

MINISTERIAL INTERNSHIP PROGRAM

SEMINAR IV

Theme: “The Pentecostal Minister and Relationships”

Mentoring Philosophy & Process

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Introduction

Today in the church there exists a real need to get to the very basics of how God’s people and the church are going to survive in this 21st century. In the past, emphasis has been placed on mass meetings and other impersonal ways of building the kingdom of God. God has used many methods and techniques such as televangelism, mass media, and crusades. However, the challenge today is a one-on-one relationship. If believers are to do something for the kingdom of God, it will be more effective in a one-on-one relationship. Churches are built one person at a time; there are no shortcuts. Thus, the subject of this lesson is mentoring.

I. Mentoring

Mentoring involves discipleship. It also involves connectedness and empowerment. The idea of mentoring has its roots in Greek mythology. When Ulysses was going off to fight one of the Trojan wars, he called mentors together to instruct them to take care of his son while he was away for ten years. It was their responsibility to train his son so that when he returned he would be trained and equipped. Hence, the word mentoring has evolved. *Mentoring* means “someone sharing with someone else or getting involved in someone else’s life.” Someone once said, “One thing that marks this generation is that they are totally committed to not being committed to anything.” That is the concept of this age—committed to not being committed. In the early days of the church, without the means of mass communication that exists today,

mentoring was a very vital source of instruction. In the Middle Ages, the main way of communicating was for someone to take a learner aside and teach him how to become a blacksmith, for instance. He would begin as an apprentice, then advance to a journeyman, and later on he would be able to do what his master had shown him to do. This process can be applied to the Biblical concept of the church training and equipping. Someone made the statement that he was not going to *spend* his life; he was going to *invest* his life. And that is the crux of mentoring—investing one’s life in those who come after.

A. Concepts of Mentoring

Two roles will be discussed: one is the mentor and the other is the protégé. Everybody at some point will be involved in the mentoring process, either as a mentor—the teacher—or as a protégé—the learner. Over the course of one’s life, one discovers that learning comes from many people, many places, many events, and many experiences. In order to understand the concept of mentoring, one needs a clear understanding of its Biblical foundation, what it is, how the mentoring process works, and what conditions will maximize its success in ministry.

The challenge facing leaders today is that they give themselves to the mentoring process instead of depending on some other means.

B. Biblical Foundation

The Bible uses the word “disciple,” which in a nutshell, defines the concept of mentoring. The word *disciple*, used in the New Testament, comes from the Greek word *mathetes*, which means “a learner, pupil, or student.” It refers to a student who would join or attach himself to the teacher. The goal of the student was to become a teacher in his own right and continue the tradition of the teacher or his master. In the New Testament, the word *disciple* takes on a new significance because of its relationship to Jesus Christ. It is used primarily to identify the followers of Jesus. Its most common usage refers to those who were followers, learners, pupils, or students of Christ. The common usage refers to a disciple of Christ as a committed Christian believer.

From Christ's perspective, He spent the majority of His ministry investing in twelve men, not ministering to the multitude. He trained the Twelve. That sends a message to leaders today of the importance of training and equipping others. That is the whole basis of ministering. In a three-year ministry, Jesus took twelve men whose records were not that good and trained them for worldwide ministry. The Scripture passage that perhaps best describes the mentoring process is found in Ephesians 4:11, 12: "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God's people for works of service, so that the body of Christ might be built up" (*NIV*). That Scripture can be revolutionary. Sometimes, people read it from the perspective of thinking that they are to do the work of ministry as an apostle, as a prophet, as a teacher, and as a pastor. However, the minister's responsibility is to train people to do the work of ministry. Pastors talk about how many members they have, but according to this Scripture, everyone should be a minister. If leaders were to emphasize "ministership," instead of membership, quite a revolution would take place in the church of Jesus Christ. On Sunday morning in a typical church, people come together to celebrate. And that is rightly so, but there has to be that personal involvement in life-changing experiences to cause people to go out and get involved in ministry. If believers just show up on Sunday and have some type of emotional catharsis, then they have missed it all.

However, Jesus trained and commissioned His disciples. Thus, the minister's major role today is to train and equip people to do the work of ministry. That is done in smaller groups—Jesus trained the Twelve. That was His ministry role. And Paul says in Ephesians that it is the work of the church to train and equip people to do the works of Christ. Christ became the mentor of His disciples, and He has called each person to a specific role. Acceptance of the call to follow Him means to listen to Him and be willing to learn and understand in obedience.

C. Purpose

The purpose of mentoring is to prepare individuals for service—the building up of the body of Christ. Jesus was the perfect mentoring example, and His goal was to equip people for ministry: to train the Twelve to train others to multiply themselves. The genius of this whole matter is to invest oneself in someone else. If a leader can transfer what is inside of him into another individual, he has duplicated himself over and over again, and the kingdom of God grows. It is the leader's job to teach people about the journey toward wholeness and to let it be obvious through his own life. This process shows the growth in grace and knowledge of Christ, how Christ's image is formed in an individual, and the maturity which comes through prayer, worship, and relationship. These spiritual foundations are sometimes caught as much as they are taught. The mentor can do his most effective work sometimes when the principles are caught more than taught. Thus, in the Biblical foundation, one understands that in the New Testament and in the life of Christ, emphasis is placed on taking people aside, flowing into them, letting them understand one's heart and burden. Then they will go and do what the mentor does.

D. Church Concept

Leaders need to pick people who can carry on the work of ministry and train them to do what God has given them special gifts to do. A wise leader will train and equip these workers to do what he would do himself. If a leader does not, he will get himself so tied down doing the small individual tasks that he will not be able to do the important work he was called to do. But if others are helping, then the leader multiplies his own ministry.

E. Mentor

A *mentor* is defined as “a wise, loyal adviser, a teacher, a coach.” Simply stated, a mentor is someone who helps someone learn something the learner would otherwise have learned less well, more slowly, or not at all. Mentors are not necessarily power figures; they are wise and loyal advisers. Sometimes, learning from a mentor, is

much more effective than learning from a book, because it is played out in the mentor's life for all to see. A mentor is someone who helps another understand and offers guidance on how to be successful. Typically, mentoring is focused on one person; whereas, an educator trains or teaches a group. All good leaders should be mentors. The difference between a mentor and a teacher is that usually a teacher is paid to provide training in a specific discipline; whereas, a mentor is a friend who gives time and knowledge without asking for anything in return. It is a matter of investing oneself.

II. Profile of a Mentor

Mentors are often seen as those wise, senior-level ministers who provide the support and assistance that helps to advance one's ministry. In the simplest form, mentoring is people helping people. Zig Ziglar, a very prominent motivational speaker, says: "You can get everything in life you want, if you help other people get what they want." If one gets to this stage, it is a matter of reaching down and pulling somebody else up. A leader should not enjoy the benefits without having someone else with him. Not only that, mentoring can very well be relational. Some ministers believe that if they are connected with a good mentor, they can progress in their ministry more rapidly. In reality, it is a matter of relationship. Everybody needs someone who can be totally honest and straightforward with him and who can guide him on the path. The mentor does not always tell the learner what he wants to hear. And that is what a mentor is all about. The term *mentor* has always referred to a trusted advisor to whom one turns for counseling in ministry. In most cases, this person is not one's supervisor. A mentor makes every effort to challenge and develop a person to think, accomplish for himself, and grow in his capabilities. Mentoring helps one to perform to the best potential and stretch to one's maximum capacity.

The need for ministerial mentoring is greater today than ever before. And young ministers in particular require positive role models and guidance. A mentor is someone who can help the learner solve his problems himself. Mentors help one venture out, and they make it a little bit easier, a little more palatable to undergo dramatic change. What a person gets out of mentoring is what he puts into it. If one makes a

commitment to adopt a mentoring lifestyle, he will see some changes begin to take place little by little, day by day. One can adapt mentoring to be what he wants it to be and customize his relationship to meet personal needs and circumstances. It is critical for ministers to invest in other ministers. The tragedy today, however, is that too many people want to do it on their own, and they refuse to listen to the advice of older people or people who are more learned in their ways. Mentoring can be a challenge, and it is a very definite need.

A. Reasons Mentoring Works

First, mentoring works because experience is the best teacher. Reading about something or watching something on television can be an interesting way of learning; however, the preferred way of learning is to have another person explain it and answer questions. A mentor is someone who has been through this experience and knows the pitfalls; thus, his advice is very valuable.

Second, mentoring embodies synergy. *Synergy* is “the ability of two or more people to achieve an effect that each is incapable of accomplishing alone.” Mentoring works partly because two well-matched people can create more energy and accomplish larger goals than one person alone.

Third, mentoring is a means of perpetuating a positive action. The mentoring process allows secrets and tricks of the trade of an accomplished master to be passed on from one generation to the next. A protégé has the responsibility of picking up the baton previously carried by the mentor, and carrying it on to the next runner. Because of the mentor’s decision to pass on his knowledge, he ensures the positive influence of his actions will continue without him.

Finally, mentoring is part of the natural transition of life. Some people get involved in mentoring at mid-career or mid-ministry. They have been the ones who have been interested in mentoring all along. A mentor is a person of vision, and it is a part of that person’s vision of his life to be able to pass on what he has learned over the years. Mentoring someone can be pivotal in the various stages of a person’s

ministry, which gives individuals a chance for introspection and measuring.

B. Seven Types of Mentoring

- 1.** *Primary.* The most important mentor is one's primary mentor—the person one talks to about a wide variety of questions. This is the individual who is most important to an individual in the mentoring process. This is the person one focuses on most—the person one asks when it comes to any issue. One's primary mentor may change as one progresses through the various stages of life.
- 2.** *Secondary.* A secondary mentor is the person one goes to for specific areas of life. The primary mentor is the one who influences the protégé in all ways; but a secondary mentor is the one who has a particular gift the protégé wants or a particular insight that he needs. It is quite possible that a person may have one primary mentor and several secondary mentors.
- 3.** *Structured mentoring versus informal mentoring.* A structured mentoring program is one with a set protocol and a list of rules. A formal mentoring system will give a fixed list of things to do and then follow up. An informal mentoring relationship can be very productive, but it is more casual and lacks clear guidelines. It is characterized by a more personal and relaxed environment. The informal mentoring approach may not have designated meetings or appointments with specific goals. It may simply be a chat or an exchange of ideas.
- 4.** *Active versus passive.* The active mentor is one who is routinely available to the protégé and is involved in his or her life. The active *mentor* looks out for things that will interest his protégé, even frequently calling and asking how he is doing. An active mentor is participative, taking action on the learner's behalf. On the other hand, a passive mentor may help someone who is less experienced on an occasional basis. He may just keep an eye on the protégé. He does not initiate anything, but one

always knows that his mentor is looking out for his well being. Also, a passive mentor may be a momentary mentor who provides a quick piece of wisdom, leaving an indelible impression. The passive mentor is not actively participating in a relationship; however, he may have a profound influence on the learner's ministry.

5. *Long-term and short-term mentoring.* Long-term mentors may be *available* for many years, while short-term mentors may be involved in a momentary episode in somebody's life. Primary mentors are more likely to be long term. Secondary mentors are more likely to be short term.
6. *Group mentoring.*
7. *Momentary mentors.*

III. The Mentoring Process

If the kingdom of God is going to advance, it is not going to be won by a mass crusade or some type of ministry blitz. It is going to be won when people get involved in one-on-one relationships. Jesus trained and equipped twelve disciples; He spent His life with these twelve men. The church needs more ministers than members. It is only when people become ministry-minded that the work can be done. How is this accomplished? It is accomplished because someone who has walked that walk and been down that road takes the time to invest himself into someone else. And that is the whole concept of ministry. One may not think that he is doing much, but he is making an impact on everyone he comes into contact with. The challenge today is to take the time to get involved because it has lasting benefits. Churches are built and they grow one person at a time. It takes time to make a disciple. A church can have many converts, but disciples take time. That is what the mentoring process is all about—getting involved in people's lives.

A. Mentoring Relationship

The mentoring relationship is very similar to the relationship of an intern. There must be a commitment to enrich oneself through

education, knowledge, and experience. How can mentors help? First, they can open doors. Mentors can begin opening doors that the learner would not be able to open for himself. One has increased interaction by networking with others. Many times, just the mere association with someone who has been in the process of a successful life can open doors.

Second, the mentor can provide tutoring and advice about goal setting. Mentors provide coaching, advice, and troubleshooting. They can ultimately save time and energy, and help the learner maximize his ministry success. If a young minister does not have a mentor, he should find someone. The advice of an older minister is beyond value. In fact, it is indispensable. If one will listen, a mentor can say many things to spare one from mistakes and pitfalls.

Third, a mentor who has already had experience in a particular area can save the learner valuable time. If one is trying to learn the same thing through personal experience alone, it will take far more time and create more headaches along the way.

Fourth, a mentoring relationship can reduce frustration. A mentor helps alleviate that intense aloneness and provides coaching. A mentor helps one find a more balanced path and provides more personal security.

Fifth, mentoring increases success and productivity. Mentors help one enhance his opportunities. In fact, mentors help a learner to stretch his potential in order to reach his maximum capacity.

Sixth, mentoring increases the level of commitment and loyalty. If one is happy and satisfied and has a sense of well-being with his ministry environment, then his commitment and loyalty will naturally increase. Mentoring in developing loyalty and commitment is very vital, especially in the role of a district person or someone who has some oversight. They can increase the matter of loyalty by taking time to invest in one's life. If one is happy or satisfied with his /her present ministry situation, he/she will be even more productive and become increasingly loyal if he has had someone who has invested time in him/her. It is incumbent upon every minister to find someone

in whom to invest. Take that person who is struggling, that person who is going through the same things, and spend time with him. Many people feel all alone and disconnected. In fact, the world is like that. The challenge of Christian discipleship is to find those lonely people and really mentor them. How many younger ministers are left on their own, because no one has taken the time to guide them on their way? Older ministers need to take the opportunity to enhance a younger one's ministry and say, "Learn from someone who has been there."

B. Basic Traits of the Protégé

There are four basic traits of the protégé who is successful in the mentoring process. First, a protégé should always respect the mentor's time. There is a difference between being involved and becoming someone who clings to the mentor. One of the greatest traps to mentoring is that a few people dominate the mentor's time. So, as a protégé, one should always respect the time and the effort that the mentor is investing in this process.

Second, the protégé should take action on the information that is provided by the mentor. The learner should earn the right to hear the secrets of the mentor. This is accomplished by taking action on the tasks that he has assigned. If the learner does not take action, then he has hurt himself because he lengthens the time involved in learning the secrets that the mentor has to share. When learners know what to do, but procrastinate and do not do it, that is really taking advantage of the mentor's time and effort by not fulfilling what he is showing them how to do.

Third, the protégé should show respect for the mentor's efforts to open new doors. The learner must decide to go through the doors the mentor opens for him. One should always remember to honor and respect the mentor's efforts.

Fourth, the protégé should pass on the gift of mentoring by taking on a protégé himself. One must be willing to pass on anything that he has been given. After all, someone invested in him.

C. Personality Traits of the Protégé

As a protégé, there should be some personality traits that are very important. A protégé should have clearly defined goals for his life, not just aimlessly beating at the wind. Furthermore, he should be willing to take directions. Sometimes an individual cannot accept the help that is given to him or listen to what others say. If a protégé starts telling his mentor that a certain thing cannot take place, then he nullifies the whole process. A protégé should be able to follow his mentor's instructions. Another important trait in the protégé is his willingness to ask for help. For example, some people hate to ask for directions. Presumably, they hesitate to ask directions because they think that around the next corner they will recognize something and know the way. In the mentoring process, however, one should never be ashamed or afraid to ask questions. Sometimes, people think their questions are stupid. If it is information they do not know, then the question is not stupid. No one should hesitate to ask those kinds of questions. Finally, a protégé should be a team player—someone who shares the credit with others. Anything the learner accomplishes, he should give credit by saying, "This is because of someone else's involvement in me."

D. Benefits of Mentoring

First, the mentoring process enables one to continue with his personal legacy. It seems that it would be important to have one's life written on the pages of a man's heart rather than on a slab of granite somewhere else. When one has created something, he wants that work to be carried on after he is gone. Hopefully, a mentor will instill information in a protégé that will be carried on.

Second, mentoring will keep a person sharp. The best possible way to learn something is to teach it to someone else. Someone said the best way to remember what was taught in class is to come back and teach it to his congregation. That is one of the benefits of being a mentor—it will keep one sharp in the ways that he has developed. Helping someone less experienced keeps one up-to-date on things that one may need to share.

Third, mentoring forces one to set an example. When one is teaching someone else, he is more attentive to details. Mentoring requires setting the example for someone else who is expecting his mentor to show him how to do things correctly.

Fourth, mentoring encourages creativity. Mentoring helps one to exercise personal creativity. Mentoring forces one to provide a variety of options, actions, or steps that the protégé can take. Mentoring helps one to get creative and step out of the box. Mentoring causes the individual not to look at what he sees within the box, but to see all the possibilities.

Fifth, mentoring provides a window to “get by giving.” One will not win material wealth as a result of being a mentor; however, he may win the hearts of people who will forever be grateful. The adage is true, one “gets by giving.” Jesus said, “It is more blessed to give than to receive” (Acts 20:33, KJV).

Sixth, mentoring enhances one’s value to another. What greater thrill to a mentor or to someone who is working for the building of the kingdom of God than to see someone doing what he wanted to do, and he can see their actions and their efforts reflecting his. What a benefit that is to those who are mentoring. When Jesus called His disciples, He said, “Follow Me.” That is the mentoring process. When Jesus invested in those men, they continued the work of the kingdom of God. In fact, the Book of Acts records the continuation of His ministry. That is the joy of mentoring and discipleship.

E. Qualifications for Becoming a Mentor

The first qualification for becoming a mentor is to give of one’s time unselfishly. In fact, this is the foremost requirement. A mentor cannot ask himself, “What’s in it for me?” A true mentor will give of himself unselfishly. The second qualification for becoming a mentor is to possess a desired skill or experience. A mentor must have an experience that will be found valuable. Third, a mentor needs to be able to empower his protégé by sharing knowledge. One should have a desire to share experiences and help others. One must be able to

communicate information to another person for it to have any value. Finally, becoming a mentor requires a commitment on the mentor's part. He must make a definite commitment to be willing to share his time and knowledge.

IV. Laws of Mentoring

Mentoring is something that individuals do even when they do not realize they are doing it. It happens in churches that model the type of services they conduct. It happens at state conventions when pastors go back home and pass along the information they heard at the convention. That is a law of the mentoring process, and it happens at times when it is not always understood. The following 16 laws are taken from a book titled, *Mentoring*, written by Floyd Wickman and Terri Sjodin.

A. Sixteen Laws of Mentoring

1. Law of positive environment

Someone has said that if a person flies high enough he will always see the sun. Regardless of the clouds, rain, or snow, when one flies high enough, he will always find the sun. Likewise, if one goes high enough in his attitude, he will always see the sunshine. If a leader is going to be involved in the mentoring process, it is vitally important to create a positive environment in which to work. It is important that both the mentor and the protégé create a positive environment where options can be openly discussed and the learner's potential can be enhanced and motivation increased. A mentor must believe in the protégé even if he does not believe in himself. A mentor must have confidence that the protégé can get the job done.

In a positive environment, the protégé can accomplish far more than he could on his own, and often more than he believed was ever possible. Positive energy and compassion must be key elements in this relationship. Sometimes it takes someone else's belief in the learner's ability to give him the confidence to try. No way can a person mentor someone by

telling him he is not going to make it. Mentors must believe in that person and establish a positive environment together.

2. Law of developing character

Nurture a positive character by helping to develop the learner's talent, as well as positive mental and ethical traits. A protégé must be ethically sensitive if he expects to succeed. A mentor should teach a protégé the value of upright character, as well as the downside of unethical behavior. One must also emphasize to the learner that a personal relationship with Christ is extremely important; in fact, there are no shortcuts for prayer or spiritual sensitivity. Doing a particular job is not as important as conducting one's life according to Biblical principles. One's life should be built on the foundation of a moral, ethical character.

3. Law of independence

The mentor should promote autonomy—make the protégé independent, not dependent. The mentor's objective is to make the protégé independent of him. The learner may need some help, but he should not become so dependent on the mentor doing all the thinking for him that he cannot function alone. In order to help the learner become independent, one must allow him to actually perform the task a few times. "Hands-on" learning will help him to understand the concept quicker, because he is applying what has been taught to him, thereby becoming accountable. In actuality, the mentor is going to be working himself out of a job. That is the real test of leadership—producing someone who can continue without the mentor.

4. Law of limited responsibility

The mentor should be responsible to the protégé, but not for him. A mentor should never feel responsible for a learner's behavior or success. A mentor is not the learner's parent. A mentor is responsible to the protégé for doing what he says he

will do and giving the best advice and counsel possible. If a mentor takes the mentoring relationship too seriously and assumes responsibility for how the protégé turns out, then the mentor will be exerting too much control over the person by assuming a level of responsibility that can lead to severe frustration.

Conversely, the protégé should be careful about becoming too dependent upon a single mentor. Mentors are not in the security business; they are in the opportunity business. The responsibility will, in the end, rest with the protégé to do what he is supposed to do. Sometimes mentors are too hard on themselves, thinking they are responsible for their learner. The bottom line is that everybody is responsible for himself—even the protégé. Mentors must instill in their protégés that regardless of what happens, the responsibility is theirs for the development of their lives and their futures.

5. Law of shared mistakes

A mentoring relationship must share failures as well as successes. Being involved in the mentoring relationship means being open, sharing mistakes and failures, as well as successes. A protégé needs to hear about the errors a mentor made along the way, as well as his accomplishments. Mentoring is about how to go through and endure painful challenges that emerge while trying to accomplish goals. If one avoids sharing past and present failures, it creates an unrealistic picture of the price that must be paid to reach a goal. Sometimes, ministers could be accused of painting a rosy picture, especially about pulpit ministry. It is not negative, but realistic to point out to learners that they are going to have some successes in their lives and they are going to have some failures in their lives. It is not unusual to fail, but when looking at some people who seem to be so successful, it is easy to think that they could never make a mistake or have any failure in their lives. Naturally, the learner thinks that he could never live up to that standard. A

successful mentor, however, will share with the protégé the failures of his life.

6. Law of planned objectives

In order for the mentoring relationship to work, both mentor and protégé must agree on what they want to accomplish together. Goals should be specific, measurable, and linked to a timetable. At the beginning of the relationship is a good time to set objectives. These objectives should be designed to express what it is that the mentor wants to impart to his protégé. If the objectives are foundational truths, then they can be applied to any job or any working situation. These planned objectives come from the mentor's wisdom and life experiences. Since both mentor and protégé have agreed on these objectives, the learner's accomplishments are rewarding for both of them.

7. Law of inspection

One should monitor, review, critique, and discuss potential action, not just expect performance without inspection. If a mentor simply points the way without reviewing the results, it will not be as effective as the protégé and the mentor discussing together the outcome of a plan to determine what happened and why. It is the responsibility of the mentor to monitor, review and critique the work of the protégé. It is the mentor who possesses sufficient experience to know whether an action is effective and evaluate the learner's performance. The challenge is to set up an accountability process. In spiritual mentoring, there should always be an accountability process, because it helps one to grow in his ministry. For example, a mentor might ask such questions as, Are you praying? What is your feeling on this? How do you see this? What progress have you made? What are you doing? What are your intentions? So, the law of inspection makes the learner accountable about what he is being taught and what he is accomplishing.

8. Law of tough love

There comes a time in most mentoring relationships where the protégé begins to become more dependent upon the mentor than can be healthy. Most relationships create an atmosphere of mutual dependence. However, the mentor must evaluate whether the learner's reliance on him is being exaggerated. If it is, it may be time to administer some tough love, meaning the mentor has to give the protégé a little shove in the direction of self-reliance and independence. The main purpose of the mentoring relationship is to foster the learner's growth and accomplishments. Gentle encouragement is the best means with which to accomplish the refocus.

One of the challenges that one will face in a mentoring relationship is that the protégé will attach himself to the mentor and demand more of the mentor than he is prepared to give. In fact, the learner will even rely upon his mentor to make decisions for him. In a pastoral setting, the ones who attach themselves seem to be the ones who have the most problems and the most difficulties. "Tough love" is taking these people to a point and then telling them that they have reached the limit; otherwise, they will absorb most of the mentor's time. The role of mentoring is to help someone else get established so that he can stand on his own. When this is accomplished, then he can reach out to someone else and impart what his mentor gave to him. If, however, a dependency develops on the part of either the protégé or the mentor in a relationship, then the process has broken down. The mentoring process should be one of leaving the person at a point and saying, "This is as far as we go. You've got to stand on your own now." This requires "tough love."

9. Law of small successes

The law of small successes uses the stepping-stone process to build on accomplishments and achieve great success. Mentors should give protégés only as much help and

information as they can digest. Later they apply it so that they can build a foundation of experience on which to continue growing. The success of a protégé should be accomplished in small increments, and both the mentor and the protégé should approach the objectives of the mentoring relationship one step at a time. It is understood that there is a vast difference between where the protégé is in this training process and in his knowledge of a particular skill and where the mentor is. The mentor has been down the road and knows the ropes, but the learner is just beginning the journey. So, it is important in the mentoring process to take small steps and recognize success. Some people never come to the point of understanding that success is achieved little by little. The truth is, when the great day of victory comes, it is the result of having made small decisions that were successful one on top of another. So, the key is to build upon short-term successes and development, and not be prone to give up hope in this mentoring process because huge successes are not in view.

10. Law of direction

The law of direction involves teaching by giving options as well as direction. This law is born out of the belief that usually there is more than one way to accomplish something. The mentoring relationship is not that of a master and slave. It is a voluntary relationship. The mentor is a resource for the protégé. It is important that the mentor adopt a style in which the options are offered as a way of encouraging the protégé to try new approaches. The mentor should allow the protégé to choose the path that is best for him. In an extreme situation, the law of direction provides for the mentor to be very explicit about what the protégé should do if he is confused about the next step. So, the mentoring relationship should involve giving directions and expecting that they can be accomplished. Mentors should not be rash in judgment nor impatient as they wait for the protégé to reach the level they have reached. This is not a master-slave relationship; it is a mutual time of sharing.

11. Law of risk

The law of risk suggests that there is some risk involved in the mentoring process. The mentor should be aware that failure on the part of the protégé might reflect back upon him, and the learner should realize that the mentor's advice will not always work. Once a mentor sponsors a protégé, there is visibility and exposure which entails public identification between the two. There are risks for both of them, and they should face the risks together. The bottom line is that the protégé must accept responsibility for his actions even though he is being advised by someone else. And the mentor must accept the fact that there will be times when the learner's.

12. Law of mutual protection

The law of mutual protection says that it is in the best interest of both the mentor and the protégé to protect each other's reputations. This involves maintaining privacy and protecting integrity and character. The pearls of wisdom shared with one another should go no further. Nothing will destroy a relationship between a mentor and a protégé faster than for a protégé to tell something that the mentor has said that reflects back on him. When talking about successes and failures, sometimes confidential information is shared. To repeat what is said in another setting is a breach of confidence and is a violation of the law of mutual protection. The key factor in the relationship is trust. Both the mentor and the protégé must make a determined effort to earn each other's confidence by respecting the privacy of the relationship. They should always realize that they are on the same team and the failure or inadequacy of one reflects on the other.

13. Law of communication

The law of communication says that the mentor and the protégé must balance listening with delivering information. One of the secrets of success in a mentoring relationship is to use effective communication techniques. An important ingredient of

communication is reflection. When the mentor or the protégé is speaking, the listener needs to mirror back the message. A good technique is for the speaker to ask, “What did I just say to you?” The speaker will sometimes be amazed at the reply. The listener did not receive the message in the way it was intended. Then it becomes necessary to repeat the statement by saying, “No, that is not what I said. This is what I really said. This is what I meant.” Without good communication, the protégé can build up expectations that can never be accomplished. It is important that both mentor and protégé understand what is being said and that both are honest in their approaches.

14. Law of continued commitment

The law of continued commitment means that the mentor should be prepared to go the extra mile and be available to the protégé when he is needed. The mentoring relationship extends beyond the nine-to-five business day and the traditional workplace. The point of mentoring is not only to pass on information, but also to inspire. A kind word, an understanding ear, and a sympathetic response from someone is more important than specific problem-solving techniques. The success of the mentoring relationship will depend to some extent on how accessible each is to the other. A mentor should be able to see an individual for what he could be rather than for what he is today. Mentoring can very well be a lifetime commitment.

15. Law of life transition

The law of life transition helps both the protégé and the mentor to enter the next stage of their lives or careers. Mentoring enhances the sense of self-worth on the part of a mentor and generally provides a positive self-image. This is critical if one is to obtain a sense of contribution for the future generation. When mentors help their protégés enter the next stage of their ministries, they also lubricate the mental and emotional mechanisms that permit them to move forward

toward the next stage of their own lives. One of the things that mentors get out of the mentoring process is a close look at themselves as to where they are, what they are projecting, and what they are saying about themselves.

So, the law of life transition is about change. The one thing that never changes is the fact that life changes. Individuals are constantly involved in changing. As they face the processes of necessity and reality, their lives change and they move on to another stage.

16. Law of enjoyment

The law of enjoyment says that mentoring should be a wonderful experience. Mentors should laugh, smile, and enjoy the process; it should be a superlative experience. When two people are involved in the mentoring process, it becomes an enriching part of their lives and that helps make it full of enjoyment. When mentors enjoy the mentoring experience, their relationships stay fresh and dynamic. If a good portion of mentoring activities is full of enjoyment, it will be a positive, healthy, and happy experience. Everything should be done with joy and especially when imparting truth to someone else. Life is so much easier when one enjoys what he is doing. So, one of the major laws of mentoring is the law of enjoyment.

B. Other Aspects of Mentoring

Several other things about mentoring need to be remembered. Mentoring will always take place. It will happen from a planned perspective or from relationships. In actuality, it comes down to a one-on-one relationship. This is the Biblical pattern; this is the way Jesus taught when He trained the Twelve. Those twelve apostles changed the world. The Bible speaks of many relationships: the relationship between Jonathan and his armor bearer; between Elijah and Elisha; and between Paul and Timothy. Throughout the Bible, there are those people who can be used as reference points in studying the mentoring relationship.

1. Individual responsibility

In the last two decades, the church has abandoned the small-group ministry in hopes of reaching the masses. In many cases, the Sunday school classes and other small-group sessions have been abandoned to have one large group. But the church is not going to accomplish what it needs to accomplish until individuals understand that they have a responsibility to reach out to other individuals. It could be a mother who reaches out to a young lady in the church to give spiritual guidance, or to share insight into the role of motherhood, or to teach her how to develop as a Christian. It may be a pastor who has achieved a credible ministry reaching out to a young man who is struggling to find his way. The pastor takes him under his wing and assures him that he has been down the road he is traveling and then tells him what to expect. When the young man understands that the pastor has faced what he is facing, he then knows that the pastor has something to impart to him. This is what the process of mentoring is all about.

2. Investing in others

When the principle is applied to a church setting, believers forget about vast numbers and concentrate on investing heavily in certain individuals who in turn can invest in others. Suppose a pastor starts a process in his church of investing in ten or twelve people, and those ten or twelve people were to invest in ten or twelve more, then almost immediately the church is over a hundred. This is what happened in the early church. They went everywhere making disciples. A small group of believers, beginning in Jerusalem, shook the entire known world because they were imparting one to another. That is the mentoring process: that is how believers will be able to build churches. If this process is followed, when these believers are gone, others will be able to carry on. It is so important for individuals to find someone who has been a success and allow him to share the secrets of his life with them. The challenge is for believers to find individuals who will invest in them, to find a

true friend. One of the most important things in anybody's life is to develop friends. There is nothing outside of faith in God and love for family more important than friends who will truthfully and objectively share their assessments of one's life and activities. Pastors cannot always believe what someone says at the close of a service or what someone says about the presentation, but in a trusted friend they have a tremendous resource who will impart the truth to them. This is a resource that will make a difference in their effectiveness for the kingdom of God.

Conclusion

The challenge to veterans of the faith is to take the time to invest themselves in others by sharing about their journey and thereby enriching those around them. It is not right for one person to make it without reaching down and bringing somebody up with him. In fact, those who have achieved something in life have a responsibility to pull up somebody else with them.