerned with those developing behind us, no matter what their age. This is primarily a means of helping to develop the capacity, commitment, and values of the next generation.

   - It is important to have mentorees in our lives:

      * They challenge our thinking with fresh ideas.

      * They test our flexibility.

      * They force accountability that checks our consistency and integrity.

      * They inspire refreshing idealism.

   2. There is a horizontal dimension in mentoring relationships.

      - *Peer mentoring:* These are our friends and colleagues, with whom we naturally relate because we have much in common. Peer relationships can serve the mentoring function through the sharing of ideas and God-given resources; empowerment is the result. Peer mentors can provide mutual stimulation and personal accountability.

         * Jonathan and David (1 Samuel 18:16)

         * External and internal peers: those within and outside your organisation

      - Three vital ingredients for peer mentoring:

         * *Acceptance and appreciation for each other:* "Here is a person I would like to get to know."

         * *Enjoyment:* You like being with each other.

         * *Willingness to be vulnerable:* Transparency with each other on important issues.

V. **The Benefits of Having a Mentor**

   A. A mentor promotes genuine growth and change. He is committed to helping the mentoree grow. 1 and 2 Timothy are filled with personal exhortations from Paul to Timothy for growth. It is good to study these books from a mentoring perspective to discover biblical principles for mentoring relationships. 2 Timothy 1:7-8 reveals kindly exhortation.

B. A mentor provides a model to follow. The principle of modelling is vital in mentoring, underscored by the incarnation (1 Peter 2:21) and the model of the Apostle Paul (1 Corinthians 11:1; 2 Thessalonians 3:7, 9).

C. A mentor helps reach goals more efficiently. For example, a moving sidewalk in an airport will help you reach your destination faster, though walking at the same pace. The mentor helps the mentoree ask the right questions, advises on the best route, helps get back on track to avoid lost time and energy. Progress can seem much easier. (Romans 16:1-2)

D. A mentor can play a key role in the maturity process. (Hebrews 13:7) Leaders influence our future. (See Acts 9:27.)

E. A mentor benefits others through the life of the mentoree. The benefits go far beyond the mentoree, and carry over to his spouse, children, grandchildren, church, community relationships. There is a built-in "reproductive factor" that influences the mentoree's future in a positive way. (2 Timothy 2:2) Reproduction is at the heart of mentoring.

Questions for Discussion and Further Study

1. How might a western orientation to mentoring be confusing for those in other cultures?

2. What other qualities of good mentors and good mentorees can you think of? Write them down next to the given list. Which are the top three for each?

3. The word "empowerment" is a key concept, but like many words, it is hard to translate accurately. What synonyms might work in your context, that adequately communicate the meaning? How is the word "mentor" best translated in your language group? What equivalents are used?

4. What connotations does the term "coaching" have in your context? What other term exists to describe the mentoring function in your context?

5. What benefit has mentoring and coaching made in your personal church-planting experience in those you have known?

Application Points

1. Formulate a definition of mentoring that suits your training context. State it in words that can be simply understood by national workers and leaders.

2. Consider the person(s) God has brought into your life as a mentor. How did he help you succeed? What resources were shared? What was the result? Take a moment to write a note of thanks to your mentor for his investment into your life, and send it today! If he is deceased, send it to one of his family members.

Mentoring in the Bible

Key Point:

Mentoring has a biblical basis. The Scriptures provide many examples of relationships that reveal mentoring dynamics. Jesus provides a foundational model for mentoring. Each biblical example can be studied to discover principles for the mentoring of church planters.

Chapter Notes

Leaders in the region want to know if mentoring is a biblical concept. The words "mentor" and "mentoring" do not occur in the Scriptures. Does this mean it is an invalid idea for ministry? Not at all. Like the book of Esther, which does not specifically mention the name of Jehovah God, but sets forth a theology of God's sovereignty and His loyal covenant love for His people, the concept of mentoring is found throughout the pages of Scripture. It is seen in its various dimensions in numerous Old Testament and New Testament examples.

I. Biblical Examples of Mentoring

A. Examples from the Old Testament

1. Jethro and Moses (Exodus 18). Jethro has been cited as an example of encouragement, discipleship, and counselling, but he also shows the marks of a mentor toward Moses. He taught his son-in-law the invaluable lesson of delegation. This was taught not as an authority, but as a friend. He helped Moses at a point of real need (v. 13). He provides valuable discernment (vv. 17-18) and wisdom (vv. 19-23) as a resource. Moses revealed a teachable spirit and a responsive heart (v. 24). This counsel was in the context of a genuine love for God (v. 12) and for each other (v. 7). The empowerment that occurred was an increased capacity for both Moses and his leadership team to do God's work (vv. 24-27).

2. Moses and Joshua (Deuteronomy 31:1-8; 34:9). Moses prepared Joshua to lead the Hebrew people into Canaan. He identified Joshua repeatedly before the people as God's future leader of Israel (Numbers 27:18-22; Deuteronomy 31:7; 34:7). He shared important spiritual experiences with Joshua (Exodus 24:13; 33:11). Moses entrusted Joshua with important responsibility (Numbers 13:16ff). He encouraged Joshua in times of discouragement (Deuteronomy 1:38; 3:28). Joshua responded with a teachable spirit (Exodus 17:10) and with faith (Numbers 14:6-7). Moses empowered Joshua by modelling leadership and giving him status and credibility in the eyes of others.

3. Moses and Caleb (Numbers 13; 14:6-9; 34:16-19; Joshua 14:6-15). It appears that Moses groomed Caleb for leadership. He inspired in Caleb an unwavering faith in God's promises.

4. Samuel and Saul (1 Samuel 9-15). Samuel not only designated Saul to become Israel's first king, he tried to shape Saul's character as well. Even when Saul rebelled against the Lord, Samuel kept challenging him to repent and return to God.

5. Samuel and David (1 Samuel 16; 19:18-24) Samuel anointed David as king and gave him refuge against Saul's murderous plots.

6. Jonathan and David: a type of peer mentoring relationship. (1 Samuel 18:1-4; 19:1-7; 20:1-42)

   • They shared: "Jonathan became one in spirit with David" (1 Samuel 18:1). This sharing included a heart to follow God and to do His will (1 Samuel 14:6; 17:45-47), similar interests and skills in warfare, and the same environment, living in the house and serving in the army of Saul.

   • They were committed to each other: "We have sworn friendship with each other in the name of the Lord" (1 Samuel 20:42). Their commitment was to God (1 Samuel 14), to each other's best interests (1 Samuel 18:3), and to each other's future and family (1 Samuel 20:12-17, 42).

   • They experienced protection together: by watching out for each other (1 Samuel 20), openness and trust (they could share anything, 1 Samuel 20:3), friendship and fellowship (generally implied
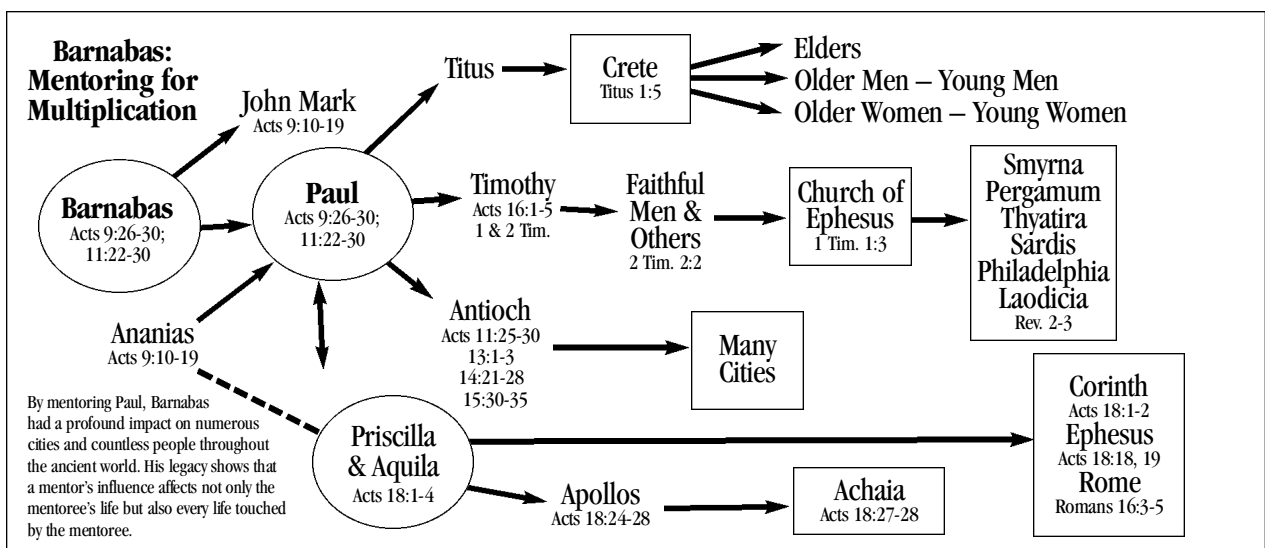
throughout the biblical account, 1 Samuel 20:42), strength and encouragement in times of difficulty (1 Samuel 23:16), love that sought out the other's best (even in the midst of personal sacrifice, 1 Samuel 23:17). Together, they were both sharpened and challenged to follow God more fully (Proverbs 27:17).

• Jonathan and David remained loyal to each other during the troubled days of Saul's declining reign. In their relationship they evidenced the essential characteristics necessary for effective peer mentoring. First, there was a suitability. Peers must accept and appreciate one another, and attraction is a vital ingredient. Second, they enjoyed being with one another. Third, they experienced mutual empowerment because of time spent with each other (Clinton).

7. Elijah and Elisha (1 Kings 19:16-21; 2 Kings 2:1-16; 3:11). The prophet Elijah recruited his successor Elisha, and apparently tutored him in the ways of the Lord while Elisha ministered to Elijah's needs. Note that Elijah also had his "school of the prophets," and a not-so-successful mentoring relationship with his servant, Gehazi.

8. Jehoiada and Joash (2 Chronicles 24:1-25). The priest Jehoiada helped Joash, who came to the throne at seven years of age. Joash learned to rule according to godly principles because of this mentoring relationship. When Jehoiada died, Joash fell away from the Lord.

B. Examples from the New Testament

1. Barnabas and Saul/Paul (Acts 4:36-37; 9:26-30; 11:22-30). Barnabas opened the way for Saul/Paul to associate with the church after his dramatic conversion on the Damascus Road.

• Acts 4:36. Joseph's name is changed to Barnabas (son of encouragement).

• Acts 11:23-24. Barnabas was a glad, encouraging, good man, full of the Holy Spirit and faith, effective in evangelism. He enabled the ministry of others!

* He saw the potential in Paul before others would (9:27).

* He was with Paul in good times and bad (13:2; 13:50).

* He had conflict with Paul over John Mark (15:36).

* He raised others higher than himself (11:26; 13:50).

2. Barnabas and John Mark (Acts 15:36-39; 2 Timothy 4:11). At first, John Mark was a point of contention between Barnabas and Paul, leading to a separation between the two. Barnabas mentored John Mark, and Paul at the last considered him "useful."

3. Priscilla, Aquila and Apollos (Acts 18:1-3, 24-28). Tentmakers Priscilla and Aquila served as spiritual tutors of Apollos at Ephesus. As a result, Apollos became one of the early church's most powerful spokesmen for the Gospel. He was empowered by

Barnabas: Mentoring for Multiplication

By mentoring Paul, Barnabas had a profound impact on numerous cities and countless people throughout the ancient world. His legacy shows that a mentor's influence affects not only the mentoree's life but also every life touched by the mentoree.

their instruction into the Scriptures, and the person and work of Christ.

4. Paul and Timothy (Acts 16:1-3; Philippians 2:19-23; 1 & 2 Timothy). Paul invited Timothy to join him during one of his journeys. Timothy eventually became the leader of the church in Ephesus. Paul called on Timothy to "entrust" to others what He had invested in Him (2 Timothy 2:2).

5. Paul and Titus (2 Corinthians 7:6, 13-15; 8:17; Titus). Paul, with Barnabas, won Titus to the faith, and recruited him for ministry as a travelling companion. Titus later became a kind of district superintendent, the first bishop of Crete.

II. Jesus and Mentoring

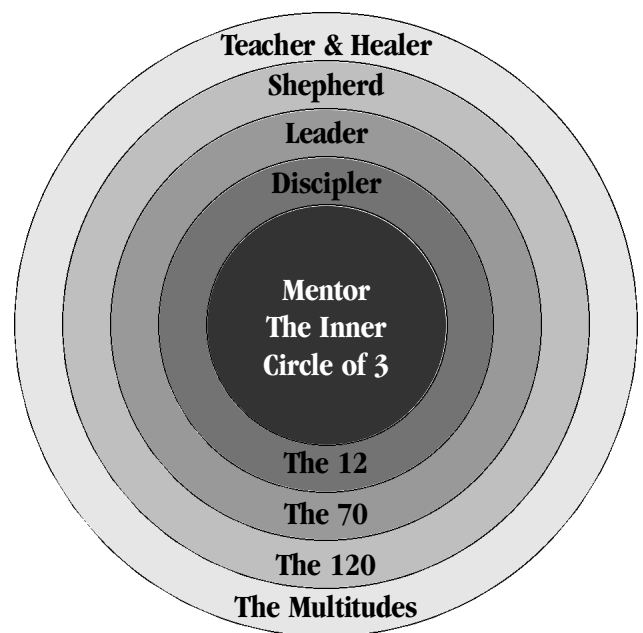A. Jesus related to people on various levels.

1. His relationship to the multitudes:

   • Matthew 5:1. He taught them.

   • Matthew 9:8. He healed and cast out demons among them.

2. His relationship to His followers:

   • Luke 10:1-17. He led the seventy by example, then sent them out to preach.

   • Acts 1:15-26. He was a shepherd to these, who witnessed His death and resurrection. They were the beginnings of the early Church.

3. His relationship to the Twelve:

   • Matthew 10:2; 20:17. He uniquely picked them, and invested three years of His life with them. They were to be the leaders of the early Church.

   • Mark 3:14. He chose them that they might be with Him, and that He might send them out to preach.

   • Matthew 28:18-20. As a discipler, He called them to make disciples of all nations.

4. On numerous occasions, Jesus spent special time with the "inner three," who would become key figures in the early stages of the church He promised to build.

   • Matthew 17:1-8. Mount of Transfiguration - after the rejection of the crowds in John 6.

   • Matthew 26:37. The Garden of Gethsemane - uniquely shared His humanity with them in His time of passion.

   • Mark 5:37-43. Healing of synagogue official's daughter; He revealed His glory uniquely to the three.

   • Mark 13:3. Olivet discourse with these disciples and Andrew

5. Jesus' various relationships can be pictured as a series of concentric circles. Those on the outside of the circle required the most from Him, but were the least significant in terms of His time investment and ministry. Those on the inside were less demanding of Him, but actually were most significant in establishing a movement to reach the entire world. At the heart of His three year ministry was the mentoring of a few (adapted from Logan).

Teacher & Healer
Shepherd
Leader
Discipler
Mentor
The Inner
Circle of 3
The 12
The 70
The 120
The Multitudes

B. A closer look at Jesus' mentoring ministry. (adapted from Krallman, *Mentoring For Mission*)

1. At the heart of Jesus' mentoring ministry was the relationship He shared with the Twelve, and in particular, the three. Referred to as the "with-ness" or "consociation" principle, Jesus called His disciples to be "with Him." "And He went up to the mountain and summoned those whom He Himself wanted, and they came to Him. And He appointed twelve, *that they might be with Him*, and that He might

send them out to preach and to have authority to cast out the demons" (Mark 3:14-15). Having called his new disciples, the essence of His instructional approach was association. Jesus' training paradigm and primary method of ministry preparation was one of life-on-life.

2. Consociation means "to be joined together with." It expresses an intimate union of persons, personal fellowship, alliance, and companionship. It accentuates the need for people to spend time together. Jesus regarded this kind of relationship with His disciples as the fertile soil for ministry preparation, relative to character, understanding, and skill development. It was a pivotal part of His training. Truth was not taught in abstract doctrines or regulations; it was caught in the experience of a shared life. Jesus intended that His disciples discern and absorb His vision, mindset, and methods. He desired them to become saturated with the influences arising from His example, teachings, attitudes, actions and anointing (Coleman).

3. Krallman makes the following observations about the consociation principle in mentoring from Jesus' model:

- It was the heart and secret of the Master's training method. The time Jesus spent with His disciples increased over time. Being with Jesus was a synonym for being His disciple. (Matthew 26:20,36; Mark 3:7; 8:10; 11:11; Luke 6:17; 7:11; 8:1; 9:18; John 3:22; 6:3; 11:54; 18:1,2)

- His language revealed intimate communication with His disciples—"my brothers" (Matthew 12:49; John 20:17), "children" (Mark 10:24), "my friends" (Luke 12:4; John 15:14).

- This strong relational emphasis was inseparably linked to His theology of leadership. It was His strong desire to reflect His close relationship with the Father, in His relationships to His disciples (John 14:8-10; 15:9)

- Jesus spoke often of a team setting, providing a sense of belonging, mutual encouragement, stimulation, and challenge. His was with individuals and the team of disciples (Mark 3:13-14; see also Ecclesiastes 4:9-12; Leviticus 26:8).

4. Observations for mentoring church planters:

Clearly time must be invested by mentors into the lives of church planters, for maximum effectiveness. A periodic day spent with the church planter once in a while will not bring about the kinds of results mentoring promises. Time, both in quantity and quality, is needed.

The local church is foundational for mentoring systems in church planting. Church reproduction is one of the best, and often healthiest, ways for church planting to occur. As a church prepares to give birth, senior leaders mentor emerging leaders at every stage of the planting process, in the context of ministry. The mentoring that occurs builds on local church relationships and its unique vision, opportunities, and challenges. This approach to mentoring will be most reproducible in the long run (see John Weed, Joy Church model). Missionaries and regional leaders can mentor church planters from a distance, but they must recognise their limitations (more of a coaching than a mentoring relationship), AND the hazards of reproducibility they institute. The farther away from the natural "in life context," the less effective the mentoring process.

Questions for Discussion and Further Study

1. How might the characteristics of mentoring relationships be seen in the biblical examples listed previously? How does empowerment occur in each example? How are the characteristics of good mentors and mentorees seen in these examples? What does the mentor share with the mentoree? Which of the dynamics for a successful mentoring relationship are evident in each situation? What are they? Do you see other characteristics not mentioned?

2. Make observations about mentoring from the following Bible passages:

   Luke 6:40b; 1 Corinthians 4:16; 11:1; Philippians 3:17; 4:9; Colossians 3:16; 1 Thessalonians 1:6-8; 2 Thessalonians 3:9; 1 Timothy 4:12; 2 Timothy 3:10; Titus 2:7-8; Hebrews 13:7; 1 Peter 5:3; 3 John 11.

3. A key passage on mentoring is 2 Timothy 2:2. Do a word study on "entrust" to discover how mentoring relates to this discipleship mandate. How does the broader context elucidate the text? How might this give you new appreciation for the mentoring task?

4. The Holy Spirit as Divine Mentor—The Holy Spirit is a Divine Mentor to believers. Jesus said that He would be a paraclete, "one called alongside to help" (John 16:7; 14:16). Who is the one who calls Him alongside? How does He help the believer in this time of need? How does the Holy Spirit "empower" believers for maximum and effective ministry? How does He work, so that God's glory is enhanced through us?

Application Points

1. Develop an inductive Bible study on key mentoring relationships in the Bible. As you develop a simple training programme for those who will mentor church planters, have them work through this study to discover the principles and characteristics of mentoring on their own.

2. Write a position paper on the mentoring of church planters. This might include a) stating your position on mentoring from the Scriptures, b) defending your position based on theology, history, and logic. This can help form a practical theology on mentoring and can be used as a tool in challenging national leaders in this area.

3. Utilising the *Circles of Influence* diagram, list people you relate to in your ministry. To whom are you a mentor? Discipler? Facilitator? Shepherd? Visionary teacher? How do you spend your time in relation to these people? What might you change for greater effectiveness?

4. Draw a diagram for your life to this point, similar to the one on Barnabas. Who affected your development? Who have you mentored? Who in turn have they mentored?

Mentoring Dynamics

Key Point: There are certain dynamics that create successful and effective mentoring relationships. These include the characteristics of a good mentor and mentoree, clarifying the difference between formal and informal mentoring relationships, and understanding key underlying factors in the relationship.

Chapter Notes

I. Mentoring Relationships Can Range From Formal to Informal

Mentoring relationship range from very formal in nature to extremely informal and flexible (adapted from Clinton, *The Mentor Handbook*).

A. Formal mentoring programmes are becoming more common in the workplace and in education. Churches and para-church ministries are beginning to use them too. Some examples include:

1. The "Executive Candidate Development Programme" (ECDP) of the General Accounting Office of the United States government. 125 senior executives are paired with 60 ECDP candidates each year.

2. All 100 employees of the Rooney, Ida and Nolt Oakland-based accounting firm participate in a volunteer mentoring programme overseen by a personnel manager. A screening process attempts to match each participant with available mentors.

3. Yale University students serve as volunteers for a city elementary school. The DEMOS programme (Daringly Educational Marvels of Science) helps young people integrate science and life under the tutelage of college students.

4. The Navigators 2:7 programme is dedicated to fostering discipleship and growth. In a structured programme over 10 sessions, the programme pairs new believers with a mature Christian.

B. Informal Mentoring Programmes are the most common form of mentoring. It is rarely called mentoring, and tends to be overlooked and undervalued, but the principles of mentoring are seen in the relationships.

1. Two men serve on a church committee, and meet regularly for coffee and prayer. Although one is usually older, they may be the same age.

2. A mechanic invites a teenager to help repair a car. They spend time together over a dirty engine and develop a relationship.

3. A student decides to pursue a particular major in college and is drawn to one of the professors. He takes all of the professor's courses and spends extra time with him in and out of school settings. This is not required, but a relationship naturally emerges.

4. A younger father spends time with an older man in his church. They may go fishing or enjoy sports together, and in the process they build a close relationship that lasts a lifetime. The older man influences the younger toward Christ-centered living.

5. An older woman helps a new mother in the neighbourhood with babysitting and childcare. In the course of this help, a significant relationship develops.

C. What are the major differences between formal and informal mentoring?

1. Differing expectations

   • In a formal mentoring programme, an apprentice on a worksite is paired with an experienced construction worker. The agenda for the mentoring relationship is structured along work lines. As time goes by a relationship may develop, if the chemistry is right. However, personal issues are always secondary.

   • In informal mentoring, the relationship develops first. Agendas and tasks are added as time goes by. However, the relationship comes first.

2. Mentor versus mentoree-driven agendas

• In formal mentoring, the agenda for the relationship is established by the mentor, and the framework is given by the tasks that the mentoree needs to accomplish. The real needs as perceived by the mentor are stated as outcomes to be measured, goals to be achieved, and tasks to be accomplished. The agenda starts with things that need to be worked on and may move toward the things the mentoree wants to work on.

• In informal mentoring, the agenda is produced by the mentoree. His needs drive the meetings. These perceived or felt needs are often the basis for interaction and personal growth. The agenda starts with the things the mentoree wants to work on, and moves to the things that need to be worked on. Cultural differences also affect this part of the relationship.

3. Immediate versus longterm issues

• Formal mentoring begins with the longterm issues and moves toward the immediate. The chronic precedes the crisis and moves toward the longterm.

• Informal mentoring begins with the immediate issues and moves toward the longterm. The crisis precedes the chronic.

4. The nature of accountability in the relationship

• Formal mentoring has clearly structured accountability, flowing from mentoree to mentor. The contract for the relationship is often in writing and is clear.

• Informal mentoring generally has a balanced, two-way accountability that is often unstructured. There is rarely a written contract for the relationship.

5. Time differential

• Formal mentoring programmes have a set time frame, based on the tasks to accomplish and the skills to learn, with a clear evaluation point for closure.

• Informal mentoring may have an "end point," but may be quite vague. The relationship drives the time frame of the mentoring.

D. What is the best form of mentoring for church planting?

Church planters need on-site, credible help during and after their more formalised training. They need coaching help, in the context of a loving, caring relationship. Though each situation is different, a mentoring programme for church planters usually lies somewhere between the formal and informal. The context, culture, available resources and needs will help determine where on the mentoring spectrum the programme will take shape. The fact that a church is being planted motivates the mentor to balance personal and immediate issues with longer term ministry realities.

II. The Marks of a Good Mentor and Mentoree

We have already set forth some of the marks of a good mentor and mentoree in the section on "definitions." Here are some others to consider.

A. Howard Hendricks sets forth the following characteristics for the mentor (from *As Iron Sharpens Iron*)

• He seems to have what you personally need.

• He cultivates the relationship. He is willing to give of himself in a personal way. He is capable of establishing and maintaining a relationship.

• He is willing to take chances on the mentoree. He risks and makes the investment.

• He is respected by others in the Christian community (1 Timothy 3:7; 2 Timothy 2:2).

• He can provide a network of resources. They can help you because of what and who they know!

• He is consulted by others, and already serves as a guide to others. Good advice givers usually develop by word of mouth.

• He listens first, then talks. Active listening is a key skill he practices.

• He is consistent in his lifestyle, not a hypocrite.

• He is able to diagnose needs in your life. He can help you evaluate and identify what you need.

• He is concerned for your interests. Because it is your life and your development, he has your interests at heart, before the Lord. He prays for you.

B. I would add the following observations about what specifically makes a good mentor of church planters.

- *He perseveres with the individual.* The demands of our own work, the perceived lack of progress on the part of the church planter, our own struggles (or his), and numerous other factors can cause the mentor to give up too soon. The old saying is true here too: "I do not care how much you know, until I know how much you care."

- *He can help foster the flame of faith and vision for God's purposes.* The mentor needs to be able to see what is not there, even beyond the church planter, and encourage him in the possibilities for God's glory. The vision-casting element is key.

- *He is battle trained.* The mentor must have encountered prior battles in the Lord's work. He may not have dealt with the same issues the planter is faced with, but he has experienced pain, heartache, challenges, and disappointment.

- *He needs to be a man of prayer and of the Word.* Prayer shows our dependency upon God. The mentor must pray fervently for his mentoree, from his heart, for the man, his family, and his ministry. The Word is his strength, used of God's Spirit for mighty purposes. This relates to personal integrity too. Remember Isaiah 55:11.

- *He should have resources to share.* A mentor is of little value if he has no resources to offer. These can come in the form of knowledge, experience, relationships, partners, money. He is willing to open up his network to the young man, and that is risky. He needs to have some tools he can share with the church planter, tools that have been refined through the fires of experience (eg. evangelism, discipleship, marriage counselling, preaching, inductive Bible study, prayer, personal disciplines, etc).

- *He must understand the church planting process, both biblically and experientially.* The Scriptures are the foundation, and experience gives validation. He needs to be familiar with several key church-planting resources (eg. *Missionary Methods: Saint Paul's or Ours* and *The Spontaneous Expansion of the Church* by Roland Allen, *Planting Churches Cross Culturally* by David Hesselgrave, *The Indigenous Church* by David Hodges, etc). He should also be able to guide others through an inductive study of Acts and the Pauline Epistles on the planting of a church. This knowledge will provide the church planter with both patience and strong encouragement to progress.

- *He must be humble.* He is willing in an increasing way to "decrease" and let the church planter "increase," even if the planter exceeds him in fruitfulness.

- *He must think reproduction.* From the start, he should challenge the church planter to also do for others what the church planter is now receiving from the mentor. Always think reproduction on every level of ministry. (2 Timothy 2:2)

- *He takes initiative in the mission worker's life.* Perhaps nothing shows you care more than taking the initiative in mentoring the church planter, without any due sense of necessary reciprocity to continue. This of course must find balance in the qualities of a good mentoree.

C. Marks of a good mentoree. The following characteristics make a church planter a good mentoree

- *He is faithful, available, teachable, and responsive to authority.* These are the four character qualities I have found to be absolutely necessary in a person before I will invest myself in him in a significant way. All these characteristics can be seen in time through a series of tasks and tests. It is for this reason that the mentoring relationship is more relational than task-oriented in the initial stages.

- *He has the right gifting for the work of church planting.* Assessment is a delicate thing. From the start, a mentor can be a great help to a church planter, ensuring that he is in the right slot for the task ahead. Task maturity is a function of four factors: willingness, experience, education (both formal and informal), and ability (gifts, abilities, talents). All these factors need to be there for the church planter to succeed, and the mentor can help develop the man in these areas.

- *He is willing to sacrifice and work hard.* If the mentor is a hard worker, but the church planter is lazy, this will create initial frustration. Success in the Lord's work is not a gift, it requires hard work and much prayer!

- *He is a sponge for the mentor's counsel.* Though we don't want our mentorees to be robots, we do need church planters who have opened their heart to the mentor and his counsel. This follows the "attraction" element in the relationship. The mentoree must also weigh what the mentor says and judge it by the Scriptures.

- *He must have the cooperation of his spouse.* Church planting is a team effort. The wife of the church planter is part of the work and needs to be supportive of both the task and the mentoring relationship. Beware of getting between the mentoree and his wife on personal issues though!

- *He must have personal integrity.* He isn't hiding a private life of sin or past struggles that affect his present work. Openness, transparency, and vulnerability are vital. This will be known soon enough to the mentor if it is not the case. (1 Timothy 5:24-25)

III. Suggested Guidelines for Mentoring Relationships

(Adapted from "The Ten Commandments of Mentoring," in *Connecting*, by Robert Clinton). Successful mentoring relationships must include these elements, in culturally relevant forms. For each component, ask "How should we do that in our context?"

A. *Establish the relationship.* The stronger the relationship, the greater the empowerment will be. The prior question of trust requires relationship. What are the ways in which relationships are effectively established in your context? Don't assume there is a relationship because of prior acquaintance, though it can be built on previous experience. The heart of the relationship is purposeful empowerment. Are the underlying elements of an effective mentoring relationship there? (See the end of this chapter.)

B. *Agree on the purpose of the relationship.* Deal from the start with differing or unfulfilled expectations. This is where a mentoring agreement can be valuable. It may also be called an agenda, a learner's contract, or a mentor's covenant. These essentially are stated expectations. They should be expressed, negotiated, and agreed upon at the beginning in a way suitable to the culture. Typically, mentorees have a high and often idealistic level of expectation for the relationship, while some mentors may initially feel encumbered with personal limitations. It is wise for the mentor of a church

planter to ask the mission worker to develop his own plan for the new church work. This can form the basis for (task) accountability—it is the mentoree's plan, and the mentor simply helps him "stay on track."

C. *Determine the regularity of the interaction.* Clear communication is needed. Set ground rules at the start for best results. Set clear expectations in this area. Known regularity is better than no plan to start. It is recommended that a monthly interaction is the minimum for assisting the church planter. Also clarify the time frame of the meeting (one hour, two hours, a day together?). This is important for group mentoring. In this case, someone can be the group's communication secretary, and inform the others as needed.

D. *Determine the type of accountability.* Mutual responsibility is important; you must plan for this. How will you establish and monitor mentoring tasks? What is the role of lesson competencies, thresholds and application projects in this issue? Will the thresholds or practical assignments drive the direction of the meetings, or will it be the relationship? How will the mission worker's own plan be used? Who else should be in on this accountability? How will it be measured? You may encourage a simple letter to accomplish this, or a formal covenant.

E. *Set up communication mechanisms.* How and when will communication take place? This is especially important among peer group mentoring. How will personal and non-personal interaction take place? What is the role of e-mail? Telephone? Fax? Talk about ground rules, and agree on them. When is it appropriate to communicate? When is it not appropriate? Mentorees might learn to ask the question, "Are there any areas of concern that you would like to mention to me?"

F. *Clarify the level of confidentiality.* For communication outside the mentoring relationship, what is the agreement on confidentiality? How and when will personal matters be shared? Why, for what purpose? What are the factors that influence confidentiality? That erode it? The key rule here is, Don't violate the expectations of the other person, with regard to confidential matters.

G. *Set the time frame for the relationship.* Avoid open ended relationships, as this will decrease the effectiveness of the relationship. It is better to have closed end time periods, and to renegotiate another time frame.

Typically, mentoring relationships parallel the training period, with closure occurring after the last training module. An ongoing mentoring relationship may seem ideal for some, but this is unrealistic for most. The next step, into an ongoing relationship, will depend on many factors: desire, availability, ability, purpose, etc. it is best to have evaluation points along the way, say every six months. Also, remember that poor closure is better than no closure at all.

H. *Evaluate the relationship from time to time.* Evaluation is largely a mentor driven function. The following is an example of evaluation steps.

1. Mentor evaluates first, on his own.

2. Mentor initiates the appropriate self correction.

3. Mentor and mentoree evaluate and discuss.

4. Mutual agreement to redefine or modify expectations.

I. *Modify expectations to fit real life situations and need.* Expectations are the root of disappointments in relationships. Use evaluation and feedback to modify your expectations, so they fit the real life mentoring situation. This will help both the mentor and the church planter adapt and grow. Then restate your understanding for the next period of time. Learn to celebrate the empowerment that has occurred in the relationship!

J. *Bring closure to the mentoring relationship:* Begin with the end in mind. Closure has to do with bringing a satisfactory end to a mentoring experience. Celebrate the victories, and point out the empowerment. A happy ending is achieved when both parties evaluate, recognise how and where empowerment occurred, and mutually end the relationship. An ongoing friendship may continue, and this is good. The mentor should do a thorough evaluation, in terms of character, skills learned, and knowledge gained. What areas are there for improvement? What have been the greatest advances? Mentorees can also add words of encouragement to mentors.

IV. Underlying Factors in Mentoring

Most successful—usually informal—mentoring relationships have some key underlying factors or dynamics present. Robert Clinton helps explain what happens in a successful mentoring relationship, resulting in empowerment. How can a mentor foster these first four elements?

A. *Attraction:* There is a healthy respect for one another, and a recognition in the heart of the mentoree that the mentor has something he desires for himself. Some call this a chemistry in the relationship. Mentors cannot sustain the relationship if the mentoree is not attracted to the mentor. Mentoring cannot be forced over a long period. Mentors must earn the mentoree's respect and trust and demonstrate that there is something of value and worth to be gained through voluntary subordination. Attraction is "the natural tendency for a mentoree to move toward a mentor because there is something in the mentor's life or ministry that is compelling and suggests the possibility of help."

1. Note: A vibrant Christian will usually attract other Christians who want this for themselves.

2. Gifted people who demonstrate power in their giftedness will attract others with similar giftings.

B. *Relationship:* The personal interaction between the mentor and the mentoree creates a bond of trust. There is an attitude of responsiveness on the mentoree's part and an attitude of responsible accountability on the mentor's part. Resources pass from the mentor to the mentoree, and there is a willingness on the part of mentoree to learn. The means for empowerment occur through the relationship.

1. In 2 Timothy 1:2, Paul describes his relationship with Timothy. (See also Philippians 2:19-22; Titus 1:4.)

2. A mentoring relationship is personal. The mentor's life is on display. That is what makes the relationship so enriching. (See also 2 Timothy 3:10,11.)

C. *Responsiveness:* Submission is another way of describing responsiveness. The mentoree responds to the mentor's interaction. He follows instructions, learns a needed perspective or skill and acquires new, broader knowledge. He does what the mentor suggests. He is faithful and responsive to authority. This primarily describes the attitude of voluntary submission which a mentoree exhibits toward the mentor, so that advice and assignments are carried out with respect and appreciation.

1. 2 Timothy 2:2: the faithful ones. How does a person become known as faithful?

2. 1 Samuel 15:22 shows the negative side of responsiveness. What other examples of biblical mentoring relationships can you think of?

3. Responsiveness is a function that the mentoree controls; it is up to him to respond. The richness of the relationship may hinge on this vital element.

D. *Accountability:* Accountability puts strength and heart into a mentoring relationship. The mentor ensures that the mentoree is following through and getting the most out of the relationship, whether implicit or explicit. This knowledge of expected accountability motivates a mentoree to make the most of the relationship. Accountability is "the responsibility of oversight that a mentor must have in order to ensure that the mentoree follows through on advice, and assignments actually profit them both." What forms should this accountability take in your situation?

1. Reporting systems, written accountability.

2. Accountability is the major function of the mentor.

3. Major elements of accountability: what, how, when, where, how much? To whom and for what is the mentoree responsible?

E. *Empowerment:* This the basic goal of mentoring. It may happen purely as a result of the relationship, but it is the deliberate aim of mentoring. Potential mentoring relationships should always be seen with this in view. Empowerment refers to "the process whereby a mentor enables a mentoree, as well as the results of that process." The results will include changed abilities, attitudes, skills learned, knowledge gained, steps taken, new capacities for ministry developed.

1. The mentoree is further developed as a result of the relationship. How is this measured?

2. Acts 9 - Paul had influence, whereas before he did not.

V. Potential Problems in Mentoring Relationships

A. *Unrealistic expectations:* Inappropriate expectations from either side can cripple a relationship. Mentors should seek to clarify as much as possible before the relationship develops. Have a mentoring contract that spells out the details in writing.

B. *Unfulfilled expectations:* Result in disappointment. Mentors and mentorees should be frank and open about what is hoped for.

C. *A mentor who fails you:* Mentorees should pray for the mentor, and step back from him. Learn from his failure. (Galatians 6:1)

D. *Problems of control:* Yielded power for influence abused by the mentor. Yielded authority should always be temporary and limited in nature. Agreements should be "in the presence of many witnesses" (2 Timothy 2:2). Never be afraid to check out whether what your mentor says is true. Also, ask yourself whether you can regain control at any time.

E. *Uniformity is not the same as unity:* Two cats tied together and thrown over a clothesline may have union, but not unity! Problems and conflicts are inevitable. This is a real concern in Central and Eastern Europe, where individual advancement was anathema in the Communist years and uniformity the norm. Maintain a Spirit-filled relationship, protecting the Spirit's peace in the relationship. (Ephesians 4:3)

F. *Time is an issue:* When you seem to have little time for the relationship, ask yourself whether you are doing all the work. Don't do for the mentoree what he can do for himself. Check your own expectations too. When the mentoree has little available time, it is time to re-evaluate the relationship and make changes. Make every minute count in the relationship. Use scheduling and goals to help.

G. *Jealousy:* Are mentors willing to allow greater success for their mentorees? (John 14:12; 1 Peter 5:6-7)

H. *Lack of motivation:* "You can lead a horse to water, but you can't make him drink.... but you can feed him salt." When motivation wanes, what do you do? How will you rekindle the fire? Discover what motivates the church planter from the inside. Seek to place the mentoree in situations that trigger his passion and "success factors." Know your own passion and strengths too.

VI. The Mentoring Life Cycle

A. *Period of Definition:* The initial period, when the relationship is defined and everything is still tentative. Expectations are set on the table. A mentoring contract is set forth. In building the house, this is "laying the plans." Here, the relational dimension is strongest, and

the task orientation is less important. This period usually lasts two to four months, and is a time of testing faithfulness to initial tasks given.

B. *Time of Development:* The longest and most intense part of the relationship, with regular meetings, whether the involvement is formal or informal. In the house building analogy, this is where the construction actually happens. This will typically follow the training cycle, where the goal of mentoring is the successful, 100% application of skills, knowledge, and attitudes learned in training. This period usually lasts 12-18 months, and involves a high relationship, high task dimension.

C. *Point of Departure:* Intentional, but benign, neglect. The agenda nears completion, and the relationship changes. How do you arrive at the point of closure? When will you know it is time to close out the relationship? The relationship wanes, as tasks continue. You know you (the mentor) have done a good job when:

1. The church planter has a perspective which enables him to focus.

2. He enjoys intimacy with Christ and experiences repeated times of inner renewal on his own.

3. He shows personal discipline in the important areas of his life.

4. He maintains a positive learning attitude after you have gone.

5. He has a network of meaningful relationships.

6. He has a vision to mentor others, and for church reproduction.

7. The tangible result is the existence of a new church, with numerous new converts who are growing, healthy in the Lord, and moving in the direction of personal and corporate reproduction.

Mentoring Life Cycle Visualised

Period of Definition	Period of Development	Period of Departure

Personal Involvement

Time

VII. Other Mentoring Possibilities

A. Group Mentoring

1. *The Need:* There are many compelling reasons for making group mentoring a part of church planter mentoring programmes in Central and Eastern Europe. First, Eastern European culture is far more communal and corporate in nature than western culture. Decision making, conflict resolution, the call to ministry, a particular vision for the emerging church work: these dynamics and many more are forged in concert with and—to some degree—in dependence on significant others. Second, the limited resources available for mentoring make group mentoring a more likely possibility than individual mentors working with church planters. If the mentoring function is to be part of an effective church planter training programme, then group mentoring must be a factor. Finally, group mentoring allows for key dynamics—motivation, accountability and growth—not always found in individual mentoring relationships. A combination of individual and group mentoring can provide an effective combination for maximum results.

2. The Possibilities

- *Master-Mentor Model:* When church planters "gather together with one or more individuals who are specialists in a particular area relative to the church-planting task and process. A church leader who has influence and experience in church planting ministry can lead such a group. This could be, for example, a willing pastor, former church planter, or regional church-planting coordinator. He functions as a kind of master to the apprentice leaders. He coaches the group in basic skills, challenges them in their knowledge of God, the church and the task, and encourages character development. The peer group provides mutual encouragement and accountability. They experience intercessory prayer together. Skill training and necessary tools are provided at appropriate times in the church-planting process. Strategies are discussed to implement vision.

Example: The New Church Incubator programme. A master mentor meets with church planters from the beginning of the training process, through the
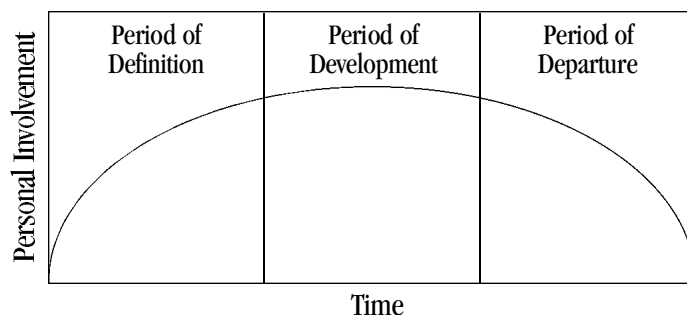
first two years of new church development. Issues that are discussed include visionizing, focusing, listening, praying, evangelising, worshipping, discipling, mobilising, coaching, leadership, unifying, multiplying.

The master mentor can utilise both group dynamics and his knowledge of the church-planting process to bring about positive skill development and growth in the lives of church planters.

- *VHS model:* Vision, Huddle, Skill, i.e. the components of a group mentoring session. The master mentor uses a group gathering as a training ground for emerging leaders.

  Problems: authoritarianism, competitive spirits, dependency on the master mentor. (Church Resource Ministries, Robert Logan, Steve Ogne).

- *Peer Group Mentoring:* Used in situations where there are no individual mentors available. This is good for church planters and their wives who are in a regional and denominational setting.

  The Value of Peer Group Mentoring

  - provides unique accountability and motivation to the individual

  - provides a safe place for confidential sharing among peers

  - provides an objective perspective from others in similar circumstances

  - Very affordable, accessible, reproducible model

Dynamics for Effective Peer Group Mentoring:
There must be a positive chemistry among participants. This comes from mutual respect, encouragement, and identification through the sharing of common struggles and challenges. Those in the peer group need to enjoy being with each other, and have fun together. This comes through shared hobbies or activities, as well as relaxed time together. This can happen through sharing meals or athletic activity. There must be transparency. There is a combination of teachability, openness, trust and confidentiality, and transparency is a choice. The depth of transparency is a key indicator of the effectiveness of the peer group mentoring process. This is developed through regular interaction, continuity of meetings, and periodic extended time together.

Problems: shared leadership, continuity, conflict resolution, lack of good models.

B. Distance Mentoring

This type of relationship is possible with the technological revolution of e-mail, faxes, Internet web sites, and video conferencing. It requires a strong level of commitment and maturity on the part of both mentor and mentoree. At this time, this is probably unrealistic, for the most part, in Central and Eastern Europe. People who engage in this kind of mentoring, usually in educational fields, are self-starters who can assume responsibility without someone directly looking over their shoulder. For more information, look on the Internet!

Questions for Discussion and Further Study

1. Interact with the issue of formal versus informal mentoring, in relation to a church planter training followup programme in your context. Does your situation mandate a more formal approach or a more informal approach? Why?

2. Clinton describes five essential factors in the mentoring relationship. Which are mentor driven dynamics? Mentoree driven? Which depend on the mentoring process?

3. What other characteristics can you think of for the mentor? For the mentoree?

4. Can you think of other problems in mentoring relationships? Give an example from your own ministry experience.

5. What other group mentoring possibilities can you think of? Describe them in a few sentences. Which group mentoring possibilities may work well in your context? Why? Which will not work? Why not?

Application Points:

1. Come up with reasons why there are not enough people to be mentors. Since most people are problem solvers by nature, take each reason, and give two possible solutions.

2. Interact with "The Marks of a Good Mentor." Take a moment to answer the following questions with others on your leadership team.

   • What is our available resource pool for mentors? List these individuals (names, types of people, etc).

   • What tangible steps can we set in place to recruit these people for the task of mentoring church planters? Note at least five things we can do in the next three months. This can form the basis of a mentor recruiting strategy.

   • What will be our initial strategy to train these mentors? Who, when, where, how, with what?

   • What resources will be needed to make it happen? What is ideal? Where can these resources come from? Be as specific as you can!

3. Clinton's "Ten Commandments for Mentoring" gives a good overview of the mentoring relationship. How can these guidelines be best accomplished in your cultural context? Make some initial notes next to each, as if you were training future mentors to work with your church planters. Take extra paper to do this.

   • Establish the relationship

   • Agree on the purpose of the relationship

   • Determine the regularity of the interaction

   • Determine the type of accountability

   • Set up communication mechanisms

   • Clarify the level of confidentiality

   • Set the time frame for the relationship

   • Evaluate the relationship from time to time

   • Modify expectations to fit real life situations and need

   • Bring closure to the mentoring relationship

4. Using the points on "group mentoring," describe a possible group mentoring model for your ministry situation. How would it work?

Part Two:
Practice

Mentoring Programmes

Key Point: Principles and suggestions for developing mentoring programmes are given. The primary focus of the programme should be to deliver the mentoring function in appropriate and affordable ways to church planters. The heart of any mentoring programme will be the time the church planter and the mentor spend together.

Chapter Notes

Every cultural context is different. The application of principles is far more important than the importation of specific programmes and adherence to proven forms. Wise Christian workers strive to blend form and function, principle and practice. When it comes to implementing ministry programmes in the local church, a clear bias must be admitted. Leaders often institute ministry forms they are familiar with, and which they believe will work in the given situation. Those who begin mentoring and coaching programmes are encouraged to understand the foundational principles, and then interact with others on how these might be applied in their appropriate cultural contexts. The mentoring programme that works alongside the church planter training will yield maximum results. The following are important principles to consider in setting up a mentoring programme.

I. **General Principles on Mentoring Programmes**
    (Adapted from Logan, *Raising Leaders*)

    A. The mentoring programme should not dictate the progress of a church planter's development; the church planter himself should do this.

        1. A primary goal for mentoring programmes is the starting of healthier churches. There are progressive steps a church planter takes, including work on practical "threshold" assignments, to move toward planting a new church. Mentoring is primarily a relationship. Because each emerging leader is different, the programme must be geared to his own individual development, not to the training curriculum or the goals of the programme set by other leaders. Each mission worker has different talents, abilities, personal needs, and dreams. He

faces different situations and struggles. Mentoring programmes should be established with this dynamic in mind.

        2. You cannot force a tree to produce fruit, but you can prepare it to do so. In the end, it either will or will not produce fruit. The farmer's part is to water, fertilise, take out weeds, and till the soil. To make a plant grow stronger, better and more fruitful, the growth environment needs to be optimal. Such is the role of the mentor toward the church planter. He nurtures the soil in which the mission worker himself grows. Allowing the church planter to dictate the growth process is necessary for his own strength and ownership. Mentors facilitate what God is doing in his life.

        3. An assumption here is that the mentoring programme is largely informal and relationship-based. The more formal the programme, the more oriented it will be toward measurable outcomes, and accountability based on accomplishing these goals.

    B. The mentoring programme should strive to include the following characteristics:

        1. It should be **simple**. The programme must be understood by all involved. Complicated mentoring programmes are doomed to failure from the start.

        2. It should be **flexible**. It must be a tool in the hands of people, not vice versa. It should be able to bend with individual needs.

        3. It should be **broad based**. It should be useful for all who are involved in it, from those looking to start churches to those who have been working at it for a while. It should have several levels of involvement.

        4. It should use **tools and resources** available to the ordinary person. If it requires a seminary degree, knowledge of computers, and the use of a cell phone, it will probably not meet the church planter's needs. If it requires knowledge of another

language, to read books, it is not practical. It should be in the mother tongue of the mission worker, with resources available to his people group.

5. It should be **accessible** to all. If the mentoring programme requires inordinate travel, for instance, to group mentoring meetings, then some may not be able to participate. If it occurs during week days, those working cannot regularly participate. It must be made as available as possible to all.

6. It should be **affordable**. If outside mentors are used, what are the reasonable costs they will incur? What will the required resources cost? Will the programme be affordable to both mission workers and mentors?

7. It should be **owned by national workers**. A mentoring programme that rests on the work of foreign missionaries is not reproducible. From the start, the programme should be developed by national workers and leaders, in order to be owned by them.

C. An effective mentoring programme should be connected to the church planter training process.

1. The necessary outcomes, skills, knowledge and competencies for planting a church are taught at the practical training seminar. The mission worker receives this information in the more formal setting of the classroom, but must apply it in real life. An effective mentoring programme will assist the church planter in applying what he has been taught. It does not take the place of his training but should be connected to it.

2. In the training programme of The Alliance for Saturation Church Planting, certain "threshold assignments" are given for church planters to work on after the modular training sessions. These are called thresholds because they are like door portals, through which the planter must move, in order to step up to the next stage of new church development. (*See Appendix Four—The Alliance for Saturation Church Planting Threshold Assignments*) Mentors will empower church planters to successfully work through these thresholds or application projects.

3. Those involved in any national church planter training programme have a high degree of interest in the success of the church planter. They will want to see them succeed! They are more apt to support a mentoring programme if it is tied to the training.

D. An effective mentoring programme should be connected to existing ecclesiastical structures, whenever possible.

1. Mentoring is largely relational. It should not be another laborious programme created by denominational bureaucracies, or foreign mission agencies wishing to make their mark on the country. Nor should it work strictly outside established church structures. It should be part of existing lines of relationship, accountability, meetings, and networks.

2. The goal is stronger, healthier churches and church leaders. Mentoring makes the denomination stronger, because of stronger churches planted.

3. Existing denominational structures give immediate means for implementing mentoring, which are a great resource. What are the existing denominational structures, and how can the mentoring programme tap into them? What are the existing structures in your context? How can mentoring be part of these structures? Part of your strategy may be to call upon the expertise of present leaders to help in this dimension.

4. Some structures to consider:

• Mentoring for church planters in the mother-daughter model

* Depending on the relationship to the mother church, mentoring would flow most naturally from leadership in the mother church to the church planter.

* There can be a weaning period for mentoring, even as there is for the new church.

• Mentoring for church planters in denominations and associations

* Mentoring might flow from seasoned leaders in the movement, pastors of key churches.

* These may be regional leaders or designated church planting directors.

* In this situation, group mentoring is a more likely possibility.

* Beware of developing denominational mentoring programmes, and asking bureaucrats to do the mentoring. Beware of the "boss" being the mentor!

- Mentoring for church planters by foreign missionaries and mission agencies

    * These can provide ongoing relationship with individuals.

    * Beware of cross cultural issues, i.e. language and culture differences.

    * Beware of ownership and reproducibility issues.

    * This is a feasible option, if expertise and relational authority are present.

- Mentoring by apostolic individuals

    * This is similar to western models of mentoring.

    * Mentoring on a contractual, covenant basis with individuals who give expert advice and counsel.

    * The challenge is to link this leader to a broader movement for maximum impact.

E. An effective mentoring programme should allow for less formal involvement initially, in the earlier stages of the relationship, and increasing involvement as trust and commitment grow.

1. A mentor's investment is less risky if he takes this approach, because the emerging leader demonstrates proven character and commitment over time. (2 Timothy 4:10, Demas' model)

2. Using this approach, the emerging leader's growth will occur more organically, in step with the Holy Spirit's agenda. We should allow room for the Holy Spirit to work!

3. The mentor will have opportunity to observe the church planter's heart and character. Motives take time to discern! When you take a "wait and see" approach, you keep disruptive leaders at arm's

length and also teach growing disciples the value of simple obedience over the long haul.

4. The mentoring relationship is strongly relational at first, and less task oriented. Relational trust must develop before the church planter extends heart felt followership to the mentor. Time spent together, a multitude of experiences, and challenges faced together will nurture the relationship.

5. See the Mentoring Life Cycle diagram, page 44.

F. An effective mentoring programme will take into consideration the needs, schedules, and unique situations of all involved.

1. Church planters with full-time jobs cannot be expected to participate in monthly Monday morning meetings.

2. It may be necessary to provide some financial resources for travel and materials, for mentorees and mentors. Where can such resources come from?

G. An effective mentoring programme should seek to include all church planters into credible mentoring relationships. Strive for the best options, but be realistic about what can be provided.

1. What mentoring possibilities can you envision for your church planters?

    - Individual mentoring relationships

    - Peer mentoring cluster groups

    - Mentoring groups led by an experienced church planter leader

    - Regional meetings with denominational leaders

2. It is better to do **something** rather than nothing, for on-site help.

3. Group mentoring, though less effective than individual programmes, may be the best starting point for new mentoring programmes. (See section on Group Mentoring, page 44)

4. We need to assist national church leaders, trainers, pastors and leaders to ensure there are effective mentoring programmes in place. Let's do all we can to deliver mentoring to the people who need it, when they need it most!

H. Effective mentoring programmes should utilise emerging technologies for God's glory.

   1. Consider the use of various technologies to enhance the effectiveness of your system.

- Electronic mail, web sites for mentorees

- Telephone mentoring, cellular phones.

- Fax machines

- Letters, although not new technology, are always good!

- Video conferencing is real cutting edge, used by some mentoring groups in America

- What other technologies are available, affordable, reasonable?

   2. These technologies need to be readily available to mentors and church planters, or provided for them, along with training and service help. This can be a strategic way in which western money and assistance can help the advance of the Kingdom. Think about it!

II. Mentoring Should be Linked to Church Planter Training

I have been impressed with the simplicity of most mentoring programmes. The experts simply use the training materials of the church planter, adding the dimensions of application and followup, in the context of a credible, loving relationship. The concern of this text is to aid specifically in the development of new churches, through the training efforts of mission organisations throughout the region.

A. Mentoring in a church planting movement in Ukraine

   1. Rich Correll, Executive Director of Church Planter Training International, has worked extensively in Ukraine over the last five years to see a church planting movement emerge. He sets forth the essential components of a church-planting movement as part of his vision casting seminars. Each of these components work together to form a "spiritual house." The components include:

- prayer

- research

- goals and vision

- training and mentoring

- resources

- leadership

   2. Rich Correll sees the mentoring programme as working in conjunction with the training component of the movement. Of course, mentoring can and should work through each of the components in the movement. Rich is now mentoring six key national leaders, who work to oversee and direct the various dimensions of the work throughout the country.

B. Focus and vision of mentoring for Alliance church planter training

   1. The Alliance's focus for mentoring is *to see ongoing, credible, relational help in culturally relevant ways and means, provided to every church planter and their leadership teams.* This needs to be available when they need it, between and after the modular training sessions, and should result in greater effectiveness, efficiency and empowerment for their church planting ministries. Typically, the mentoring relationship would last for the duration of the initial church-planting process, usually two years. The mentoring is:

- *ongoing:* regular and systematic

- *credible:* providing real, tangible resources from experienced mentors

- *relational help:* the basis for mentoring is a relationship with others who can help in substantial ways, in times of need and growth

- *culturally relevant:* the delivery mechanism and processes should take into consideration factors of the host culture

- *timely, when the help is needed:* "just in time" training help, driven by the mentoree's felt and real needs

- *between and after modular training sessions:* in conjunction with formal/informal training opportunities. Mentoring is offered to church planters on site, as they implement the principles taught in practical church planter training. Remember the "20/80%" principle.

- *resulting in greater effectiveness and efficiency:* doing the right things, and doing things right.

- *resulting in empowerment:* delivery of resources—tools, skills, knowledge—with tangible results, so the church planter is genuinely helped.

2. The Alliance's vision for mentoring is to see it happen in such a way that nationals truly own and carry the church planter training vision for their countries. The goal is more and better churches planted, as saturation church planting becomes a growing reality in the nations in which we work.

3. Mentoring does not take the place of practical, skill based training. Neither does it takes the place of formal and informal theological and biblical education needed by church leaders, such as seminary training, or Bible Education by Extension. It does not take the place of necessary in-service training programmes in speciality areas like youth, evangelism, administration, spiritual warfare, etc. What it does provide is a relational mechanism to inculcate and incarnate the practical, skill based church planter training into real life situations, so that better application results.

III. Mentoring Programmes Should be Intentional

Effective mentoring, like making money, doesn't just happen. It takes work, and must be made part of an intentional mentoring effort. Leaders in church planting movements (mother church pastors, denominational leaders, mission agencies, and field leaders) should be pro-active to identify, recruit, and train mentors. They should work just as hard to establish mentoring programmes for church planters, as they do in the training work. The leaders may well need to take the initiative themselves at the start. It is likely that, early on, the trainers will do much of the mentoring themselves. But as they model mentoring, they also will be helping to recruit and train others for the task. It is time consuming and costly, but well worth it!

People give various reasons for not having mentoring as part of their training programmes: a perceived lack of available mentors, many questions surrounding the mentoring process, scant resources, people's energies are depleted, lingering doubts as to the real need. I am sure you can add other reasons. But research and experience show the great value of mentoring in leadership development, and in church

planter training.

It is my experience that people need programmes to help them accomplish objectives and meet their needs. Mentoring programmes should be established alongside practical church planter training, that places mentors and mentorees in relationship from the start. The programme should have clear goals (eg. a credible mentor for every church planter, for the entire church planting process), a mentoring facilitation mechanism (a facilitator or a facilitation group), and involve a simple implementation plan (should include identification, recruitment and deployment of mentors, oversight of the mentoring relationships, periodic evaluation, closure), with the necessary resources needed to get the job done.

A. Mentoring Goals
"If you do not have a target to aim for, you are assured of hitting it every time." What is the goal of the mentoring programme? This needs to be clearly stated and agreed upon by the principals of the training. Answering the famous seven questions can help define the goal: who, what, when, where, why, how, how much. In short, our vision for mentoring is simple: to make available a credible, helpful mentor or mentoring group for every church planter in our training programme, being realistic about the resources available. This gives us something to aim for!

B. Mentoring Facilitation Mechanism
It is helpful to have an individual nurture and facilitate the mentoring process. He may serve on a regional leadership group overseeing the entire church planting movement, and functions as the chief catalyst for the process. In many situations, a team of people can work together to share the work load and manage the tasks.

1. Who can serve on a mentoring facilitation team?

- church planter trainers (should mentors and trainers be one and the same?)

- people from the missions working group of a church (whoever serves on this group should have actual experience in both church planting, and significant personal oversight of younger church based leaders).

- district superintendents and older, experienced pastors

- missionaries and national church planting leaders

- a specially contracted mission agency or set of individuals

- The team should not be people who have no knowledge of church planting or who are more concerned with bureaucratic matters!

2. Role descriptions can be helpful. What might be part of a "Mentoring Facilitator" role description? What qualities does this person/group require to be effective? What are the tools and resources they need? To whom, and for whom, will they answer? What resources are needed for success?

   (See Appendix Five: A Sample Mentoring Facilitator Role Description)

3. Further questions for discussion: Is this role necessary in your cultural context? If not, how will coordination be accomplished? Would a facilitation team work better? Why or why not? Who may be a likely candidate for the mentoring facilitator role? What are his qualifications? Does this role carry authority with it? Should it? Who could serve on a mentoring coordinating team? Why? How many persons would you need for this task? What would be their primary responsibilities?

C. A Mentoring Plan

1. The development of an implementation plan will help leaders move incrementally toward the goal. Having a clear picture of the planning process is therefore important. It should include some of the following elements. This is not to be confused with the plan a church planter is encouraged to make for the emerging church.

   - Determine the big picture - the "why" of our efforts

   - Plan as a team - we profit from the suggestions and involvement of others

   - Formulate a checklist of significant areas that need to be addressed

   - Develop key goals and objectives, then rate them by importance

   - Visualise the plan - show chronological and logical sequences and interconnectedness

   - Set procedures and action steps

- Develop policies - what we will do; what we will not do

- Establish budgets - what resources are needed to facilitate the plan? Where will this come from? How will we secure it?

- Require evaluation - midway, end point, etc. How will we measure success?

2. Leaders need to develop a clear, simple plan for implementing a mentoring programme in their context. At the heart of any plan should be the effective linking of mentors/mentoring groups with church planters. Recruiting, training, deploying, resourcing, overseeing, and evaluating the mentoring should be part of the plan. If the typical church planter training cycle covers 18-24 months, a mentoring plan should run concurrent with this time frame. This will help mentors to work within the three phases of the mentoring relationship.

   - Period of definition: A mentoring agreement is established, and a relationship is begun.

   - Period of development: The mentor walks alongside the church planter as he implements the principles from the church planter training. This is the core of the task.

   - Period of closure: The mentor assists leaders to come to healthy closure, with evaluation and celebration. The relationship may continue on an informal basis.

3. Another way to view the dynamics of the mentoring relationship is given below. An implementation plan should help mentors work through each stage of development successfully.

   - Romance: "We are buddies" stage. Now is the time to work through expectations, before the waters get rough.

   - Resistance: "I am not sure I trust you" phase. This depends on the temperament of the church planter and relates to the expertise and authority of the mentor.

   - Reality: Something happens to reduce the value of the mentor in the eyes of the church planter. Mentors also doubt their own abilities and capabilities.

- Resentment: This depends on how well things are going. Few mentoring relationships avoid this phase. Don't burn bridges in the midst of the battle. Develop quiet understanding and persistence; allow faith to prevail.

- Resolve: The turbulence has settled down; mentors help with strategic planning.

- Rewards: The relationship comes to closure (two to three years). (John 16:20-22)

4. A plan should seek to answer some of the following questions.

- Who are the mentorees? List them by name, describe them. What are their strengths, limitations, needs? Develop a brief mentoring file on each, as appropriate.

- Who can do the mentoring? List them by name. Where will these individuals come from? Are they from denominational sources, local churches, missionary community, other church planters? What qualifications does each have to be a mentor of church planters? What training will these people need; will you need to provide training for them? Is it better to aim for a variety of mentoring relationships? If so, why? What other forms of mentoring should we seek to employ? Ongoing oversight with mentoring facilitation group?

- What will be the nature of the mentoring relationship? Who initiates it? Will it be formal or more informal? How long should the relationship last? Should a mentor's agreement be drafted? What should it include? You may want to draft a mentoring agreement, and have one of your experienced church planters critique it.

- What will happen at mentoring appointments; what will be the agenda of these meetings? How often and for how long should mentor and church planter meet? What about informal times together? Where do the families of the mentor and mentoree fit in?

- What are the primary barriers that can keep this plan from happening? How can we work to eliminate or bypass them?

- When and how will closure occur for the mentoring relationship? How will we know when success has been achieved? Incrementally? Finally? What are the measurable components for a successful mentoring relationship?

- What other components to an implementation plan can you think of?

(See Appendix Six for a mentoring plan used among Baptist church planters in Hungary)

D. Necessary Financial Resources
Training resources, funding for travel, lodging (as needed), communication—these all require financial resources. Though little is required in comparison to training costs, funding is needed. The stronger the financial resources, the better the foundation for the mentoring programme. It is my experience that when good resources are put into the programme initially, the momentum that develops will build and grow, with national leaders carrying the full responsibility in time.

IV. Successful Mentoring Programmes Will Network Church Planters to Others

One of the great roles a mentor plays is that of a "door opener." He introduces the church planter, at the right time, to key people through whom the cause of Christ can advance. Mentors do well to intentionally network church planters, connecting them to existing webs of relationships.

A. It is this author's observation that those church planters who have a broader base of relationships—a support network—while they are planting their church, seem to have healthier, stronger churches. Likewise, those planters who work on their own struggle, to varying degrees, with personal and corporate health. There are many good biblical reasons for partnerships. One tangible thing a mentor can do is help the church planter establish relationships with others beyond his own work. These partnerships will enrich all involved: other local churches, mission agencies, national organisations, etc. These other relationships may or may not be mentoring relationships, but they do enrich the lives and ministries of church planters. I have personally witnessed the good results of networking for church planters in Russia and the Ukraine. Many mission workers draw from—and are to some degree funded by—multiple agencies, mainly from the west, for their work. These agency leaders don't seem to mind. They even encourage it. The result is stronger relationships,

and stronger churches! The church planter may attend numerous training events of different organisations, and benefits by the input and help he receives from all.

B. Phill Butler of InterDev Ministries sets forth some clear principles on partnerships that are worthy of consideration for a church planter as he networks with others while planting the new church. A strict theology of ecclesiastical separation may hinder our efforts. While we do not need to have theological agreement on every level with those we partner with, there needs to be a basis of agreement. This is an ongoing challenge in Central and Eastern Europe.

Butler says (taken from *InterDev Notes*):

1. Working together is biblical (see John 17:20-23; 1 Corinthians 12:4-27; Ephesians 4:1-16)

2. Partnerships are efficient—they reduce needless duplication of efforts, and maximise manpower, impact and credibility of our message.

3. Partnerships provide a greater community witness. When the world sees unity in the body of Christ, they see John 17:20-23 in action.

4. Partnerships are effective ways to develop churches, eg. strategic evangelism partnerships, youth ministry partnerships.

5. World conditions call for partnerships.

   • Changing economic situation in developing nations

   • Persecution of Christians, restriction of religious liberty

   • Equity is needed for those who have and want to give, and those who need.

   • Stretched resources require partnerships.

C. Four important areas for partnerships and networking

1. Local ministry leaders: Church planters should be encouraged to build relationships with church leaders, pastors, and other church planters in or near their area. Sometimes a seasoned elder Christian can provide good help, especially in the character area. This can make a big difference in a young man's life.

   • Local church planters should come together not to compare or compete, but to encourage, pray, and partner for the growth of the body of Christ in their locality.

   • Leadership for the group can be changed, but should be coordinated to maintain balance and direction.

   • The gathering can be monthly meeting in the village or neighbouring town, district, etc.

2. Regional ministry leaders: This may include attendance at events/meetings beyond the immediate geographical vicinity, such as denominational gatherings, pastor's conferences, regional alliances.

   • Distance and varying concerns work against this model for mentoring.

   • This works best when a church planting "master" mentor meets regularly with his church planters to work through mentoring functions.

3. National ministry leaders: Establish relationships with church leaders on a national level, e.g. national Evangelical Alliance initiatives. This provides information, resources and vision; eg. Apostolic church gatherings for pastors and church planters.

4. International networks and ministry leaders

   • Missionaries, international mission organisations, evangelical initiatives, e.g. the *Jesus* film project, parachurch agencies

   • Partnering with supporting individuals from other countries; partnering churches and mission groups, eg. Evangelical Free Church of USA with Evangelical church in Bosnia.

5. Benefits for the mentoring process

   • Provides resources we need: finances, people, experience, skills

   • Provides encouragement and perspective when we are down

   • Provides direction and exhortation when we are wayward

   • Provides vision beyond our own work; the bigger picture.

D. Developing a mentoring network among church planters

   1. Even as church planters need to network with other organisations, they need significant relationships with fellow church planters and with those who mentor them. Rich Correll of CPTI notes that one great reason for the effectiveness of the Ukrainian church planting movement was the time the church planters spent together—in study, prayer, strategising, and interpersonal relationships. They form something of a support group for each other. Their "emotional benzene tanks are refilled and their batteries recharged when they get together."

   2. Paul Becker of Dynamic Church Planting International illustrates how his organisation works alongside churches and church planters to establish mentoring networks. Their organisation provides training for mentors and for establishing healthy mentoring networks. Becker seeks to establish his mentoring networks in close association with healthy, reproducing churches. This is proving to be very effective in America.
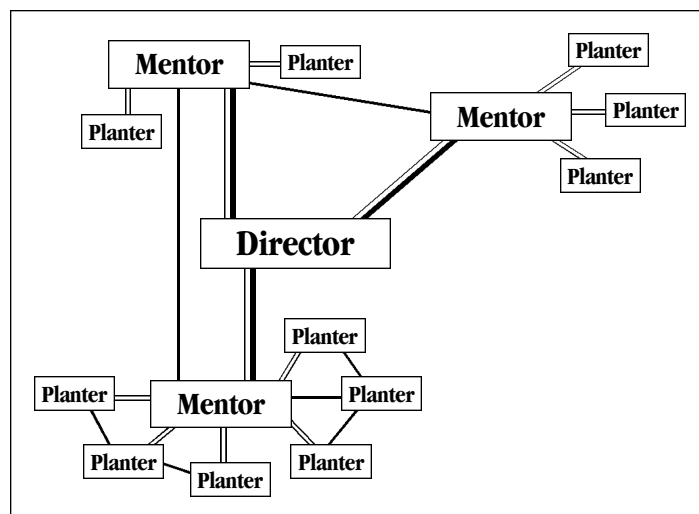
V. Regular Meetings Are at the Heart of Any Mentoring Programme

The time the mentor spends with the church planter is at the heart of any mentoring programme. In the next chapter, a thorough approach to the process a mentor works through with each church planter will be given. Here are a few initial thoughts on the subject.

A. Before regularly scheduled meetings with the mentoree, the mentor needs to review his notes from the previous meetings, on skills, knowledge and character areas. He needs to come prepared with possible tools the mentoree may need. He should be in prayer for the individual, and develop genuine care and concern for his needs.

B. During each meeting, the mentor leads the mentoree through a time of review and future reflection. This follows a time to re-establish and strengthen personal relationships. Mentors should seek to identify one core issue per meeting, and work with the church planter on that issue until it is sufficiently learned or solved and only then move on to the next issue. He can anticipate many of these issues, both personally and in the church-planting process, before the meeting occurs. The church planter, NOT the mentor, brings the agenda to the meeting. Mentors should seek to help mission workers balance personal and ministry issues. They are intertwined, and there will be crossover.

(See Appendix Seven: "Issue Mentors Face and the Church-Planting Process")

C. Between meetings, mentors should periodically survey their notes from the previous meeting, and make sure the date for the next meeting is set. They should be in daily prayer for their mentorees, and take notes on "helps" for upcoming meetings as they gain new insights.

D. Some general observations for the mentor:

   1. Share honestly your struggles, feelings, your own personal journey.

   2. Take mentorees with you on learning experiences whenever possible.

   3. Visit the ministry of the mentoree.

   4. Schedule special times together several times a year for relationship building.

   5. Celebrate the mentoree's victories.

   6. Value the person more than the ministry. Remember, mentoring is a purposeful relationship!

Questions for Discussion and Further Study

1. What other principles are important for effective mentoring programmes? Which of these listed is most important in your context? Why?

2. What other characteristics of an effective mentoring programme would you add?

3. What other ministries exist in your area? How can you network your church planters to these other resources? What are their strengths and limitations? What are the perceived dangers of such networking?

4. What is the best way to facilitate a mentoring programme alongside your church planter training? Should it be an individual? A group of people? A foreign missionary? A national leader? How will you train mentors for the task?

Application Points

1. For mentoring to become a reality, it must be intentionalised. We suggest the formulation of a simple mentoring programme. Using the components shared, draft the beginnings of a mentoring programme for your training context. Write down some initial thoughts and action steps for each of these components.

   • Goals: What is your vision for mentoring? State at least three outcomes of such a programme.

   • Mentoring facilitation mechanism: Who might be in charge of this programme? Who will take responsibility? Will it be an individual, or a group of people?

   • Mentoring plan: State key steps that can make mentoring a reality in your training context. Answer the questions from this section, spanning the three phases of the mentoring relationship.

   • Resources: What resources will be needed to support your plan? List them. Where can these resources come from? List the possible sources! How can these resources be secured for the task? List some possible ways. Who will seek to secure these resources? How much will the mentor be expected to provide?

2. Take each principle on mentoring programmes, and make some observations about your own mentoring context. How does your present approach match up? What can you do to implement these principles: training, changing reporting mechanisms, better communication? Write two points of application for each principle.

The Mentoring Process

Key Point: Key components of a mentoring process are set forth, and necessary skills and tools are discussed. It is vital to have clear expectations for the relationship from the start, enhanced by some kind of a mentoring agreement. Insights for mentoring meetings are given.

Chapter Notes

I. Mentoring Should Involve a Clear Understanding of the Relationship

Mentoring is fundamentally a purposeful relationship. As the mentoring finds a context in a particular ministry function—discipleship, counselling, teaching, or coaching—a clearer understanding of the relationship is required. When mentoring is applied to the church-planting task, the mentor-coach and the mission worker need to have a clear agreement about the nature of their relationship. They need to understand certain ground rules about the relationship, because the personal dimension AND the ministry task must both be present to have a beneficial mentoring experience. I suggest that the mentor and the church planter discuss the expectations each has at the beginning of their relationship and agree on what is reasonable and beneficial. I also suggest that both agree on how they will relate and the general direction their meetings will take. Two tools that can help the mentor are the mentoring agreement and the mentoring agenda. Mentoring meetings are the heart of the mentoring relationship.

A. The Mentoring Agreement

Mentoring is a relationship that helps church planters develop their God-given potential, so that they grow individually and make a valuable contribution to God's Kingdom work in the planting of reproducing churches. Mentors help church planters develop in two key areas: in their ministry and in their personal lives. A clear sense of agreement and understanding between the church planter and the mentor is strongly encouraged. Some call this a coaching covenant. It should be as deliberate and concrete as the cultural context allows.

1. A mentoring agreement deals principally with the issue of expectations. These need to be voiced and articulated at the front end of the relationship. Then, a clear statement of expectations should be formulated, that both the mentor and the church planter agree to. This mentoring agreement sets forth the expectations that mentors and church planters have for the relationship. The agreement may be formal or simply verbal, depending on your context. The nature of the relationship and the type of growth tasks involved will determine how formal this agreement should be.

2. The specifics of the agreement may include:

   • Agreement on certain values: honesty, confidentiality, vulnerability, punctuality, preparedness, mutual support when needed. The mentor should lead the mentoree to state as clearly as possible what both value and what they mean by these values.

   • Agreement on expectations for the relationship. These may include the following:

   * How often will we meet?

   * How often will we communicate? By what means? (phone, etc.)

   * How will appropriate information be shared with others?

   * How often will we review our relationship?

   * When will the relationship formally end?

   * What are the minimum achievement levels required of the mentor/mentoree?

   * How and when will we pray for each other?

   * What will be the objective basis for evaluation of skills, practical knowledge, character?

- Agreement on specifics: Tie the agreement to a date, time, and amount. Write this down clearly. Some specifics may include:

  * When will we meet: Daily, weekly, biweekly, monthly, quarterly? Where? When? For how long?

  * How will accountability be measured? By written reports? Verbal reports?

  * Ground rules on communication will be...

  * Level of confidentiality and trust will be...

  * We will meet for feedback and evaluation: biweekly, monthly, quarterly?

(Adapted from Ogne, *Empowering Leaders Through Coaching*)

3. Solidify the agreement in a culturally appropriate way. What is the authority needed to validate the relationship, eg. your personal commitment, the blessing of denominational leaders, a signed and stamped document? Mentors are encouraged to establish this agreement with the church planter at the beginning of the relationship, in a way that has meaning to both.

(See Appendix Eight: Example of a Mentoring Agreement)

4. When conflicts arise in the relationship, the mentor and mentoree can turn to the mentoring agreement they both forged, to help in solving these conflicts, as they often revolve around unfulfilled expectations. Humility and open communication are essential.

5. Bobb Biehl of MasterPlanning Associates is a master of asking insightful questions. I have adapted some of his questions, that mentors can use to initially get to know church planters and prospective mentorees.

(See Appendix Nine: "21 Questions Mentors Ask")

B. The Mentoring Agenda

What actually happens at mentoring meetings will vary, based on the individual/group needs of church planters, and on personal and cultural issues. The meeting should have a clear sense of direction. The big picture goal should be kept in mind from the beginning of the relationship—a healthy church planted! All should clearly understand why they ultimately meet.

1. Mentors may ask the church planter to draft a plan on how they will start their church; call this an

   Organising Plan, a Strategic Plan, or a Master Plan. This can serve as a key tool in the mentoring process. The mentor helps the church planter develop his plan, and then holds him accountable to that plan. Often these plans are developed in the more formal training seminars a mentoree attends. The meeting agenda may be a reflection of the progress the church planter has made in relation to this plan. This plan may well change as time goes on, but those changes are born out of wisdom, experience, time and need. Remember, the plan is developed by the church planter and not by the mentor.

2. Another approach is to have the mentor help the church planter through a simple process of relationship, review, refocus, and resourcing (adapted from Logan, *Raising Leaders for the Harvest*). This approach allows the life agenda God is working in the church planter to form the basis for personal interaction. The format of mentoring meetings tend to be more informal, and the relationship less adversarial. This process will be developed later in the chapter.

3. Whatever approach you use, an agenda is needed. Otherwise, the relationship is not purposeful in nature and is sure to stagnate. I remember the day I taught my son to ride a bicycle. I kept him going in a general direction, while coaching and helping him to stay on his bike and to keep peddling! Eventually he learned to ride the bike, and I was no longer needed. An agenda helps the mentor to coach and assist the church planter in a general direction. "How are we going to get where we want to go, based on where we have been?" The agenda looks at the incremental steps leading to the goal. An agenda will include ongoing discussions on the following points.

   - *Relevant Knowledge*: This includes a growing body of knowledge from many sources, relative to the task of church planting. This is the "knowing"

dimension of church planter training. Reviewing the appropriate lessons in the manuals is one way to accomplish this part of the agenda.

* What does a church planter need to know during the various stages of new church development? This material should be clearly understood by mentors before meeting with church planters.

* What thresholds or competencies are required of the church planter during each of the five phases in church planting, starting with "foundations"?

- *Practical Skills*: As the church planter passes through the church-planting process, certain skills need to be mastered. The mentor can guide the church planter in the development of these skills. Here is where experience is a kind friend! This is the "doing" dimension of church planter training.

* What are the practical skills a church planter needs to master during the various stages of new church development? It would be a good idea for mentors to develop a master list of the skills needed by church planters at various stages of development.

* What are the tools the church planter needs to learn and use?

* Mentors should always come to meetings with a "tool bag" filled with some of the right/best tools to share.

- *Spiritual Character*: The "being" function, which encompasses more than just morality in our work. It is the work of the Holy Spirit to conform us to the image of Christ. This dimension sets apart biblical mentoring and secular mentoring. I appreciate what Walt McCuistion contributes on this subject.

"In secular mentoring, the relationship is often viewed as superior to inferior, journeyman to apprentice, master to novice, teacher to student, coach to player. The objective is to teach/learn a trade, skill, sport, art, tradition, knowledge, wisdom, rite. But in biblical mentoring, character development is foundational. We are called to Christ-likeness (Romans 8:29): the formation of Christ's character in us is a lifelong process. The

relationship is side by side, servant to servant (Mark 10:43-45; 1 Peter 5:3). The objective is primarily character formation, which is foundational to calling and ministry fruitfulness. While skills and knowledge are vital components, their development must stand on character formation. The mentor encourages the church planter toward becoming more like Jesus; to have our human psychological instincts replaced by the very character of God Himself" (McCuistion, unpublished notes on mentoring).

Mentors should keep in mind that God's work in the life of a church planter is as important as the successful outcome of a healthy, growing church. The personal lives of church planters should not be sacrificed on the altar of service! It is this author's experience that during the first ministries of a young leader, God is primarily working in their lives for future effectiveness. Fruitful ministry flows more out of who you are than from what you do. It is an issue of God's overflow in your life. I have observed that:

+ In our 20s we learn who we are and what we have been given.

+ In our 30s we learn what we do best and where we can do it.

+ In our 40s we begin to see real fruit as yielded servants of Christ.

+ In our 50s we see reproduction through the efforts of others.

+ In our 60s we are mentors to the next generation of trainers.

* How does the development of spiritual disciplines relate to character?

4. Work on practical threshold assignments will also factor into the meeting agenda. However, they should not be the driving force of the meetings. If they are, the relationship will be strained, and may even end.

(See again Appendix Four: *The Alliance for Saturation Church Planting* Threshold Assignments)

5. Personal Issues: Church planters are people with human needs, struggles, and pains. Mentors can be invaluable in providing a relationship that allows

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the church planter to release steam and share thoughts and dreams. Mentors can wisely help mentorees regain perspective as they read between the lines of words, body language, and emotions. The felt needs of a person's life are the open doors into his heart and soul.

C. The Mentoring Meetings

The times of meeting between the mentor and church planter are at the core of the mentoring relationship.

1. The mentoring meeting provides the formal context for working on biblical goals, knowledge and skill areas, as well as personal and ministry development. It is hoped that a growing love and appreciation develops on an informal basis between the mentor and church planter as a result of these interactions. The relationship may well last beyond the formal stage. Whether on a regularly scheduled basis or a sporadic relational basis, in a group setting or a one-to-one meeting, in formal or informal situations—the meeting is a must.

2. Mentoring meetings are the context for growth and empowerment. Key principles for effective mentoring meetings include the following.

   • *Mentors should take time to prepare for the meeting.* Don't just improvise or show up, as if this is all that is needed for an effective mentoring relationship. Note what mentors should do to prepare for mentoring meetings and how they should review after the meeting.

   • *Always place the relationship first, and the tasks will follow.* The mentoring relationship is just that, a relationship. At the beginning, much time should be spent in getting to know the mentoree and his family members. This is a costly but worthwhile investment which mentors must make.

   • *Focus on meeting felt needs first in the church planter's life.* Look for what God is doing to mold him. Join God in His agenda! Herein lies a key difference between formal and informal mentoring: Who drives the agenda, mentor or mentoree? How do cultural issues work into this question?

   • *Concentrate on helping mentorees learn one lesson at a time.* Don't jump from one lesson to another, because you are concerned about the

work he is engaged in or the progress he is making. Mentorees should walk away with one lesson in mind! The mentor should not try to impart all his knowledge on the mentoree in one meeting.

   • *Be prepared to present new challenges when the previous one is accomplished.* This is where the meeting should be tied to the big picture, both personally and for the church-planting task. As the mentor is aware of the church-planting process and the expected challenges the mission worker will face, he can even guide the mentoree to address these issues pro-actively and strategically.

3. In the general flow of the meeting, the following may serve as a suggested agenda. Mentors can lead mentorees through this simple process (adapted from Logan, *Raising Leaders for the Harvest*). Set aside at least two hours for the mentoring meeting, and more time for the relationship building part.

   • *A time for relationship:* In every culture, there are ways to re-establish the relationship. These may include sitting down for tea, drinking a cup of coffee, playing some basketball before dinner. This should follow the appointment time as well. Always take time for one another and end your time together in prayer. Whenever possible, include the church planter's spouse (John 13:34-35).

   • *A time for review:* Help the church planter get God's perspective. Help him to see clearly where he has come from. This includes celebrating victories (part of encouragement) and pointing out consequences for actions (part of exhortation), as well as both personal and ministry reflection. What is God doing in his life and ministry at that time? How is the church planter doing in his life and work, at its present stage of development? A key skill for mentors is to listen clearly to what the church planter is saying, and also to what he is not saying.

   • *A time to refocus:* It is important to help the church planter regain a sense of immediate direction, based on interaction over pressing issues and felt needs. Mentors need to help church planters see two things at once: the longterm goals involved, and the immediate steps to take, both personally and in their ministries. The big picture needs to be kept before the church planter, and the here and

now needs to be put into clearer focus. A key skill mentors can employ here is to ask insightful questions that bring out answers that get to the heart of the matter, and cause the mentoree to think upon his own actions and attitudes.

(See Appendix Ten: Asking Insightful Questions)

• *A time to provide needed resources:* This is where training and learning are applied, as a result of reflecting over the immediate past and seeing the immediate and longterm future. The mentor can help the church planter both personally and professionally in ways that empower for results. A key skill for mentors is to provide a needed ministry tool. Mentors should come to mentoring meetings prepared to provide what the mentoree is likely to need. Mentors know generally the challenges a church planter faces at any given point in the church-planting cycle and can draw upon their own ministry experience to help as well. Examples of needed resources are: a simple time management tool like a personal appointment calendar, a prayer diary, a spiritual journal, a conflict resolution technique, an evangelistic approach, a strategic planning tool, a series of Bible passages on spiritual warfare.

4. Paul Becker and his organisation, Dynamic Church Planting International, focus on the mentoring of church planters. It is their passion! Paul suggests the following simple flow for mentoring meetings. Feel free to change it, adapt it; but above all, have a plan for your meetings!

• Meet with the church planter and, if possible, his spouse.

• Listen to their concerns. This forms the basis of your agenda. Brainstorm with them to meet needs and solve problems. This helps to discover the approach that is likely to work best.

• Ask discerning questions concerning the strengths and weaknesses of the project. Have a clear idea of their project plan in mind. Is it in writing? The relationship of the mentor and church planter is key here.

• Honesty is important; the health of the relationship depends on it. The mentor needs to affirm and love the church planter from the very beginning of the relationship. He also needs to be able to speak frankly.

> * Church planters who are one to two years into the project and are struggling are open and teachable.

> * Help them avoid pitfalls and problems. Identify those that are intrinsic to the culture, and deal with them.

• Have the church planter create and work out the timeline. Personalise the process. How will it be worked out in his situation? Help them work through the resistance to planning. The organisation plan is crucial; hold them accountable to their own plan. This is a key function for mentoring!

• Agree on tasks that need to be done before the next meeting.

• Set the date for the next meeting. Establish the next time they come together.

• Pray for the church planter, the family, and his church. Cement the relationship.

5. Tools for mentoring meetings

The right tools can make a big difference in getting the job done. In Hungary, I personally struggle to find the right tools for the simplest jobs around the house. It seems my Hungarian brothers use what they can, but there are always better tools to get the job done.

A ministry tool is simply an instrument that helps a person carry out a task or function. A carpenter uses a hammer, a screwdriver, and a saw to do his work. These are time-tested, simple tools of his trade. The church planter needs some basic tools to effectively carry out the functions of his ministry. Mentors can help provide these tools and give basic training in their use, at timely points in their relationship. Tools for ministry come to us from God and His people. A good tool is simple enough to pass on to others with minimal instruction—like the hammer—and is reproduced in numerous contexts, e.g. the Navigator's Wheel, the *Jesus* film, "Four Spiritual Laws" booklet. Here are a few tools mentors can use themselves in their own mentoring ministry work.

- *A Mentoring Meeting Worksheet:* This is a tool mentors can share openly with church planters, putting in writing what is shared at their meetings. It divides the meeting into three phases, and mentors write down items pertaining to ministry and personal development. Mentors are encouraged to first discuss ministry issues, so the church planter can warm up to the meeting. The guide teaches the mentor to take good notes.

(See Appendix Eleven: Example of a Mentor Meeting Worksheet)

- *A Skill or Competency Checklist:* This is a tool mentors can develop to help track the development of the church planter "behind the scenes." Mentors have a knowledge, from the training materials they are using, of the skills, competencies, and knowledge needed at specific points in the church planting process. For instance, church planters need to first work on their own personal lives before they embark on the task of planting a church. They need to have a consistent quiet time with God and be reading the Bible. As they begin the work, they need to be able to build relationships with lost people, and to share the Gospel with them in order to bring some to repentance and faith. Mentors can develop a checklist of such skills and knowledge on their own, and keep track of how the church planter is doing. This can give the mentor items for discussion at future meetings, if he sees areas that need development. Bob Logan, of Church Resource Ministries, feels you should not show this tool to the church planter, as it would overwhelm him. It concerns the skills and knowledge which church planters need to master in time. It should be a checklist, to help mentors keep track adequately of growing skills. If the church planter is shown this checklist early in the relationship, he would be thoroughly overwhelmed, threatened, and perhaps discouraged. The mentor should use it behind the scenes, to track the church planter's development. Trainers should make their own skill checklists, so they have a clear picture of what the church planter needs to master, coinciding with the church-planting process.

(See Appendix Twelve: A Church Planter Performance Profile)

- *A Mentor's Tool Bag:* When I worked as a carpenter, I brought a tool bag to work. It was filled with the tools I expected to use in the tasks I had to accomplish. For the mentor, this means coming to the meeting prepared to share the invaluable tools he has gathered over the years, with the church planter at a time when he needs it most. Such tools need to be affordable, available, appropriate, accessible, and always useful.

   * Put together your own culturally relevant toolbag!

   * Good tools can be passed on with a few easy lessons.

   * The tool is valuable when it accomplishes something of significance.

- *The Scriptures:* God has given us the Bible to be a guidebook for life and for church planting. Always have the Bible available, and be prepared to use it as wisdom dictates. However, do not use it to demand a certain "form" for which you find proof texts!

6. Preparation for mentoring meetings

   Mentors should take time to prepare prayerfully for their meetings with church planters. It is crucial that mentors keep good records of previous meetings, in order to prepare properly. I suggest they establish a file or a notebook for each person they mentor. This would include personal and family information as well as meeting notes.

- *Before each appointment:* Review the notes from the previous meeting. Determine what skills would be the next challenge to consider. Come prepared to share tools in this area.

   * Refer to the church planter's training lessons as needed. Bring the appropriate tools and resources related to these lessons.

   * If used, refer to the church planter's ministry plan regularly. This can help to form an ongoing agenda for the mentoring meetings.

   * Write down several insightful questions you will use for the review, refocussing sections of your meeting.

(See Appendix Ten: Asking Insightful Questions)

• *During each meeting:* Take clear and detailed notes as you work through the review and refocussing session (see Appendix Eleven: Example of a Mentor Meeting Worksheet). Listen to God's voice during these important meeting times and remember the key principles.

* Start from felt needs whenever possible.

* Focus on one thing at a time, and help the church planter through the issue.

* Be prepared to take the church planter to the next step, based on church-planting process.

* Remember the four keys of the meeting: relationship, review, refocus, resource.

* Be open about your own spiritual journey. Share whenever appropriate.

• *Between meetings:* Periodically survey past notes. Pray for the church planter, and communicate whenever appropriate. Make sure the time for the next meeting is set. Write down things to do if needed. Take time for communication by letter and phone.

7. Mixing Formal and Informal Time

The more time you can spend with a person in their life environment, the better your picture will be of their true life.

• We each have three parts to our lives:
  * Public self: what we want others to see
  * Private self: what others close to us see
  * Inner Self: what only God sees, and we know of

• The more time a mentor spends with his mentoree, the more life-on-life modelling and application will occur. Consider the model Jesus gives us to follow! Highly successful mother church pastors often spend great amounts of time with their pastors in training before they release them to plant new churches.

• We must settle for less than the best ways of mentoring, if a rapid church-planting movement is to occur. However, we must keep the ideal in mind and strive for it whenever possible.

II. Mentoring Should Involve Important Mentoring Skills

A. The Skill of Active Listening

1. This occurs when the mentor is helping the church planter reflect on his life situation, both personally and in the developing ministry. Mentoring isn't just the art of giving good answers; it is the art of asking insightful questions and listening to what the church planter shares. Let him set the agenda for the meeting.

2. Mentors are encouraged to take good notes as the church planter shares.

3. The art of active listening includes rephrasing what the other person has said, reflecting back the feelings you have heard. Stephen Covey, in his book *The Seven Habits of Highly Effective People* gives more detail on empathetic listening.

4. Principles of empathetic listening include:

• "Seek first to understand, then to be understood."

• Get inside the frame of reference of the person speaking.

• Use ears, eyes, and heart as you listen.

• Diagnose before you prescribe.

• Beware of autobiographical responses! Hesitate to probe, evaluate, fix, advise, interpret.

5. Benefits of empathetic listening include:

• Gives you accurate information to work with.

• Increases your level of credibility in the speaker's eyes.

• You make contributions to his "emotional bank account."

• A sense of growing trust and wellbeing emerges.

B. *The Skill of Asking Insightful Questions*

1. Insightful questions are a vital part of the mentoring meetings. Insightful questions:

• Help you to listen, rather than talk.

• Help you gather valuable information.

- Demonstrate value for the church planter as a leader, and for his ministry.

- Remember Jesus' teaching model—He asked a lot of questions first!

2. The skill of asking questions pertains largely to the refocussing portion of the mentoring meeting. The mentor should ask questions to accomplish three things.

- *Gather information:* How is your ministry doing? How are you doing personally? How many were in your Bible study group last week? How has that issue been resolved? What help do you need? Where are you struggling?

- *Increase awareness:* How are you raising up new leaders? What are you doing to reach new people for Christ? Describe your leadership development strategy. How are you tracking with your ministry plan?

- Focus priorities and promote future actions: What will you do about this? What will you change? When will you start? What is your next step? What are your priorities this week?

(See Appendix Ten: Asking Insightful Questions)

C. The Skill of Prayerful Preparation

Mentors who prepare well will have best results! Excellent preparation involves reviewing notes and worksheets. It also means being reminded of the threshold assignments church planters should be working on, and of the lessons in the manual that bear most heavily on the tasks at hand.

1. Prepared mentors will have insightful questions ready ahead of time.

2. What other preparations should a mentor make? List these preparations now.

D. The Skill of Wise Note-Taking

1. Keeping accurate records of your meetings is essential!

2. Remember that the mentoring meeting worksheet is for both you and the church planter to see. If you do not use this tool, keep good notes on activities, attitudes, and action steps. Keep a separate file or record of each mentoree, and keep good notes of your meetings. We forget so easily and so quickly, especially as we grow older!

3. Do not procrastinate in writing down your impressions and thoughts after the meeting. This will jog your memory prior to the next meeting, and help you to pray for the church planter (Adapted from Steve Ogne and Thomas Nebel in *Empowering Leaders Through Coaching*).

Questions for Discussion and Further Study

1. How closely should mentoring be tied to the curriculum, the practical assignment, and the competencies mission workers are expected to master? When should the mentoring relationship be more mentoree driven? When should it be more mentor driven? Why? How will you link the mentoring to your church planter training?

2. We have suggested that the mentoring of church planters be part of a programme, with a plan. In some cultures, planning is practically non-existent, taboo, or shunned. What are relevant ways in which the planning function can occur without reminding others of a foreign past or an unfamiliar practice? How do people make plans in your culture, so that future dreams become present realities? How should national leaders be part of this planning process?

3. Is a mentoring agreement feasible in your country context? Would it be acceptable or appropriate? If not, what is a culturally acceptable way to arrive at an understanding in a relationship? What would you call this?

4. Interact with Appendix Twelve: A Church Planter Performance Profile. How can you as a mentor assist the church planter in these areas? What experience do you have that can help him?

Application Points

1. Draft your own "Mentor's Agreement" based on the example in the appendices and your own knowledge of your cultural situation. Then take this back to your leadership team, and work with national leaders for a working copy that can be the basis for your trainees and mentors. If such an agreement is inappropriate, what is acceptable to arrive at a mutual understanding?

2. A clear understanding of what transpires at a mentor's meeting is vital. Based on the material in this chapter, set forth a simple process you will use for a mentoring meeting. Write down the process in a logical flow.

3. Develop your own church planter skill checklist. Using the simple church-planting process given here, write down key skills and competencies church planters need to work on at each stage of the planting process. Do this with others for best results. Here are the stages of church planting you may use.

   • Preparation/ Foundations

   • Cultivation/Winning

   • Congregation/Establishing

   • Stabilisation/Training

   • Multiplication/Reproduction

   • Movement

Mentoring Outcomes

Key Point: Mentoring is seen by the results. In the short term, the result is a stronger and healthier church planted, with a stronger and healthier Christian leader. The mentor needs to help the church planter master certain competencies, activities, skills and attitudes, and to pass through specific assignments as he starts the new work. In the long term, the results are stronger Christian leaders able to influence others, and a legacy of leaders, making a significant impact for the Kingdom.

Chapter Notes

I. The Longterm Outcome of Mentoring

When I think of the longterm outcome of mentoring, I think of results in the lives of people. Mentoring requires that we keep the big picture in mind!

   A. Howard Hendricks tells the story of Allan Emery of ServiceMaster Industries, and Dr. Robert Lamont, famed pastor of First Presbyterian Church of Pittsburgh, riding in a car together after a particular speaking engagement. Emery asked Dr. Lamont to describe his ministry. "He spoke of his work in such a way that I felt he viewed himself as a spectator to what God had done", recalled Emery. "I suggested that much of what had been accomplished must be because of his great gifts and talents". In response, Dr. Lamont replied, "When I was a schoolboy, we would occasionally see a turtle on a fencepost. When we did, we knew someone had put it there. He didn't get there by himself! That is how I see my own life. I'm a turtle on a fence post." (Hendricks, *As Iron Sharpen Iron*, 221). Hendricks tells this story to make a simple point. This is what mentoring is. When you see a man achieve great heights, beyond what anyone would have expected, you tend to wonder: Who put him there? Who helped him accomplish his triumphs? Who was his mentor?

   B. Billy Graham's autobiography, *Just As I Am*, reveals an interesting fact about Graham's early life. God brought key people into his life at strategic times, to literally lift him into the place of kings and presidents, for His glory. In fact, three out of four great Christian leaders point to the singular role of a mentor in their life as the human reason for their success. (Biehl, *Mentoring*)

   C. The outcome of mentoring is well worth the cost. The young leaders of today will be far better off twenty years from now because mentoring was made a priority in their church planter training programme. Now consider the responses of some to this call for mentoring:

     1. "I can, and I will." If that is your response, then go for it! Take the next step.

     2. "I could"—but you won't. This is an all too common response, even among Christian workers. We cannot afford to shelve the issue of mentoring if we truly want to see maximum effectiveness for our labour.

     3. "I should, but I'm doing too much now." Then it's time for a priority check! What is of true, lasting importance? Do not sacrifice the longterm on the altar of the immediate. Take some of the less important things off your plate! What is the most valuable use of your time? Mentoring surely must be near the top!

     4. "Maybe I'll get around to it." None of us know how much fruitful time we have for service to the Master. Like King Hezekiah, our time may be called at a day when we least expect it. Family issues and other unexpected occurrences can also serve to pull you away from your work tomorrow. Facilitating requires mentoring, if churches are to be planted throughout Central and Eastern Europe.

II. Short Term Outcomes of Mentoring

Short term outcomes are tangible. They are ownable, reachable, measurable, time related. Mentors can help church planters with these kind of outcomes, namely threshold assignments, lesson competencies, and developing godly character.

A. The Church Planter's Practical (Threshold) Assignments

1. The essential point of church planter training is that it must be more skill-oriented than theory or content-oriented. It is more important to equip the church planter with effective and productive ministry skills, than it is to understand all the principles and theories of church planting. There is a balance between theory and practice!

2. It is imperative that the principles emphasise more the what to do than the how to do it. When ideas can be grasped, the forms will develop based on the situation, culture, experience, and giftedness. In other words, the function is important; the forms will follow.

3. Mentoring helps the church planter develop forms around the functions learned. These are motivated by the threshold assignments given in the modular lessons. Each of the modules has tasks or ministry activities that must be accomplished in order to move ahead in the church-planting process, eg. as if you were moving over the threshold from one room to the next.

4. The programme of Church Planter Training International (CPTI) and their thresholds for church planters in the Ukraine can provide a good example.

   • *Module One:* 50 personal visits, 10 institutional visits and contacts, comprehensive reports on both; establish a prayer team; produce an area map; decide on the location of the new church; several assistants recruited; be developing a deep, personal relationship with Jesus Christ.

   • *Module Two:* One group meeting with a shepherd under training; report on active evangelism and outreach ministry with people regularly coming to Christ and joining the groups; fuller development of a leadership team.

   • *Module Three:* Two groups meeting, with a shepherd for each group; a written plan on philosophy and goals of the new church.

   • *Module Four:* Initiation of public worship services and a plan for reproduction; reproducing groups; three groups meeting with shepherds.

5. Mentors should coach and assist church planters in these specific areas during the time between the modular sessions. These practical assignments are like mile markers or path markers, to which the traveller looks at each step of the way. After he passes one, he looks on to the next marker.

6. Review again the Alliance's threshold assignments in the appendices for an example, in relation to the entire church-planting process.

B. Competencies

Beyond the stated thresholds, church planter students will be asked to master certain competencies and do certain assignments, based upon the lessons given. These competencies serve as measurable outcomes and can be another viable basis for mentor-church planter interaction. Related to competencies are the skills and important attitudesneeded to plant a church. Mentors should have a good grasp of these skills, actions, and attitudes, relative to their place in the church-planting process.

1. Examples of church planter competencies

   • Understands his position and dependency on Christ

   • Growing in love toward God and others

   • Increasingly sensitive to God's leading through the practice of the spiritual disciplines

   • Growing in an understanding of grace

   • A good example to others, beyond reproach

   • Understands biblical teaching about spiritual warfare and resources available

   • Discerns satanic strongholds and engages appropriately.

2. In the Church Planter Training International curriculum, it is expected that each church planter experience and understand certain key things. Some examples are:

   • a dependency on God through much prayer

   • a heartfelt conviction of the priority of the Great Commission

   • the confidence that, in Christ, he can plant a church

- that church planting is the most effective means of evangelisation

- that he is part of a great army around the world

- that small groups are the building blocks of a new church.

3. Mentors help church planters develop key and essential qualities and activities in their lives and ministries. The following outcomes are a simple list of qualities and/or activities that *The Alliance for Saturation Church Planting* – Western Russia Team have delineated for their mentoring relationships. These are in essence the target of their mentoring interactions.

- *Spiritual Life:* Above all other aspects of ministry, a church planter must walk with Christ. People will watch a church planter. They will look for deep spiritual commitment and personal character maturity. With this in mind, we hope to see each of our mentorees

  * establish an intimate relationship with God

  * know the power of prayer and fasting

  * understand the principles of spiritual warfare

  * demonstrate the fruits of the Spirit

  * use his spiritual gifts

  * demonstrate an attitude of service, humility, and moral integrity.

- *Church Relations:* We believe in the spiritual unity of the whole Body of Christ, as well as the autonomy of the local church. A church planter should recognise how his church fits into the larger Body of Christ. With this in mind, we hope to see each of our mentorees

  * understand that the Church is God's vehicle for world evangelisation

  * be committed to the authority of the local church

  * show love and concern for those in his (present) fellowship

  * relate well to other local churches and fellowships not in his own Christian tradition.

- *Interpersonal Relationships:* Working with people is crucial to all ministry, as ministry flows through close relationships. With this in mind, we hope to see mentorees

  * apply biblical principles to relationships

  * manage interpersonal conflict well

  * maintain good family relationships

  * listen to others and respond appropriately.

- *Biblical Knowledge:* All ministry needs a biblical foundation. Ministry without theology often results in empty pragmatism and activism. Life-changing power, which a new church will need, comes from the Word of God. Each mentoree must

  * be convinced that the Bible is the Word of God

  * have a working knowledge of Old and New Testaments

  * study and apply the Bible to daily living

  * know the biblical basis for church planting.

- *Evangelism:* It is impossible to start a church without evangelism. The church planter should be one who shares the Gospel, not through tracts or some other impersonal method, but through personally relating to lost people. Each mentoree should

  * evidence a strong spiritual life

  * demonstrate a passion for souls

  * practice personal evangelism

  * be able to use various methods and techniques for evangelism

  * relate well with the lost

  * be able to respond to problems and objections when sharing the Gospel

  * be able to organise and lead evangelistic small groups.

- Discipleship: Without discipleship training in Christian living, it is doubtful that the new church will be healthy. Each mentoree should

  * have been discipled himself

  * show sensitivity to the newly converted

  * be a model worth imitating

* show love for his own disciples.

• *Church Planting:* The mentoree must be able to gather and organise believers into a viable indigenous church. Toward this end, the mentoree should

* be able to conduct basic research in preparation for the new church plant

* be able to organise and lead cell group meetings

* be able to organise and lead in public worship

* demonstrate teaching and preaching ability

* be able to train church workers in accordance with their giftedness, for evangelism, discipleship and other ministry areas

* be capable of organising believers into a self-governing, self-nurturing, and mission-oriented congregation.

• *Leadership:* The church planter must be an equipper, able to assist and inspire new believers in using their gifts. In addition, the goal is that mentorees will emerge as leaders of a (Russian) church-planting movement. Toward this end, each mentoree should

* be sensitive to the voice of God

* work well with a team

* know how to delegate responsibility

* be able to plan and establish objectives.

C. Character Development

The character development that results from a mentoring relationship has been one of the main focuses of this work. Much hinges on the personal life of the mentor: he must be a man of God, full of the Spirit, a man of prayer, a man of the Word. He does not need to be perfect, but should be "in process," further along than his mentoree. More is "caught than taught" in the area of character. In the end, God is more concerned with our hearts before Him than with what we accomplish in His work. Psalm 15 serves as a good foundational text for mentor-church planter relationships. If we want leaders who "will not be shaken," then character development is vital, and this is forged through the trials of ministry.

Questions for Discussion and Further Study

1. What do you see as the longterm outcome of your mentoring involvement? What do you envision becoming a reality 50 years from now because you dedicated yourself to this mandate?

2. What is the relationship between the practical assignments, and competencies church planters are to accomplish? How closely should mentors keep church planters accountable to these? Is this even within the role of the mentor? Should there be another forum for this accountability to take place?

3. What are the primary character issues church planters deal with in your context; e.g. lying, false submission, legalism, license? What are the character issues people in the Christian culture deal with most? How is character developed in your country context? What tools are readily available for growth in Christian character; e.g. books, studies, etc?

4. Describe an experience in ministry where you learned a significant character lesson. Develop a card file of these experiences, and be prepared to share them with mentors and with those you mentor, at the right time.

Application Points

1. Make or acquire a list of essential skills a church planter needs to master in the course of planting a church. Try to make this list concurrent with the five phases in the church-planting cycle (six phases in the new manuals).

2. What other competencies should church planters master? Interact with the list given by Mackey. What would you add? Change? Draw up your own list of competencies for your situation.

3. Lesson competencies will be established with the new training manuals. Plan to work with those mentoring church planters in the areas of these competencies. You might develop a working checklist for use between manuals.

Part Three:
Application

Mentoring Models in Church Planting

Key Point: Being able to see working examples of what others are doing in the area of mentoring church planters can help missionaries and national leaders to develop their own mentoring programmes. A number of models are set forth, mostly in the Central and Eastern European context.

Chapter Notes

I. Components of a Mentoring Model

These models are gathered from varied contexts. We asked leaders to answer four basic questions in regard to their model: What is it?, How does it work?, What are its strengths and limitations?, What additional observations would you make?

A. A Hungarian Mentoring Model: Közösségépîtök Szövetsége (KÖSZ)

Covenant of Fellowship Builders by Robert Martin, Regional Resource Team of *The Alliance for Saturation Church Planting*, Budapest, Hungary, 1997.

The Regional Resource Team of The Alliance for Saturation Church Planting has an ongoing relationship with two men, Dr. György Kovács and Dr. Géza Kovács, who head up the non-profit organisation Közösségépítök Szövetsége (KÖSZ), or the Alliance of Fellowship Builders, which exists to support and assist church planters in Hungary. Both men were involved in starting a local church based on a small group model in a south Budapest suburb five years ago. The Rose Garden Christian Fellowship church averages 50-70 people at the present time. These men serve among the elder leaders of this body, which has its roots in a Baptist Union church. Géza acts as the pastor and is presently working as a research soils scientist; György is a hydrologist by training. Both have a great love for Jesus, for His church in Hungary, and for church planters. György is now a full-time missionary, supported by several Western mission organisations.

Géza and György have developed a network of Hungarian church planters with whom they have a personal, ongoing mentoring relationship. For the past three years, Géza and György have brought together approximately 30-40 men, and their wives whenever possible, twice a year for encouragement, sharing of their stories and dreams, prayer, and networking with other mission organisations.

These meetings have been connected to the "Hungarian Revival Movement," largely a series of prayer meetings and initiatives dedicated to revival in Hungary, and other activities sponsored by KÖSZ. The meetings draw together church planters from Baptist, Pentecostal, Reformed, and Independent backgrounds. All are involved in one way or another in new works, most as church planting pastors. Others have been inspired to go into church-planting work through their relationship with Géza and György. György makes personal visits to the church planters as he is able, providing counsel and encouragement. This is often done with the help of expatriate organisations like the Alliance. Géza and György are truly gifted leaders, with the mark of God's Spirit on their work, in a nation where 98% of the population is unchurched and practically unreached.

Their strengths include genuine care, love for the labourer, consistency in relationship despite lower than hoped for results, and perseverance. Another strength is their inter-denominational appeal and their proven love for Hungarian Christianity. György has taught church planting in Baptist and Pentecostal seminaries. They have excelled in research and have a systematic vision to reach Hungary with new church plants. They also have the available support of some able North American mission agencies.

Limitations: The church plants Géza and György have sought to help are by and large weak and struggling, despite their attempts to provide health and vitality to the leaders through encouragement sessions. The

men simply haven't had the kind of mentoring they needed, when they needed it. The KÖSZ resources are limited, and they serve outside the normal denominational channels. They have been hesitant to accept the help of missionary agencies, and the agencies have been equally hesitant to extend help due to issues in the past. They lack needed funding. György's efforts are divided among other ministry efforts (NEEFC, AD2000), and Géza works full time. They fight against the perception of failed past efforts.

Neither Géza nor György is greatly experienced in the knowledge and skills necessary for effective church planting work. Knowing that this is a lack, they are seeking to address the situation. They are actively, but guardedly, seeking the help of mission agencies to provide skill-based training through a centralised school. Their hope is to mobilise teams of people to assist existing and new church-planting works. The "Great Commission School" is an attempt to bring mentors to the church planters and lay people helping in the work, along the lines of Operation Mobilisation's approach to ministry teams. Missionaries would serve as the practical mentors to the team members and the pastors themselves. This idea is still foggy and needs to be conceptualised. Regionalised modular training cosponsored by The Alliance and KÖSZ started in fall 1997, in two or three locations around the country. This is an attempt to assist KÖSZ in the area of skill-based training, coaching, and resources. Although this was not originally part of the school idea, it is shaping up as part of the school initiative. Three to five expatriate groups have agreed to work in partnership for this national church planter training. Effective mentoring of these planters must include association with other local pastors and regular training/coaching help.

B. A Mentoring Model from Moscow, Russia: The Project 250 Plan for Mentoring

Russian Ministries in Moscow, Russia by Ron Brunson, The Alliance, Moscow

The Project 250 Plan (P250) for Moscow works through the Church Planter Training Centre. The centre will have at least a national director, who lives on site or nearby in the same city. There will be one or two regular national trainers assigned to the centre, who may or may not live in the city where the centre is located. In most areas, there will be at least one or two missionary personnel who will work closely with the director.

Mentoring will take place between the scheduled seminars, roughly a period of six months. There is nothing sacred about this six month space! It seemed like a good idea when we were discussing the concept of mentoring. We felt that it was better to help the church planters get well grounded in what they had been taught, as well as allowing them to accomplish the assignments. This can go rather slowly in this culture, especially if they relate to witnessing and leading people to the Lord.

On-site personnel will do the bulk of the mentoring, but the national trainers assigned to the centre on a regular basis will also make periodic visits to the trainees. The plan calls for all trainees to have at least one one-day visit to the centre each month, for accountability in assignments as well as for some group sharing of experiences. There would also be at least one field visit each month to every trainee's home ground. This would give a minimum of two contact times monthly with each trainee, roughly two weeks apart.

We have been encouraging the centre directors to build good relationships with the pastors of churches sending students to the training. We hope to have special sessions for the pastors on how to get involved in the mentoring process. After all, the logical person to take on the mentoring task is the student's pastor— unless he is a terrible model. As the centres become established and several generations are out on the field planting churches, these men would then become ideal mentors for new students. We are also exploring the idea of letting students do internships with successful church planters as part of their training.

The mentoring assignments and goals flow from the seminar just attended and lay the groundwork for the next training seminar. The P250 model considers the mentoring phase of the training an integral part of the whole training package, which takes about two years to complete. The seminars focus on know/be and the mentoring phases focus on know/do. These are the plans; only time will tell if they work out the way we hope they will.

C. A Romanian Mentoring Model: United World Mission/Alliance Team

by Robert Martin.

The United World Mission Alliance team in Romania has worked to facilitate a saturation church planting movement in the country since 1993. This began by building on the sovereign work of God and the persevering efforts of national believers and churches, and seizing the "kairos" moment after the fall of Communism. Church-planter training commenced with a view to raising up not only leaders for new churches, but also national mentors and trainers for a church planting movement. Relationships based on trust, personal loyalty, and devotion have been essential to the success of this model.

The heart of the mentoring model is the work of the UWM team with four national leaders: Gavi Moldovan, Nelu Sofrac, Ticu Moisa, Ion Achim. These men, who love and are loved by the missionaries, are now seeking to duplicate this mentoring into the lives of 25 other key men. The "Barnabas Team," made up of these four men, meets regularly with UWM leaders for relational time, prayer, and ongoing mentoring. They all in turn meet quarterly with the "county leaders." Each team is charged to lead up teams of trainers, to instruct and mentor emerging national church planters in their respective counties or zones. The "School of Tyrannus" is a quarterly gathering for support, practical training, prayer, and specialised assistance. Each member of the Barnabas Team is challenged to serve some of the county teams, as they establish church planter training in their respective regions and beyond. Barnabas Team members travel to regional locations regularly to give guidance and help to trainers. All the trainers have themselves planted churches and have gone through the Alliance's church planter training programme. Some limited financial resources are made available through UWM, for the work and for partial salaries.

The heart of the church planter training is linked to the School of Tyrannus. County team members hold trainees accountable to the application projects in these modules, both during and after the training. The church planter training helps to identify those who are serious about and can plant churches. These individu-

als are the ones invited to the School of Tyrranus, where they learn about practical movement enhancing skills, research, prayer, mobilisation, mentoring, and facilitation.

The training is the medium for building the relationship between the mentor and mentoree. Prayer and vision further prepare the soil for wider development of church planting. Romanian materials on church planting emphasise the balance of skills and knowledge. The finances that were made available at the outset were critical in the early stages. The word "mentoring" was practically unknown to these leaders, but the function had been carried out through the model of the missionaries, and now through the Barnabas Team. Zone team leaders are duplicating this kind of shepherding to their trainees and will likely mentor them in ways similar to their own experience from the Barnabas Team (cf. 2 Timothy 2:2). Church planters are usually lay people with a vision for God's work. There is a strong relational element in the mentoring process, crossing denominational boundaries. The movement is a grassroots entity, now sanctioned with some denominational approval (Baptist, Pentecostal). There is a real desire in the hearts of most of the county team leaderships to effectively mentor their trainees.

Limitations include outside funding for maximum results, and some denominational and local church tensions between the trained pastoral leader and the "untrained" church planter. Control issues abound in works that are related to mother churches. Some trainees come from churches where the pastor is not actively involved in, or has no vision for, the new church plant. The mentor relationship is mainly one dimensional, between church planter and county team leader. The church planter is often not well networked into the local church or denominational leadership structures. There is some accountability, based on the accomplishment of the threshold assignments in the modular training, but relational help is present. Participants in the School of Tyrranus set goals for church planting, prayer, and church mobilisation, that are reviewed each year.

It is likely that the UWM-Alliance team will phase out of Romania in the near future. The movement needs to be truly national and regional to continue, with funds and resources coming from various

sources, mainly from within, and some from outside, Romania. County teams now raise 30% of their budgets, and the rest comes from outside sources. Visionary leaders need to learn more about mentoring and its importance in the long range future of Romanian church planting. Prayer movements are developing in each county where there is training. These are needed to sustain the vision and heart of local leaders. Regionalised training centres with healthy, multi-level relationships are vital. Certain parts of the country are more open to church planting than others; spiritual warfare and religious opposition are key issues to deal with. God's Spirit has blessed the Romanian church, yet a spirit of apathy, due to a "top-down" leadership model, has begun to creep into the fabric of the established churches. This is slowing the growth of newer churches.

D. A Mentoring Model from Western Slovakia: Pastor Stefan Pap

Apostolic Church in Nove Mesto, Slovakia
by Robert Martin

Stefan Pap lives in western Slovakia with his wife Yarmilla and their family. He pastored the Nove Mesto Apostolic Church for seven years and is now pastor of the Puchov Apostolic Church, which he planted. In those years, Stefan started six new churches, with a further nine in development as small group fellowships. Stefan also serves as the District Superintendent for the Apostolic church, the pastor of the local Christian school in Trencin, and the Alliance master trainer overseeing modular training in Slovakia with four other men, in conjunction with the Slovak Evangelical Alliance.

Stefan's mentoring programme is simple, structured, and systematic. Individuals are encouraged to pass through several levels of commitment before they are released to either start a church or take on a significant leadership role in his church. The first level begins subsequent to salvation; it is a followup twelve-week programme for new believers. The second level is a one-year discipleship programme. After that comes a three-year church-based Bible Institute programme which Stefan himself developed, merged with a personal relationship with a church leader. Internships in the church are encouraged for those aspiring to church leadership, eldership, future pastoral roles, and church planting.

If an individual wants to pursue planting a church, Stefan seeks a covenant relationship with that person. He builds into his life in the key areas of character, ministry skills, ministry knowledge, and commitment. When he feels the person is ready, he releases him to plant a new church, almost always beginning with a small group spun off from Stefan's own church. He has strict, regularly planned meetings with these individuals, and emphasises character development as foundational to ministry. He seeks to help the church plant as he (and the mother church) is able. He demands a high standard of himself before he teaches others. He says, "If I have not mastered it, I will not teach it to another." Stefan's mentoring is task-relational, authoritative, biblically based, and internship oriented. He normally would not send anyone to seminary. Stefan has decreasing personal involvement with the new church pastor over the course of two years, but maintains a mother church relationship with them.

Strengths include results—churches have been planted. They are immediately networked into the Apostolic church structure, with regional and national resources available. The success of mentoring is largely a function of Stefan's gifting, vision, and raw effort. His mentoring approach is sanctioned by the Apostolic Church hierarchy; they speak of it as a model. It seeks a balance in the three critical dimensions of mentoring—knowledge, skills, character—over time, in the context of a relationship. Stefan networks as he is able with mission agencies and American based resources, i.e. partner churches. The model is transferrable.

Weaknesses: Stefan is largely burnt out. He is trying to do too much of the training and mentoring work himself, rather than releasing it to a growing leadership base of locally trained Slovak leaders. He has limited resources (salary is US $250 per month) and time (young father of three). The model relies heavily on the denominational structure for its longterm health. It will likely falter or cease when Stefan leaves the church. It does not greatly encourage local involvement with other pastors or training opportunities outside Apostolic Church circles, although he does bring some of his mentorees to the Alliance training.

Stefan needs to build up his leadership base to do more of the mentoring. This is an issue of trust rather

than available resources. He complains about a lack of leadership in his own church. There are other resources available to him which he could and should utilise, e.g. Bible schools, missionary work force, church and denominational leaders. He has to make some decisions about his own personal priorities. It is rare in my experience to see such a systematic plan for the development and mentoring of leaders in Central and Eastern Europe. Stefan says, "A personal approach to leadership training and mentoring is obligatory to longterm success in church planting in the Central and Eastern European context."

E.   A Mentoring Model from Eastern Slovakia: Pastor Peter Liba

Apostolic Church in Kosice, Slovakia
by Robert Martin

The Apostolic Church in Kosice, eastern Slovakia has successfully planted three healthy and growing churches over the past five years. These churches have been established using ministry teams in neighbouring communities, to help in the start up phase of the new church plants. Peter Liba, missions pastor and twin to the senior pastor, oversees these teams of mainly young people, who work in the areas of children's ministry, evangelism, music, small group leadership, healing ministries, teaching, and discipleship. The training of the church planters is based on a combination of things: a three-year Bible school programme run by a local church, and a mentoring relationship with one of the elders in the mother church, geared to stretch over a three-year period.

Their goal is to see the new church become self-sufficient at the end of three years. This goal is met when there is qualified leadership, they are celebrating the ordinances, they are self-supporting, and they can stand on their own. Pastors are encouraged to receive advanced training whenever possible and are networked into the Apostolic Church denominational structures. They learn ministry skills in and through the mother church's own ministries and serve for a season on these ministry teams. Their gifting to lead a new church is confirmed during this time, under the guidance of the elders. Their call, though, comes from God. The Kosice church has nearly 500 people, the largest Apostolic Church in Slovakia. God has blessed the church with a strong, unified eldership committed to

discipleship and church planting. Peter is one of the Alliance national trainers and brings many of his mentorees to the church planter training.

The strengths of the Kosice model are many. The Kosice church is well networked with other churches in the area (Lutheran, Reformed, Baptist, Brethren), and with the various regional ministries of the Apostolic Church. It encourages networking among the emerging leaders. It has a healthy view of other churches. When a new church in another denomination is started, they will send a delegation to celebrate the first service. They utilise the team concept well in all stages of the work, resulting in several levels of mentoring, eg. peer, elder, other leaders, helpers, older Christians. Their membership is drawn heavily from educated and professional ranks, and they develop spiritual leadership from among these people who have natural strengths and abilities. Emerging leaders are mentored in a mosaic pattern and are never left with only one relationship for input and growth, though a key elder is assigned to them, which forms the substance of a three year relationship. They balance the growth of knowledge, skills, and character well, and seek to place the leader in the right spot with the right team.

Limitations in their mentoring system might include the adaptability of the model to their daughter churches. Their approach resembles the "teaching hospital" model for mentoring, and the new church plants are not likely to duplicate with similar success in any short period of time. The possibility of movement beyond the mother church is limited. The model necessitates a restricted geographical sphere of influence. They are presently dealing with a fourth church plant, located farther away. This is faltering, due to the fact that they cannot have the kind of ongoing help from these various levels that other leaders and emerging new church ministry teams enjoy. It is based on the tremendous unity in the present leadership, which is both a strength and a weakness. Once the new church is on its own, the relationship with the mother church is largely severed, for practical reasons. New pastors are encouraged to relate more directly with the regional Apostolic Church leadership.

It was a joy talking with Peter about his approach to mentoring. He radiates the joy of the Lord and is very relational with his people. Those of his trainees who

attended *The Alliance for Saturation Church Planting's* modular training have a healthy and hopeful view of church planting. They deal first and foremost with their own relationship to God and then with the call of ministry. They have limited means, but sacrifice greatly to reach out to others. They are building their first building. Prior to this, they have rented space in local community centres and have been in homes, etc. They have a vision to be a regionalised training centre for many new churches.

F. Mentoring Model for The Alliance: Beginnings

The Saturation Church Planting Alliance's Old "Coaching Guidelines" Model by Roger C. Hughs, Birmingham, Alabama

The guidelines are set forth in Alliance modular materials, for trainers and missionaries using the Alliance Church Planter Training materials. Trainers are encouraged to also be mentors of students in the church planter training process. Included are regular meetings of the trainer-mentor and trainees to:

- review the goals of each trainee;
- ensure each has a strategy plan and is following it;
- follow up trainees after each module for fellowship, to review principles taught, to pray together, and share progress of the work.

These meetings could be held in small groups, if the church planters are near one another. Mentor-coaches are encouraged to visit trainees in their localities. This followup is seen as highly significant. Mentor-coaches might visit the cells started by the church planter, if a good trust relationship exists. Records are to be kept of these meetings, noting strengths and weaknesses, and future training needs; monthly progress reports are encouraged. Mentor-coaches and trainers are encouraged to keep a file on each church planter. Notes should be taken on each informal meeting. Afterward, a listing of suggestions, ideas and pointers can be shared at the next meeting, or at the same meeting. Keep personal information on church planters too, i.e. birthdays, names of children, etc. General notes on goals and strategy plans are important too. Be available!

Strengths: Some guidelines for follow-up or coaching are offered. The need to see skills and knowledge applied is there. The mentoring process tied to the training is vital.

Limitations: Character issues are non-existent. The process is left up to trainers, with no oversight. The text is limited to individual mentoring, and the resources for this are few and far between. Little or no coaching was actually done as a result of this three page section in the modules. Missionaries and national trainers either lacked the skill, the will, the time, or the desire. In the situations where coaching took place, it was done through already existing channels (denominations, developing relationships), or by highly motivated missionaries and nationals.

Observations: The responsibility for establishing mentoring programmes rests in the hands of the groups sponsoring the training. If this is a mission organisation, it is their responsibility to do what is needed. If it is a combination of mission and nationals, both should work together. It is clear that few have understood what mentoring is and how it works.

G. A Mentoring Model from Kazahkstan: The Joy Church, John Weed (Team Leader)

by Carl Wilhelm, Perimeter Church, Duluth, Georgia

The Joy Church is now into its fifth year of existence. It is the largest Kazahk/Uzbek speaking church in the world and uses three other languages too, with 900 people attending. Conversions have been around 900 persons per year too. It approximates what has happened around the world in the charismatic renewal.

What do they do differently from us? What is it about their mentoring that differs? It is messy, structurally speaking. An appropriate expression might be, "under the Lord, not the board," "the Spirit, not the plan!" They expect the Holy Spirit to move. He does, and they do too.

In the story of Christian ministry in Kazahkstan, people went into the country for ministry under the umbrella of KAIBI (Kazahk American International Business Institute). The KAIBI is now dissolved.

Mentoring model: John Weed lived with his mentorees. This could be a danger for John and his family, in terms of their family relationships. John focused on three men; he was out there leading the way in an authoritarian style. The question is, do you look for a

John Knoxer, or do you grow one? When you grow one, you have great latitude and opportunity, and go through pain with them too. Don't throw it out—consider it. Often expatriates who are very successful use this model.

They expected God to do something from the start, and God did. Signs and wonders reaffirmed God's presence to the people. The difference was that John lived with his leaders, teaching them how to plant churches and discipling them spiritually: personal life, ethics, morals, family, finances. The New Testament church is what he aimed for with them. He cultivated very intensive life-on-life relationships. He would bring in people to teach and train from the broadest perspectives in theology. He did not use North American teachers all the time, but also used Asians and Europeans.

How has the leadership progressed? John is moving out of the picture. The church is a cell church model, broken down into linguistic groups. It is one of the largest churches in Kazahkstan. It is more of a pioneer plant, choosing to grow John Knoxers from scratch. John Weed is very authoritative and authoritarian in his model, but he isn't that way in his own personality.

Note: There were some people John thought he could convince, and he was not able to win them. When do you place a mentoree into leadership? John makes mentorees pastors within six months.

H. An Organisational Mentoring Model: The Bible League

by David Stravers, The Bible League, South Holland, Illinois

The Bible League has been working in Eastern Europe since 1990, and 1,000 churches have been planted in that time. However, please note that this is not a purely Eastern European model. There are some very important issues in ministry, and mentoring is one of them. The Bible League refers to it as coaching or apprenticeship. Years ago, this was a formal commitment—skills and lifestyle. The qualities of a good coach in my life include: he instilled confidence (a function of predictability), he made available the resources we needed, he showed us how, told us how he did it, and he held us accountable. He cared and gave extra time to build the relationship and do the job, a personal time investment.

Mentoring to us has a carefully defined objective: the planting of a healthy, growing, reproducing church. The model in the CIS is largely a training model, using Church Planting institutes and seminars. This is a structured way of helping church planters, and there have been great results. Here are some of the steps we follow. First, recruit "do-ers." Selection is an important issue, as character is key in the people you train. This is a vital part! The seminars are not open to the public; they are by invitation only. The second seminar is also always by invitation only, and non-performers are asked not to return. An informal social contract is required, with a high level of commitment. This is strictly enforced. Then, train for performance: in specifics, skills, practices, "what do you do?" Use experienced workers as trainers. The key is experience; already know how to do it. The trainer is the obvious mentor. He schedules cycles of study and practice—mostly practice, because the key is a planted church.

Expect measurable results: "one year later, this is what happened." Accountability is important. Accomplishing the task through the relationship is the key, and mentoring is vital for this process. There is a clear expectation of results, based on clear direction—outcomes are crucial. Practice is a condition for further participation. The training grows in intensity as time goes on. Co-mentoring or peer group mentoring takes place later in the process. We always look for measurable skills—very clear, measurable outcomes are required, eg. 1,000 home contacts by module three. If there is no report, there is no support; without activities reported on, e.g. Gospel presented how many times, the relationship is discontinued. This is a programme, with a results-driven mentoring relationship. We always encourage on-site mentoring.

We require accountability, as seen in key conversations between the mentor and mentoree. Questions that need to be discussed include: What do we expect? What have you done? What are your goals? Without these questions, no church will emerge.

Transference of skills: This demonstrates the vocational skills needed to succeed. The ideal is for the mentor to also have these skills. However, finding mentors with these skills is very difficult. The mentors must be able to communicate! Five key skills areas to master, in ascending order, are evangelism, discipleship, mem-

bership, leadership, worship. 2 Peter 1:3-7 gives an outline connected with these five key areas. Nationals need to feel that the expatriates are committed to them, and that they are a team. This may involve financial help. If the mentor doesn't have this skill, others are brought in with these skills. We can have multiple mentors in any given situation.

The role of the expatriate is really minimal. We find the mentors and mentorees, and link them up together. That's all we do!

Limitations of this model: It requires national churches with vision. It requires non-traditional funding. The one-to-one relationship is often weak. The nature of our organisation does not allow for mentoring as I would like. We define our ministry in terms of 24 months. After that, we don't have the resources to continue—but a clear advantage is its cost effectiveness. We also use peer group mentoring with very positive results.

What does the mentor do? First, seek out someone to mentor you. You must first learn what this means in your own life, before you can mentor others. These have become the best mentors toward others.

A few closing thoughts on mentoring: Social stress produces environments for church planters. Partnerships with churches who have vision are important. It is easiest to work along denominational lines, as they have trainers and existing structures. The extremely independent groups are the most difficult. I would also encourage perseverance—a little imperfect mentoring is better than no mentoring at all. Remember that the national worker will always be more effective than you—learn this!! Facilitative ministry is vital.

II. Examples from Other Parts of the World

A. New Church Incubator Programme

The Missionary Church Denomination (used now by many groups, as developed by the Church Planting Training Center, Colorado Springs, and Church Resource Ministries)

1. What is it? The name "New Church Incubator" comes from the idea of the chicken egg, kept warm until it hatches. It is a mentoring programme for church planters, in a supportive environment, which guides a group of church planters and their

wives through the birthing process of a new church. It combines group and individual interaction with qualified and experienced individuals serving as mentor coaches.

2. How does it work? These mentoring clusters, i.e. the groups of church planters and their wives, and the leaders, network together every four to six weeks. They meet for four to six hours, including a meal. They meet with proven mentor-coaches. These coaches focus on skills needed at specific and predictable stages in the new church development process. The church planters also meet individually with their coaches each month.

Each meeting is called a module. The participants are given a notebook with skills and church planting tools in the areas of developing vision, focusing, planning, listening, praying, evangelising, worshipping, discipling, mobilising, training, leading, unifying, multiplying. Only one skill is processed at each meeting, and church planters are given opportunity to practice this skill on one another. A portion of time is given to report about their individual church plants and to pray for one another.

3. Strengths: This approach to mentoring takes proven materials on skill development and seeks to apply them in individual contexts. It utilises group dynamics for interaction, as well as individual mentoring once a month for best application results. It can bring together people in one denomination, locality, or philosophy of church planting, eg. seeker sensitive church plants. It starts from the beginning of the church planting process, with an assessment of church planters and their teams, and works through a typical two-ear mentoring process. It seeks to build appropriate networks of relationships for church planters, focuses on intercessory prayer, and heavily emphasises skills and tools. It also provides numerous proven strategies used in American church planting.

Limitations: This is an Americanised model, relying heavily on the American culture grid, church environment, and resources. It costs money (coaches are paid as specialists; cost of housing, food, etc.), and requires easy access by all partici-

pants. It presents models of church planting which are very western in approach. It seems to portray a formula approach, and appears to fall short on the Holy Spirit perspective. It is overly simplistic at times, and theologically syncretistic, i.e. it allows many groups to come together.

4. Observations: I see the combination of group mentoring and individualised mentoring as a "best case" scenario. Yet the resources to see this happen in Central and Eastern Europe and Asia are rare, which gives us something to shoot for. The principles need to be taken and applied in country contexts.

Questions for Discussion and Further Study

1. Which of the previous models appear to be healthy and vibrant? Which appear to need some help?

2. How might another organisational model for mentoring be used in your mentor preparation programme?

3. How can a model be used in your context to teach and motivate leaders and church planters?

Applications Points

1. Write up a model for mentoring that you have either seen or experienced. Answer the four questions given at the beginning of the chapter, and share this model with your leadership team. What principles are transferable to your training and mentoring context?

2. Do additional research on other relevant mentoring models. Here are some you may want to study.

• The Extension Training model of George Patterson, Theological Education and Evangelism by Extension. Contact Sean International, Casilla 61, Vina Del Mar, Chile.

• The Teaching Hospital model for mentoring, by John MacArthur. Grace Community Church, Panorama City, California.

• Seminary with a church-planting requirement. Contact Dr. Chris Marantika of the Evangelical Theological Seminary of Indonesia.

• The Pastor Factory. Contact Dr. Don Steward at Hope Chapel in Hermosa Beach, California.

Mentoring Factors in Central and Eastern Europe

Key Point: There are certain factors that affect the implementation of mentoring programmes in Central and Eastern Europe. Those setting up mentoring programmes should pay special attention to these factors. These include certain cultural factors, the uniqueness of each church planter, the use of authority, and common mistakes made in the mentoring process.

Chapter Notes

I. The Uniqueness of Each Church Planter

A. Each church planter is a unique individual, with a different background, experiences, gifts and abilities, training, habits, and hobbies. There is no "one size fits all" approach to mentoring. And it is partly for this reason that not every mentor or mentoring group fits every church planter!

1. One young man I worked with was highly motivated and gifted. He came from a rich spiritual heritage. His father had been a pastor and Christian leader, his brother was a church planter; his wife's father was the leader of an international Christian organisation. He was well known in Christian circles and also had strong leadership gifts and a large vision. Mentoring this individual was both a joy and a challenge! I had the privilege of challenging him toward church planting work, which he had not considered at the time. Today he is the pastor of a growing, thriving church, which he started.

2. Another young man I also mentored was just the opposite of the one described above. Although he loved the Lord and had many abilities, he was not outgoing or very winsome. He did not come from a rich Christian heritage and was rather modest and unappealing to others. Yet his deep love and commitment to Christ were evident, and today he is a pastor and church planter as well.

3. When I think of my own uniqueness and background, I can honestly say that I was more open to the encouragement and direction of certain people than others. I suppose there was just a better fit! Call it chemistry or a good match. I needed a certain kind of person to give me direction and input.

B. Jesus related differently to His followers, and is a model to us in this area.

1. Mary and Martha (John 11:17-36)

   • Martha (vv. 20-28). Interaction is one of intellectual reasoning and discussion.

   • Mary (vv. 31-35). Interaction is one of emotional compassion and intimate relationship.

2. Peter and John (John 21:15-23)

   • Jesus related uniquely to both.

   • John was the "beloved" disciple.

   • Peter was the "rock."

C. Each church planter is a unique person and should be related to differently.

1. Unique backgrounds

   • All are a "unique mosaic of pieces in a puzzle."

   • Some come from troubled backgrounds, needing extra care and attention; others come from strong Christian homes and need less loving care, more space. Mentors with similar backgrounds can identify better with these people.

2. Unique skills and abilities

   • Music, writing, speaking, debating, networking.

   • The "chemistry" of mentoring relationships applies here. Common areas of interest often draw someone to a mentor. Musicians draw musicians; preachers draw preachers; dreamers draw dreamers.

3. Unique spiritual heritage

   • Some come from a rich spiritual heritage; others are completely new to the ministry.

- This requires greater personal discipling on the part of some.

4. Unique giftings and callings in the Lord

   - Spiritual gift mix differs.

   - God's plan for His work: 1, 2, 5, or 10 talent people (Matthew 25).

   - Wise mentors know when to push and when to pull back.

5. Unique personality types
   (How might people be understood?)

   - Some are lions; others are golden retrievers, beavers, or otters.

   - Spirit-filled temperaments: choleric, sanguine, melancholy, phlegmatic.

   - Personality tests, including Social Styles, Myers Briggs, and DISC tests.

6. Unique leadership styles

   - Use of the Role Preference (Biehl)
   (Is this cross cultural?)

   - Some are more public personalities, others are private personalities.

7. Each carries his own private pains and hurts

   - Unresolved conflicts from the past, unsaved parents, physical burdens - mentoring seeks to empower the whole person. Thus, these issues will be a part of the relationship.

   - How do you spot these hidden hurts? How does inner healing come?

8. Effective mentoring for groups should provide for the uniqueness of individuals, even in corporate cultures. Some can be pushed harder, while others need tender loving care. Keep the goal of personal and professional growth in mind. Remember that the formative years are more for the individual than the work!

II. Use of Authority in Mentoring

Mentoring by its nature must carry with it a degree of authority. Authority involves the exercise of power, a right someone has over another. Knowing what kinds of authority we have and do not have will greatly aid in the mentoring process.

A. The Components of Authority

Authority is whatever you possess at the moment that causes someone else to do what you want him to do. You may use a gun to exert authority, but this is obviously not legitimate in the Christian's exercise of authority. There are four chief components of authority, as cited by Ted Engstrom in *The Making of a Christian Leader*. He shows that people have authority in other people's lives due to competence, position, personality (relationship), and character.

1. The authority of *competence:* The more competent and experienced a person is in a given subject, the more confident he will be in presenting that subject. And the more competent another person perceives you to be in a given subject area, the more confidence he will place in you. He will think of you as an authority because of your experience. This is also known as experiential authority.

   - In coming to serve in Central and Eastern Europe, one great asset that we brought with us was experience. I had served for nearly twenty years in pastoral related ministries, including the planting of churches. This gave me immediate credibility before national leaders and other missionary colleagues.

   - Mentors can grow in the area of competence. They can be reading in the field of church planting and attend seminars on the subject. And they can do mentoring, as a way to gain mentoring experience and confidence. National leaders want to know, "How many people have you mentored?" They want to know how much confidence they can place in you, because of your experience level.

2. The authority of *position:* This component of authority gives you the right to tell someone, "Do it or else." It has "teeth"—the "boss" wants it done this way. Those who have oversight over you have this kind of authority, e.g. pastors, employers, denominational leaders.

   - Academic degrees can give this kind of authority to others. Also, holding a certain position in an organisation yields this kind of authority.

   - This authority can be brokered to others initially.

3. The authority of *personality:* The easier it is for another person to approach you, to talk to you and to feel that he has been heard and understood—this is personal authority, and comes in time through a shared relationship of trust and respect. Such people are easy to work with, because others have learned to get along with them. The layers or barriers that naturally separate people are fewer, and thus there is greater authority through the relationship. It is also known as relational authority and is built on trust and time.

4. The authority of *character:* This component of authority is your "credit rating" with other people regarding your integrity, reliability, honesty, loyalty, sincerity, personal ethics, and morals. In one word, it is respect. In Christian circles, this is vital for leadership. It is largely related to spiritual authority, or the credibility one has before others because of a growing personal and credible relationship one has with God.

   • Ralph Waldo Emerson once said, "What you are shouts so loudly in my ears, I cannot hear what you are saying." Credibility that flows from integrity is a decreasing commodity in today's world, even in the Church of Jesus Christ. This should not be!

   • This is also known as spiritual authority.

B. Applying authority to the mentoring of church planters (adapted from Steve Ogne, *Empowering Leaders Through Coaching*)

1. The authority of *position:* The mentor has direct line authority or significant influence over the person he is mentoring. Some individuals gain initial authority in a church planter's life through positions they hold, e.g. in a denomination, mother church, missions organisation.

   • This authority is granted by others.

   • It creates opportunity for initial positive influence.

   • Mentoring by such individuals is sometimes viewed as an obligation.

   • Meetings might be viewed as check-ups rather than strategic encouragement and honest growing relationships.

• Mentors who have solely positional authority over church planters need help to:

   * Increase their productivity and effectiveness as mentors.

   * Improve their relationships with church planters and other leaders.

   * Maintain a balance between denominational agendas and the needs of the church planter.

   * Value people more highly than the programmes.

   * Increase ministry rather than management.

• Church planters with mentors who have solely positional authority might experience some confusion:

   * Is he my boss or my friend?

   * Is he a "results" person or a "resource" person?

   * How do I balance accountability and vulnerability?

• Positional authority can be used effectively by mentors when they:

   * Listen before they speak.

   * Remember that people are more important than programmes.

   * Use their position to benefit and protect the church planter.

   * Do not abuse their authority to control or coerce.

• Those setting up mentoring programmes should seek to give mentors this authority early in the process. It will open doors for them, upon which they can build with other kinds of authority. Perhaps a certificate given after a short training course for mentors is valid. Leaders may "announce" who the mentors are, that are sanctioned by the denomination or mission organisation.

2. The authority of *competence:* The mentor has recognised knowledge or experience in the ministry of church planting. This is gained through

experience, both formal and informal.

- This authority is most helpful in mentoring!

    * Knowledge or experience is immediately perceived as helpful.

    * The mentor can relate to attitudes, actions, and feelings of the church planter.

    * The mentor can point out potential pitfalls in advance.

    * Such leaders can provide exposure to other models for church planting ministry, and also have a freshness in their mentoring.

- Being competent and experienced can be a liability.

    * The mentor can be seen as a "know-it-all."

    * It is easy to jump to incomplete or false conclusions based on your limited experience.

    * He needs to watch out for needless story telling!

    * Mentoring options and advice may be limited only to his experience.

- Mentors coming from this perspective should:

    * Broaden their knowledge beyond their experience, through study and research.

    * Practice practical mentoring skills.

    * Reflect on their own experience and the changing times.

    * Observe and experience a variety of models.

    * Always keep growing!

3. The authority of *character:* The mentor is recognised for his wisdom and spiritual discernment. This spiritual authority is recognised as coming from God and is recognised by others.

    - Character and spiritual authority have assets.

        * When applied to mentoring, it has a wide and broad application.

        * This is most helpful with difficult mentoring situations where a voice of authority is needed.

* Prayer and spiritual power can overcome obstacles, and deal with spiritual warfare issues.

- Liabilities

    * Spiritual or personal pride is not an excuse for lack of knowledge or laziness in preparation.

    * Lack of relationship will limit the mentor's input to the spiritual domain.

- Those with character authority in mentoring relationships should:

    * Practice the spiritual disciplines.

    * Listen to God's agenda for the church planter.

    * Always be aware, but never self-promoting.

    * Seek the Lord before making judgements.

    * Speak less frequently than others, only as the Holy Spirit leads.

4. The authority of *personality:* The mentor has taken the time to develop a personal relationship and build trust with the person being mentored. This is most useful over the longterm. This relational authority is granted by the mentoree to the mentor, and it cannot be rushed.

    - Personal authority has assets.

        * Time is required for trust to develop.

        * Personal chemistry must be evident in the relationship, ie. someone you get along with.

        * It requires that the mentor be vulnerable.

        * By this kind of authority, a mentoring relationship can be sustained when other means of authority fail.

    - Liabilities of personal authority

        * Requires time, trust, and vulnerability.

        * Requires more personal emotional investment in the relationship, which sometimes leads to disappointment.

        * Can be lost through conflict in the relationship.

5. Cultural Issues and Authority

• If you depend on positional authority, you can expect resistance or false or extreme submission. E.g. In the former Communist nations, submission was required. Is this still required culturally? Do people say "yes" on the outside, but mean "no" on the inside? How is this overcome?

• If you depend on competence authority alone, you can expect a challenge relating to cultural irrelevance. My experience does not make it true for your context. Cultural distinctions must be made. Form and function, principle and practices must be distinguished, eg. one-to-one mentoring may not be the best way to operate in your context!

• If you depend solely on character and spiritual authority, you can expect respect, but not always results. Sometimes we need to call in other experts, who can give special guidance when needed. Remember, an expert is someone from out of town!

• You can usually depend on personal authority. Time and trust are your best allies for the long haul. If they trust you, they will listen to you.

• Seek to utilise all four forms of authority in mentoring church planters, if possible!

III. Cultural Dynamics

A. Central and Eastern European Dynamics and Mentoring

There are certain dynamics relative to learning theory that are intrinsic to Central and Eastern European culture. These dynamics should be kept in mind when instituting mentoring programmes and in training mentors.

1. Learning Styles

• Central and Eastern Europeans tend toward directed discussions. A clear leader is required for the discussion groups, as this is usually most effective. When utilising a group mentoring approach, leaders must be well prepared and have the appropriate authority to lead the discussions.

• Historical perspective: Central and Eastern Europeans think both cyclically and historically. The events of the past live in their hearts today.

Mentoring should seek to give examples from the historical and cultural context wherever possible. Also be prepared to provide biblical examples and give a biblical basis for what you teach.

• Use the principle of moving from the concrete to the general. Start with the example, and then establish the paradigm or the principle you are teaching. This uses inductive reasoning. Westerners work better using deductive reasoning, starting with the general principle, and then exploring the subpoints and giving examples to substantiate the principle. The more concrete the principle, the better it will be understood. Mentoring should use more inductive reasoning, approaches, and materials. Be careful to avoid group sharing that becomes a "pooling of ignorance" or a "search for truth" session.

• Learning by practice: Allow participants to use role playing and practice what is being taught. Give attention to relevant worksheets, diagrams, and forms. Mentors will generally DO what they SEE and are taught in their training.

• Troubleshoot actual problems: Allow learners to interact personally with potential problems that arise in mentoring. What would they do?

• Relational credibility: When you give examples from your own personal experience, your teaching has far more credibility. Mentors should constantly relate what they teach to their own personal experience, or that of others, whenever possible.

2. Controlling Structures: Controlling structures and systems have been part of the fabric of Central and Eastern Europe for many years. This goes far deeper than the seventy years of Communist influence. It is part of the region's "high grid, high group" environment (Lingenfelter, *Transforming Cultures*). This can be both a help and a hindrance in setting up and running mentoring programmes for church planters. When taken to extremes, false submission and apathy may occur.

• Mentoring programmes can be effective with clear structures. The tendency for Westerners to be overly individualistic and decentralised is largely a foreign concept.

- What are some of the implications for mentoring church planters in your country context?

3. Minimal Resources: The reality of lack of resources is evident in Central and Eastern Europe, although some of this is perception too. This will play a big part in how any mentoring programme is set up. Leaders are wise to draw upon existing ecclesiastical networks and structures for mentoring programmes. Principles of responsibility, tithing, etc. need to likewise be taught to help fund these needs.

4. Role Definition Orientation: Central and Eastern Europeans are role conscious. A teacher's credentials, education, degrees, age, and experience are all factors which weigh heavily in societal respect.

   - How does this impact who does the mentoring?

   - Do mentors need a specialised kind of training, with certification to have the "right" to mentor others?

5. Other factors might include "box" thinking—related to role definition mentality, a quick response orientation, legalism, and the westernisation of the east. What other factors can you think of, which are unique to this region?

B. Cultural insights are important for mentoring relationships. National workers and missionaries setting up mentoring programmes need to understand the culture, to be able to help mentors work most effectively with church planters. Several cultural tools can provide help in understanding how mentoring works in specific cultural situations.

1. Worldview and mentoring

   Worldview describes how a person sees his world and his place in that world. It is a result of cultural training and is part of the default fabric of his being. As mentors understand the worldview of the church planter, it will help them to be more effective in their ministries.

   - The core of worldview is *perception*. Those mentoring church planters must take into account their worldviews, in order to best help them challenge and transform their cultural worldviews based on the Scriptures.

- Foundational worldview structures answer the following basic questions about a people group.

   What is real? The core of the system, eg. fatalism, spirits, ancestors, hedonism, individualism, nihilism. What controls their environment?

   What is true? Belief systems—what do people consider as truth? Animists see cosmic forces. Westerners believe what can be analysed or tested is true. Oppressed cultures see the hand of fate, due to outside justice, as controlling their lives.

   What is important? What do people value? This is driven by what is real, what a people consider as having worth, i.e. ideology, forms, certain peoples, religion. Groups have shared values. What are they?

   What is practised? Behaviours of a people flow from their values. What is acceptable and unacceptable behaviour?

Behavior System
Value System
Belief System
Core
What is real?
What is true?
What is important?
What is practised?
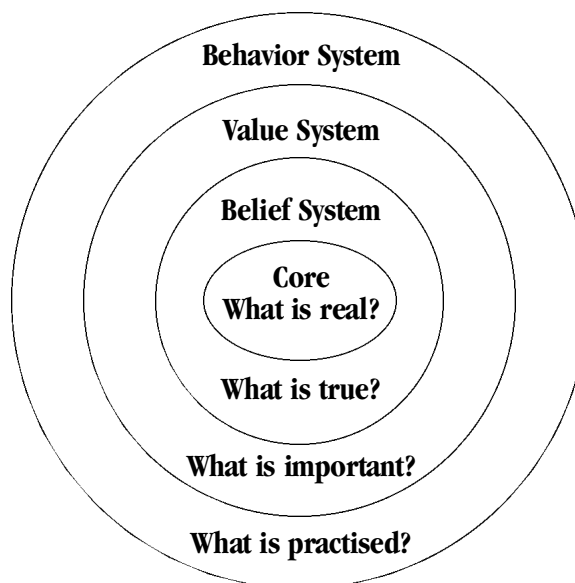
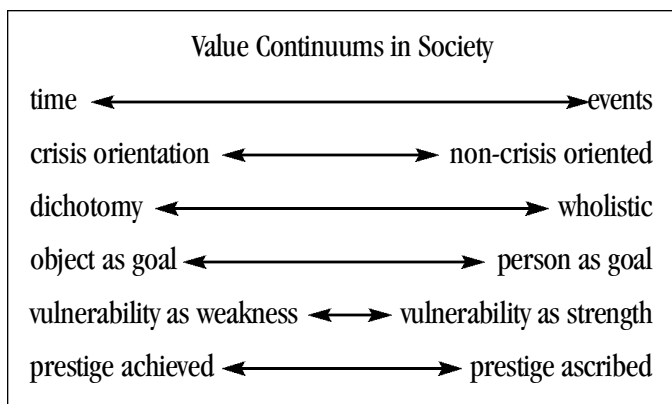- Mentoring factors: What are they for Central and Eastern Europe?

   * Mentors should take into account the intrinsic cultural norms of a people group, and work within these norms.

   * Many of the issues which mentors help church planters work through are worldview issues.

* Note the oppressed nature of Eastern European cultures. For example, in Hungary, the church planter may feel the issues in his new church are outside his control. He can not control the responses of others. The mentor can help the church planter see the need to take personal responsibility for his actions, do appropriate planning, and set goals. Faith and grace are important values to teach.

* List those factors you are aware of in Central and Eastern European culture and in your country context. How would these factors affect mentoring relationships? For example, a Serbian Christian may not be the best choice to mentor Croatian church planters.

• Understanding culture and worldview will help mentors address ministry issues with wisdom. Mentors should seek to answer the following questions relative to worldview, as the mentoring process begins.

* How has God developed these people to be receptive to His call on their lives? Hardships? Sufferings? Desires? Experiences? Values?

* What are the deepest values people would be willing to sacrifice for?

* What do people believe in?

* What are their fears and concerns? Not enough money? Governmental collapse? Mafia killings? Cancer?

* What are their hopes for the future?

* How are new ideas learned?

* What seems to be a part of making shifts in the belief system? Lack of contentment? Desire for change? Respect for the carrier of new ideas?

* How do people develop trust? How is trust destroyed? Rebuilt?

* What behaviours are offensive? Taboo? E.g. It may offend a national church planter if an American mentor takes him out to a restaurant each time they meet, when the church planter cannot even put food on his own table. Not being patient? Whistling?

* What behaviours are appealing? Smiles? Vulnerability? Being natural? Allowing one to discover rather than being told? Giving authority early in a task?

* What are some understandings of the subculture you are trying to reach? E.g. In reaching the educated in Central and Eastern Europe, most post-university learning comes from reading; they have been trained in atheism; there is resistance to forms perceived as indoctrination. Trust develops over time; responsibilities are shared in groups of two and three; there is a growing sense of national pride; relationships are the mechanism for getting things done; each person has few deep friendships.

2. Basic Values Continuum and Mentoring

• The book *Ministering Cross Culturally* (Sherwood Lingenfelter and Marvin Mayers, Biola University Missiology Dept.) should be in every cross cultural worker's library. The subtitle is "An incarnational model for personal relationships." The book analyses the basic values intrinsic to every culture. Its purpose is to help missionaries incarnate the living Christ in their cultural environment. It helps one understand the motivations behind an individual's actions. If a culture is defined by the "rules by which the game is played"(Richard Lewis, UWM, Centre for Intercultural Studies), then an understanding of the rules of a particular people group will help in us in encouraging effective mentoring.

• Lingenfelter and Mayers set forth six value continuums in their work. Each continuum juxtaposes two divergent core values found in every society. They show how people in any given society can be found somewhere on the spectrum in each of these areas of values. For instance, people tend to be either time-oriented or event-oriented. Time-oriented persons exhibit a very high concern about schedule and punctuality, e.g. Germans and Swiss, which manifests itself in a number of ways (stress).

Event-oriented persons are more concerned about the details of what is going on, than about when it begins, e.g. Brazilian and South Pacific Island cultures. In a training environment, event-oriented leaders are more concerned about what happens to the trainee, rather than when it happened. Here are the six value continuums.

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Value Continuums in Society

time  ◄──────────────────►events
crisis orientation  ◄──────────►  non-crisis oriented
dichotomy  ◄──────────────►  wholistic
object as goal  ◄──────────►  person as goal
vulnerability as weakness  ◄──►  vulnerability as strength
prestige achieved  ◄──────────►  prestige ascribed
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• Here are just a few mentoring observations in each of these cultural orientations. As you set up a mentoring programme, take these factors into consideration.

* **Time:** structured around specific hours and minutes. Thus appointments and scheduling are appropriate, listing of future "to do" functions with completion dates (western).

* **Events:** life's activities are structured around a social environment, and the relational event. Thus mentoring revolves around less formal interaction, events (eastern, South Pacific Islands), gathering occasions.

* **Crisis orientation:** behaviour of preparation and prevention. Mentoring tends to be more pro-active, outcome oriented, goal driven, lists accomplished.

* **Non-crisis oriented:** behaviour based on dealing with issues as they arise. Mentoring deals with items as they arise, a "today" orientation, more issue driven.

* **Dichotomy:** views the world in segmented parts. Mentoring can look separately at skills, knowledge, character. Separate mentors for each segment of the task? Specialists help in given areas, eg. pastoral, youth, spiritual

disciplines.

* **Wholistic:** views the world as an integrated whole. More mentoring wisdom from a big picture orientation. How do actions affect others? Sees life as a mosaic.

* **Object as goal:** completion of the task is vital. Mentoring focuses on successful task completion. The goal of meetings is seeing and working toward task accomplishment.

* **People as goal:** relationships are foremost in importance. Mentoring deals more with sustaining unity and harmony in the group. How are people being helped along?

* **Vulnerability as weakness:** transparency of character is seen as weakness (western). Thus mentoring is viewed as more of a professional or consulting function. Mentors maintain distance in the relationship.

* **Vulnerability as strength:** transparency of character is seen as strength. Thus mentoring and the sharing of struggles are important as part of the process of growth. Mentors share their past mistakes freely.

* **Prestige achieved:** through effort and accomplishment. Mentors need to have been in the real life situations themselves (relates to expertise authority).

* **Prestige ascribed:** through criteria set by the culture. The role and title are important for the mentor or coordinator. Mentors must fit into their cultural grid.

3. Another important tool for understanding culture is "Grid and Group". Two books, *Transforming Culture* and *Agents of Transformation*, both written by Sherwood Lingenfelter, set forth the "grid and group" tool for cultural analysis.

The "grid and group" model of cultures is not difficult to understand. Every culture, people group, or subculture can be analysed on a two dimensional matrix. The vertical axis relates to the "grid," the horizontal axis relates to the "group". Any society can be found somewhere in this "grid and group" matrix on any given issue.

• The grid axis analyses how a society sorts and constrains individuals by distinctive roles. The larger the number of role categories, the greater the number of social distinctions, and the more constrained the autonomy of individuals in social interaction.

Societies at the low end of the grid axis have few social distinctions; the unique value of individuals is more highly prized. In high grid societies, there are multiple social distinctions. Roles at the top are uniquely defined in terms of value and power, which is generally limited to a few. In these cultures, higher value is given to the role than to individuals. Therefore, we speak of either "high grid" (HG) or "low grid" (LG) societies.
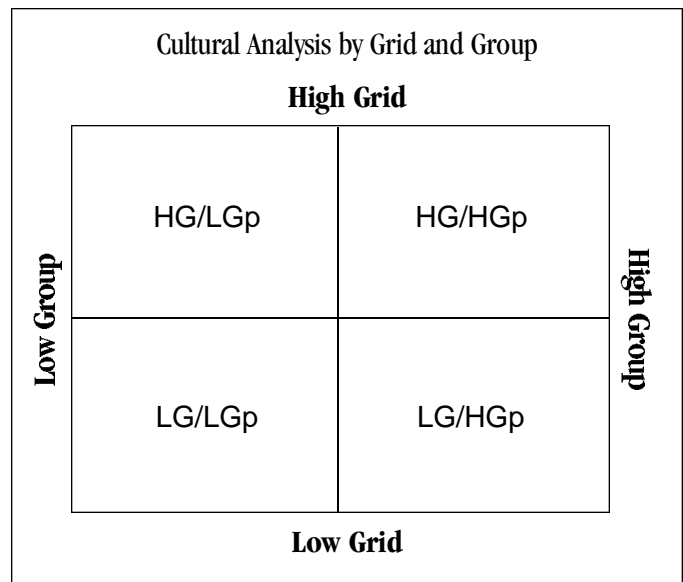
• The group axis analyses a person's social identity. This identity defines a position from which the content of a relationship may be negotiated. The social group defines a collective of which individuals are a part, with special criteria for belonging. The group is characterised by boundaries, distinguishing those inside and those outside the group.

In low group (LGp) societies, the pressure for group focused activity is weak. Individuals cooperate with one another primarily for personal or pragmatic purposes. Members of these groups tend to focus on activities rather than on longterm corporate objectives, e.g. the American church today.

In high group (HGp) societies, such as Japan, the pressure to conform to group relationships is high. Individuals must continually evaluate collective as well as personal interests, e.g. the honour of family, city. In a high group environment, relationships are given meaning through their involvement in the group. The group has a life of its own, lasting well beyond that of its individual members. The goal of group interaction is to perpetuate the life of the group over a much longer period of time.

• The **HG/LGp** environment is the *bureaucratic* system, e.g. the American missions organisation.

• **HG/HGp** is the corporate system, e.g. Japanese corporation, the Roman Catholic church.

• **LG/LGp** is the individualistic environment, eg. the typical American church planter.

• **LG/HGp** is the collectivist environment, eg. a Plymouth Brethren church.

In his two books, Lingenfelter analyses a variety of social values and issues. These include issues such as how one views property, labour, community authority, cosmology, conflict, generosity, authority, etc. The model is helpful both in planting churches cross culturally and in setting up effective mentoring strategies in any given culture.

Cultural Analysis by Grid and Group

High Grid

	High Grid	
Low Group	HG/LGp	HG/HGp
	LG/LGp	LG/HGp

High Group

Low Grid

Note: Where does your people group lie on this grid and group matrix?

• Observations on mentoring using the Grid/Group model

The bureaucratic environment (HG/LGp) corporate America

* mentoring requires appropriate role definition, i.e. a title, stamp of approval

* mentors are seen as specialists

* the mentoring process is individualistic in nature

* each church plant is unique; chemistry of relationship in light of matching

* teach the relevance and significance of others in the body of Christ

* need to see the big picture

The corporate environment (HG/HGp)
corporate Japan

* mentoring as part of the bigger denominational picture, i.e. a hierarchy

* behaviours are regulated by the corporate common good

* institutional controls are in order

* mentors help define and manage risks for the common good

* key ties to the big picture; need to learn grace

* mentoring process is normative for all in the system

The individualistic environment (LG/LGp)
American entrepreneurial church planters

* mentoring is driven almost entirely by the agenda of the church planter

* covenant relationship is needed, to help the church planter be less self centered

* accountability is a struggle

* trust and authority are earned

* constant evaluation for ongoing relationship

The collectivist environment (HG/LGp)

* sanctions are based on group orientation

* anti-system mentoring! Each relationship is unique, but the common good is vital.

* mentors need to encourage leadership development

* encourage risk taking and great faith actions, maintain accountability.

IV. Mistakes Mentors Can Make

Mentors can and do make mistakes. Knowing ahead of time what these mistakes are can help those instituting mentoring training programmes. They can address these issues with potential mentors for maximum results (adapted from Steve Ogne, *Empowering Leaders Through Coaching*).

A. Not listening, and talking too much: This requires a paradigm shift. Not all good church planters are good mentors. Mentoring requires a great amount of listening. This is especially true in Eastern Europe, due to approaches to learning (teacher talks, students listen), authority (I am the expert, you do not question my authority and advice), and models (this is the only way most know how to help).

B. Trying to project their own ideas onto the church planter, the mentor tries to make the church planter's work become what the mentor wants, rather than what God desires. Remember that God has called the church planter, and He has a vision for him. The church planter needs to be envisioned, but not by the mentor's vision! Mentors should distinguish between God's purpose for His church, and God's vision for this man. Mentors have to be careful they do not impose their own—often western or national—cultural paradigms on a church planter working locally. It is certainly helpful to make the church planter aware of the national and even the international level, but it is crucial that the church planter has the freedom to develop his own vision locally. Mentors need to ask church planters what their vision is, and then they need to help them nurture this vision, not push them to embrace another.

C. Giving up too soon, either on the church planter or on the project, because it is going either too well or too poorly. Persistence is a key value for good mentoring. Western mentors are used to quick successes. A church growing to 50 persons in five years may seem a failure in a westerner's eyes, but not necessarily to an Eastern European. Mentors need to have an objective basis by which they appraise the work of their mentorees.

D. Giving up on the church planter couple if they are in a bad project, rather than helping them transition into a new ministry situation. This can provide a good time to review, work through assessment issues, etc. In the early days of a church planters ministry, God is more concerned with character building than with effective and successful Kingdom building. Their second effort will be based on the first. Great encouragement is needed in every culture for God's labourers. And often, we "shoot our own wounded" in the work of the Gospel. This should not be!

E. Lack of assessment: Without proper assessment, you risk mentoring people who should not be in church planting. What about those who want to be involved in church planting, but are not ready? The first stage of mentoring is more relational, when the mentor has time to truly assess strengths and abilities. He works to

confirm the call of the mission worker. Some servants simply should not be planting a church. Consider the following:

1. Internship for a future church plant

2. Discipling relationship—an associate in a new church. If the church planter is not a leader, then what? He will be expected to gather followers. If he is called to the ministry of church planting, he must find a leader to follow.

3. Church planters should enter the work with recommendations from sending church pastors, and a track record of at least two to three years in ministry.

F. Pastoral care is too heavily weighted: There needs to be a balance, for relationship and task. Start with more emphasis on relationship, then move to focus more on the tasks of the project. Care for both the people and the task of getting the church planted.

G. Trying to do too much, too quickly: If you want to build a movement, it takes time. A healthy infrastructure needs leaders who know what they are doing and have the experience to back it up. If inexperienced leaders try to reproduce things, this will cause confusion and a lack of fruit.

H. Not releasing the church planter in a timely fashion: There must be a timeframe for the work. This is more of an issue for denominations, as they seek to exert control and standards for who is acceptable to assume leadership. Since most church planters in the region do not have the qualifying seminary degree to pastor a church, many within denominational leadership do not consider the new church plant to be a viable church. Open communication and partnership is needed, applied on an individual basis.

Questions for Discussion and Further Study

1. Church planter assessment is a difficult issue. What is the role of the missionary in this regard? The national leadership? The church planter himself? What is the motivation for a person to start a church? What is the role of assessment on a national level, before the church planter starts out on the work? How is the calling of the church planter validated? Where can missionaries help in this area? When are they a hindrance?

2. What are some other "uniqueness factors" mentors should be aware of? What are some resources to help teach others about these factors? Should church planters be given a series of culturally relevant tests to help them know themselves better? How much of this thinking is driven by western church-planting philosophies?

3. Of the four kinds of authority, which is most appropriate for mentors in your country context? Which could be easily abused? Which will not work? Why? Do mentors need to be given status in order to succeed? How will this status be awarded? How can you pass status on to others, who will in turn be mentors?

4. Interact with Lingenfelter's Grid/Group model of culture. How would you describe the culture in which you work? What changes should be made in light of your cultural environment? What might this say for mentoring programmes in your situation?

5. How do the six value continuums in *Ministering Cross Culturally* help you understand the mentoring role better?

6. What issues will mentors face in helping church planters in your context? What other mistakes might mentors make in your context?

Application Points

1. Take the worldview questions, and interact with them in view of the people you work among. What observations can you make about the mentoring of church planters from this interaction? About church planter training? About your work in general?

2. If you were to develop a "Mentor's Training Guide" for your situation, what would the essential components be? Take some time to list the basic sections in your training manual. Share this with someone, and get their feedback.

3. Gather together some of the plans which nationals in your context have used in starting new churches. Make these available to mentors who help church planters develop their own plans.

Suggestions for Future Development

Key Point: Much more needs to be done, but we can do all something. We can all take the next step. What will be your next step?

Chapter Notes

In *Mentoring Guidelines for Church Planters*, I have endeavoured to present the subject of the mentoring of church planters in a logical three-part flow. In the first section, I described the **Concept** of mentoring. I sought to show why mentoring is a strategic need for the planting of healthy, witnessing churches. Mentoring will help church planter trainers and denominational leaders get the most out of their training efforts. I briefly described mentoring in its historical and popular usage and then reviewed how it is understood in Christian ministry today. Mentoring relationships in the Bible were explored, and some dynamics of mentoring relationships were described. Jesus is seen as a model for mentoring relationships. I described the essence of mentoring as a purposeful relationship and the goal of mentoring as relational empowerment.

The second section was the heart of the manual, describing the **Practice** of mentoring in relation to the church-planting task. I gave some suggestions for setting up mentoring programmes. I then outlined the practical process of mentoring, and what transpires in mentor-mentoree gatherings. The heart of any mentoring programme is the time a mentor spends with a mentoree. The agenda of their meeting should be brought by the church planter, with the mentor understanding clearly the skills, knowledge, and character issues the church planter must encounter, as he plants a new church. I then briefly set forth mentoring outcomes from a short and a long-range viewpoint.

Finally, the **Application** section was geared to help readers think through the mentoring idea in their unique cultural environment and to make some specific applications as needed for maximum results. Mentoring models were provided from the Central and Eastern European region. Then, certain factors that may affect mentoring were considered. But....much more can be written! Suggestions for future development in this area of ministry are now suggested.

First, *Mentoring Guidelines* is not intended to be a training manual for mentors. Rather, it has been written as a resource tool that can be utilised at various levels. For those with little or no knowledge on the subject, it is intended to orient you to the subject and its practice in relation to church planter training. For those with experience, it is intended to help you see how others approach the task and to adjust your programmes for better results. In saying this, it is clear that mentors need training. Some kind of a training manual should be written for those seeking to be mentors of church planters, by mission and national leaders responsible for church planting.

Paul Becker's organisation, *Dynamic Church Planting International*, strongly encourages that mentors receive training before they are released into service. I concur with Paul. Having the trainers of the respective church planter training initially involved in mentoring is ideal. Remember that the Holy Spirit will lead the mentors as they interact with the church planters; He is the Divine Teacher (John 16). Training should be easily understandable, and adapted to the cultural context. If people know clearly what they are being asked to do and are given the tools and resources to do it, they will succeed. What will they be asked to do? Have this clearly in mind.

What might be included in such a training manual? It should include sections on the mentor (qualifications, skills, how you find them), the mentoring programme (how it works, its aims and goals, measurable outcomes), the mentoring process in your country context (as specific and concrete as possible), the materials you will use, and necessary tools and resources. Denominational leaders and country teams can develop their own training manuals for mentors based upon *Mentoring Guidelines* and other useful printed information. What else should a good, basic training manual include?

Second, much more could be said about recruiting and deploying mentors. One of the most frequently voiced concerns about mentoring is the lack of available mentors. Church leaders have good reason to voice such concerns too.

But this should not keep us from acting! In the absence of an ideal situation, we can start somewhere. I like what David Stravers of The Bible League said: "We simply find the mentors, and match them with the church planters". Mentoring is more than matching, but this can be a start.

All should be encouraged to think broadly as to who can be involved in the mentoring task. Perhaps someone in a local village can encourage the church planter in Christian living and provide a listening ear; he would be the spiritual mentor. A periodic visit from a trainer can help in skill and task development issues. These two mentors can work together. I also believe that the mentoring programme should be tied as closely as possible to local church structures. Church leaders should make it their priority to see that mentoring occurs, and even be mentors to emerging church planters. Key churches in the region should be challenged not only to be involved in church planting, but also to take responsibility for setting up mechanisms for the mentoring of those church planters.

Group mentoring is a strong possibility in many fields, and much more could be said on this. Coordinating the gathering together of church planter groups is a good starting point. A useful acronym in terms of the aims of such a gathering is **VHS**: **V**ision casting, **H**uddling for prayer and encouragement, **S**kill development. Church planters can gather together to: 1) share what God is doing among them and describe their vision for His work, 2) focus on meeting each other's needs, encouraging each other, and praying for each other, and 3) focus on developing one key skill or ministry tool all can use in their work. It is helpful to have a mentoring champion who is well networked to national leaders and denominations. Church planters in such groups should be at the same stage of development in their work for best results. Members of a training facilitation group could also help with the mentoring.

Whatever the options are for finding mentors, we should exercise faith and start with what God has provided. Jesus began with the three, and the twelve, who went on to impact the western world in just a few generations!

Third, the whole issue of networking church planters to existing denominations and outside sources needs to be developed. It has become more and more apparent to me that there are several key factors which help determine the effectiveness of church planter training. Two of these factors are the number of significant resources brought to bear on the task, and the significant networks which emerge to provide support for the church planter. In both cases, successful church planters are personally pro-active to seek out these resources and networks. The mentor can be a key link for these networks. Though disunity may be more apparent than unity, we must trust the Holy Spirit to work through leaders for the growth of His church. Some of the best mentors are already key leaders in denominations and church associations.

"Two are better than one because they have a good return for their labour" (Ecclesiastes 4:9). Mentoring brings about a synergy which results in increased productivity. The effort is well worth it! So, what will be your next step?

Application Points

1. What is needed in your context to provide the absolute minimum for training of mentors? List those things now.

2. What will be your next step? What can you do in the following time increments? And who will you call upon to help make this a reality? Write this down now.

	Action Steps	Key People
One Week Steps		
One Month Steps		
6 Months Steps		

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Appendices

THE ALLIANCE
FOR SATURATION CHURCH PLANTING

Church Planting Statistical Report 1997

Church-Planter Training Sites	78
Church Planters in Training	1,541
Trainees Completed Training	860
Evangelistic Group Attendance	24,161
Regular Evangelistic Groups	2,179
New Organised Churches	634
Baptisms	12,610
National Trainers	158
Cross-Cultural Missionaries	0

New logo here?

Training Models Compared in Relation To Mentoring.

Adapted from Robert Clinton and Richard Clinton, *The Mentor Handbook*.

A. Adult training models can be classified in three modes: formal, informal, and non-formal. The distinguishing characteristics of a mode of training are its deliberateness, its recognition by society, its delivery system, its location, its appropriate time, and its primary focus.

Type	Formal - organised institutional education	Non-Formal, semi-organised training (outside of formal structures)	Informal - takes place in the context of real life situation
Examples	Universities, colleges, seminaries, Bible colleges	Workshops, seminars, conferences, institutes	On-the-job apprenticeships, observation & imitation, learning from life.
Deliberateness	Deliberate	Deliberate	Somewhat deliberate
Recognition	Recognised by society leading to degrees; formal recognition	Accepted by society for limited and specialised training	Not usually thought of as *real* training
Location	Centralised institution, at teacher's location	Decentralised, regional, a temporary location	At the learner's location
Delivery system	Classroom setting, highly teacher-focused, formal communication	Anywhere, focus on teacher *and* student, variety of communication	Non-classroom, learner-focused, informal communication means
Time	Over several years, once or twice in a lifetime	Over several days or weeks, sometimes over a lifetime	Anytime, often repeated many times over a lifetime.
Primary focus	Future oriented - may or may not relate to any life activity	Present oriented - minor; may or may not relate to major life activity	Present oriented - usually relates to life activity

B. Mentoring as relational empowerment combines some of the better features of the informal and non-formal training modes.

- It is usually deliberate.
- It takes place at the learner's location.
- It uses a variety of communication means.
- It is learner-focused; the learner's needs drive the agenda.
- It can be done anytime, and repeated over a lifetime.
- It always relates to present, real-life issues.

- Mentoring therefore can be considered a combination or informal and non-formal training modes. It is predominately informal because of its individualistic characteristics.

C. Mentoring application to formal and informal training settings

- Both formal and non-formal training are group approaches. Mentoring in contrast is an individualised approach to training. It can be used in group approaches to strengthen those training options. Alert teachers and learners can apply mentoring techniques beyond the group, to a select few with special aptitudes of responsi-

bility. Alert mentors can take advantage of available formal and informal training activities to enhance the mentoree's development. Mentoring can also provide the accountability mechanism usually missing in non-formal training settings.

• The advantages of mentoring, when used in conjunction with formal and informal training modes, include accountability, provides motivation for the select learner, provides relevancy, and can be used throughout as lifetime.

D. Similar Training Models and Mentoring

• Two familiar training models for learning in society, which most closely approximate the mentoring process, are the master-apprentice relationship and the internship model. These are briefly described below.

1. Apprenticeships

a. In much of the world, people learn life vocations by attaching themselves to one who has mastered the needed skills of that vocation. After a period of "learning by doing" under the watchful eye of the master, the apprentice becomes one who can also perform these tasks and teach someone else the skills.

b. In an apprenticeship, the master imparts attitudes, knowledge, and skills to a learner (called an apprentice) in the context of actual work. He does this by:

• modelling desired attitudes, knowledge, and skills;

• instructing and explaining these things to the apprentice;

• requiring practice by the apprentice;

• evaluating and correcting the apprentice as needed.

c. Biblical example: Acts 18:1-4, 18, 19 (results: w. 24-28)

d. On location: Normally the apprentice lives within the vicinity of the master and spends much concentrated time with him. The apprentice is given small tasks at first, to master the basic skills, and in time is given increasing responsibility, leading to overall proficiency.

e. Essentials of the apprenticeship process

• The master has something valuable to pass on to others.

• The master can see and explain the step-by-step methodology, leading to overall skill development and general proficiency.

• The apprentice has the necessary abilities and gifts to be trained.

• The apprentice is willing and desirous to learn and is obedient to the master.

• Extensive time should be spent together, for the apprentice to see the master modelling the skills, to receive instruction from the master, and to practice the skills in the presence of the master.

• Closure is needed, through some kind of valid demonstration by the apprentice to the master, before training is considered complete.

f. Implications

• The master is an expert. He must be capable of passing on what he has learned and must be adept in various leadership styles, based on the needs and maturity level of the apprentice.

• The apprentice must have certain gifts and abilities in order for the master to transfer most completely his trade. Also, the apprentice must be willing to learn, and be obedient to the master during the training period.

2. Internships

a. Models which stress practical, on-the-job experience under the guidance and tutelage of a supervisor, with frequent input/reflection between the supervisor and the trainee are considered internship models. Internships are used primarily by formal and non-formal training programmes, to supplement the cognitive focus with more balanced learning.

b. The internship model refers to guided training in actual work experience. It focuses on in-service activity and ongoing dynamic reflection. It is assumed that cognitive input has occurred as a prerequisite to experiential learning. E.g. Marriage and

family counselling training frequently requires practical experience under the tutelage of a supervisor.

c. Essentials of the internship approach to training

• It is assumed that the intern has received the cognitive input needed to perform the tasks required.

• The intern is placed in an actual work situation, which will allow for growth through in-service activity, e.g. medical interns.

• A supervisor oversees the trainee and exercises the following skills: coordination, administration, dynamic reflection, a helpful spirit, ability to encourage formation, multiple leadership styles.

• A host group needs to be in place, from which the supervisor works, and in which the trainee serves.

• A structured plan provides a basis, which allows for overall control of input, interaction, and evaluation.

• A set period of time is determined for the training, including beginning and ending date.

• A summary debriefing is needed, with lessons learned, areas of strengths and limitations suggested plans for future action for the trainee.

d. Why do some internships fail?

• The supervisor is not trained in the necessary skills to work profitably with interns.

• Interns, supervisors, and host working groups have differing expectations.

• The host group is ill-prepared for the training situation.

• The structured programme is weak, inconsistent, erratic. No scheduled appointments. Formative feedback is missing or done in a critical context, not in terms of training.

Mentoring and Discipleship Compared

Bobb Biehl shows the difference between mentoring and discipleship in his book *Mentoring: Confidence in Finding a Mentor and Becoming One.*

	Discipleship	Mentoring
Is it Scriptural?	Taught and modelled in the Bible	Taught and modelled in the Bible
Models in Scripture	Paul and Timothy	Barnabas and Paul
How great is the need?	Desperate	Desperate
Primary basis of interchange	Content	Relationship
Type of role	Teaching new believers spiritual truths	Caring for and helping a person in all aspects of life
Whose agenda?	The disciplers (spiritual disciplines)	The mentorees (goals, problems)
Training required?	Academic knowledge personal mastery of subject, discipline	Practical life experience relevant to the mentoree
Time frame	Limited	Limited to lifelong
Longterm commitment	Low	High
Focus of time together	Teaching spiritual disciplines	Support toward maturity in all areas - character, knowledge, relevant skills
Importance of personal chemistry	Respect required	Respect AND personal chemistry required
Approx. numbers involved	Possibly hundreds over a lifetime	1-12 in a lifetime
Modern role parallels	Disciplines, mature teacher	Loving aunt or uncle
Essential message	To mature spiritually, here is what you need to know and do.	How can I help you get to where you are going?

The Alliance for Saturation Church Planting Threshold Assignments

The Alliance for Saturation Church Planting, 1994

Module One Thresholds

A. The trainee must give evidence of having a growing, effective and daily prayer life. It is important that he learns to "listen to God" for guidance and direction in the ministry activities of church planting.

B. The trainee must have a working knowledge of the harvest that will be his target population. Who are they? What are their needs? What is the best way to reach them? Who is ministering to them now, and what kinds of ministries are working? Which are not? The trainee must demonstrate compassion and love for the target population he is seeking to reach. This is the research assignment.

C. The trainee must begin to make contact with lost people in his potential target area of ministry. He must begin to build meaningful relationships with strategic people in the community who have influence and networks of relationships among others. He should begin to initiate service-type activities to meet the felt needs of people, as a way to establish evangelistic points of contact.

Module Two Thresholds

A. The trainee should be regularly sharing the Gospel with the people with whom he has been building relationships. He should be keeping a record of these contacts and meetings. As part of this, he should be able to share his personal testimony and explain the Gospel message clearly in several different formats.

B. The trainee should be holding followup Bible study lessons with people who have made salvation decisions. These initial discipleship activities should be on an individual basis, and then on a small group basis.

C. The trainee should set the goal of having at least four small groups going at all times, and to identify some potential small group leaders from among attendees. He should begin to spend one-on-one time with potential leaders.

Module Three Thresholds

A. The trainee should set goals to have at least eight small groups going with at least five of these being conducted by leaders he has trained.

B. The trainee should identify and begin training potential leaders to help in the future corporate worship times for all small groups.

C. The trainee must have regular fellowship activities for all the members of the small groups, as he begins to bring them together to form the corporate celebration gathering.

Module Four Thresholds

A. The trainee should set the goal of about 15 small groups functioning in the target area.

B. The trainee should commence public worship services and necessary ministry activities to fulfill the vital functions of a New Testament church fellowship.

C. The trainee should begin the planning and ministry activities for at least a second church in the target area. From among the attendees, the trainee should send potential trainees to the next Alliance training (Module One). The goal is to have a church for every 1,000 people in the region.

A Sample Mentoring Facilitator Role Description

by Guy James, Unevangelised Fields Mission, Bratislava, Slovakia, 1997

Mentoring Facilitator

Title: Mentoring Facilitator
Purpose: To facilitate the mentoring programme for church planters in his sphere of influence and responsibility.
Scope: Church planters being trained in national church planter training.
Objective: To coordinate the mentoring programme for church planters being trained to start new churches.

Qualities:

1. He has a heart for mentoring and recognises its strategic role in the training process.

2. He has experience in both church planting and mentoring.

3. He is growing spiritually and is a man of prayer.

4. He evidences emotional stability and balance in his entire life.

5. He is motivated and knowledgeable as a networker among strategic leaders.

6. He embraces a church-planting vision for his country and has an appreciation for the whole Body of Christ in that country (not just a particular denomination or mission group).

7. He is willing to grow in his knowledge of mentoring and become a resource person to others.

8. He effectively communicates and passionately motivates others toward the vision, principles, and process of mentoring in their context.

9. He is able to administrate and facilitate the necessary components of a mentoring programme. He is also a key person to formulate the programme and to bring it to closure.

10. He is well networked with other Christian leaders.

Specific Responsibilities: (See Chapter Eight: The Mentoring Process, page 58)

Key Relationships:

1. Church planter trainers

2. Mentor-coaches

3. Denominational and local church leaders

4. Church planters in training

5. Other key national leaders (especially those with resources to help)

6. Foreign missionaries

Example of a Mentoring Programme

Developed by *The Alliance for Saturation Church Planting* - Hungary Facilitative Team, in conjunction with the KÖSZ leader-

1. History

In 1997, two regional church planter training schools were established as pilot projects, for a countrywide vision to see new fellowships of churches planted throughout the nation. Each school uses the Alliance's core curriculum and augments it with Hungarianized forms and methodologies. The schools work on a seminar basis, bringing students together to learn the needed skills and relevant knowledge for planting a reproducing church in a progressive manner. The students are then requested to put into practice what they have learned, paying special attention to key "threshold assignments," in order to progress to the next steps in the process.

This model has now become the basis for the Hungarian Baptist Union's church-planting programme (May 1998). Five missions organisations cooperated with the Közösségépítök Szövetsége (KÖSZ), a Hungarian church-planting ministry, to establish these schools. From the start, it was the conviction of the leaders that the mentoring need was as important and fundamental as the training itself. Consequently, a mentoring programme was established that fit the need, using the resources that were available.

The programme seeks to match up students with missionaries and national leaders who can serve as mentors. Mentoring relationships are assigned to available mentors, based on a combination of student requests, need, and available mentoring resources. A strong emphasis is placed on group mentoring for those individuals in sub-regional localities. It is recognised that this programme is not the best approach, but it is a way to get mentoring started. It is the hope of the leaders that future mentoring programmes will be more local church based and connected to existing denominational and emerging church-planting networks.

2. The Goal

It is our goal that every trainee/church planter going through training has access to personalised, practical help and encouragement. The trainee is expected to fulfill his training assignments and work to establish a new church, with the vision of filling Hungary with disciple-making churches. We envision this personalised, practical help and encouragement coming both from the peers of the trainees/church planters and from a mentor-trainer. Although the mentoring is task-oriented, focusing on the work assignments, we recognise the need to care for the whole person and address the personal and spiritual needs of the trainee as well.

Mentoring is by nature a relational process, which makes the relationship between the mentor and the trainees he is meeting with of great importance. Although it is important that the mentor and the trainee/church planter build a strong relationship, this relationship is not the goal of their meetings. Rather, they meet to encourage, strengthen, help, and hold one another accountable through the relationship they are building. The personal relationship AND the ministry encouragement/accountability must both be present to have a beneficial mentoring experience. A mentoring relationship that is all relationship and no task accountability may be personally encouraging, but it does not help the trainee/church planter move forward in his service. A mentoring relationship that is all task accountability and no personal relationship is impersonal, cold, and often not helpful. For these reasons we encourage each mentor to take time in EVERY meeting to strengthen the personal relationship and minister to the personal needs of the trainee/church planter, as well as to deal with the ministry assignments.

3. The Process

When at all possible, we seek to accomplish this goal by placing each trainee/church planter in a mentoring/support group of three to four of his peers in his region or area. The group will meet monthly to discuss the various assignments they are working on; share problems, questions, and victories; be held accountable to the tasks at hand, and to be further equipped, trained, and encouraged to fulfill the task. These monthly meetings will be

facilitated and led by a mentor-trainer. When possible, these group meetings are to be held at one of the church-planting sites, so the other trainees and the mentor-trainer can gain firsthand knowledge of the work in that area. It is our intention that these mentoring/support groups meet once a month for the first year of the training. After having reached that point, the needs and situation of each trainee would be re-evaluated. This process is considered a minimum in working towards our mentoring goal, but we realise that each mentor is free to meet with his group(s) or individuals within his group(s) as he sees need and is able.

4. **East and West School Mentoring Assignments**

Mentor (west)	Students/Mentor-Groups
Bob Martin	Szász Gábor, Nagy Tibor
Chris Johnson	Révész Jonatán, Uzonyi László, Pálfalvi Attila, Bézi Sándor & Anci, Kiss István, Jacob Péter
Brad Baker	Bartha László, Sütö Csaba, Boér László (w/Kovács Gyögy, Réveesz Tamás)
Bobby Booze	Nagy Gusztáv, Czibula Tibor
Révész Tamás	Bencsik Urbán
Kovács György	Benkö Gábor
Révész Jonatán	Mocsár Csaba
(east)	
Bob Martin	Nagy Tibor
Jerry Coleman w/ Papp János	Nagy Attila, Rékam József, Beke Péter Tóth Balázs, Filemon Zsolt, Meszaros Sándor
Bobby Booze	Mike Attila, Zakor László, Ferencsik László
Brad Baker	Heizer Tamás
Michael B.	Szegedi Tivadar, Kovács György, Benkö Gábor, Kiss Attila, Katona Pal, Prókai Sándor, Borbely Zsolt

Issue Mentors Face and the Church-Planting Process

Notes on mentoring in relation to the church planting process, as adapted by Bob Mackey,
The Alliance for Saturation Church Planting - Moscow Team. Based on notes from John Wooster.

Phase One: Foundations

Purpose: To prepare yourself, your vision, and the direction for the church-planting mission
Activities: Prayer, research, faith, Bible study, developing strategy

Description

1. You need to develop your personal spiritual character and knowledge needed to plant a church.

2. You need to clarify your vision and make concrete strategy plans for the new church.

3. A danger here is not really having a clear picture in your mind of the church God is calling you to start. You need to have a clear picture and a clarified vision for your new church.

4. It is important to know the biblical foundations for what a local church is to be and do.

5. What does the Bible say about the task of starting a new church?

6. What are the unique aspects of the calling and vision that God is giving you?

7. Purpose of the research assignment is to help you know and understand those you are desiring to reach, as well as possible resources that are available for you to reach them

Mentoring Notes

1. Help him to focus primarily on personal character issues and spiritual disciplines.

2. Watch out for unresolved personal conflicts that remain in the early stages, causing problems later on in the new church.

3. Encourage church planters to begin drafting their own vision (plan) for starting a new church. This can form a basis for future accountability in mentoring meetings.

Help him make a clear link between his research work and his initial church planter training in this area. Help him to steer clear early on from poor models (often reproduced because they know no other way to do church). Help him avoid "trendy" models too.

4. Build relationships with family, friends in the area. Take time to get to know the church planter and his world. What has been his personal spiritual history? Family background? Take time to ask insightful questions at the start.

5. Be thoroughly acquainted with the practical training he is receiving.

6. Help church planters deal with their call to the ministry of church planting. What is their confirmation for this? This is needed to keep them in the work in the bad times. Related to this is helping him assess his abilities, state of his marriage, his biblical and theological readiness, and his own spiritual maturity.

7. An important mentoring issue is a church planter's family life, and spousal approval of the work. An unsupportive spouse is probably a sign of deeper family issues that need attention.

Phase Two: Winning

Purpose: To contact and evangelising lost people
Activities: Learning to make contact with lost people, personal evangelism, beginning to bring new converts and inquirers into small evangelistic (cell) groups, modelling the victorious Christian life before others, and discipling

Description

1. Evangelism never stops in the new church, yet this distinct stage is a period when the mission worker focuses almost entirely on evangelism. Your example during this stage will be key in your equipping co-workers to do evangelism in later stages.

2. To win your first group of converts, be sure to

   • meet non-Christians through "bridge building" activities

   • listen to them first

   • share your testimony and the Gospel clearly and ask them to repent

3. There are several dangers associated with this second phase of the work.

   • Finding other Christians to be in their new church, rather than on focusing on personal evangelism.

   • Not spending the necessary time relating to non-Christians and just hoping that God will send them to your church. In so doing, you are not winning people to Christ and are not a good model to others. Other team members will only do what they see their leaders doing.

   • Not going after key or strategic men. These "gate keeping" men open networks of family relationships to you. You will otherwise end up having a core group of mainly women and children, because they are generally more receptive.

   • Responding to those who respond to you. Be careful; these often tend to be hurting individuals with many problems. If at all possible, strategically seek out those who are functioning members of the society first.

   • Designing meetings and ministries for Christians— those that Christians know and respond to. These may not communicate well to the lost, or even to new believers. You need to show how the Gospel meets needs that non-Christians are sensing.

   • Not giving new Christians a step by step approach to spiritual growth, but expecting them to need just what everyone else does.

4. On the development of cell groups: Leaders should start small groups that focus on building relationships, with discussions on how the Bible applies, prayer for personal needs, and encouragement. Leaders should seek to develop apprentice leaders as soon as possible. Meetings should be kept simple and reproducible. Do not make it dependent on the leader, his style, form, or knowledge. Note some of the dangers here too.

   • The temptation is to preach and lecture, rather than discuss and seek the participation of all. This is a key time not only to give away knowledge, but develop gift-edness and future leaders.

   • Not having an intern or apprentice leader.

   • No time spent with individuals who are part of the small group. They will lose enthusiasm if you do not take interest in them personally.

5. Common Barrier: People are not used to sharing on a personal, open level. This must be developed over time. Discussion starters and provocative, open-ended questions can help.

Mentoring Notes

1. Help church planters in preparation of discipleship lessons ahead of time. Often due to poor role models, poor training in this area. BUT this can also be an excuse for not spending time with the lost.

2. Actually be with him when he evangelises and help him to evaluate his interactions.

3. Recognise the place of timidity, lack of wisdom, even a poor testimony in building relationships among the lost.

4. Help him to bring together the results of his research and efforts to reach out to lost people on the level of felt needs.

5. He may need help in the area of evangelistic and discipleship tools. Be prepared here.

6. Group mentoring meetings are good places to model discussion starter questions.

7. A related issue is helping the church planter with issues on stewardship and securing necessary outside resources. Help him develop a solid biblical position on the local church's responsibility here.

Phase Three: Establishing

Purpose: To identify leader and recognise his gifts
Activities: Discipling, gathering, evangelising, worship, Body life

Description

1. On Discipleship

   • The discipleship emphasis continues throughout the life of the church. But during this stage, the church planter has the chance to model how you want others to disciple later.

   • Not really understanding new Christians and failing to communicate effectively is a danger.

   • Another danger is giving them only knowledge, and not personal encouragement. Character issues may be lacking too.

   • Some may be too hard on new Christians, enforcing rules and legalistic practices without grace. Others may just seek maturity too quickly from spiritual babes. Acceptance and patience are key attitudes in helping young Christians. Judging them can cause them to stumble and is a very serious sin.

2. On Cell Groups: Barriers to seeing small groups multiply

   • People do not want to separate from their group, where they have been enriched.

   • People are not willing to have new people enter the group.

   • People are not willing to have people they don't know enter their homes.

   • Some people fear going out at night and will not attend an evening meeting.

3. Public worship stage: It is during the third phase of church planting that public worship services begin. Some of the dangers here include:

   • Renting a hall and doing this too soon. Be sure to have several strong cell group meetings with about 30-40 people attending first before renting a hall.

   • Once regular worship services begin, some people may not want new people into the church. They may not be friendly to them.

   • Members lives are so full of relationships with Christians that they do not open their lives for new people.

Mentoring Notes

1. Mentors can help church planters be strategic about who and how they make disciples. Help them to see what they are calling people to in their discipleship.

2. It is important to help leaders be "self-feeders" on the Bible. It is also important for them to experience the fullness of the victorious Christian life. This is as much caught as it is taught.

3. People in the cell groups can bring pressure onto the church planter to do certain things in certain ways. A plan that has group ownership should be the basis for strategic steps. Public congregation stage can start too soon because of inadequate team preparation. Help him HERE to avoid the one man show. Help him also to think through the issue of critical mass.

4. Help the church planter to distinguish ministry from personal issues. Help him to confront sooner than later unresolved conflicts, but always keeping the relationship in Christian love. Special help is needed in this area, if the church is to grow and flourish. Conflict often over differing agendas, worldviews, values, personal issues. Mentors can help church planters to listen and ask questions, develop goals and a clear vision. Related to this is a theology of church discipline.

5. Help him think strategically about why he (they) does when starting the public stage of ministry. Should be biblically based, culturally relevant, and timely.

6. Show him the importance of gift identification and utilisation at this point. Help him to develop a practical theology of Ephesians 4:12-13.

7. Church growth may slow after public congregation stage. Help to prepare him for this inevitable loss of momentum stage. Help him to see possible causes:

   • A lack of evangelism, assimilation process or leadership development

   • A loss of vision, because of the tyranny of the urgent. Always cast vision!

   • Denial of personal failure. Help him admit publicly public mistakes and ask forgiveness from the people.

Phase Four: Training

Purpose: To train leaders to train others
Activities: Identify, train, deploy, release

Description

During the first three stages of the new church, the mission worker often takes the bulk of responsibility for the church, much like parents have to do the bulk of the work in a family. As children grow, they need to take on more and greater responsibility. Likewise in a new church, members need to take responsibility for new Christians, ministries, and leadership roles.

1. Without this shift in roles, the church will stay small as the church planter almost single-handedly pastors the people. He is stretched beyond his limits, and new Christians simply cannot find a home in the new church. People in the church can grow disillusioned too, without significant roles of ministry to motivate them to stay involved. They become spectators. Poor models in the culture allow for this in Eastern Europe.

2. Dangers in holding onto the ministry too long:

   • Not trusting people; keeping to much to yourself in your own hands.

   • To have people on a leadership team who are not qualified biblically or do not have a heart to fulfill the vision of the church or follow your leadership.

   • Not taking the time to train leaders whom you expect to do a good job. Their failure is more yours!

   • Placing the wrong people in the wrong task roles; too few doing too much while others cannot find anyway to serve.

   • Delegation of tasks with little encouragement, supervision, or healthy accountability.

3. A barrier is noted—some believe that new Christians should not be allowed to serve until they have proven themselves. The church planter's own theology may need to be challenged here.

Mentoring Notes

1. Make sure church planters understand and simply implement a training strategy. An example of one from World Team, Paul Thompson's START. Show, Tell, Allow, Review, Turn Loose.

2. The "problems" church planters will discuss with you in these stages are many. Help them to focus on root causes and simple, biblical solutions. Affirm him personally all the time.

3. What are the "sacred cows" he is unwilling to give up in the new church? Why? Help him to grapple with his own worldview issues.

4. Areas of weakness became prevalent here. He needs to train others to fill out needed areas where he has been weak, and have him focus on his own strengths. However, if others can do the job half as good, let them!

5. He must maintain kingdom eyes in this stage. It is easy to become provincial and turf building. Help him to learn to release ministry sooner than later.

6. Help him to see the importance of celebrating and encouraging the believers.

7. Train leaders for ministry primarily beyond the four walls of the church.

8. Mentors can help church planters understand differing leadership styles, personality types, and ministry philosophy as a basis for disagreement on a leadership team. Sometimes an outside voice is needed (a kind of consultant). It is best if the mentor does not serve in that role, but another.

Phase Five: Multiplying

Purpose: To establish a base of leaders to form church-planting teams
Activities: Mentoring leaders, research, new teams, train teams, deploy teams, regional church events

Description

1. It is easy for a people in a new church to become satisfied with the size of the church and not really press on to do the work of multiplication.

2. The need to build a building as part of being "a church" is often overwhelming at this stage, and can slow down multiplication. Leaders need to envision how their church can make a wider impact in the city and region.

3. Often the best leaders for the new churches come from within the church itself, rather than from a distant place (seminary, Bible school).

Mentoring Notes

1. Help the church planter to act both apostolically AND pastorally. His visionary leadership is key at this point. Involving him in a network of visionary leaders is key at this stage.

2. Help the mentoree to gain a vision for leadership development within his own ministry for new churches. This is a developing a "harvest force from the harvest field" mentality.

3. Some church planters may themselves desire to move on to plant a new church. The vision clearly in the minds of people from the start will help prepare the people for this possibility.

4. Help the mentoree to be developing his own mentor group. Help him to now mentor another church planter.

Phase Six: Movement

Purpose: To saturate the circle of responsibility God has given to him

Activities: Covering ethnic pockets, establishing guidelines for the development of the movement, determining mission projects, prayer and praise rallies, establish training functions including higher education

Description

1. Some may think that a cross-cultural missionary has to have formal training to do the job. All that is needed is God's call and the development of the necessary character and skills in the local church.

2. People can protect their turf, not wanting others to plant new churches near them.

3. Many churches are too slow to ordain and send new church pastors.

Mentoring Notes

1. Help the mentoree thoroughly understand a saturation church-planting philosophy and to bring his leaders along with him in this understanding.

2. Take him on cross cultural mentor trips to see church-planting movements in action in other places.

3. Help him to evaluate other models that ordain and deploy leaders sooner than later.

Example of a Mentoring Agreement

(Adapted from Robert Clinton and Richard Clinton, *The Mentor Handbook*)
Mentors can use this worksheet in their initial meeting with a mentoree/church planter. It is a tool to help them and may be adapted as needed.

1. **Establish the relationship.** What are your stated expectations for our relationship?

   • Mentor:

   • Mentoree:

2. **Agree on the purpose of the relationship**. Why will we meet together?

3. **Determine the regularity of the interaction.** How often will we meet? For how long?

4. **Determine the type of accountability.** What do we commit to do?

   • Mentor commits to:

   • Mentoree commits to:

5. **Set up communication mechanisms**. How will we communicate with each other?

6. **Clarify the level of confidentiality.** What we will keep just between us?

7. **Set the time frame for the relationship.** How long will we plan for the mentoring relationship?

8. **Evaluate the relationship from time to time.** When and how will we evaluate?

   • Mentor's part:

   • Mentoree's part:

9. **How and when will we pray for each other?**

10. **What are my hopes and dreams for our relationship?**

Mentor Signs _____ Mentoree Signs _____
Date _____

21 Questions Mentors Can Ask

These are questions mentors can ask potential (or new) mentorees at the beginning of their relationship
(Adapted from Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One*)

1. What do you see as your top three strengths, in order of rank?

2. What ten specific measurable things do you want to get done before you are age 60?

3. What do you consider to be your life calling, and why?

4. What are your three deepest personal needs which make you potentially vulnerable (morally, ethically, legally)?

5. Which three people threaten you the most personally? Why?

6. Who are the three people who could be your mentors?

7. Who are three people you might be a mentor to?

8. What position do you one day hope to hold, e.g. president, manager, pastor?

9. What three things would you most like to change about yourself if you could? Why?

10. What three things are you most committed to doing before you die?

11. What three things do you feel are your greatest roadblocks in your life at this point?

12. In what three areas would you most like to grow personally in the next one to five years?

13. What one to three things are keeping you from being as close to God as you would like?

14. How do you picture yourself in ten years, ideally?

15. What one subject would you like to share from the deepest part of your heart, that you have never been able to share before?

16. What have been your life's milestones? Traumas? Questions?

17. How would you describe your general style of leading?

18. How would you describe your relationship with each of your closest family members?

19. What three relational bridges would you like to rebuild, if you could?

20. Who are your five closest friends?

21. Is there anything else you would like to share with me?

Asking Insightful Questions

These are examples of questions mentors can ask mentorees during mentoring appointments. Mentors should be careful to prepare before mentoring meetings. They need to ask questions that will lead mentorees through the review and refocusing process.

Questions on Goals

1. What goal you working on now? How are you working on it?

2. What are you seeking to accomplish by your actions?

3. What will you focus on in the next three month? Six months? The next year?

4. Are you comfortable with your goals? Your strategies? What would you want to change? Why?

5. What is your vision for evangelism? For leadership training? For worship services?

Questions on Decisions

1. What one decision are you facing now?

2. What difference will this decision make one year from now? Ten years from now? Fifty years from now?

3. Can you break your decision into three smaller ones? What would they be? What are your best options now?

4. What decision have you put off making? Why? What should you do about this?

5. When is the best time to make this decision?

Questions on Brainstorming

1. In a single word or sentence, what problem are you needing to solve?

2. Why are you doing what you are doing? Where will your actions take you in the next month?

3. If your resources were limitless, what changes would it make on your present strategies and actions? What would you do differently?

4. What two things might keep you from accomplishing your goals? Why?

5. What one thing can you do today, that can improve your situation by at least 50% in the next 90 days?

Questions on Celebrating Victories

1. What are you most excited about today? Why?

2. What has been your greatest accomplishment over the past month? Six months?

3. How has God been faithful in your life in the last week? In the last month? Where has He worked in clear ways?

4. What markers or monuments of God's faithfulness would you erect today?

5. Where have people shown appreciation for your leadership recently?

Questions on Listening

1. How is your church planting work going?

2. How is your spouse? Your children?

3. How are you doing?

4. What issues are you facing today?

5. What are you feeling right now on this issue?

Questions on Vision

1. How do you seek vision from God? How do you know when He speaks to you?

2. What vision has God given to you for your ministry? What would it look like if fully accomplished in the next five years? Ten years?

3. What clouds keep you from seeing a vision for your ministry? What helps to clarify your vision?

4. How can you effectively share your vision with others on your team? What three things can you do to communicate your vision with others?

5. In ten words or less, share with me your vision for your work.

Questions on Spiritual Character

1. How are you doing in your personal relationship with God?

2. What brings spiritual rest into your life?

3. What specific things are you praying for over this past week? The past month?

4. What are you reading for personal growth?

5. How are you using your Bible in your personal walk with God?

What questions can you think of in the following areas? Write down at least three you might use as a mentor in each of these areas.

Review the notes on "Asking Insightful Questions" to develop questions in the following areas:

- Personal Care

- Strategic Planning

- Family Issues

- Interpersonal Relationships

- Time Management

- Mobilising Leaders

- Developing Godly Character

- Specific Challenges

- Focusing

- Organising and Planning

- Evaluating

- Changing

- The Church-Planting Process

- Threshold or Practical Ministry Assignments.

Example of a Mentor Meeting Worksheet

(Adapted fromRobert E. Logan and Neil Cole, *Raising Leaders for the Harvest*)
Mentors can use this worksheet in their meetings with church planters.

	Notes on Ministry	Notes on Personal Life
Review		
Refocus		
Resources	**Recommended Resources, Projects or Goals**	

Next Meeting Date/Time/Location:

A Church Planter Performance Profile

Adapted from "Church Planting Notes" *How to Plant a Church: Advanced Seminar*, Fuller Evangelism and Church Growth Association

Mentors can help church planters develop in the following eleven areas of personal and ministry growth areas.

1. **Spiritual Discipline:** The church planter needs to have a personal orientation toward God which finds expression through a lifestyle based upon biblical principles. Key areas to encourage include a fervent prayer life, a servanthood spirit, ethical and moral practices, and exercising faith.

2. **Pastor-Teacher Skills:** Church planters need to be encouraging, nurturing, and challenging people both individually and corporately toward spiritual and emotional maturity. Key skills needed include counselling, preparing and conducting worship, discipling, preaching, and building core group cohesiveness.

3. **Growth Orientation:** Church planters need to demonstrate standards of performance that increase the likelihood of qualitative and quantitative expansion of the church-planting work. To aid in this area, mentors can help church planters in the following areas: personal motivation, commitment to church growth, learning to adapt to growth of the new church, and developing a capacity for seeing a preferred future (a vision).

4. **Community Penetration:** Church planters need to penetrate the target communities in which they hope to start a new work. They need to be responsive to community needs, involving themselves in community activity, doing evangelistic and outreach activities, and being flexible in their approach and style to meet the strategic needs of the people.

5. **Leadership Skills:** Church planters need to utilise godly methods to direct people toward His purposes. They need to learn to create ownership among the emerging core group for the ministry, utilise the available (spiritual and natural) gifts of people, motivate new participants in the emerging church work, develop initial church leadership, and have appropriate authority and influence.

6. **Administrative Skills:** The church planter needs to develop basic administrative skills appropriate to his culture. He needs to coordinate activities and resources for best results. This includes organising administrative structures, goal setting and planning, time management, and tracking and reporting information to denominational leaders.

7. **Theological and Technical Knowledge:** Church planters need to be able to apply theory, policies, and practices from a relevant body of knowledge, in order to conduct the functions of ministry. They should have a basic working knowledge of the Scriptures and theology, as required by the denominational leadership. Also, they should have basic knowledge in financial and numerical skills, government and legal regulations, ministry training and certification, denominational policies and practices, and church growth principles.

8. **Interpersonal and Communication Skills:** Church planters need to be able to convey and receive information, feelings, and concepts in ways that enhance relationships and understanding between persons. They should develop skills in listening, networking, relationship building and relationship maintenance, and conflict resolution.

9. **Personal Adjustments:** Church planters need to respond responsibly to the challenges of everyday life and work in ways that he finds personal meaning and satisfaction through being and doing. They need to learn to manage stress, have a healthy self-image and self-confidence, build emotional stability, deal with spiritual warfare in a healthy manner, and be flexible and adaptable to changing situations.

10. **Family Adjustments:** Church planters need to lead wife and children to respond responsibly as a family unit to the issues of everyday life and work so that they find personal meaning and satisfaction in their labours. This includes spousal cooperation, understanding husband and wife roles in the church-planting task (it is teamwork), and having a healthy perspective on the role of their children in the emerging work.

11. **Problem Solving:** Church planters should derive reasonable conclusions and outcomes based upon available information and knowledge. Church planters need to develop insight and spiritual discernment, be creative and innovative, and learn the art of effective decision making.

Questions National Mission Leaders Ask Mentor-Trainers About Mentoring Church Planters

1. Is it necessary for a mentor to have a full course of study, or can it begin at conversion?

2. Can you give us examples from your experience to help us understand the concept?

3. How many people have you mentored?

4. What does a mentor need for his efforts to be successful?

5. How do you organise people for a mentoring programme and persuade them that it is important?

6. How do you institute mentoring when people have no time and little experience?

7. Church planters start their work, meet problems, and then stop. What do we do to mentor them?

8. Some do not think mentoring is important in church planting. They just do it the way they've heard. How can this change?

9. Can a person who has been divorced and remarried be a mentor?

10. How can a mentor's family be important in mentoring?

11. How can a mentor be effectively matched with the right mentoree?

12. Can a system of consistent mentoring work in the local church too?

13. Is it possible to connect mentoring with colleges and seminaries?

14. What do you do if there are simply not enough mentors to do the job?

15. Who can be a mentor?

16. How can a person be both a mentor and a pastor in a church?

17. How do you teach mentoring when it hasn't been modelled before?

18. How can I be a good mentor if I didn't have one myself?

19. How can I be most effective when mentoring a small group of church planters?

20. What if I am mentoring someone with no desire or talent for the work?

21. How do you interest someone to become a mentoree? Can I make them?

Mentoring National Church Planters

An article by Thomas Conway, Missions Pastor, Northside Community Church, Atlanta, Georgia
(a member church of *The Alliance for Saturation Church Planting*) September 1997

When I think of mentoring nationals, immediately a number of key thoughts come to my mind: attitude, respect, relationship, mutual admiration, God's sovereignty, and prayerful selection. I prefer to think of mentoring not in terms of one teaching another, but rather more in terms of building a relationship together, focused on a common objective. And the common objective is to honour God and see His kingdom grow.

Probably the key word in the whole thing is relationship. Having mentors in my life has greatly influenced me. I say this because it is so easy in our western, task-oriented society to think of mentoring as a task that needs to be done in order to accomplish a certain objective. Yet, with many of my national brothers, it has become building a relationship based on a mutual love for Christ and a desire to see men and women come to know Him. In the following pages, I would like to outline some of the key points that I believe are important in the development of a mentoring relationship. It has been my privilege over the past twenty-two years to have been intimately involved with national brothers in many different contexts around the common objective of building God's kingdom. During the six years I spent in Africa with Campus Crusade for Christ, I had the privilege of working under, or at least close to, nationals from South Africa, Swaziland, Uganda, Kenya, Nigeria, Sudan, and Mali. And over the past twelve years, I have had the privilege of working alongside national brothers in Poland, Russia, Guatemala, and Bosnia. I will try to summarise some of the principles I have learned from these relationships that have assisted me in mentoring nationals.

Let me say in the beginning that this is challenging work. As an American, I have been raised within a certain culture with definite values that have affected the way I think, the way I work, my expectations, and my relationships. Our national brothers and sisters have also been moulded by their cultural environment. It is important for us to understand this up front, because it will be a challenge for us to build a good mentoring relationship coming from totally different backgrounds. And yet it is very possible, and we cannot afford to shrink back from it.

As I begin, let me tack on a word to the sovereignty of God. I don't know why God in His sovereignty has allowed me to meet some of the godly men that I have been exposed to over my years of ministry, but He has. I can take little credit for that. However, I can say that what I learn from this is the importance of prayer and the importance of selection as you consider a mentoring relationship. Just as Jesus took time to pray before He selected the twelve, we need to be very much in prayer as we select those we want to develop a mentoring relationship with. A lot of times, it is not the method and process of the mentoring that is determinant. Rather it is the person you work with.

Those of us who have sought to disciple men could give examples of men we have discipled who have grown like weeds and are making a real impact for God today. If we are honest, we can also give a longer list of those who bailed out of discipleship and are not walking with God today. Is it the process or the method that made the difference? I would generally say neither. Rather, I would say it is the person we ended up discipling. As it says in II Chronicles 16:9, "For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His." If we find a man whose heart is completely God's, our chances of success are greatly increased.

Let me talk a few minutes here about the attitude of a mentor, because your attitude will come through to your national brother much more than your words. Do you have a love for God and a burden to see His kingdom grow? If you do, your national brother will pick that up, and he will forgive you for a lot of your shortcomings and cultural mistakes. If I know that I have a heart for God, I can be confident that God will be with me and will go before me. Do you love your national brother? This will also communicate to him. If you view him as part of your job or part of your programme, he may see you as using him to further your own ends. But if you

care for and love him as a person, he will generally respond to that love, and your relationship will grow. Do you respect him and his culture? Too many times North American missionaries come across with the attitude that, "If you only do what I say, you'll be successful." This is part of the arrogance I see from time to time in American missionaries. It is important for us to firmly believe that English is not God's first language, and that it may be easier for Him to communicate with my national brother than it is for Him to communicate with me. On the other hand, if we truly respect them and their culture, if we truly see them as peers and not students in ministry, we will find that the relationship will grow all the more quicker and deeper.

In my relationship with Peter Sautov and the Center for Evangelism in Russia, Peter and I have always had a mutual love and respect for one another. We both had a common objective—that is, we both wanted to see churches planted in Russia. But we both also had an understanding of our differences. I knew that just because something worked in Atlanta, Georgia, it was no guarantee that it would work in Moscow. And yet I could trust Peter to take any ideas I had and filter them through his system and culture to see what might work for him. One of the key ways I have counselled him in his relationship with foreigners and their mission organisations is to ask himself one question, "How does what this person or organisation has to offer help me do what God is calling me and my organisation to do here in Russia?" If they can help you get where God is leading you to go, then great. If not, that's also great, because maybe God has some other purpose for them that will not include him. If you view your national partner as a peer who can have a greater vision, a greater heart, a more sacrificial spirit than you, then you are on the right track.

I must admit that some of the most godly men I have had the privilege to know are not from my own culture. Do you see yourself as building a friendship or partnership in ministry with this national? If your attitude as a mentor is to see yourself as building a relationship, you will in fact build a strong friendship with your national friend. I would dare to say that one of my best friends in the world is Peter Sautov. We both have so much in common. We love God; we want to be a part of building His church; we love one another; and we are committed to the success of God's venture through us. Do you trust God to work in and through your protégé? This is an important question because sometimes you will have to sub-

mit to the idea of your protégé, even when you would do it a different way. It's sort of like the role of a wife that submits to her husband, even if she doesn't agree with him. One time with Peter, we were talking about one of their staff, and I told Peter, "I think you should fire him." Peter listened to my reasons, but then concluded that he couldn't do that. I could have tried to overrule him, but I trusted him. More importantly, I trusted God to work through him and so I submitted to his decision. In God's timing the man left on his own accord. That was much better for the reputation of the Center for Evangelism than it would have been if Peter had followed my advice.

Do you have an attitude of humility? This is also important and this will communicate to your protégé. If you are a humble man before God (Jesus being the example in Matthew 11:29; Philippians 2:1-8), your protégé will respect you for that and you will see him respond better to your guidance. This doesn't mean that you roll over dead with every idea he has, but he knows that in your humility, you have his best interests in mind and you are not trying to lord it over him. Do you have the attitude of a Barnabas wanting to see a Paul emerge? If your goal is to see him successful in his ministry, he will respond to you. This is so critical in a missionary context, because the person who will be around the longest in this situation will be the other person and not you. If we are committed to building multiplying indigenous churches, we've got to be committed to seeing more and more Pauls emerge.

In reading Bobb Biehl's book on Mentoring, he says that the two questions you want to be always asking your protégé are: "Where do you believe God wants you to go?" and "How can I help you get there?" You then personally design your mentoring plan for each protégé. I've always thought of it in three different areas. The first being his knowledge of God, the second being his character and the way he lives lives, and the third is in the area of his ministry skills.

Under their knowledge of God, I'm interested in knowing about his biblical knowledge. I want to make sure he has a working grasp of the Word of God. If he doesn't have a good grasp, I want to put him in situations where biblical knowledge can grow. It has really helped in the Russian situation for Peter and his men to get into BEE classes. In this area, I have had many discussions with my Russian brethren about what they believe the Bible teaches on everything from infant baptism to church discipline to eternal security. And again, I believe that a lot of mentoring comes through good

honest discussion of these things. Also in this light, we would have discussion about devotional practices, prayer life, and personal study of the word of God. I have also had many opportunities over tea, just to talk to them about what God was teaching me and asking them what God is teaching them.

When I think about the area of character, I evaluate on the basis of three different applications. The first is his own character. Is he growing in the evidence of the fruit of the Spirit in his life? Is he growing in love, joy, peace, patience, etc? When I notice a fruit shining forth, I compliment him on it. The second application is in his family. A big advantage to my mentoring relationship with Peter was that I always stayed with him when I visited Moscow. This gave me the chance to view him in his relationship with his wife Luba and his kids. As I made observations, I would ask questions about his priorities and how his relationship with Luba or with the kids was going. I would pray with him for needs any of them had, and sometimes I would lovingly rebuke him for working too much and not giving enough attention to his family. Over time I have become friends with Luba, and I ask her how he is doing. She loves Peter a lot and is such a gift of God to him. She shares with me when she feels he is doing too much and needs to be reminded to slow down. Again, this sharing comes because we have developed a relationship of trust over the years, that gives both of them the freedom to share with me what they are really feeling and experiencing. The third area of application, as far as character is concerned, is in relationship to the broader community, the church, and the unbelieving world. I have driven all over Moscow with Peter, and I see how he deals with people in the everyday activities of life. If I observe an interaction that doesn't seem to go well, I ask him about it. It often leads to further discussions and relationship building.

The third area I want to assist a protégé in is the area of ministry skills. This can be anything from personal evangelism skills, to preaching, small group leading, worship, prayer, strategic planning, and goal setting. Here again, my questions are, "What do you think God wants to do with your ministry in this area?" and "How can I help?" Along this line, I am quick to refer him to someone else who is better equipped to help him in a certain area than I am. I cannot help him a lot in the area of worship, but I know who can, and I lead him to that person. I try to assist him personally in areas where I know I can make a contribution and outsource him to others in areas where I am not strong.

To conclude, I would like to take a few minutes to discuss some of the activities or things I have done together with Peter and others that have assisted in the mentoring process. I ask lots of questions. "How is this going?" "How is that going?" "What would you like to see God do here?" "How can I help?" "Why do you do it that way?" "What do you think the average unbeliever views this approach?" Questions are the best things to open up conversation and build relationship. I visit regularly, but I am in a different situation than many missionaries. I am not there every week, but I consistently saw Peter three times a year, and often it was for a week to two weeks at a time. When you add up all the time we have driven around Moscow together, we get a lot of mentoring in. We have ministered a lot together. Though I am hindered by the language—and by the way, what has made it so easy for Peter and me is that he knows English—I have been in many, many ministry situations with Peter. We have gone door to door doing evangelism together. We have led Bible studies together. We have organised concerts, led elder's meetings, taught and preached together, done strategic planning sessions, and many other things together. So he sees what I do, and I see what he does. Then we talk about it and evaluate the results. I share my experience with him.

What has been extremely helpful in my relationship with Peter is that I am on staff of a local church. The things that Peter is wanting to do in churches in Russia are the same things that we have had to deal with in Perimeter Church in Atlanta. How do you recruit leaders? How do you train leaders? How do you do church discipline? How do you handle controversy in the church? How do you try to reach men for Christ? How do you train Sunday school teachers? Also, because in my role as missions director I have travelled in other countries in the world, I can share with him what has worked in other places, whether it be Albania or Guatemala. This is especially helpful, because I am not just bringing an American way of doing it, but I am bringing experiences from other countries.

I get to know his family, especially his wife. As I get to know her, I affirm her as much as possible. I want him to know that it is important to God that he nurtures and cherishes his wife. In this realm, I am also quick to mention my own failings when appropriate.

I bring resources to the table to help him. They may be financial resources, training resources, or relational resources. As a mentor, I am always asking myself and him,

"What can I do to help make him successful?" As I find answers to that question, I do whatever I can to provide that for him. I work diligently to encourage him to focus on God as his source, and not on me. I will do everything I can to make him successful, but I want to try to make sure that he is trusting God for the growth of his ministry and not me. I will not always be there. I will fail him at times. But God is always faithful, and He will never fail him. I want my protégé to be dependent upon God and not dependent upon me.