

side side.



Side by Side

Exploring Mentoring and
Spiritual Friendship

*“Paraclete” – a word for the Holy Spirit which means to
“come along side”.*

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I. Introduction:

Margin for taking notes

There is a deep longing in the lives of people for meaningful lasting relationships. No one wants to feel that they are making this journey through life alone. In a previous time, it was more common for people to live in the same community for generations. Grandparents, parents, children, aunts, uncles, family friends all lived in relative close community so life skills and lessons were passed on and taught to one another. People lived face to face and walked shoulder to shoulder. In many present day cultures, there is still this essence of communal support and nurture that North American suburbia and transient life styles has eroded.

The nurture that took place naturally in the context of extended family is being lost, thus creating the need to intentionally build relational role models and mentors into our lives. We want and need those with similar life experiences to walk with us, sharing from their wealth of experience and knowledge.

We need companions on the Christian journey for a number of reasons. First among these is that the deep knowing of both self and God foundational to Christian spirituality demands deep knowing of and being known by others. Neither knowing God nor knowing self can progress very far apart from others who are able and willing to offer us help. Some spiritual friends offer us help in knowing ourselves, while others offer help in knowing God. The best offer us both. This is a central feature of the gift of a true spiritual friend . . . Journeying together brings opportunity for discovering the magnitude of our narcissism and developing a heart of genuine love. (Sacred Companions: The Gift of Spiritual Friendship and Direction, by David G. Benner. Pg 41)

II. What a mentor is

A Mentor is a Wise Companion:

The word has its roots in Homer's Odyssey where a fellow by the name of Mentor was put in charge of Odysseus' son while he was away at war. Mentor was to impart wisdom and guidance in his father's absence, though he failed miserably at the job. It was much later, a French author, Francois de Salignac de La Mothe-Fenelon coined the word to give the present day understanding of "mentor" and it was not until 1750 that the English word "mentor" is used. This term now refers to one who offers to come along side another and be their coach and guide. A mentor is usually older and always more experienced – someone who has "been there, done that" that can share their experiences and lessons learned.

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It is Intentional Relationship

Mentoring is intentional, which is not the same as formal. Mentoring can be informal and still be intentional in that there is an intended purpose and outcome to each encounter. Jesus promised us each the ultimate “mentor” – he promised us the accompaniment of the Holy Spirit (paraclete) to come along side and teach us the ways of the Father as seen in his Son, Jesus. Jesus left us with a personal guide – our internal compass for life. As beautiful as this is and necessary for us to live by the Spirit, we still need human presence and companionship, a person to come along side us for various legs of our life journey. Coming along side another is more than the friendship call to “just show up”. Again, it is intentional in that something is intended to take place when we show up.

One who has unreliable friends soon comes to ruin, but there is a friend who sticks closer than a brother. (Proverbs: 18:24)

A Biblical Model: Elijah and Elisha

In I Kings we read about the calling and work of the prophet, Elijah and his great accomplishments against the reign of Ahab and Jezebel and the prophets of Baal. It was hard and dangerous work to speak out against an evil king and Elijah begins to wear down and fear for his life. In Chapter 19 we have the account of the deep depression that Elijah falls into where he hides in the cave and waits to hear the voice of God, who comes, not in the wind or fire, but in the stillness and quiet. We pick up the story in verse 13. Elijah was feeling very alone in his work, but God doesn’t allow him much of a pity party. He gives him another task, but he also gives him the job of mentoring Elisha as his successor. The beauty of this calling is that Elijah now has a companion and they spend the next 5 – 6 years together as Elisha is trained up in the prophetic ministry. It is interesting that he repeats many of the miracles of Elijah and in fact performs 16 miracles, to Elijah’s 8. The student becomes greater than his master. It is from this story that we get the language of “passing along the mantel” to the next generation. Within the church, there are times we seem more concerned about holding onto power rather than passing along the decision-making responsibility to the next generation. And then we “recruit” to fill positions, rather than “train up” leaders and teachers, administrators, preachers, musicians and poets.

Break into two groups and study two other examples of mentoring relationships from Scripture:

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Group 1 Study: David and Jonathan

The most familiar friendship in Scripture is the story of David and Jonathan. They did not have an easy friendship – in fact it may resemble the kind of friendships that develop among soldiers who fight side by side. The struggles they face bring them together. Jonathan was a soldier and noted for his bravery. He defeats a garrison of Philistines in I Sam 13: 3 and took on another garrison with only his armor-bearer by his side (I Sam 14: 1 – 15). As Saul's son, he was next in line to rule Israel. By all rights, David should have posed a threat to Jonathan and been his enemy, not his friend. Jonathan continues to show great wisdom where Saul reveals his folly in denying food to his troops until he has eaten his full. The men go crazy with the spoils that could have been prevented if they had eaten as Jonathan had. (14: 29 – 35) The people affirm Jonathan's leadership and ransom him from Saul's curse (14: 43 – 46). He is a courageous, wise leader affirmed by the people and very worthy of the role of mentor and friend in David's life.

1. Consider the characteristics of Jonathan – what do you look for in a friendship? What character traits are important to you?
2. In many ways, Jonathan appears as the most unlikely to befriend David, due to their circumstances. Can any of you share a friendship that developed where you least expected it?
3. I Sam 18:1 reads, *When David had finished speaking to Saul, the soul of Jonathan was bound to the soul of David and Jonathan loved him as his own soul.* Look briefly over I Sam 17 and the story of David and Goliath. What attracted Jonathan to David?
4. Since Jonathan came from a ruling family and David from a ranching family, what skills of Jonathan could be useful to David in a mentoring friendship? What about the area of dealing with his father? What knowledge might Jonathan pass along to David?
5. How did Jonathan show his love to David in I Sam 18: 1 – 4? Is there anything as a man that makes you uncomfortable about this story? Is this experience common in male friendships?
6. I Sam 19: 1 – 7: Jonathan defends David before Saul and establishes a plan to help protect David. Jonathan willingly risks much for his friendship. What have you been willing to risk in support of a friend? How intentional are your present friendships? Is there any cost to maintaining solid friendships?
7. It is worth noting that David never says to Jonathan that he loves Jonathan. It is only after Jonathan's death that David is able to declare that Jonathan's love was better than the love of a woman. What might this reveal about the emotional health of David in regards to friendships as compared to Jonathan's relational health?

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Group 2 Study: Mary and Elizabeth

(Read Luke 1: 23-25, 26 – 38, 39 – 45, 56)

One of the most beautiful models of mentoring is seen in the story of Mary and Elizabeth as they both prepared to give birth to miracles. There is much we can learn about how God puts people into our lives at the right time and the right place to walk with us, for a special season or for a lifetime. Let's look together at the ways each woman was helped by the other.

1. What were their unique circumstances of conception?
2. In what ways did they both live with some sense of shame in their culture?
3. What part did angels play in their stories and how might sharing these events help encourage one another?
4. Elizabeth was six months ahead in her pregnancy. How would this be helpful to Mary?
5. How long did Mary stay with Elizabeth? Do you think she might have been present for John's birth and how would this be helpful to her? (Luke 1: 36, 56)
6. We do not know from Scripture but perhaps they also shared in later years the challenges of raising a child who was set apart by God for a special purpose. It is quite conceivable that John and Jesus knew each other growing up and were not strangers to each other's unique stories.

Reflection: Write down the names of some key people that have come along side of you during your life this far. How was their presence significant to you and in what areas did they offer guidance and support?

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Mentorship is important and very needed.

The working world provides many examples how mentoring improves the development and chances of success in one's career. Those just entering the workplace, for example, often do not know what things to consider for sustained and effective growth and development in their chosen area of work. A mentor can greatly reduce the amount of time spent in trial and error by assisting in putting the necessary pieces together. In church ministries, a good mentor can ease much of the anxiety of stepping into an unfamiliar ministry, providing guidance to avoid pitfalls, but leaving room for new approaches and creativity.

We all want to finish well. A relationship to another person will greatly improve one's development. This is true of our working lives as well as our personal lives. It has been found that at least three to ten key people will help shape the course of our lives (Stanley & Clinton, p.11).

Mentorship also provides an opportunity for accountability. This is a common need for leaders but can be said for many of us in our daily walk.

"Almost every leader we studied who did not finish well failed in the inner life. Their integrity broke down, and they made bad choices. Because they became aware of the growing gap between truth and life in the inner self and feared others discovering it, they withdrew from the very fellowship they needed and soon from fellowship with Christ." (Stanley & Clinton, p. 218).

One of the key areas of success in all of our lives is to have an inner life that is consistent with our outer, public life. Learning the truth about ourselves is accomplished most honestly with a trusted friend and confidante. We are too prone to self-deception and a mentor can be the spiritual reality check that we need to face our true selves with honesty, but also grace as God, who has begun a good work, desires to bring it to completion.

III. What Mentoring is Not

Mentoring is skill based – not counseling. It is not your assignment to work through emotional baggage or psychological issues. Side by side, you offer help in a skill you feel confident in, such as gardening, sewing, carpentry, mechanic or handyman, parenting, managing a home, making a budget, keys to lasting marriage. You may give career advice and wisdom from the work place. It is vital to know what you can and can't do, or what you are willing or not willing to do. As we look more at the skills of mentors and the value of a mentoring contract, we will see that a mentor is most effective when the task is well defined and agreed upon by both parties. The mentor agrees to assist the person in one specific aspect of their lives. If this is accomplished and the relationship desires to continue, then another goal can be agreed upon.

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A counselor's professional role is to not only listen to the individual, but to offer diagnosis and treatment to their area of struggle. It requires training, insight and a special skill set. A mentor will not be expected to have this background. The mentor's primary role is to accept a person where they are, to see their potential for growth and to offer feedback and encouragement in the agreed upon area of development. It is important to note the difference between counseling and offering wise counsel. The latter is appropriate for a mentor whereas the former is beyond the scope of the relationship.

If, in the process of listening to your mentee, you find that the topic is going into an area that you feel uncomfortable or unskilled in offering support, you may want to respond something like this:

I'm glad you mentioned _____. I care very much about you and want to support you as you deal with this. As we discussed when we set up our relationship, we may run into something I'm not an expert on. I believe this is one of those situations. How about if we talk with _____ on this and come up with a way you can get the assistance you need?

Who is qualified?

The mentor is not perfect, but does need to have emotional and spiritual balance in their life. Once the purpose of the mentoring relationship is agreed upon, then the experience must match what the mentee is looking for in her life. If it is a spiritual advisor, then the mentor needs to be mature spiritually and have a heart for guiding others in their spiritual journey. If it is a life skill that is needed, then expertise is needed in that skill. If a young parent is looking for advice and help, the mentor should have had children; leadership mentoring requires an experienced leader to be the mentor.

Beyond specific areas of strength, the mentor must be a good listener and have skills in knowing how to draw out another's story so that the dialogue always goes both ways. The mentor needs to genuinely care for the person and desire their best. No ego or self-importance issues! The mentor must be available at agreed upon times and somewhat flexible to meet the needs of the person.

IV. Mentoring Requirements

Time, Commitment, and Consistency

1) Time: There must be a set time that is agreed upon and is regular-whether it be once a week or once or twice a month. There should be a duration limit of 1 – 2 hours for each meeting. If you decide to talk longer, it must be mutually agreed upon. Time commitment is the creating of intentional space in your life for another person. Don't leave it to occasional or chance happenings. Limits also protect your time from abuse.

2) Mutual Commitment and Consistency: Both parties are invested to make the relationship work and both show up at agreed upon times. Set a

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time frame of six – 9 months and number of times per month and stick to that. Be consistent in time allotment and quality of time together. “Wherever you are, be all there!”

3) Realistic Expectations: be clear on what your goals are for meeting and what you hope to accomplish so that you know what “completion” looks like, and also what your times together will accomplish. We all want friendship and that may be the wonderful byproduct, but in and of itself should not be the primary goal unless spiritual friendship is truly your goal together.

[The next section moves deeper into building deeper relationships and away from passing along a specific skill. If you were to mentor someone in gardening skills, it may be the conversations more than the gardening techniques that provide most meaning]

V. The Essential Heart of the Mentor/Spiritual Friend

It is not always easy to delineate the difference between a mentor and a good friend. In both cases, we simply desire to come along side someone we care about and offer gifts where we have them. Many of the following skills will apply to both roles. A good mentor or spiritual friend knows how to be attentive to their friend.

*The most we can do for people is to provide an environment that clarifies, cleanses and lightens whatever messy situation is there, brings together what is torn asunder and gives secure room for rest. This environment doesn't **make** healing happen. It **allows** it to happen. (Kathleen Norris)*

Spiritual friendship is not primarily a matter of doing certain things. Often, in fact, it is precisely the opposite of doing; it is a gift of not doing – not interrupting, not attempting to solve problems, not prematurely or inappropriately advising, not assuming that what has worked for us will work for others. Stated positively, spiritual friendship is a gift of hospitality, presence and dialogue. While all of these have a component of doing – that is, they have to be lived out – they are grounded in ways of being. . (Sacred Companions: The Gift of Spiritual Friendship and Direction, by David G. Benner. Pg 46)¹

In order to nurture an attentive spirit, one will cultivate 1) the gift of hospitality, 2) the gift of presence and 3) the gift of true dialogue. These skills can be nurtured if we become aware of their necessity for truly attending another person. These skills are the essence of any true friendship.

¹ The section on the three gifts: hospitality, presence and dialogue comes from Davide Benner's book: Sacred Companions.

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1) The Gift of Hospitality:

- **Making space** in our lives for others: This is inviting others into your personal space so that they feel welcomed in your presence. The barriers are down. What are practical ways that we can make space for people?
- **Cultivating a place of quiet within ourselves.** This is the place where we will receive others. If I have no such place within myself, I am unable to offer myself. It is out of this place that soul friends offer their gifts of presence, stillness, safety and love. Do you have a quiet center?
- **Culling distractions** from our minds. I cannot really be present for another person when my inner world is filled with preoccupations and distractions. Stillness is a precondition to attentiveness. If this is so, how might you prepare yourself before you meet with your mentee?
- **Attending to the presence of God** enables us to be attentive to another person's spirit and offer them undivided attending. When we find God's presence in the other, we will be tuning into the true heart of our friend. Compose a prayer that would help you to seek God's presence in the other.
- **Diminishing Fear:** Soul friendship is the gift of a place where anything can be said without fear of criticism or ridicule; a place where masks and pretensions can be set aside; a place of grace. What prejudices might you need to deal with in order to listen without judgment or becoming uncomfortable?
- **Exuding Love:** Spiritual friendship is grounded in genuine unconditional agape love.

Agape is being with and for another, but without attachment; without wanting and fearing. Agape is the roomiest kind of loving, because it lives in the spacious place where all is accepting and all is sufficient. (Kathleen Norris: Amazing Grace)

2) The Gift of Genuine Presence:

- **Presence begins with attentiveness.** This demands that I focus on the other person and his or her experience, setting aside my own interests and preoccupations. Stop analyzing or rehearsing responses. (We will develop this more in our section on listening skills.)
- **We cannot fake genuine presence.** Accept that being present is enormously difficult. It is much more than maintaining eye contact or doing more listening than talking which are the basic listening skills. It takes a heart of prayer asking God's presence to be in and flow through you. So, being present to another really means being present to God.

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- **Authenticity:** Presence is simply being fully my authentic self and then setting this self aside as I seek to create a place within myself where I can receive another person.
- **Presence is genuine.** I communicate what I genuinely think and feel and believe with integrity. This is not role-playing, it is genuine communication and relationship.
- **Vulnerability:** Being present is being willing to be touched by the other person's story – to take their life to heart and be affected by it and perhaps even changed by it. Their story is also God's story and his work in their lives. Listen well!

Presence is the ability to be with another person with such inner self-knowledge that the other person is able to ponder the depths of who he or she is with awareness and clarity. It is the single most important skill the mentor requires. Marianne Williamson describes presence rather more poetically: "We are all born to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others." (Williamson 1992) This is also an excellent description of the essence of mentoring.

3) The Gift of Dialogue:

- Dialogue can never be manufactured, only nurtured and received with gratitude.
- Dialogue occurs at three levels: transactional (exchange of information); positional (exchange of power); Transformational (exchange of energy)
- Transformational Dialogue involves the shared inquiry designed to increase the awareness and understanding of all parties. In dialogue the intent is exploration, discovery and insight. In dialogue I attempt to share how I experience the world and seek to understand how you do so. In this process each participant touches and is touched by others in a share and discover posture, which invites questions rather than the answers.
- Dialogue never objectifies the other person as often happens in a professional setting such as counseling or intervention context. Dialogue only happens when mutual respect and honor is given to each other. Benevolence is dehumanizing.
- Dialogue involves the risk of revealing what is most precious to me. If I remain in a safe zone of opinions, facts and information, I have not exposed my deepest self. Nor have I ventured to the place of deep encounter with others that is called dialogue.

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Exercise in pairs: Engage in a dialogue about the church. Spend the first 3 minutes simply exchanging information about the church (transactional conversation). Next, try to convince the person something about the church to see if you can get them to agree with your point (positional conversation). Now change your tone, and see if you can engage in a transformational conversation, asking questions about potential for your church, your dreams and hopes.

The Importance of Self Knowledge

To thine own self be true. It may stretch your comfort zone to become an intentional mentor, but our desire is to help you make an honest yet humble “account” of what God has blessed you with and how that can be shared with another. If your heart is to come along side to be with and for another, then let us know our own gifts and weaknesses so as to be most effective and helpful.

1. **Know your Boundaries:** This is the ability to establish what you know and are willing to help with, but also identify the issues that you cannot deal with. You are able to state clearly, “This is out of my league – I have no experience or skills in that area.” Know what time you can commit and what you cannot. Know where you are comfortable meeting with another and where you are not comfortable. How much are you inviting this person into your life and personal space, or are you coaching them in their environment, work or church space? The clearer the boundaries, the more freedom there is to create a positive experience for both.

2. **Build Trust** – Do not offer what you cannot fulfill because this will undermine trust in the relationship.

- Environment of Freedom – The goal of a mentoring relationship is not to fill your own needs but the needs of another and so you accept and embrace them as they are, not as you need them to be for you.
- Environment of forgiveness: If a person lets you down, there is grace for restoration. If the pattern continues, the friendship may not have a lasting time.

3. **Vulnerability & Openness** - it is helpful when a mentor demonstrates their willingness to share some personal struggles. Such sharing will go a long way to establishing trust and vulnerability in the mentoring relationship. It is always wise to be selective in what one shares. It is appropriate to share when your experience is relevant to the mentee’s need.

4. **Honesty** - You do not share and in fact must not share at every level, but at whatever level you share, what you share, you share honestly and truthfully. Honesty is different from vulnerability.

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VI. Listening Skills

Quote from Taylor Caldwell: "Humanity does not require to go to the moon or far reaches of the solar system. It does not require bigger and better bombs and missiles. He will not die if he does not get better housing or more vitamins . . . his basic needs are few, and it takes little to acquire them, in spite of the advertisers. He can survive on a small amount of bread and in the meanest shelter . . . His real need, his most terrible need, is for someone to listen to him, not as a patient, but as a human soul. (Taken from The Listener)

Listening is the foundation to being a mentor or a spiritual friend. We all think that we are relatively good listeners, but in fact, most of us are horrible at it. Because our minds are constantly at work to organize and analyze and make sense of our world, it is very difficult to allow our attention to be fully upon another. We are constantly torn between what we are hearing and our own thought on the matter. It takes a very deliberate act of will to attend to another fully for their well-being.

This is a truth: It is very, very seldom that we do anything for purely selfless reasons. There is always a positive payout for any act that we do – whether it is to be loved and accepted by others, or to be approved of by God. It is easy to care for people we love because we desire their love back. It is much more difficult to love those who are unpleasant and we have no desire to be in relationship with them. We are selfish. This fact must be acknowledged and accepted by each of us before we can learn to listen. I will fail at being self-less, but I will seek forgiveness and strive to improve.

How can we be non-judgmental and open to the person's story? We may hear things that don't fit our moral code, so how do we remain open to the relationship and guide without judgment or criticism? It is only in seeing that person as God's beloved and praying for His eyes of love to see them that we will be able to set aside our personal biases and love the other.

<p>Large Discussion: What are some of the biases you need to identify and name so that you can work to overcome them?</p>
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Intentional Listening

(Based on the Carkhuff Training Method – adapted from *Assertion Training: A facilitator's Guide*; Colleen Kelley, La Jolla, California: University Associates, 1979)

Real listening is based on the intention

- 1) To understand someone
- 2) To enjoy someone
- 3) To learn something
- 4) To offer help or solace
- 5) To express love and care for another

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Pseudo-listening is based on the intention

- 1) Of making people think you are listening so that they like you
- 2) Of feeling important and accepted
- 3) Of listening for one specific thing or presumption, ignoring the rest
- 4) Of buying time until you can speak again
- 5) Of building your own argument
- 6) Of being polite

Group Discussion Question: How do you rate yourself as a listener? When do you find it easier to give undivided attention to someone and when do you find it hardest? How have you felt when someone just pseudo-listened to your story?

The process of listening is a journey of moving *downward and inward* in a relationship in order to eventually move *upward and outward*. It takes time for both the person sharing and the one listening to explore the core issues and the depth of the feelings surrounding the situation. By establishing an environment of safety and trust, permission is given to delve inward to reach clearer understanding. Once this has been reached, then begins the journey back outward as concrete decisions and action plans are made. The goal is never to be stuck in one place, but to move forward in growth of relationship with God and others.

There are five primary elements of listening essential to help a person move *downward and inward*:

1. **Genuine Care:** The listener communicates integrity by his honesty and openness regarding his own feelings toward the other. He is not "acting a role as helper" but genuinely cares about the person he has offered to mentor. (What are words, phrases or actions that express genuine care?)
2. **Empathy:** The listener's ability to communicate that he understands and accepts the other person's feelings. It is a willingness to put oneself in the other's shoes in order to identify and help the one sharing name their feelings. (What are words, phrases or actions that are empathetic responses?)
3. **Respect and Validation:** The listener expresses clearly that he values the person he is listening to and respects his feelings, the seriousness of his situation and affirms his potential to move forward to health and healing. (What are words, phrases or actions that express respect?)
4. **Self-Disclosure:** The listener is willing to share from his own story, only as it is helpful to the mentee. The listener is able to share about

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his own values, beliefs, experiences, knowledge and values as it applies to the specific situation of the mentored one. His primary goal is to draw out the story of the person who is sharing and personal sharing must be related to that goal, rather than shut down the one sharing. (If a mentee is sharing their anxiety as a parent, what might be an appropriate story to share?)

5. **Clarity:** This enables the listener to put concrete words and descriptions to the emotions of the person sharing as well as clarify the situation being dealt with. Clarity usually tries to isolate the matter to one specific issue or incident.

The listener now uses questioning skills to move the mentee upward and outward in with the next three elements

6. **Challenge:** This is an extremely important stage of listening and requires that a deep trust level has been established. Here the listener begins to point out areas of the person's story that don't match. For example, the one sharing may say that he is happy, but his body language shows sadness. Or he might say that he is not angry, and yet tells of things he has said or done that reveal and underlying anger that isn't being acknowledged. It is the ability of the listener to recognize discrepancies and have the loving tact to point these out to the one sharing. It is not an attack on the one sharing, nor placing blame for a situation, but helping them match as closely as possible their words with their body language.
7. **Immediacy:** There comes a moment in the dialogue where the one listening needs to bring focus to the discussion. The goal is not to solve every problem or change behaviors, but to bring some clarity to one aspect of the story. It might be to help identify the true feelings of the one sharing. It might be helping the mentee decide on one new step he would like to take.
8. **Self-Exploration:** At this stage, the listener encourages the one sharing to decide upon one action or conclusion. Sample questions might be:
 - a. What are your options at this present time?
 - b. What is your responsibility in this situation?
 - c. Where do you need more information or further clarity?
 - d. Do you now understand and accept your feelings and where they are coming from?

Body Language

A good listener knows how to attend not only with his ears, but with his body. Eye contact and slightly leaning forward toward the one sharing will reveal intent to hear every word. Open arms as opposed to crossed arms will communicate receptivity. A touch on the arm may be appropriate but will depend on the comfort level of the relationship.

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Exercise: Miming – In pairs, have one person endeavor to communicate to the other simply with body language. What emotion is being communicated? Try three different postures and then switch places.

Emotional Word Chart

Mad: Bothered Ruffled Irritated Displeased Annoyed Steamed Irked Perturbed Frustrated Angry Fed up Disgusted Indignant Ticked off Bristling Fuming Explosive Enraged Irate Incensed Burned up Outraged Furious Blind rage	Sad: Down Blue Somber Low Glum Lonely Disappointed Worn out Melancholy Down Downhearted Unhappy Dissatisfied Gloomy Mournful Grieved Depressed Lousy Crushed Defeated Dejected Empty Wretched Despairing Devastated	Glad: At ease Secure Comfortable Relaxed Contented Optimistic Satisfied Refreshed Stimulated Pleased Warm Snug Happy Encouraged Tickled Proud Cheerful Thrilled Delighted Joyful Elated Exhilarated Overjoyed Ecstatic	Afraid: Uneasy Apprehensive Careful Cautious Hesitant Tense Anxious Nervous Edgy Distressed Scared Frightened Repulsed Agitated Afraid Shocked Alarmed Overwhelmed Frantic Panic stricken Horrorified Petrified Terrified Numb	Confused: Curious Uncertain Ambivalent Doubtful Unsettled Hesitant Perplexed Puzzled Muddled Distracted Flustered Jumbled Unfocused Fragmented Dismayed Insecure Dazed Bewildered Lost Stunned Chaotic Torn Baffled Dumbfounded	Ashamed: Uncomfortable Awkward Clumsy Self-conscious Disconcerted Chagrined Abashed Embarrassed Flustered Sorry Apologetic Ashamed Regretful Remorseful Guilty Disgusted Belittled Humiliated Violated Dirty Mortified Defiled Devastated Degraded
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Two Key Listening Skills

1. Asking the right questions
2. Rephrasing the response

The first skill is ***the ability to ask the best questions to draw out the person's story***, and the second skill is ***the ability to rephrase what you have heard*** so that the mentee knows that they have been heard and understood. Being able to interpret the level and gauge the intensity of emotions being shared will help the listener give feedback to the one sharing.

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Illustration of rephrasing with Mary and Martha

The above columns of emotional words are listed according to intensity from weak to strong. One way to test the intensity of a person's emotions is to rephrase their statement with a synonym of varying intensity. For example, Mary might say "I was upset when Martha said that to me". The listener would rephrase, "It must have really ticked you off to be reprimanded by Martha in front of Jesus". Mary might then respond, "Oh I was a little bothered, but that is just Martha's way" or she might say, "I was so furious that she would call me down in front of the Lord"!

In this example, the listener is helping the person clarify their feelings and understand what issue needs to be dealt with. If there is a great level of intensity to the feelings of anger, then the relationship between Mary and Martha will require attention and reconciliation. If Mary really wasn't too concerned about the whole incident, then perhaps it need not be revisited.

Three types of questions:

- A. Fact finding
- B. Clarifying
- c. Summary or Evaluative Questions

1. Ask open-ended questions, not "yes" or "no" questions.
2. Don't restrict answers by asking questions that can be answered with a list unless you want a list.
3. Instead, use phrases like "Tell me all you can about . . ." "Describe to me what you were feeling when . . ."
4. Don't use "why". It accuses, assaults, and puts the person on the defensive.
5. Ask one question at a time. If you ask two or more part questions, you will only get an answer to one part.
6. Don't interrupt, put words in the person's mouth, or anticipate their answers. You might be wrong and even if you are right, it is disempowering.
7. Use common vocabulary. Don't talk over a person's head, and don't talk down.
8. Don't be too blunt.
9. Pray for wisdom and guidance and ask throughout, "What do you think God's perspective is on this" "Where do you see God in this situation"

(Carson Pue from Arrow Leadership Ministries)

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Listening Triads

Break into groups of three. One person will share her story, another will be the active listener and the third person will be the observer.

1. Pick one of the topics below (or your own idea) to share about:
 - a) A challenging work-place relationship
 - b) A recent challenge you have had to face or difficult experience to overcome
 - c) A vacation experience
 - d) A disappointment you have had to work through
2. Once the topic is decided upon, the listener will ask a question that will bring up the topic and the person will begin to share. The listener will endeavor to draw out the story and understand the emotions attached to the event, offering feedback to the one sharing.
3. The observer will watch how well the listener attends to the one sharing. He will watch for and note on paper:
 - a) *Body language* - how does the body language of the listener communicate attentiveness, empathy, respect and care?
 - b) *Questions* - What kinds of clarifying questions did the listener ask to draw out more of the story?
 - c) *Verbal feedback* - did the listener make affirming comments such as "I see"; "That must have been interesting" or whatever is appropriate to show that he is listening and attending to the story
 - d) *Summary statements* - Was the listener able to rephrase statements and feed them back to the one sharing so that he knew he was being heard?
 - e) *Clarity* - How well did the listener pick up on emotional words and bring clarity to the intensity of those emotions.
 - f) *Disclosure* - Did the listener do any personal disclosing and did it help encourage the sharing of the other or did it seem to detract from their story?
 - g) *Challenge* - Was there any need for the listener to challenge the one sharing for any discrepancies or offer emotional feedback?

Timing:

2 minutes to decide the topic

20 minutes of sharing

8 min for feedback from the observer

(Switch roles and repeat until everyone has does each part as time allots)

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VIII. The Nuts and Bolts of Mentoring

Old Rules – New Rules (Cheryl Dahle, Fast Company.com, Dec. 18, 2007)

1. **Old Rule:** There should be commonalities – **New Rule:** The best matched are mismatches. If a mentor and mentee are too much alike then the potential for new discoveries can be reduced and learning of new skills may take longer or is greatly diminished altogether. It is good to be matched with someone that will challenge you.
2. **Old Rule:** A mentor should be in a more senior position – **New Rule:** A good mentor is anyone you can learn from. Having a flexible approach to where one can glean new skills and “know how” can provide learning opportunities where least expected. This may be very useful in a situation where there are few mentors available.
3. **Old Rule:** Mentoring takes place one-on-one – **New Rule:** Mentoring works well when you mix and match. Mentoring “circles” or “quads” can be formed whereby combinations of mentees are helped by several mentors. This type of mentorship scenario may be useful when a common need has been identified by/for a group of people.
4. **Old Rule:** Mentors pick – **New Rule:** Mentees pick. Oftentimes the initiative to form a mentoring relationship will not come from the leaders or managers of an organization. In the context of the church, a formal mentorship program may be in place but that is no guarantee that an appropriate fit will be found. When people are encouraged to take their own initiative the potential growth in mentorship relationships increases, and thereby all the needs in the body of Christ can be met. This type of attitude also encourages a proactive rather than a passive stance.
5. **Old Rule:** You are either a Mentor or mentee – **New Rule:** Everyone is a mentor. No matter what age or at what stage in life or a career one is at, everyone has something to offer.

How to Pick a Mentee

Can a mentor pick who they would like to mentor? Absolutely! If you are aware of a skill or have taken a specific interest in a person, it is very valid to ask that person if they would be interested in having someone come along side them for a season and explain your interest in their journey. It is good to initiate a contact, not always leaving it to the other person and it can warm a person’s heart to know someone cares about them.

There is a greater chance of meeting another person through shoulder to shoulder activities in your church or community. By participating in some

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common activities, it may help to identify as to whether you might be compatible for a more intentional relationship.

Compatibility isn't always easy to distinguish and you may not have the same style of communication. You may love to talk on the phone and the other not so much, so there are many things to take into consideration.

Characteristics of a Mentee (Protégé)

- Someone who is easy to believe in
- Someone who is easy to like and spend time with naturally
- Someone who wants change and growth
- Someone who is teachable
- Someone who respects and admires you
- Someone who is self-motivated
- Someone who is comfortable with you

(Adapted from *Mentoring* by Bobb Biehl – Broadman & Holman Publishing, Nashville, TN 1996)

How to Pick a **Mentor**

Can a mentee pick who they would like as a mentor? Absolutely! A proactive mentee is one who has already taken a very important step as they have most likely given considerable thought to their needs and have made some initial observations of potential mentors in their circle of influence that may be able to help them. Such a proactive stance greatly contributes to a sense of empowerment in meeting their goals.

Characteristics of a Mentor

- Someone who is honest with you
- Someone who is a model for you that you respect
- Someone who is deeply committed to you
- Someone who is open and transparent
- Someone who is a capable teacher
- Someone who believes in your potential
- Someone who will put aside their own agenda for your sake
- (Adapted from *Mentoring* by Bobb Biehl – Broadman & Holman Publishing, Nashville, TN 1996)

Mentoring Dynamics

1. Attraction – often there is a sense of attraction on the part of the mentee for the mentor. The mentee perceives a set of skills or a certain type of knowledge in a particular area that he/she can benefit from. Usually it is the mentor who initiates the relationship.
2. Relationship – is marked by one in which the mentee voluntarily places themselves in a subordinate position to the mentor by virtue of age, experience, or maturity during the mentoring process.

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3. Responsiveness – the interaction during the mentoring process is established with loyalty, submissiveness, and obedience on the part of the mentee. Little learning will take place without these elements.
4. Accountability – for the duration of the mentoring term the process is deliberate with the mentor requesting that the mentee be accountable. This can be achieved through feedback on assignments given by the mentor.
5. Empowerment – progressively habits and skills are learned in the mentee and empowerment is manifest as the mentee exhibits and integrates these into their life. Ultimately, empowerment takes place when the mentee is able to end the mentoring process and becomes a mentor to someone else.

The Mentor Handbook, Detailed Guidelines and Helps for Christian Mentors and Mentees, Dr. J. Robert Clinton & Richard W. Clinton, Barnabas Publishers, 1991, p. 3-8.

Structure of time together

1. Intentional time spent: How often would you like to meet and for what length of time. Recommend no more than once a week and no longer than 2 hours at a time. No less than once a month and one hour at a time.
2. Setting outcomes and defining the time together: What do you want to happen when you meet? Outline specific outcomes or general purpose or target to work toward. What is the primary focus of the time spent together and how will you know when that purposes has been accomplished?
3. Duration of commitment: It is recommended to establish a 3 – 6 month initial time commitment to be reevaluated at the end of the set duration. Adjust, evaluate, closure when time is right
4. Optional trial period: Meet three times or so and then decide if the relationship will go forward or not.
5. Contract: Time commitment, confidentiality, punctuality, etc. How do we evaluate if structure is needed or it should be more loosely set out?
6. Set clear expectations: Meet until desired goals are accomplished and then decide if you want to continue with new goals, or terminate the mentoring relationship. Evaluate every 6 months.

Bringing Closure to a Mentoring Relationship:

- In order to end a mentoring relationship well it is important to have established specific parameters of the mentoring relationship at the outset. It is difficult to assess if one has reached the end if no goals or time frame were initially agreed upon.
- There may be some mentoring relationships that are less structured and will be on again-off again depending on the need and

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circumstance. If one of the parties has moved away to a different city, for example, the nature of the relationship needs to be re-evaluated to assure the continued achievement of goals. Perhaps the mentoring relationship is at a stage where completion of the goals can be met via long distance email correspondence or occasional telephone calls. In some cases this may prove to be impractical and the mentee will need to find a new mentor.

Mentors speak three messages: It can be done! You're not alone! I believe in you!

NOTE: Legal Considerations

Mentors should seek professional advice if something is shared that involves a crime that must be reported by law. This could include such issues as child abuse, for example.

IX: Church Models for Mentoring

1) Team Organized

- a) A Mentoring Team does the matching of mentors and mentees through profiles and much prayer
- b) Potential mentors and mentees fill out an application profile if they are interested in participating and may NOT choose their own match.
- c) There is a "meet your mentor" event where icebreakers and initial activities help to initiate the relationships.
- d) A nine month time frame is established with recommended engagements weekly and monthly
- e) Mentors are trained and receive ongoing support from the mentoring team.

Sample

- You can join the Mentoring Ministry from _____ until _____.
- The Mentoring Prayer Team will pray over all profile sheets from _____ until _____.
- Mentoring Matches will be made on _____.
- The Mentors will be called by someone on the Mentoring Prayer Team.
- You will be contacted by your Mentor the week of _____.
- You and your partner attend the "Meet Your Match" covered dish dinner on _____.

2) Discipleship based

- a) Church trains individuals in a discipleship training program so that they can come along side newer individuals to the church and help them understand basic beliefs of the Christian Faith. Jan Porcino, former staff of FBC Vancouver has an excellent 10 week program developed for this purpose.
- b) Could be used with more than one at a time or with a couple.

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3) Leadership Training

- a) Rather than endeavoring to recruit leaders into ministry, individuals are identified with the potential for elder, teacher, music ministry, etc and one doing that ministry offers to come along side and walk with them through the first year or two of their new calling.
- b) The mentor gradually transfers responsibility and authority to the new leader as they feel comfortable with their role

Read Three Stories of successful mentoring

X: Seeking and Developing the Character and Values of Christ

The following exercise is to be done independently. Go and find a comfortable place where you can quietly reflect upon the Scripture and listen to God's voice.

Assignment: Spend some time with the Beatitudes found in Matthew 5: 3 – 11. You may also want to scan through the rest of the "Sermon on the Mount" found in chapters 5 – 7.

As you reflect, record any characteristics or values that Jesus teaches on in this passage. Prayerfully consider which areas of your life that Christ is calling you to deepen or develop more fully. Would there be a place to invite another person to help you strengthen your character and clarify your values?

Character Trait	What is God saying to me about this?

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Session X: The Cry of the Heart – Worship and Reflection

<p>There's a time I can recall Four years old and three feet tall Trying to touch the stars and the cookie jar And both were out of reach And later on in my high school It seemed to me a little cruel How the right words to say always seemed to stay Just out of reach Well I should not have thought it strange That growing causes growing pains 'Cause the more we learn the more we know We don't know anything But still it seems a tragic fate Living with this quiet ache The constant strain for what remains Just out of reach</p> <p>Chorus We are reaching for the future We are reaching for the past And no matter what we have we reach for more We are desperate to discover What is just beyond our grasp But maybe that's what heaven is for</p>	<p>There are times I can't forget Dressed up in my Sunday best Trying not to squirm and to maybe learn A bit of what the preacher preached And later lying in the dark I felt a stirring in my heart And though I longed to see what could not be seen I still believed I guess I shouldn't think it odd Until we see the face of God The yearning deep within us tells us There's more to come So when we taste of the divine It leaves us hungry every time For one more taste of what awaits When heaven's gates are reached Repeat Chorus</p> <p>I believe that's what heaven is for There's a time I can recall Four years old and three feet tall Trying to touch the stars and the cookie jar And both were out of reach</p> <p>Carolyn Arends: "Reaching"</p>
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Quotes:

We want to delude ourselves that of the problem of our emptiness, love is at the root. I want to say to you, it isn't. Love is only its branches. The root goes beyond love. A naked kind of isolation. An isolated me that does not meet and mingle and never can. It is true what I say. There is a beyond in me, which goes further than love, beyond the scope of stars. Just as some stars are beyond the scope of our vision, so our own search goes beyond the scope of love. At least, I think that is at the root, going beyond love itself

D.H. Lawrence

Our experience of loneliness is universal, and love alone is not the answer. There is a "beyond" in all of us that love does not satisfy. As wonderful a privilege as love is, I suspect that even in its best form

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we have made of it something it was never meant to be. (Ravi Zacharias: *Cries of the Heart*. Pg 154)

Point 1: There is a deep longing in our soul that no person can ever fill this side of Heaven.

Point 2: The theme of knowing and being known – Who can truly know us?

Point 3: Our relationship with God is realized apart from people, but also realized through people. It is not realistic to say “God is enough.”

Point 4: Worship is the key to relieving loneliness as we enter Mystery, come with gratitude out of abundance, and rest in the Love who created us.

Worship as the Key to Loneliness this side of heaven.

Only One is truly worthy of our worship, inspiring awe and wonder. Only One can be the focus of our gratitude for our needs being fulfilled. Only One can inspire us to love sacrificially and know the joy of giving.

When worship is fully understood, it does at least three things that clearly counter the ache of loneliness.

*The first recognition of worship is the legitimate sense of mystery and the rightful expression of awe. The thrilling recognition of mystery is one of the greatest fulfillments of the human heart. . . . Out of a worship that is pure, all other loves gain their definition. . . (Ravi Zacharias, *Cries of the Heart*)*

So the first act of worship is awe – and we know that there is someone greater than ourselves – greater than creation. So every other love – every other relationship is set in its place within the mystery of God and His Creation – we are all part of God’s story – which defines our story.

The second act of worship is the movement from awe to gratitude. There are only two choices in life in terms of our attitudes – that might sound a bit simplistic but there is a kernel of truth here – we can either be grateful for life, living out of spirit of great gratitude, or we live with a spirit of resentment. That sounds harsh but there is actually no middle ground. You are either grateful, and your response is worship, or you are not grateful, and your response is resentment, anger, bitterness, emptiness – longing. Gratitude fills the heart like no other emotion. Gratitude completes.

Thirdly – When we recognize with awe and wonder the great Mystery, which changes the focus from ourselves as the center of the universe and puts the center where it belongs – when we experience with wordless gratitude the

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wonder that we are part of God's story – it cannot help but point us to one another and invite us to reach out in that same awe, gratitude with love. The outpouring of ourselves comes through changing the focus from own needs to the way we can meet another's needs. Worship is an act of gratitude and when we are grateful we are "full", not empty. There is joy in gratitude – it starts in our guts and bubbles out uncontrollably. We don't come out of want, but out of abundance and in that abundance, it is so easy to give to another. When we feel impoverished, it leads to stingy living – when we feel full, it leads to generosity.

Augustine wrote: *Our hearts are restless until the rest in God.* It is the ultimate "coming home". Worship is that homecoming.

One of the realities of that thing we call church - our place of corporate worship – is that it can feel lonely. We don't always know the people around us and in the routine structure of our worship, our connection with one another has become superficial. As my friend reminds me, sitting in rows facing one direction does not build community – it doesn't work in a movie theatre, it doesn't work in the classroom or at a conference and it doesn't work in the church. But the question is, what is our focus during corporate worship? Each other or God?

All that we have studied together over this weekend is to enable us as church to deepen our relationships outside of the worship hour. In the service of worship – our focus is upon our Triune God and it is to him we sing, it is to Him we pray and cry out, it is through Him that the Scripture engages our hearts and as we have endeavored to learn to listen to one another, we must also use those same skills to listen to the Word of God in the reading of Scripture and it expounding upon by the pastor. That hour, we give our attention solely to God and out of that worship, we are drawn to engage with one another, serve one another, know one another. It is an intentional calling to become the community described in Colossians 3: 12 – 17.

Summary: We were created to worship and the deepest longings of our hearts are met when we commune with our Creator – the only one who knows us completely and thus the only one who can receive us unconditionally. We were also created for community and experience the reality of God's love with one another. Think of how many exhortations in the Scriptures contain the words "one another"!

When we know that God fills our hearts to overflowing, we are able to pour out our hearts to another freely. Who will God call us to as we seek to deepen our love for him and one another?

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Appendix A

Mentoring Contract

This Mentoring Contract is between

_____ & _____

We agree to meet together for a period of _____ months/weeks.

We determine to work on these goals: _____

We will meet _____ a month for _____ hour/s. We are agreed that if any issues come up where the mentee needs help that the mentor is unable to address the mentee will seek other avenues of help.

After a period of _____ months/weeks we agree to review the above goals and gauge the progress made and goals achieved. We then will determine if there is a mutual desire to continue or end the mentoring relationship.

If further mentoring is desired, we will determine what goals have been achieved and what further set of goals may be needed at that time. A new mentoring contract will be signed at that time.

Mentee

Mentor

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Date: _____ of _____, 2009.

Appendix B

How Adults Learn

Four principles have been found to be useful in the adult learning process:

1. Adults have a need for self-directed learning. As such it is useful if mentors seek to guide a person in discovering what their needs are. One way to assist a person with this process is by asking questions that help a person to think about, explore, and ultimately, identify their need (Stanley & Clinton p. 231-232).
2. Adults prefer learning that takes place through experience. Encouraging a person to think of past experience of similar type or experiences of others whom they have been in contact with, brings about an awareness within the mentee that they already have a wealth of knowledge from which to draw from (Stanley & Clinton p. 231-232).
3. The desire for learning originates primarily from the need to accomplish tasks and solve real-life problems. It is important for the mentor to keep focused on helping the mentee apply appropriate solutions to their specific real-life challenges (Stanley & Clinton p. 231-232). Certain solutions may not be appropriate for a specific challenge; therefore, careful thought needs to be given to what is a good solution and what is the best solution.
4. The learning process is one through which adults hope to apply in the future what they learn today. That is, learning is a process whereby they can increase competency in order to achieve the full potential of their life. The mentee will be highly motivated to grow if she perceives that her efforts will bring about progress in anticipated future needs as well as produce an immediate application to present needs. The risk of abandonment to the mentoring process is high if this benefit is not achieved. That is, adults are generally goal-oriented in the learning process (Stanley & Clinton p. 231-232).

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Appendix C

How to Avoid Burn Out

1. **The Need is The Call:** Often times we find ourselves in situations where there may be great need. It is important to remember the principle of balance. We cannot meet all needs at all times. Some mentoring relationships may present a challenge in this area if the mentee has not had much experience in establishing their own healthy boundaries. You may have signed a mentorship contract which states the limitation of time but the mentee may not have had any practical experience of what that looks like.
2. **Mentors must keep close watch over their own motives in providing help.** It may be useful to ask if helping your mentee at a given point in time may be the best or if it is not better to ask the mentee to practice some of the principles or specific steps you may have covered already. Sometimes it just takes a gentle reminder or nudge at other times it may require a more firm "no, I am unable to help you with that at this time but let's take a look at that next week or next month."
3. **Qualified Means I Should:** You may have had lots of experience in mentoring others. However, given the priorities in your life at any given point in time, it may be best not to enter into any "formal" mentoring relationships. God may want to use your gifts in a different way for a season, which may mean that you not enter into mentor relationships at all during that season.
4. **Available to Mentee 24/7:** The desire to do our best and to serve God faithfully is a gift which God gives to us. We must use it wisely. If we are burned out, we are not available to anyone including God and ourselves. Jesus often retreated to the hillside or to quiet places to pray, rest, refocus, replenish, and gain perspective. Remember, He was God but also human in every way. He is our model.

(preparing yourself to mentor, *Woman to Woman*, Edna Ellison & Tricia Scribner, pp.103 – 105.)

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Appendix D

Getting To Know Your Mentee

The following list of questions may be helpful in getting to know more about your mentee:

- Describe your family.
- What is something funny, weird, unusual, or special about one person in your family?
- What's one place you would like to visit in your lifetime? Why do you want to go there?
- What's your favorite TV show and why do you like to watch this show?
- If you had to eat the same meal everyday for a month, what would it be?
- What's one thing you would like to change about your neighborhood that would make it a better place to live?
- What worries you the most about the world you live in today?
- Name one thing you could teach someone else how to make or how to do?
- What's your favorite holiday of the year? What makes this holiday your favorite?
- What's one thing that you would like to change about your school that would make it a better place for you?

"Getting to Know You" Activities for First Meetings
For Mentors and Mentees

Excerpted and/or adapted from www.education-world.com

1. It Takes One Minute to Know You

You and your mentee try and figure out how many things you have in common (that aren't obvious) in one (or two, or three, or five, etc.) minutes.

2. Mentoring Dictionary

Write five questions on a piece of paper. Questions might include the following:

- What is your name?
- Where were you born?
- How many brothers or sisters do you have?
- What are their names?
- Do you have any pets? Etc.

Ask your mentee to write those same questions on a piece of paper and to add to that paper five more questions they want to ask you. Interview each other and record the responses. Then you can each use the interview responses to write a "dictionary definition" of your partner to include in a

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Mentoring Dictionary. You might model this activity by creating a sample dictionary definition about yourself.

3. Fact or Fib?

You and your mentee are going to share some information about yourselves. You'll learn about some of your backgrounds, hobbies, and interests from the 60-second oral "biography" that you will present. Each of you should take notes; as the other person speaks, you should record what you think are the most important facts being shared. When you finish your presentation, each of you should take turns talking about five things about yourself.

Four of your statements should tell things that are true and that were part of your presentation; one of the five statements is a total fib. Then each of you gives the other a "fib quiz." This activity is most fun if some of the true facts are some of the most surprising things about you and if the "fib" sounds like something that could very well be true.

4. Write Each Other a Letter

Write a letter to your mentee. In that letter, introduce yourself to them. Tell them about your hopes for the mentoring experience and some of the fun things that you'd like to do. In addition, tell them a few personal things about yourself; for example, your likes and dislikes, what you did over the summer, and your hobbies. Ask questions throughout the letter. You might ask what mentees like most about school, what they did during the summer, what their goals for the new school year are, or what they are really good at. In your letter, be sure to model the correct parts of a friendly letter. During your initial meeting, show your mentee the letter and then pass them a sheet of stationery. Have your mentee write a return letter to you. In this letter, they will need to answer some of your questions and tell you about themselves. This is a great way to get to know each other in a personal way.

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Appendix E

Types of Mentoring:

It may be useful when thinking about the mentorship process to have some knowledge about the types of mentors that have been identified. The following chart summarizes the findings of two authors. This is by no means and exhaustive list but it can be a very useful starting point and provide a general framework.

*Type	Central Thrust of Empowerment
Discipler	Enablement in basics of following Christ.
Spiritual Guide	Accountability, direction, and insight for questions, commitments, and decisions affecting spirituality and maturity.
Coach	Motivation, skills, and application needed to meet a task, challenge.
Counselor	Timely advice and correct perspectives on viewing self, others, circumstances, and ministry.
Teacher	Knowledge and understanding of a particular subject.
Sponsor	Career guidance and protection as leader moves within an organization.
Contemporary Model	A living, personal model for life, ministry, or profession who is not only an example but also inspires emulation.
Historical Model	A past life that teaches dynamic principles and values for life, ministry, and/or profession.

**Connecting, The Mentoring Relationships You Need To Succeed In Life, Paul D. Stanley & J. Robert Clinton, Navpress, 1992, p. 42.*

***The Mentor Handbook, Detailed Guidelines and Helps for Christian Mentors and Mentees, Dr. J. Robert Clinton & Richard W. Clinton, Barnabas Publishers, 1991, p.2-23.*

The types of mentors can be identified in terms of three levels of involvement or interaction. These are:

1. **Active Mentors:** Discipler, Spiritual Guide, Coach.

In the active mentoring group the presence of five dynamic factors are inherent in the relationship between mentor and mentee. These include

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Attraction, Relationship, Responsiveness, Accountability and Empowerment (Clinton & Clinton, p. 3-8).

Discipler: helps a young or new Christian how to pray, effectively study the bible, and share his faith with others.

Spiritual Guide: facilitates further spiritual development and maturity at certain critical moments in a believer's life.

Coach: provides encouragement and skills to succeed at a given task.

2. **Occasional Mentors:** Counselor, Teacher, Sponsor, Contemporary Model.

In the occasional mentoring group only some of the five dynamic factors may be present depending on the setting. In a formal setting such as the workplace, Attraction is usually present but there may or may not be a Relationship. Responsiveness and accountability are more likely to be self-imposed by the mentee and Empowerment may or may not take place based on the initiative of the mentee.

In an informal settings such as a bible study or a young mothers support group Relationship is essential and the other remaining dynamic factors are mutually expressed. Empowerment in this setting is often achieved.

Counselor: provides timely advice and offers an impartial perspective.

Teacher: imparts knowledge and insight of a particular subject or topic.

Sponsor: enables the development of a mentee within a certain organization as well as the broadening of the mentee's sphere of influence within that organization (Stanley & Clinton, p.124).

Contemporary Model: the life of a living person whose work or achievements are used as an example thru which the needed skills and insights are imparted to the mentee. In this kind of scenario a Mentee observes the mentors in action, often unbeknown to the mentor.

3. **Passive Mentors:** Historical Model.

Historical Model: the life of a person now deceased whose work or ministry has been recorded in a biography is used to impart needed insight and skills to the mentee.

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Appendix F – Four weeks of Studies from Titus –

Written by Faye Reynolds

The following studies are meant as a follow-up to the mentoring workshop and study manual offered by Women in Focus. These studies aim to encourage the deepening of relationship within the church community. We are to *teach and admonish one another with all wisdom* (Col. 3:16) and this is best done in a community of mutual trust, mutual submission and mutual support centered on the unity found in Worship. Bible studies, discipleship programs, mentoring relationships and spiritual friendship have much in common as they all center on spending time together in worship and in the Word. In some sense, we need to get past the definitions and technicalities and simply DO IT!

So I encourage you to invite one or two, three or more people to join you in this study as we endeavor to build our capacity for deeper friendships.

Lesson 1: Laying our Foundation in Titus

Begin with an opening prayer. In silence lay before your loving Father and Best Friend the desire of your heart for this study. Join together in the following poem from the Northumbria Community *Celtic Daily Prayer*:

There is a friend that sticks closer than a brother (Prov. 18:24)

God is my best friend.

He cares about the things I care about

He loves me even when I'm unlovable

He is always there to listen and advise

When I need to talk things over

God is my heavenly Father

He holds me in the palm of His Hand

He watches over me as the apple of His eye

He wants me to grow up to be like Him

God is my rock.

He is my refuge when I'm afraid

My strength when I am weak,

My sure footing when I stumble.

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*God is my shepherd.
He finds me when I'm lost.
He gives me rest when I'm tired.
He leads me when I don't know
which way to go.*

Sally Jo Shelton

Paul's Letter to Titus

We do not know exactly when the Gentile, Titus became a follower of Christ under Paul's ministry but it was likely early during Paul's first missionary journey. Titus is mentioned 9 times in II Corinthians indicating his strong connection to Paul's ministry and we see that Titus has become a trusted leader as Paul mentored him in faith and ministry. At some point Paul and Titus go to Crete to establish a ministry there and Titus is left behind to help the churches identify and establish leaders from among the believers.

Lesson 1: Appoint Leaders

READ Chapter 1 together

This letter is not directed only to Titus, as the greeting is rather formal and Paul did not need to establish his credentials with Titus, as he has been mentoring him all along in ministry. What he is doing is establishing Titus' authority to the churches in Crete so that it would heed his directions without question. Paul is endorsing the ministry of Titus as he states his own ministry calling, thus the important words in verse 4: *my loyal child in the faith we share*. See also 2 Corinthians 8:23 as to his relationship with Paul.

1. Describe the faith that Paul and Titus share as outlined in verses 1 – 3. Is this a faith that you also share and how would you describe yourself using Paul's pattern?
2. Who are some potential young leaders that you recognize in your church presently? If you were to write a letter of endorsement for one or two of them, what would you say about them and their potential?
3. Titus was to appoint elders and an overseer for the churches on the Island of Crete. You will notice that "a willing, warm body" is not part of the necessary credentials! So often in our churches, we are simply happy if someone is willing to say "yes" to the task, but Paul has a much different approach to finding "volunteers". He is looking for role models. Who are the role models in your faith community that have brought leadership and encouragement to you and your congregation? Think of some pillars of the past and some newer role models.
4. Name the requirements that Paul lists. How important do you believe those traits continue to be today? Are there any that we emphasize more than others and any that we ignore? (NOTE: Today, the Pastor of a congregation would most

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likely fill the role of “overseer” or “bishop” – depending on your Bible’s translation.)

5. We can see in this passage some features of mentoring, as Titus is to identify leaders and help mentor them into their new roles. Titus was not likely older in age but he was more mature in his faith and also had the authority of Paul behind him. Is there any role that you have held in your church that you would be willing to guide another into that role as you recognize their abilities and gifts? How well do we know one another in our churches that we can identify gifts in others?
6. What might be some of the arguments and attitudes that could be considered “Cretan-like” in the church today? How does this hinder the spirit of the church? *To the pure, all things are pure, but to those who are corrupt and do not believe nothing is pure. (vs. 15)* Who might Paul be referring to in our churches or those who identify as Christian?
7. Would you ever have the courage to “rebuke them sharply” as Paul urges Titus to do? What needs to happen before we can speak into another’s life, or have others speak correction into our lives? Do we take this teaching seriously enough in our churches today? In what ways does the admonishment to “not judge others lest you be judged” hinder our ability to be discerning and thus correcting?

Close your time together in prayer about names and faces that have come to mind during this lesson. Seek God’s spirit of love and truth as you consider what God might be asking of you as an individual.

Lesson 2: Appoint and now Teach

Women are often encouraged to be “Titus 2 Women” and many a book and church ministry has been based upon this chapter of Scripture for women. Perhaps because Paul specifically mentions older women and younger women, we can see a clear mandate to come along side and mentor the next generation. It is important to keep in mind that this passage is not directed only to women, but to men as well, not to mention slaves! It will be helpful to look at the broader scope of Paul’s instructions as we look to deepen our relationships and build the body of Christ, his Church.

READ Chapter 2 of Titus

1. Also look up and read the following: Psalms 145:4; 48:13; 71:18 and 78:4. Why is it so important to mentor the next generation and to have friendships that span age categories? What is the value of inter-generational connections? How does your church encourage and foster the cross-connection of children, youth, adults and seniors?

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2. Perhaps the first thing to note is Paul's emphasis on behaviour. Are there any characteristics or behaviours that are different for men than for women from Paul's list? If so, what insights does this give you into our unique place in God's family?
3. Why is behaviour so important in our spiritual journeys? Paul tells Titus to teach what is consistent with sound doctrine, but then goes on to describe what the life of a believer ought to look like. Does society today put much emphasis on how we should act and live? What are some examples of acceptable and non-acceptable behaviour that our North American culture would embrace? How does Paul push us to be different than our culture in our life style choices?
4. How do our behaviours and attitudes affect our spouse? Can we help our husbands or wives to live more godly lives? What is their responsibility and what is ours? If you could offer some helpful marriage advise to a newlywed, what would be some things you would say? Together brainstorm creative ways that couples with marriage experience could connect with younger couples in mentoring or friendship capacity.
5. Verse 6 - 8 now speaks to how we are to teach one another. We are not all given the spiritual gift of teaching, and yet when we take on a role as a mentor or mature friend there is a teaching aspect to it. From Paul's perspective, what is the most important quality of a teacher/mentor?
6. Interpreting Scripture from its original audience into the church can sometimes be a challenge as we see in verses 9 – 10 where we know that this is not an endorsement for keeping slaves. We most often think of it now as how we relate to our employers or leaders of ministries under which we volunteer. Whether we are in charge, or low on the totem pole, we are to be people of integrity, honesty and respect. If you were working with someone who was having difficulties in their work place, how might you help them and what have you experienced that you could draw upon as helpful?
7. Think of one or two close Christian friends as you again read verses 11 – 15 of chapter 2. How can spiritual friendship help you to live according to Paul's standard here? How does your faith in Jesus and his return offer incentive to live a holy life?
8. *Most of us fear community because we think it will call us away from ourselves. We are afraid that in community our sense of self will be overpowered by the identity of the group. We pit individuality and community against one another, as if a choice had to be made, and increasingly we choose the former. But what a curious conception of self we have! We have forgotten that the self is a moving intersection of many other selves. We are formed by the lives that intersect with ours. The larger and richer our community the larger and richer is the content of self. There is no individuality without community. (Parker Palmer)*
Discuss this quote and if you agree or disagree and why.

Close in a time of prayer, reflecting on Paul's exhortation to teach one another, woman to woman or man to man. What experiences would God have you share with another

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and who might that be? Thank God for those that have touched your life and spiritual friends that have encouraged your journey.

God called forth a people
And we responded to His call,
Rebuild this ancient ruin,
Restore My city walls

He has led us day by day
And we listened to his voice
And we were fed on the finest wheat
And manna from the skies.

When we started we were strangers,
We hardly knew each other's names
Now we are brothers and sisters,
And we will never be the same.

Gerry Tuohy

Lesson Three – Becoming our Best Together

Paul's instructions continue regarding the lessons Titus is to pass along to those he is mentoring in the Churches of Crete. We see more lists of behaviours, both the positive and negative attitudes and actions that we need to become more conscious of in our Christian walk and Paul "insists" we adopt what is "excellent and profitable for everyone". (Titus 3:8) There is always a strong emphasis on community over individualism. Paul is concerned about the church as a body of believers who get along and support one another. Note particularly the role of the Holy Spirit in working to strengthen each believer as part of the greater whole.

READ Chapter 3 of Titus

1. Most of us do not struggle with being law-abiding citizens. Paul says to never slander or speak evil of another (NRSV). How does this hurt our witness? What are signs of "true humility" in a Christian?
2. Paul states a "before and after" scenario. What was he like before receiving Christ and what attitudes and behaviors have changed? Do you have a "before and after" testimony of your own that could be an encouragement to another? What has been one primary area of growth for you in your faith journey and how might this help encourage another in their journey?

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3. Paul gives a description of Baptism in verse 5. If you have been baptized, what did that experience mean to you? If you were to encourage another to be baptized or mentor them toward that decision, what would be some reasons and blessings for a believer to experience baptism by immersion out of your own experience?
4. In what ways are you conscious of the Holy Spirit guiding and directing your life? Do you sense the Holy Spirit's presence in your friendships? Why or why not? What might you share with another who was struggling to sense the leading of the Spirit?
5. Paul insists that our actions and attitudes be *excellent and profitable to everyone*. He cautions against stupid controversies and quarrels. Why the reference to genealogies? How might this cause division in the church?
6. What is the difference between "discussion" and "quarrel"? It is important in friendships to feel safe with freedom to ask questions and so it is important to encourage discussion and interaction raising questions that may not have easy answers or any answers at all. There are many things that fall into the category of "mystery" in our faith. These are still worthy of discussion and to offer any friend a safe place to raise doubts or struggles is a wonderful gift. How would you discern when the discussions are helpful and when they are less helpful for a person's growth?
7. There is also some advise from Paul on severing a relationship if it is not going well. Some mentoring pairs may not work or you feel uncomfortable with the mentee's choices. Paul recommends two warnings to be given if you believe that the discussions are not helpful, or even divisive. His language is strong, but what characteristics of a person would make it difficult for you to carry on in the relationship of mentoring?
8. Paul's final thoughts in this letter again give insight into his love and trust of Titus. He is hoping to send either Artemas or Tychicus to take the place of Titus in Crete so that he can join Paul in Nikopolis. Paul wants Titus to leave a good foundation so that he can then pass the mantel onto another. We see two levels of relationship here. Titus and his relationship to the church are for a season. He is to bless and encourage them and establish good leadership among them, and upon completion another will take the place of Titus. However, Paul and Titus have a strong working relationship that is meant to continue on into a new circumstance. In our friendships, some are for a special season and naturally come to an end, and some last a lifetime, though our settings change. Name a few of these friendships that you have experienced and why some were for a season in your life and why others have lasted.
9. Mentoring is meant to be for a season where you may want to encourage the mentee to find another mentor or friend better equipped for their next stage in life. It is good to remember to set a six - nine month time frame for your mentoring and have an evaluation at the end to see what the next step might be. Some mentoring relationships can develop into life-long friendships, but this is not the expectation or the norm.

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In summary, Paul mentored Titus in how to find good leaders and how to encourage a church to good works and holy attitudes. These three chapters offer many good reminders of how we are to live holy lives and how to encourage one another along that path of right living through the guidance of the Holy Spirit. Paul expects community to be community and to work together in living well, rather than trying to live out our Christian life in isolation from each other. In some ways it is easier to work alone and other times, it hard to carry the burden on our own. Committing to community is difficult because there are always those that we appreciate and respect as role models and others that try our patience. Paul has a balance of encouragement and exhortation along with warnings of what should not be tolerated within the community of believers. Always remember that we represent Jesus Christ to those outside the community of faith and this is a very high calling! Be encouraged to seek support and to walk along side others as Paul has modeled for us here.

Creative ideas for Building Relationships

- Agree that when you get together, you will share one verse or thought from Scripture with the other. This will help you to be faithful in your own Bible reading and encourage the other to engage as well. This will also deepen the level of conversation.
- Read the same book and discuss some of the themes and questions that arise.
- Challenge each other to find an example of how you have seen God work in the past week or two (depending how often you meet) so that you become more aware of God's daily presence and working your life.
- Share a prayer request with each other to pray about until your next meeting. Give an update on how your prayers were answered or continue to be needed.
- Do one creative activity together – painting, sewing, cooking, art, sport, building project

Lesson 4 - A Generous Spirit of Hospitality

There is no doubt that in order to be a mentor or even a good friend, it requires a generous spirit. It may not be “convenient” to spend time with another or they may want to do some things that may not be our personal “cup of tea” and yet it is part of our calling to be generous with our time, our talents, our finances and our personal

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space. This is what it means to be a hospitable and welcoming person. This final study will look at a variety of scriptures on the theme of generosity and hospitality.

First Principle: The Gospel of Abundance verses Scarcity

Depending upon your age and background, you may remember singing this chorus in Sunday school:

He owns the cattle on a thousand hills; the wealth in every mine;
He owns the rivers and the rocks and rill, the sun and stars that shine;
Wonderful riches only tongue can tell; He is my Father, so they're mine as well;
He owns that cattle on a thousand hills – I know that he will care for me!"
(John W. Peterson)

This simple song based on Psalm 50 celebrates the good news of abundance. We are the beloved children of a Father who provides everything we need. There is always more than enough. It is truly accepting and believing this truth at the core of our being that allows us the freedom to give generously. **There is always enough!** God has given to us so that we can give to others. Consider the following Scriptures to underscore this truth:

1. Psalm 50: 8 – 15: What does God desire from us as sacrifice and what does he not need? What is truly our thanksgiving offering to be?
2. I Chronicles 29: 10 – 17. Here King David reiterates the theme of John Peterson's song – in that everything belongs to God. Look over the entire chapter and discuss what motivated the generous giving of the people? How does this spirit bring unity to the people and what can we learn from their response today?
3. Deuteronomy 15:7 – 11. It is our first instinct to define need as financial need but we probably have greater emotional needs today in our communities than necessarily financial needs. In light of this thought, what are these verses saying to you about the resources that you have to help in a time of need?
4. Read Matthew 6: 25 – 34. What are some of the concerns you have about committing yourself to a mentoring friendship? Is there anything in these words of Jesus that speak to the worries of your heart?
5. 2 Corinthians 9: 6 – 15. What are some of the principles of generosity you glean from this passage of Paul's letter? How would you extend this understanding from finances to your time, your talents and experiences?

Second Principle: Hospitality is not an option

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When we understand the importance of hospitality in the Eastern culture, we better understand much of the teachings and parables of Jesus. Darrell Johnson shared a wonderful message to the CBWC Assembly in April of 2015 as he taught on Luke 11. When Jesus asks in his parable, “Can you imagine turning away a friend who comes to your door at midnight because they do not have enough bread to offer hospitality to their guests, the answer of the listeners would be “NO! We cannot imagine ever turning a friend away in their need.”” In their culture, one must always be prepared to offer hospitality and the neighbor without enough bread would be horribly shamed for not providing what was needed to be a good host. Likewise, to refuse to help that neighbor meet their obligation would be equally shameful. Today, we consider offering hospitality something we do if we feel like it or to friends that we are most comfortable with. Hospitality is also not simply welcoming people into our homes, but it is a welcoming spirit that makes others feel received and accepted, whether by your greeting in church or in the street or making time in your busy schedule to spend with another.

1. Matthew 10: 40 – 42. What does it mean for you to be a welcoming person? What would it take for you to be more open to welcoming others into your home, or even your time schedule?
2. Romans 12: 9 – 13. Paul is describing the heart and nature of the church that serves Jesus. In many ways, this is the only mission statement we ever need. How would you rate your own congregation on this scale? Looking particularly at the call to “share with God’s people who are in need and practice hospitality”, think of recent examples of this in your church or personal life. Also think of the things that hinder our willingness to meet share and be hospitable?
3. Read all three verses: Hebrews 13:2, 1 Peter 4:9, 3 John 1:8. What message are you hearing in each? Is there any sense that we can choose to be hospitable at our own convenience? What are some ways that we can encourage one another to be welcoming and open to others? Besides having people in your home, what are others indications of a hospitable environment or spirit?

We are often hindered from seeing ourselves as a mentor or role model because we lack personal self-confidence. We do not value enough our own experiences to share them with others. We do not think we are and “expert” so what would we have to say? But God values everything that he has given us from our talents, our life experiences to the material possessions that we have and he commands that we share it all! He will give us what we need and he will provide for others through our generosity. This is our calling and we can do nothing else but be obedient.

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Be strong and courageous – that can apply simply to asking someone if they'd like to go for coffee because you'd like to get to know them better! So let us put every hindrance aside and simply embrace the work God has called us to do – and love one another!

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