CHAPTER 2

Christian Mentoring – A Definition of Terms

> What is the use of repeating all that stuff if you don't explain it as you go on?
>
> (The Mock Turtle, *Alice's Adventures in Wonderland*)[1]

The rationale for embarking on a study of this kind with a definition of terms is that the evaluation of a concept and practice cannot be undertaken until a clear understanding of it has been ascertained. Definitions give terms of reference and set parameters for the area of exploration. They delineate form, properties, character, and meaning, outline distinctiveness, and create an authoritative standard by which practice and outcomes can be measured. Workable definitions, therefore, are essential to an evaluative process that requires baseline information, the setting of objectives and the projection and measurement of outcomes.

In the secular arena there have been calls for a more stringent definition of mentoring principally because of substantial investment in mentoring programmes.[2] The *UK Home Office* includes its own definition in bidding literature:

> A one-to-one, non-judgemental relationship in which an individual mentor voluntarily gives time to support and encourage another. This relationship is typically developed at a time of transition in the mentee's life, and lasts for a significant and sustained period of time.[3]

This definition like many of those of networking organisations that wish to be as inclusive as possible can be considered so flexible that mentoring can not be

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[1] Lewis Carroll, 'The Lobster Quadrille,' Chapter X in *Alice's Adventures in Wonderland*, 1865, (London: Leopard Books, 1996), p. 106.
[2] Miller illustrates that because of significant investment public, private and voluntary funders wish to know 'what the core processes are and what the outcomes are likely to be,' *Mentoring Students & Young People*, p. 26.
[3] L Carrad, 'Policy Developments in Mentoring and Volunteering,' in AD Miller (ed.), 'Mentoring, Citizenship and the Community: Report of the Third Annual Conference of the London Mentoring Network,' (London: Learning and Skills Council, 2002).

conceived of by some as 'a definable and credible process'.[4] Secular definitions are certainly inadequate for the Christian context as their goals and approaches are at variance. Obtaining a workable definition is not straightforward especially with regard to universal application. Definitions ought always to be related to context considering that meaning is enhanced by an understanding of context. In the case of Christian mentoring the environments will vary considerably and so the proposed classification is to be viewed as a portmanteau definition adequate to encompass various manifestations of mentoring described in terms of category and type. A tension associated with overarching definitions is that they need be reduced to what is common to most contexts but open to interpretation when applied to a specific situation. The problem with reduction is that the definition can cease to be adequately specific and, consequently, cease to define. Conversely, a difficulty with specific definitions is their rigidity. In addition, what mathematician or grammarian is not frustrated by the exception to the rule that defies definition! Whilst acknowledging these difficulties a serious attempt is made here to formulate an adequate definition that is specific enough to delineate what makes Christian mentoring both mentoring and Christian, and flexible enough to allow application to a variety of contexts. Further, a definition of terms is essential in recognition of the fact that words and concepts are often conceived of in different ways by various theological and educational constituencies. It is for these reasons that a substantial part of this work is given to laying down the foundational aspects of what defines integrative Christian mentoring.

Various terms were considered to describe mentoring in Christian communities and subsequently rejected for a variety of reasons. At the conception stage use of the term 'spiritual mentoring' was considered. The word 'spiritual' and the term 'spiritual mentoring', however, can be ambiguous – 'spiritual' means a range of different things to different people and not all of them are associated with the Christian faith.[5] Moreover, the use of the term 'spiritual mentoring' could imply that spiritual formation was the sole aim of the mentoring encounter, which is not the

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[4] Miller, *Mentoring Students & Young People*, p. 26. Some have even gone as far as to suggest that attempting to define mentoring is futile as each mentoring relationship in its context is constructed by the mentor and mentee. J Monaghan, 'Mentoring: Person, process, practice and problems,' in *BJES*, Vol.40, No.3, (1992), pp. 248-57.

[5] See AE McGrath, *Christian Spirituality: An Introduction*, (Oxford: Blackwell Publishers Ltd, 1999), p. 2.

case. Anderson and Reese use the term 'spiritual mentoring' interchangeably with 'spiritual direction'. Using the term in this narrow sense they misleadingly make comparisons with the work of other scholars whose understanding of mentoring is much wider than spiritual direction.[6] If the term 'spiritual' is employed in this work it is done so as an antonym to differentiate mentoring in Christian communities from 'secular' mentoring in society at large. Christian mentoring is broad and integrative in its scope with an emphasis on holistic formation. The terms 'holistic' and 'integrative' are used at times to qualify Christian mentoring so that it is understood to encompass the whole person for the whole of life.

An alternative to the phrase 'Christian mentoring' might have been 'faith-based mentoring'. This term, widely used in US governmental reports, refers to mentoring projects that do not fit into the secular category. An objection to its use for our purposes is that the word 'faith' can refer to faiths other than Christianity.[7] The phrase 'biblical mentoring' was also rejected because, while the *concept* is present,[8] mentoring as a *term* does not appear in the Bible.[9] In consideration of this linguistic argument and the ambiguities caused by the use of the terms 'spiritual' and 'faith-based', the phrase employed in this work will be 'Christian mentoring'.

Confusion amongst scholars in defining mentoring in Christian community contexts has arisen at times because other words are used interchangeably with this term or because of an overlap of characteristics with other people-helping roles. This practice has been the case particularly with spiritual direction, pastoral counselling, supervision/tutoring and discipleship. To discover the distinctiveness of Christian mentoring it is necessary to explore how it relates to these other functions and roles.

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[6] See KR Anderson & RD Reese, 'Appendix Two - Contemporary Definitions of Spiritual Mentoring,' in *Spiritual Mentoring: A Guide for Seeking and Giving Direction*, (Downers Grove, IL: InterVarsity Press, 1999), pp. 174-77. See 'Appendix Five - Recommended Bibliography for Spiritual Mentoring.'

[7] This point was raised at a recent consultation group that met to consider the instigation of an international Christian mentoring association (later to become the ICMN). Participants were at pains to establish that this association would be uniquely Christian. The author of this work was present at that consultation group meeting hosted by Dr Don Payne, Assistant Dean of Mentoring, (Denver Seminary, 6399 South Santa Fe Drive, Littleton, Colorado, 80120, 6 April 2006).

[8] As a concept mentoring is also present in two other valid sources; namely, Christian history and tradition.

[9] See JR Sweetman, 'The Assessment of a Self-study Course Designed to Develop Mentoring Commitment and Competency among Australian Baptist Church Leaders, published DMin Thesis, Denver Seminary, Colorado, (Portland, OR: Theological Research Exchange Network, 1999), pp. 53-58 for his thoughts on Greek words that may signify mentoring in Pauline references.

The following discussion will highlight the complexities of these definitional relationships while making a case for Christian mentoring as the descriptor that constitutes a useful umbrella term.

2.1 Christian Mentoring and Spiritual Direction

The term 'Christian mentoring', as opposed to 'spiritual direction' or 'spiritual guidance' is used for several reasons. As noted above, integrative Christian mentoring is an overarching nomenclature encompassing various types of mentoring encounters.[10] In contrast, spiritual direction is a specific ministry that is considered as one of these types.[11] The following description of spiritual direction shows its correspondences with mentoring: 'an interpersonal relationship in which one person assists others to reflect on their own experience in the light of who they are called to become in fidelity to the Gospel.'[12] Having made an historical survey of the development of spiritual direction, Leech concludes that the spiritual director is one who:

> … appears first as *a person possessed by the spirit*. The first and essential characteristic of the spiritual guide is holiness of life, closeness to God. … Secondly, the spiritual director is *a person of experience*, a person who has struggled with the realities of prayer and life. … is a *person of learning*, one who is steeped in Scripture and in the wisdom of the Fathers. Is a *person of discernment* … people of perception and insight, people of vision. … Finally, *a person who gives way to the Holy Spirit*. For the relationship of direction is to be one in which channels of grace are opened. [13]

The characteristics in the quotation above are ones that ought to be seen in a Christian mentor who is functioning in the role of director or guide. The object of the encounter in spiritual direction is 'self-orientation toward growth in the life of faith.'[14] This spiritual guidance 'may take place in a one-to-one or group setting in

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[10] See 'Appendix 2: A Categorisation of Christian Mentoring Types' in this work.
[11] Spiritual Guidance is also found in other faith traditions suggesting that mentoring in various forms is part of general human experience. See L Byrne (ed.), *Traditions of Spiritual Guidance*, collected from *The Way* (1984-1990), (Collegeville, MN: The Liturgical Press, 1990). Part II refers to spiritual direction in Hinduism, Zen and Islam.
[12] KM Dyckman and LP Carroll, 'Defining Spiritual Direction,' in *Inviting the Mystic, Supporting the Prophet: An Introduction to Spiritual Direction*, (New York, Paulist Press, 1981), p. 20.
[13] Italicised text my emphasis. Leech, *Soul Friend*, pp. 84-85. See also Anderson & Reese, Appendix 3: 'Historical Timeline of Christian Classics,' in *Spiritual Mentoring*, pp. 178-80.
[14] S Schneiders, 'The Contemporary Ministry of Spiritual Direction,' in *CS*, No.15, (Spring 1976), pp. 119-35.

which a trained person helps another/others to grow in an ever-closer relationship with God and to live out the consequences of this relationship.'[15]   While there are overlaps between the definitions of both spiritual direction and Christian mentoring, spiritual direction is primarily interested in the facilitation of an encounter between the directee and the Holy Spirit. The aim is the mentee's discernment of the work of the Spirit in their life and this is often achieved through the practice of the spiritual disciplines.[16] Spiritual direction then is primarily concerned with spiritual formation and, therefore, is to be viewed as a 'type' of Christian mentoring. Recent literature on spiritual direction, however, is at pains to emphasise that it is a holistic ministry.

> Our concern is not simply with the spiritual but with the *whole person*: body, mind and spirit. We are concerned not simply with the life of prayer but with the *entire faith-life*. Our concern encompasses the *whole human being*, embracing every deed and attitude, every thought and feeling, every job and relationship constituting the unique person before us.[17]

This noted, the director is not immediately involved in the mentoring of ministry skills for example – this is usually a separate role. Rather, they are more likely to be facilitators in the formation of the attitude in which ministry is undertaken. Mentoring, even in secular contexts, is seen as holistic: 'It is directed to intellectual, personal, and social maturation as well as occupational development.'[18] It is helpful to be able to talk about discrete aspects of formation but it is recognised that as whole and complicated people humans do not function in isolated compartments of their lives. This is where systems theory from the counselling discipline can bring a degree of enlightenment. Systems theorists purport that there is value, and even necessity, in looking at discrete entities within a system, but for a full understanding entities must also be considered in relation to other component parts and the whole.[19] Hence, one of the reasons Christian mentoring is described as integrative is there is

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[15] AISGA, Information Booklet, p. 8. The training offered by AIGSA for full membership covers areas such as spiritual guidance, spirituality, scripture, theology, psychology, psychotherapy and counselling and requires 80 hours practice with 40 supervision hours relating to this practice (p.22).

[16] Foster outlines what these disciplines are in terms of 'Inward Disciplines' (Meditation; Prayer; Fasting; Study); Outward Disciplines (Simplicity; Solitude; Submission; Service); and, 'Corporate Disciplines' (Confession; Worship; Guidance; Celebration). R Foster, *Celebration of Discipline*, Omnibus Edition, (London: Hodder and Stoughton, 1996), p. 121.

[17] Dyckman and Carroll, 'Defining Spiritual Direction,' p. 20.

[18] US Congress, *Learning to Work: Making the Transition from School to Work*, Report No. ED 387 594, (Washington, DC: Office of Technology Assessment, 1995), p. 22. Chapter three describes and analyzes the apparent advantages and disadvantages of five learning processes including mentoring.

[19] PM Senge, *The Fifth Discipline: The Art and Practice of the Learning Organisation*, (New York, NY: Doubleday, 1990), p. 66.

an <mark>emphasis in relating the various parts of formation to each other</mark> and <mark>to the whole person</mark>. Thus the term 'spiritual direction' on its own cannot fulfil the overarching definitional function that Christian mentoring can.

2.2 Christian Mentoring and Pastoral Counselling

Aspects of Christian mentoring could be categorised as <mark>pastoral care ministry</mark>. Benner outlines the context of pastoral counselling in a church situation (see Fig. 4). This diagram indicates deepening levels of intensity or focus from Christian friendship to either pastoral counselling or spiritual direction.

Figure 2.1: **The Context of Pastoral Counselling**, after DG Brenner[20]
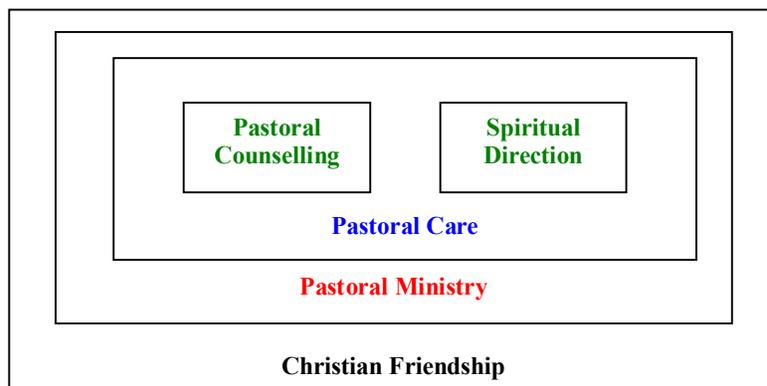
<mark>Benner helpfully suggests that churches who wish to see 'soul care provided by the congregation must start by helping families become networks of genuine soul friendship.</mark>'[21] He contends that it is this type of friendship that Jesus asks his followers to show one another (1 Jn 4.7). This <mark>quality of soul friendship</mark> could easily be described as a type of mentoring in the same way spiritual direction was above.[22] On another level mentoring is not like some aspects of pastoral counselling, which require specialised therapeutic and psychoanalytic knowledge. Further, pastoral <mark>counselling</mark> whether preventative or corrective can be often, though not exclusively, *problem-centred*, while <mark>mentoring</mark> is essentially *learning-based*. Counselling and

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[20] DG Brenner, *Strategic Pastoral Counselling: A Short-Term Structured Model*, (Grand Rapids, MI: Baker Academic, 1992; 2nd edn 2003), p. 16.
[21] Brenner, *Strategic Pastoral Counselling*, p. 17.
[22] The relational dynamics will be different in different mentoring roles especially with regard to authority in supervision, for example.

guidance will remain aspects of many mentoring relationships but not in the therapeutic sense.[23] It is the wise mentor who recognises this and encourages their mentee to seek appropriate specialist help when it is required.

One of the areas of Christian community that will be of particular focus in this work will be the theological education context.[24] Another way to examine the relationship between Christian mentoring and pastoral care is to consider where it fits in the range of theological disciplines (see Fig. 2.2).

Figure 2.2: **Theology Tree**[25]
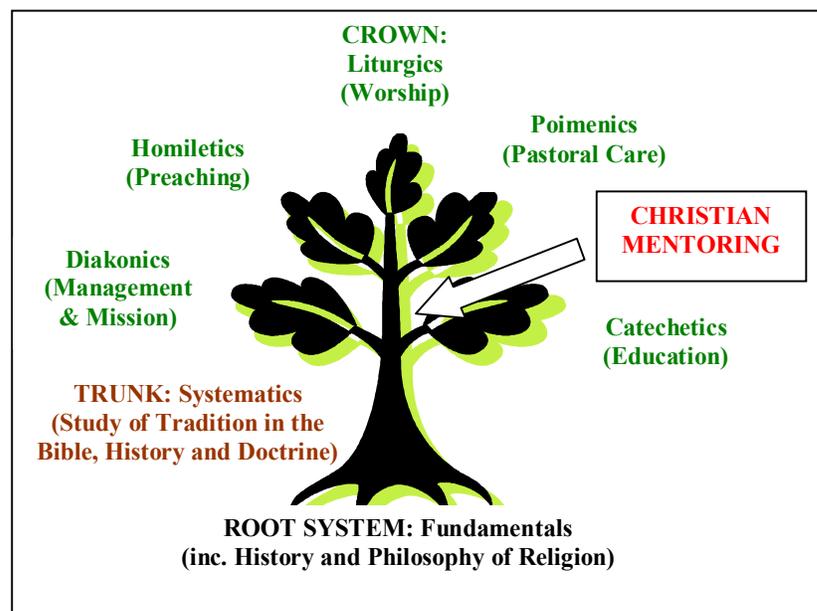
The practice of Christian mentoring sits most easily in the vertex of the branches of Catachetics (Education) and Poimenics (Pastoral Care) – mentoring is a learning experience but many of its aspects are conducted as pastoral care using methods and models from that discipline. It must be stressed, however, that the results of Christian mentoring may impact and be impacted by any one of the areas of the tree.[26] It is related to theological education and practical theology and Christian mentoring aims to provide a learning experience in the encounter while at the same time has the aspect of soul care in its nature. Various models of practical theology

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[23] Although, as acknowledged earlier in Chapter 1, mentoring can have a therapeutic value.

[24] This will be explained in Chapter 3: Christian Community – The Context of Mentoring.

[25] Ballard and Pritchard in *Practical Theology in Action*, p. 14 describe theological disciplines like petals of a flower – each distinct on its own but all needed to make the complete flower.

[26] A student could be mentored in any of the 'crown' areas as well as 'trunk' and 'root' areas.

are useful when applied in a mentoring encounter their examination will reveal correspondences between mentoring and practical theology.

The first of four models that Ballard and Pritchard[27] highlight is practical theology as *Applied Theory* - manifest when applying social scientific theories to a pastoral situation or when theology itself replaces social or psychological theory as the authority for appropriate action and obligations. Historically, it has been a concern of theologians that theology should have academic credibility[28] and theory applied from other disciplines works toward this end. The strength of the applied theory model is that it places value on the authority of the theory; consequently, there are given standards and norms to be applied. The weaknesses of the model are that it suggests that theology is the prerogative of professionals (that is, the theorists), and that it is unidirectional from theory to practice. In reality there is a dialectical relationship between theory and practice, a dialectal relationship between theology and praxis which is also true of integrative Christian mentoring.

Their second model of practical theology is *Critical Correlation*[29] in which three approaches emerge, the first correlation being a type of 'critical conversation'. The critical conversation is an engagement between the practical theologian, theological disciplines, and the actual situation. It may be seen as simplistic considering the nuances of each situation but it has the advantage that practical theology does not have to be attempted by church professionals. Pattison's development of the critical conversation describes the participants in the 'conversation' as the contemporary situation (which is not necessarily problem-based) and Christian tradition - including the Bible and the individual practitioner's beliefs, feelings and assumptions. Using questions based on creeds, or what Jesus' approach might be, or the questions arising out of the situation, it begins a process of reflective dialogue and could be a useful model for the mentoring conversation.[30] Participation in this process demands

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[27] Ballard & Pritchard, *Practical Theology in Action*, pp. 45-7.

[28] See F Schleiermacher, *Brief Outline on the Study of Theology*, 1830, (Trans. T Tice; Atlanta, GA: John Knox Press, 1966).

[29] This model stemmed from the work of P Tillich, *Systematic Theology*, (Chicago, IL: Chicago University Press, 1953), and was developed by D Browning (ed.), *Practical Theology – the Emerging Field in Theology*, (New York, NY: Harper and Row, 1983).

[30] Pattison, 'Some Straw for the Bricks,' pp. 135-45. Pattison suggests personifying the elements of the conversation for the sake of concreteness. He argues that this approach has advantages in that a conversation is part of everyday life, and personification helps participants identify with the various

energy and effort and an ability to cope with silence, disagreement or lack of communication. This method accepts that lack of resolution is a possibility. Conversations are conducted at various levels, from that of preliminary acquaintance to long-term dialogue. In this process assumptions can be re-examined and perceptions developed.[31] Pattison's model does, however, have its limitations. It may involve an amount of subjectivity revealing more about the practitioner than Christian tradition or secular situation. It requires extensive research to ensure depth in the conversation and for this reason may preclude many lay persons. Also it may result in superficial analysis or to avoid this superficiality may only deal with some aspects of the whole situation in depth. Pattison admits that perceptions that arise from this method of theological reflection may have limited validity or relevance. He is content to accept theology as 'disposable and contextual.'[32] This standpoint will not be acceptable to those who search for principles and universally valid truths. Moreover, Pattison's approach suggests parity among the elements of the conversation. While one would want to assert the validity of each of the points of view and the necessity for each to be heard and understood, within a predominantly Christian worldview it is usual for Scripture to be the benchmark for value judgements.[33] Notwithstanding, the concept of a reflective conversation among the various relevant 'voices' has value.

The second correlation approach brings together pastoral concerns and ethics. This expression recognises the complexities of a person's social and personal context (memory, culture, social pressures, faith, personal history, choices and desires) but it appears to subsume pastoral care under ethics. Browning argues for 'pastoral care to

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starting points. Further, conversation is dynamic and evolves and changes in a similar way that participants change through conversing. Conversation implies a willingness to listen to and discover things about others, resulting in participants having new perceptions of themselves and others.
[31] Pattison, 'Some Straw for the Bricks,' pp. 139-40.
[32] Pattison, 'Some Straw for the Bricks,' p. 143.
[33] PG Hiebert, *Anthropological Insights for Missionaries*, (Grand Rapids, MI: Baker Book House, 1985), p. 197. Hiebert recognises that, often, Conservative theologians have focused on the Biblical revelation and context rarely applying this to the contemporary context. Conversely, Liberal theologians have focused on the contemporary context with little reference to the original historical and biblical context. He views the model of the incarnation as a bridge between the two. See Appendix 1. See also HM Conn, 'Criteria For Doing Theology,' in *Eternal Word and Changing Worlds: Theology and Anthropology, and Mission in Trialogue*, (Grand Rapids, MI: Zondervan, 1984), pp. 224-60.

regard itself as "an expression of theological ethics".'[34]   In contrast, Ballard and Pritchard astutely observe 'ethics is a sub-set of practical theology, ethics specifically asks "What must I do?", but within the wider setting of "Where am I?" and "Who am I?".'[35]   In the Christian mentoring situation the value of this second correlation approach is that it highlights the imperative to recognise context and the specific needs of the learner.

The third manifestation of critical correlation is based on a hermeneutical approach where pastoral relationships are 'the interaction of people who seek to understand each other and need to "read" who they each are.'[36]   The focus here is empathy. Certainly, in the mentoring situation it is necessary to use active listening skills to understand the mentee and empathise with their situation.   Thus the theories and approaches of critical correlation can inform the practice of Christian mentoring but do not dictate its shape.   Christian mentoring is to be defined and shaped by Scriptural models and principles, understood further through an examination of church history and tradition, and informed by contemporary understandings and practices – all of these areas will be explored in subsequent sections. This sequence must be the order in the defining process to maintain Christian integrity as in that worldview that Scriptures are viewed as the foundational benchmark.

The *Habitus Model* is the third model of practical theology of value in this context.[37] In the classical ethical sense the word 'habit' means a mind set induced by long training so that a desired reaction is second nature. The task of practical theology in this model is to provide training of the heart and mind that results in the building of disciplined spirituality. The aim is to develop well-trained Christians who will react well to the challenges of life. This is the type of model that is envisaged as useful in spiritual formation mentoring.   Ballard and Pritchard acknowledge that the disposition of heart that worships God aright in sacrament and in life cannot be taught.   This is one of the frustrations in the evaluation of spiritual formation

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[34] D Browning, 'Pastoral Theology in a Pluralistic Age,' in J Woodward & S Pattison (eds.), *The Blackwell Reader in Pastoral and Practical Theology*, (Oxford: Blackwell Publishing Ltd, 2000), p. 90.
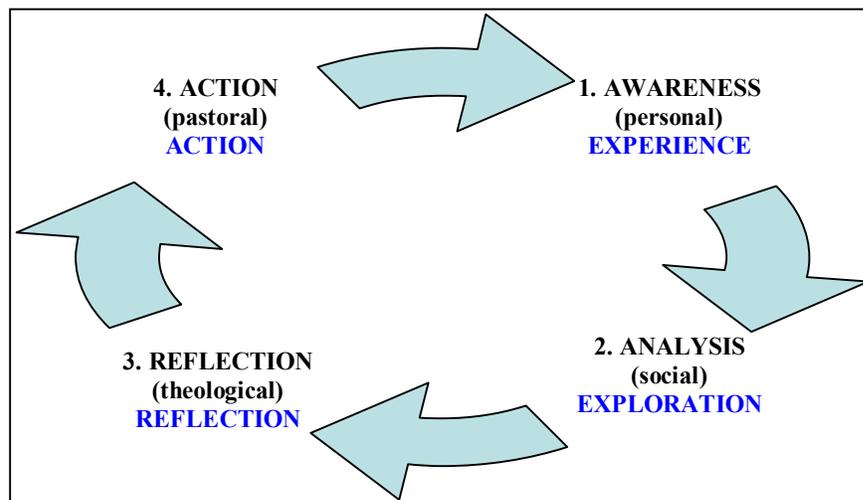[35] Ballard & Pritchard, *Practical Theology in Action*, p. 63.
[36] Ballard & Pritchard, *Practical Theology in Action*, p. 64.
[37] The word 'habitus' is borrowed from the work of E Farley, *Theologia*, (Minneapolis, MN: Fortress, 1983), pp. 35-36.

mentoring – how to measure it if it cannot be taught.[38] Nevertheless, Ballard and Pritchard helpfully recognise that 'it may begin to grow because there are occasions and opportunities to learn, reflect, contemplate and pray.'[39] Measurement of the presence of the optimum conditions for spiritual growth, such as those highlighted by Ballard and Pritchard, ought to be one focus of an evaluation of Christian mentoring programmes.

The fourth model of practical theology to be considered here is the *Praxis Model* that emerged from the Marxist tradition and the base communities of Latin America and came to the fore through the work of theologians such as Frière, Gutiérrez and Segundo. [40] Out of this reflective approach to solving social problems a model was developed with four identifiable "moments" located in a continual spiral (see Fig. 2.3):

Figure 2.3: **The Liberationist Reflection Cycle as Pastoral Cycle,** after P Ballard and J Pritchard.[41]

The figure reveals that this liberationist model (upper case black text) has evolved into the Pastoral Cycle (blue text).[42] The 'Experience' is the starting point where an

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[38] See 'Chapter 5: Mentoring and the Purpose and Value of Evaluation,' in this work.
[39] Ballard & Pritchard, *Practical Theology in Action*, p. 69.
[40] P Frière, *The Pedagogy of the Oppressed*, (New York, NY: Seabury Press, 1972), G Gutiérrez, *A Theology of Liberation*, (London: SCM Press, 1973), JL Segundo, *The Liberation of Theology*, (Maryknoll, NY: Orbis, 1976). This shift in method coincided with globalization and raised missiological questions concerning approaches to contextualization in local and cross cultural mission.
[41] 'Pastoral Cycle,' after Ballard & Pritchard, *Practical Theology in Action*, pp. 67, 74-9.
[42] Different labels have been allocated to this cycle with various phrases used to describe each 'movement'. It has been variously referred to as 'Transcendental Imperatives: Be attentive!; Be

outside event demands a response or uncovers a tension. 'Exploration' presupposes analysis through the gathering of information (sometimes from experts) and discussion to test and digest what has happened. 'Reflection' is necessary because information alone does not always produce answers. Reflection takes into consideration perceptions, beliefs and values and faces up to the reality of the context. 'Action' is the result of informed decisions and appropriate initiatives and in turn may lead to a new experience initiating the cycle again. It is Stage 3 that is perhaps the most intellectually demanding as it involves thinking in the higher realms of the taxonomy of learning. One task of a teacher-mentor is to help mentees to begin to think in this way. The pastoral cycle is a useful model to follow as a mentee encounters a new experience. Exploration and reflection can be done alone and/or with a mentor. The mentor can aid the mentee to come to a decision about appropriate action and can later explore the outcome of the new experience. This is a pattern that can be traced in the design of some reflective learning contracts employed in the mentoring context, as will be discussed later.

Contemporary sources reveal that one of the developments in the West that have transformed approaches to the theological curriculum has been 'the development of the notion of the "reflective practitioner"'[43] who sees the theological discourse as a process instead of a product and is concerned with the integration of this discourse with the exercise of faith. There has been staggering growth in, not only literature, but also centres for theological reflection,[44] training courses in theological reflection for laity and clergy, and modules in theological reflection in theological education

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intelligent!; Be reasonable! Be responsible!', BFJ Lonergan, *Insight: A Study of Human Understanding*, 1957, (London: Harper Collins, 1978); 'Cycle of Learning: Do, Look, Think, Change' in 'Education for Ministry,' <http://www.texas-efm.org/index.html>; and, 'Enriched Version of the Pastoral Cycle: SEE/Experience, JUDGE/Reflection, ACT/Response,' in A Todd, 'Enriched version of Pastoral Cycle,' as depicted in J Thompson & S Pattison, 'Reflecting on Reflection: Problems and Prospects for Theological Reflection,' in *CON*, No.146: Theological Reflection, 2005, pp. 8-15(10), for example. A helpful way to remember the process of the cycle is to think of reflection as necessary hiatus in a journey: 1) Standing still; 2) Looking around; 3) Listening closely; 4) Looking up; and, 5) Moving on.

[43] E Graham, H Walton & F Ward, 'Theological Reflection: Method or Mystique?' in *CON*, No.146: Theological Reflection, (2005), pp. 29-36(30).

[44] For example, The Jesuit Centre for Theological Reflection, <http://www.jctr.org.zm>, accessed August 2006; University of Edinburgh, Centre for Theology & Public Issues, <http://ww.div.ed.ac.uk/postgraduate>, accessed August 2006; Woodstock Theological Centre, B Kostelac & JL Connor, 'Theological Reflection: Woodstock's Way of Working,' in *Woodstock Report*, No.32, (Dec 1992), < http://woodstock.georgetown.edu/publications/report/r-fea32.htm>, accessed August 2006.

campuses across the US, Canada and elsewhere.[45]   This educational shift has impacted theological education and also ministry within the local church.   Its importance <mark>merits a more in-depth investigation</mark> with regard to how mentoring is defined.   While there is a school of thought that contends that theological reflection is not a new concept but simply what has 'constituted Christian "talk about God" since the beginning',[46] it is true to say that the <mark>current resurgent interest</mark> in this phenomenon has its roots in recent movements within sociology and education. <mark>Theological reflection is fundamentally a 'critical, interrogative enquiry into the process of relating the resources of faith to the issues of life.'</mark>[47]   It is one in which 'pastoral experience serves as a context for critical development of basic theological understanding.'[48]   Thus models of theological reflection provide the framework for dialectal relationship between theory and practice.   <mark>Much of the work in the Christian mentoring encounter is engagement in theological reflection.</mark>

Reflection in the purely sociological sense refers to a method of interpretation that asks: Why are things the way they are? Do they have to be this way?   Sometimes called 'social analysis,' this method differs from an academic approach (occasionally called 'cultural analysis') that simply tries to understand the extent of a problem in an abstract manner.   Social analysis requires that sociologists research and examine the causes and connections of social problems and then go further, to ask themselves what is demanded of them as members of society (or people of faith).

Along with this paradigm shift in sociological thinking, much enquiry has been made into the <mark>value of reflective thinking</mark> and <mark>writing by educationalists</mark>.[49]   From Schleiermacher's subdivision of theological disciplines in the eighteenth century that

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[45] 'Education for Ministry: A Program of Theological Education by Extension' is a development programme for laity. The co-ordinator claims that 'theological reflection is the hallmark' of the programme, for example. See <http://www.texas-efm.org/index.html>, accessed August 2006. St Thomas's University, USA offers a PhD in Practical Theology stating it is a university 'where faith and tradition meet with contemporary experience and action'. See <http://www.stu.edu/static/theology/6.htm>, accessed August 2006.

[46] Graham, Walton & Ward, 'Introduction', in *Theological Reflection: Methods*, p. 1.

[47] Graham, Walton and Ward, *Theological Reflection: Methods*, p. 6.

[48] JR Burck & RJ Hunter, 'Pastoral theology, Protestant', RJ Hunter (ed.), *Dictionary of Pastoral Care and Counselling*, (Nashville, TN: Abingdon, 1990), p. 867.

[49] D Schön, *Educating the Reflective Practitioner*; (San Francisco, CA: Jossey Bass, 1987); JD Boud, R Keogh & D Walker, *Reflection: Turning Experience into Learning*, (London: Kogan Page, 1995); SD Brookefield, *On Becoming a Critically Reflective Teacher*, (San Francisco, CA: Jossey Bass, 1995); J Moon, *Reflection in Learning and Professional Development*, (London: Kogan Page, 1999).

led to the formation of 'practical theology',[50] there followed a 'professionalization' of the clergy, and later a turning to secular therapeutic models as a source of knowledge for pastoral practice. Questions over these paradigms[51] led to a movement towards a hermeneutic model in which theological reflection played a central role. Practical theologians were quick to recognize the usefulness of the reflective practitioner approach - especially when a search was on for ways to enhance success not only of the academic objective, but also the lesser considered objectives of ministerial, communal and spiritual formation. Rigorous academic research in this field, based on the educational discoveries of theorists,[52] has substantiated the case for the use of reflective learning in higher education. As a consequence, this form of learning, often de-valued in the past through charges of subjectivity and being notoriously difficult to assess, has come into vogue in the Postmodern educational world. Cost is perhaps one reason why the theological education community, for the most part, is slow to acknowledge the value of twinning theological reflection with mentoring. In a report by the *United States Conference of Catholic Bishops* (2006)[53] it was observed that theological reflection is the most commonly required element in lay ministry formation programs (84%), and the most frequently mentioned programme element among diocesan, college, university, seminary or school of theology programmes (75% or above). If the course included spiritual formation this figure rose to 90%. Interaction with a mentor, formation director, or spiritual director, however, is a required element in relatively few programmes (20%). Further, of 10 elements required for a spiritual formation course, mentoring or formation direction or spiritual direction are the least likely elements to be required. It seems incongruous that spiritual formation should

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[50] The attitude of a few in academia to practical theology is changing, so much so that it is considered worthy of doctoral studies. For example in 2006 The University of Manchester launched a PhD in Practical Theology. As a professional doctorate using practice-based research and supported by supervision, seminars and workshops it is claimed to be the first of its kind in the UK. See http://www.arts.manchester.ac.uk/mrircs/postgraduate/>, accessed August 2007. In the USA, Vanderbilt University, offers a Practical Theology PhD programme in Religion with 'extensive collaboration with local clergy, activists and other leaders.' See Vanderbilt University, 'The Program in Theology and Practice,'
<http://www.vanderbilt.edu/gradschool/religion/t&p/faq.html>, accessed August 2006. This university is employing a mentoring network approach as part of PhD supervision.
[51] For example, D Schön's work *The Reflective Practitioner: Toward a New Design for Teaching and Learning in the Professions*, (New York, NY: Basic Books, 1983) questions the professional and therapeutic paradigms.
[52] For example, J Dewey, *How We Think*, (Boston, MA: DC Heath & Co, 1933); Knowles, *The Modern Practice of Adult Education*; Kolb, *Experiential Learning*.
[53] The figures from this section of the report can be viewed at
<http://www.usccb.org/laity/laymin/spiritformlem/prgelm.shtml>, accessed August 2006.

be on a curriculum without provision of the component of a spiritual guide - a formation component so often recognised as valuable, if not necessary, in church tradition and history.[54]   Some agencies are aware of the value of theological reflection when twinned with mentoring.   In 1999, eighty-nine church-related, accredited institutions in the USA shared funding of $79.2 million from Lilly Endowment Inc. to design programmes to encourage theological reflection and vocation.[55] This investment is an indication of how theological reflection is valued as a means to produce students better prepared for the challenges of ministry in the real world. It is perhaps also recognition that good quality educational initiatives require financial support.

A report of a symposium held in 2004 in Wales[56] reveals that using Andrew Todd's enriched version of the Pastoral Cycle (see Fig. 2.4) participants themselves reflected on the nature of theological reflection.

Figure 2.4: **Enriched Version of the Pastoral Cycle**, after A Todd.[57]

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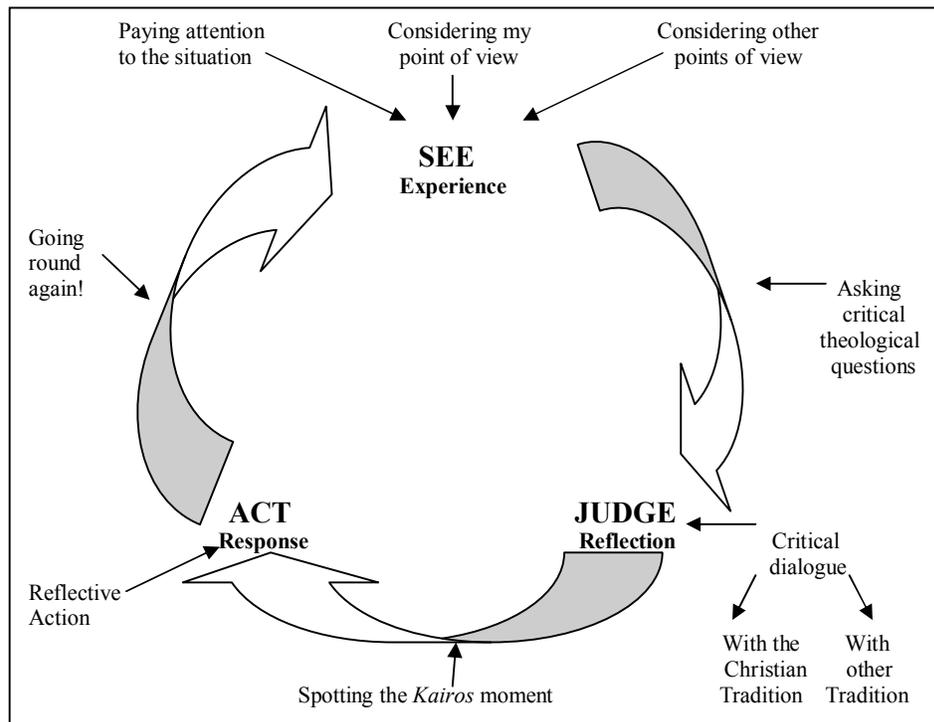
[54] Leech, 'Spiritual Direction in the Christian Tradition,' in *Soul Friend*, Chapter 2.
[55] See *PTEV*, 'History,' <http://www.ptev.org/history.aspx?iid=48>, accessed April 2007.
[56] Symposium organised in 2004 by Cardiff University and St Michael's College, Llandaff, and sponsored by the British and Irish Association for Practical Theologians, which addressed 'Problems and Prospects in Theological Reflection'.
[57] Todd, 'Enriched version of Pastoral Cycle,' in Thompson & Pattison, 'Reflecting on Reflection,' p. 10.

While the symposium did not fulfil its aim of attempting to agree on a common definition of theological reflection, they did formulate ideas on good practice. Marks of good practice suggested were 'self awareness and personal formation; the critical use of a good range of sources; the articulation of what is specifically theological in the process; imagination, openness, creativity and engagement with 'alerity',[58] coherence and public awareness; discernment, enabling, and understanding within groups and communities[59] - qualities desirable in mentors engaged in theological reflection with mentees. Thus, Christian mentoring and the praxis model of pastoral care share a common use of theological reflection.[60]

It is helpful to discover the dynamic between theological reflection and mentoring by asking if it is possible to have Christian mentoring without theological reflection and, conversely, theological reflection without mentoring? The answer to the first question is 'No'. The reflective dialogue that occurs in a Christian mentoring triad between the mentor, mentee(s) and the Holy Spirit by definition is relational and has a theological component. In answer to the second question, theological reflection can be undertaken by an individual without a dialectal encounter with a mentor. Notwithstanding, how much richer and more safeguarded the musings of the practitioner might be when the diversity and wisdom of another voice is added. As Penner tentatively comments:

> From a Christian perspective, there is less likelihood that persons will fall prey to personal or professional bad decisions or moral failure if such persons are in an open, caring, ongoing mentor relationship. In that sense, when there is such care, including prayer support for one another, the organisation enjoys greater spiritual protection.[61]

The research of O'Connor and Meakes found that the three interrelated goals of theological reflection are: 1) understanding and meaning, 2) integration and

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[58] That is, 'full attention'.
[59] Thompson and Pattison, 'Reflecting on Reflection,' p. 11.
[60] Further information on theological reflection is contained in the following chapter of this work that makes particular reference to the work of E Graham, H Walton, & F Ward, *Theological Reflection: Methods*, (London: SCM Press, 2005). See also this recent second volume E Graham, H Walton, & F Ward, *Theological Reflection: Sources*, (London: SCM Press, 2007) that fleshes out their descriptions by allowing the reader access to a variety of sources and examples of writings within the models.
[61] R Penner, 'Mentoring in Higher Education,' in *Direction*, Vol.30, No.1, (Spring 2001), p. 48.

grounding, and 3) transformation and change.[62] Understanding was the most dominant goal and has a cognitive emphasis. Integration 'involves feelings, images and the whole self. Theological reflection grounds the person in a deeper divine reality and integrates within the believer parts of self that have become disconnected.'[63] The most outward looking goal was transformation and change involving the world, the other and the self. There are many correlations between these goals and the objectives of theological education. Notably, the cognitive goal appeared more strongly in the data as has the academic objective in the curriculum of theological education. O'Connor and Meakes challenge the reader by asking: 'Is it enough just to understand [the] Great Commandment? Could Anselm's definition of theology be transformed for practical theology? Could practical theology be faith seeking transformation, integration and understanding?'[64]

A sizeable body of literature, then, in the practical theology discipline has been produced on the subject of theological reflection in recent years,[65] leading to construction of various pedagogical methods, models and resources. One of the more recent offerings is the diverse work of Graham, Walton and Ward (2005, 2007)[66] that assesses seven types[67] of theological reflection,[68] with the aims of

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[62] T O'Connor & E Meakes, 'Understanding, Integration and Transformation: A Canadian Ethnographic Study on the Goals of Theological Reflection in Pastoral Care and Counselling,' in *CON*, Vol.151: Supervision and Support, (2006), pp. 12-21(19).

[63] O'Connor & Meakes, 'Understanding, Integration and Transformation,' p. 17.

[64] O'Connor & Meakes, 'Understanding, Integration and Transformation,' p. 20.

[65] For example: Ballard and Pritchard, *Practical Theology in Action*, (1996); RJ Elford, *The Pastoral Nature of Theology*, (London: Cassel, 1999); HA Warren, JL Murray & MM Best, 'The Discipline and Habit of Theological Reflection,' in *JORAH*, Vol.41, No.4, (Winter 2002), pp. 323-31; S Pattison, J Thompson & J Green, 'Theological Reflection for the Real World: Time to Think Again,' in *BJTE*, Vol.13, No.2, (2003), pp. 119-31; R Walton, 'The Bible and Tradition in Theological Reflection,' in *BJTE*, Vol.13, No.2, (2003), pp. 133-51.

[66] Graham, et al., *Theological Reflections: Methods, Vol.1* and *Theological Reflection: Sources, Vol.2*.

[67] Kinast in reviewing Graham, Walton and Ward's 2005 text asserts that 'unless one equates methodology with typology, the book is misnamed and serves a different though valuable purpose. In other words, a reader who expects an account of theological reflective methods in the sense of Lonergan's "normative pattern of recurrent and related operations yielding cumulative and progressive results" (Method in Theology [1972] 4) will not find it here, unless it is already inherent in an author's work, such as Don Browning's five levels of moral reasoning or the three stages of James and Evelyn Whitehead's method in ministry.' RL Kinast, 'Theological Reflection: Methods (Book Review),' in *TS*, Vol.67, (Dec 2006), p. 3.

[68] The first of the seven methods can be summarised as 'Theology by Heart' - a personal, interior method of theological reflection. 'Speaking in Parables' is the second, where the narrative of Scripture is supplemented and challenged in dialogue with alternate experiences. The third model is 'Telling God's Story.' This canonical approach shapes Christian identity through biblical revelation. 'Writing the Body of Christ' is a method of reflection focused on the theological language of the church such as pastoral rules, liturgies, or metaphors of self-understanding. The fifth method is called 'Speaking of God in Public', and rests on the dialectic between Christian revelation and the prevailing culture, often

appraising a variety of models to identify strengths and weaknesses, identifying the process of theological reflection as a common methodology, whilst referring to historical and contemporary examples through the use of primary texts (although they are often cited in secondary sources, and the majority are from the Western theological tradition). They highlight the diverse nature of approaches and desire to enable readers to apply methodologies appropriate to their context and practice. Graham et al recognise and highlight Kolb's model of experiential learning that 'emphasises the importance of starting from experience and reflecting on practical contexts of engagement, rather than beginning with abstract theory.'[69] It would be expected then that there would have been a much greater use of concrete examples of practical application or case studies where appropriate in this theoretical work. Furthermore, the tome is written by three feminists, which has led some, including the authors, to ask if there are elements of theological reflection that are gender-biased.[70] The same question has been asked of mentoring.[71] Notwithstanding, research has shown that women are as likely as men to be a mentee or a mentor and experience similar outcomes.[72]

Failure to account for the transforming work of the Holy Spirit is a further weakness in Graham et al's work. They, like others, do not adequately deal with the nature of God and revelation: 'the current discussion in theological reflection has blurred the distinction between tradition and text, between revelation and discernment, between the meta-narrative of Scripture and the narrative of our own lives.'[73] Kinast observes

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drawing on the results of human reasoning. 'Theology-in-Action', the sixth method, understands that God is active in history and that creation is moving towards redemption, and so disciples pragmatically show solidarity with those who suffer and seek justice for them. This approach describes the 'praxis model' alluded to earlier in this work. The final method discussed is 'Theology in the Vernacular.' This method mines the riches of a host culture in various geographical or historical contexts to reflect theologically on the Christian life.

[69] Graham et al., *Theological Reflection: Methods*, p. 5.

[70] See for example, Graham et al., *Theological Reflection: Methods*, p. 41.

[71] Certainly the field research for this thesis reveals that female mentees and mentors were more likely to reflectively journal about their experiences and some male mentees objected to doing so.

[72] BR Ragins, 'Gender and mentoring relationships: A review and research agenda for the next decade,' in GN Powell (ed.), *Handbook of Gender and Work*, (Thousand Oaks, CA: Sage Publications, 1995). Critical gender differences appear in experience of mentoring in the professional realm with the mentor's sponsoring role much more important for the advancement of women. See S Blake-Beard, 'Mentoring Relationships Through the Lens of Race and Gender,' in *CGO Insights*, Briefing Note 10, (October 2001), pp. 1-4(1). See also C McKeen & M Bujaki, 'Gender and Mentoring,' in BR Ragins & KE Kram (eds.), *The Handbook of Mentoring at Work: Theory Research and Practice*, (Los Angeles, CA: Sage Publications Inc., 2007), pp. 197-222.

[73] ACTS Seminaries/Trinity Western University, 'An Assessment of Assumptions inherent within Theological Reflection,' p. 18. A working definition of 'evangelical theological reflection' proposed

that experience itself is not innately theological and needs an external doctrinal source to weigh up its interpretation: 'Advocates of theological reflection must continue to make this clear lest theological reflection be falsely accused of promoting subjectivist, relativistic approach to the Christian faith.'[74] Graham et al's work is by no means an exhaustive list of approaches to theological reflection[75] but it does offer a useful summary. Often theologians, especially in the field of inculturation, oscillate between methods depending on context. What the work emphasises again is that reflection, like mentoring, is a contextual practice.

An innovative approach advocated by Anderson is to link a *narrative* perspective with pastoral counselling.[76] Increasingly, practitioners are recognising a critical role of listening to the story of their mentees.[77] Anderson contends that the aim of

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by ACTS Seminaries at Trinity Western University is 'The lifelong, restless, yet Spirit-guided exploration of selected personal and ministry experiences for the purpose of both discerning God's character/plans and discovering wise ministry principles. This learning experience takes place within an authentic Biblical Community; yet, under the authority of the scriptures.' ACTS Seminaries/Trinity Western University, 'An Assessment of Assumptions inherent within Theological Reflection,' p. 24. It is recognised that this assertion is contrary to the views of Lartey and Liberation perspectives that argue that experience is grace through the Incarnation. EY Lartey, 'Practical Theology as a Theological Form,' in *The Blackwell Reader in Pastoral and Practical Theology*, (Oxford: Blackwell Publishing Ltd, 2000). See also C Marsh, *Christ in Practice: A Christology of Everyday Life*, (London: Darton, Longman & Todd, 2006).

[74] Kinast, *What are they saying about Theological Reflection,* p. 67.

[75] For example, E Stoddart, 'Living Theology: A Methodology for Issues-led Theological Reflection in Higher Education,' in *BJTE*, Vol.14, No.2, (2004), pp. 187-207 and Saint Paul School of Theology, 'Youtheology,' <http://www.youtheology.com/8.asp>, accessed August 2006. In this Methodist programme of theology for youth participants are trained in the use of the 'Wesleyan Quadrilateral' as a model of theological reflection. Depicted as a four-legged stool, it is comprised of four aspects: 'scripture' (considered primary), 'tradition,' 'reason' and 'experience'. See also RL Kinast, *What are they saying about Theological Reflection?* (New York/ Mahwah, NJ: Paulist Press, 2000), Kinast explores five 'styles' of theological reflection: Ministerial Style; Spiritual Wisdom Style; Feminist Style; Inculturation Style; Practical Style. Each of these styles may find a home in one and/or other of Graham et al's types.

[76] H Anderson, 'The Bible and Pastoral Care,' in P Ballard and SR Holmes (eds.), *The Bible in Pastoral Practice: Readings in the Place and Function of Scripture in the Church*, (London: Darton, Longman and Todd, 2005), pp. 195-211. See also M Miller, *Experiential Storytelling: Rediscovering Narrative to Communicate God's Message*, (Grand Rapids, MI: Zondervan, 2003), especially pp. 33-49; and, JNI Dickson, 'The Use of the Bible in Pastoral Practice,' a report of a research project focused on the UK and Ireland for School of Religious Studies and Theological Studies, Cardiff University and the Bible Society, (Cardiff: Cardiff University, December 2003) that describes and discusses how the Bible is being used in pastoral practice, how it informs creative practice and problems encountered with its use. Dickson's research found that 'the rise in the importance of storytelling, reflecting "the narrative turn in theology" by conservative, radical and liberal theologians alike, and moving the emphasis of use from the historical and literary to the imaginative and practical, was evident everywhere,' p. 86. (Dickson quotes H Walton, 'Speaking in signs: narrative and trauma in pastoral theology,' in *Scottish Journal of Healthcare Chaplaincy*, Vol.5, No.5, 2002, p. 2).

[77] This focus was in evidence at the *National Conference on Mentoring* that the writer of this work attended in 2004. L McDowell, 'Connecting with God's Power and Wisdom through Sharing Our Redemptive Story,' unpublished notes from a plenary session at a *National Conference on Mentoring: Mentoring Leaders for a Changing World*, (Denver, CO: Denver Seminary, April 2004).

pastoral care and counselling is to be understood as aiding individuals reshape their life story 'through the lens' of God's story, linking the Scriptures inextricably to the care of souls. He argues that the stories of the Bible are stories about God (often told in metaphor to help us cope with his mystery) and alongside this divine narrative are human stories that still resonate with people. Consequently, he goes on to argue that 'the Bible is a literary resource for validating human experience today even when it is not regarded as divine authority. That is the point of empathy in pastoral care.'[78] In an earlier work Anderson, along with Foley, describes the aim of pastoral care as assisting 'people in weaving the stories of their lives and God's stories as mediated through the community into a transformative narrative that will liberate them from confining narratives, confirm their sense of belonging, and strengthen them to live responsibly in the world.'[79] The strategies for fostering this transforming narrative are outlined by Anderson and could be applied to the mentoring encounter. First, he encourages recognition that the *caregiver* (in this case mentor) *is an interpreter*. Acknowledging the impossibility of neutrality the caregiver is to use their perspective and experiences in a responsible, tentative way. Secondly, *looking at other sides to a story* is sometimes a necessary pastoral strategy. A biblical story or parable is a gentle way to do this and perhaps shape another person's view of reality. Thirdly, recognise that *being a pastoral person is liminal work*. The carer (mentor) needs to be in contact with the mystery that is God and yet, at the same time, be aware of the human pain and struggle. It is for this reason that pastoral counselling (and mentoring), requires 'double listening' and 'bimodal thinking'- listening to God and humanity. Lastly, he challenges the carer to understand that *myths and parables must be held in balance*. Myths he suggests iron out contradictions and resolve difficulties whereas parables often have ambiguities and challenges and lead to change. Mentors can use the Christian story to challenge mentees toward transformation while offering the mysterious hope and help of the Holy Spirit.

A more recent contribution to this discussion has been the work of Leach. This method sees pastoral theology as *attention* and expands the bi-modal thinking

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[78] Anderson, 'The Bible and Pastoral Care,' p. 202.
[79] H Anderson & E Foley, *Mighty Stories, Dangerous Rituals: Weaving Together the Human and the Divine*, (San Francisco, CA: Jossey Bass, 1998), p. 48.

mentioned above. Leach helpfully includes a figure[80] she describes as 'a tool for supervising those engaged in ministry who are seeking to respond to the God who is at work in the world.'[81] She outlines a contextualised, holistic and integrated 5-step process that includes probing questions appropriate to each step.[82] The word 'attention' encapsulates the active listening required in pastoral and mentoring situations and alludes to the element of respect essential to such encounters. This method, (illustrated by Leach in a real-life context of working sensitively with student ministers from a Wesleyan college who face huge pastoral challenges in Pretoria, South Africa), has the potential to lead to orthopraxis and provides a useful template for mentors engaged in theological education and mentees who will go on to minister themselves. Forster's positive response to Leach's paper demonstrates that this method is not limited to Western contexts.[83] Is this perhaps an indication that the conversational and attentive approach employed both here and in mentoring has the potential for universal application? A second response by Gibb, an international student in Cambridge explains how her use of this method has become fluid and instinctive. She adds 'its call to attentiveness have brought my experiences, my reflections, and so my actions, into a dialectal relationship which I think offered life, not only to me, but to the communities in which I have worked and used it,' illustrating a type of theological reflection that produces the integration desired in theological education.

This discussion has shown that Christian mentoring is closely allied to practical theology, whose models and methods have value in the practice of mentoring. However, it remains distinct from pastoral counselling as it may include other roles not associated with pastoral counselling; for example, in the direct and immediate transference of ministerial skills. While recognising that some pastoral counselling is preventative, Christian mentoring is less likely to be problem-based. Also, there is the application of specialist therapeutic knowledge associated with Christian counselling that is not part of the remit for a Christian mentor. In its non-therapeutic

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[80] J Leach, 'Figure 1,' in 'Pastoral Theology as Attention,' in *CON,* No.153: Pastoral Theology as Attention, (August 2007), pp. 19-32(31).
[81] Leach, 'Pastoral Theology as Attention,' p. 30.
[82] Step 1:Attention to the 'voices', Step 2: Attention to the wider issues, Step 3: Attention to my own 'voice', Step 4: Attention to the theological tradition, Step 5: Attention to the mission of the Church
[83] Dion Forester is Dean of John Wesley College in Kilnerton South Africa. D Forster, 'A Southern African Response to "Pastoral Theology as Attention",' in *CON,* No.153: Pastoral Theology as Attention, (August 2007), pp. 33-5.

aspects pastoral counselling could be seen as a type of Christian mentoring, that is, the mentor-counsellor. It is legitimate to contend that Christian mentoring has some of its roots in the practical theology discipline but they spread much wider. Leach's work, however, highlights the similarity between mentoring and supervision that requires attention.

2.3 Christian Mentoring and Tutoring/Supervision

It has been suggested above that Christian mentoring exists in the vertex between the theological branches of Catechetics (Education) and Poimenics (Pastoral Care).[84] The mentoring relationship is a learning experience but pastoral care is also exercised by the mentor towards the mentee. Additionally, there is a desire to equip the mentee, in particularly in theological education[85] to find a model of practical theology 'to enable those involved in ministry to find their way successfully through the theological process … [and] to come to an informed pastoral wisdom based on the knowledge of God.'[86] Consequently, the need to consider the relationship between the role of the Christian mentor and that of supervisor and/or tutor in the theological education context arises. Mentoring has a close association with academia. At a recent conference on 'The Professor as Pilgrim: A Christian Vision for Mentoring Colleagues and Students in the Context of the Secular University,' Professor Elzinga (an economist from the University of Virginia) argued that the teaching philosophy of Christian educators should focus on the nexus between the professor and the student not the professor and the subject.[87] He, thus, raised the interpersonal dimension of teaching and supervision to a higher level than what it is

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[84] See 'Figure 2.2: Theology Tree' earlier in this work. '*Koinonia* is the central purpose of Christian pastoral care. The loving communion of persons, both human and divine, is its *telos*. Being fully present to others, listening with care, and praying for their needs are ends in themselves … Practical strategies for change are subordinated to more basic spiritual aims.' Hunsinger, *Pray without Ceasing*, p. 13.

[85] As noted earlier, theological education is the community context focus of this work. See 'Chapter 3.4: Mentoring in the Theological Education Community'.

[86] Ballard and Pritchard, *Practical Theology in Action*, p. 152.

[87] K Elzinga, 'Holy Calling: Mentoring Students in the Public University,' unpublished notes from a plenary session attended by the writer of this work during *The Professor as Pilgrim: A conference on Christian faculty mentoring in the secular university*, Minneapolis University, Minnesota, 24 September 2005.

normally accorded. Such a philosophy of teaching brings the concept of mentoring and tutoring closer together.

The models used for supervision and tutoring vary even within the same academic establishment. The traditional approach to education in general and of academic supervision in particular has tended to be one of paternalism, where the tutor makes the majority of decisions about the desired outcomes of the teaching and learning experiences. As a consequence the student's role is mostly passive. Teaching and learning is conceived of as the transmission of knowledge and skills. A paternalistic approach may lead to manipulative interaction and a depersonalisation of the student - the student is seen as an object rather than a human being, and a child rather than an adult. In addition, the interests of the academic may be served before the interests of the student. Other than these ethically-based objections there is the issue of whether the academic always 'knows best'; a student is more likely to be conscious of their existing knowledge, skills and experience, their learning styles and needs.[88] Further, the paternalistic model can exploit student dependency. Theological education is gradually opening to more andragogical approaches,[89] but even these developments in adult education have been supplemented with recent theories that propose a 'collaborative critical pedagogy'.[90] Schapiro argues that self-directed learning does not occur in isolation but within the context of various relationships. Thus, learning is described as a 'co-directed, collaborative process'.[91] This philosophical shift balances the responsibility for learning between the teacher and student and is a model where the academic facilitates growing independence and self-reflection in the

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[88] Keefe suggests that a learning style is 'the characteristic cognitive, affective and physiological behaviours that serve as relatively stable indicators of how learners perceive, interact with and respond to the learning environment . . . Learning style is a consistent way of functioning that reflects underlying causes of behaviour.' J Keefe (ed.), *Student Learning Styles: Diagnosing and Describing Programs*, (Reston VA: National Secondary School Principals, 1979), reported in R Ellis, *The Study of Second Language Acquisition*, (Oxford: Oxford University Press, 1994), p. 499. See also I Myers Briggs, and P Myers, *Gifts Differing*, (Palo Alto, CA: Consulting Psychologists Press, 1980).
[89] See 'Appendix 1: Andragogy- Some Principles,' at the end of this work.
[90] Sharpiro cites theories that have contributed to this movement such as critical pedagogy, transformative and emancipatory learning, feminist pedagogy, multicultural education, multiple intelligences and collaborative learning. SA Schapiro, 'From Andragogy to Collaborative Critical Pedagogy: Learning for Academic, Personal and Social Empowerment in a Distance-Learning PhD Program,' in *JOTE*, Vol.1, No.2, (April 2003), pp. 150-66(152).
[91] Schapiro, 'From Andragogy to Collaborative Critical Pedagogy,' pp. 155, 159. See also DD Pratt, 'Andragogy as a Relational Construct,' *AEQ*, Vol.38, No.3, (1988), pp.160-81, and DL Robertson, 'Facilitating Transformative Learning: Attending to the dynamics of the educational helping relationship,' in *AEQ*, Vol.47, No.1, (Fall 1996), pp. 41-53.

student. This approach would view supervision as 'mentoring into scholarship.'[92] Mackinnon, drawing on her background in the legal and academic spheres, postulates an argument for viewing supervision as a 'relationship between people' and advocates a fiduciary model[93] in which the relationship is based on trust and promotes the 'beneficiary's' (student's) welfare, autonomy and scholarly independence, as a better alternative to a paternalistic or contractual relationship.[94] Mentoring encompasses this idea – a relationship built on trust is foundational as the mentor takes responsibility to help the mentee to enter into their Christian inheritance. A tutor or supervisor in possession of mentoring skills is less likely to engage in paternalistic approaches to education. While the role of tutor or supervisor will be concerned primarily with the professional development of the student, in the context of a Christian learning community there is a desire to develop the student personally as well as professionally, spiritually as well as academically: 'educators want the students to be informed, formed and transformed in the educational process.'[95] Mentoring is a means to holistic, reflective and integrative theological education. To this end this work will examine the mentor/mentee relationship with reference to the four-fold model of communal (including personal),[96] academic, ministerial (in the sense of 'service' and skill development) and spiritual formation objectives (see Fig. 2.5).[97] Cheesman advocates a three-fold model,[98] but to this I have added 'communal formation' both as a context in which the other three operate and to show that this is an important area in which students must develop if they are to be fully-rounded people prepared for ministering in community.[99]

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[92] L Andresen, 'Supervision revisited: thoughts on scholarship, pedagogy and postgraduate research,' in G Wisker and N Sutcliffe (eds.), *Good Practice in Postgraduate Supervision*, *SEDA* Paper 106, (Birmingham: Birmingham Staff and Educational Development Association, 1999), p. 31.

[93] The word 'fiduciary' refers to a trustee or something held or given in trust in a professional-client relationship.

[94] J Mackinnon, 'Academic Supervision: seeking metaphors and models for quality,' in *JFHE*, Vol.28, No.4, (Nov 2004), pp. 395-404(402-4).

[95] EA Nunez, 'Accreditation and Excellence,' in *ERT*, Vol.19, No.3, (July 1995), pp. 268-86(273).

[96] D Bonhoeffer in *Communion of Saints*, (New York, NY: Harper & Row, 1963), pp. 43-44 asserts that personal being and social being are intrinsically bound together.

[97] Further discussion of these objectives and their relationship to mentoring are examined more fully later in this work.

[98] See G Cheesman, 'Competing Paradigms in Theological Education Today,' in *ERT*, Vol.17, No.4, (Oct 1993), pp. 484- 99(498).

[99] For further discussion see '5.2 The Evaluation Objectives of Theological Education' in this work.

Figure 2.5: **Integrated Objectives in Theological Education**
(**X** = full integration)
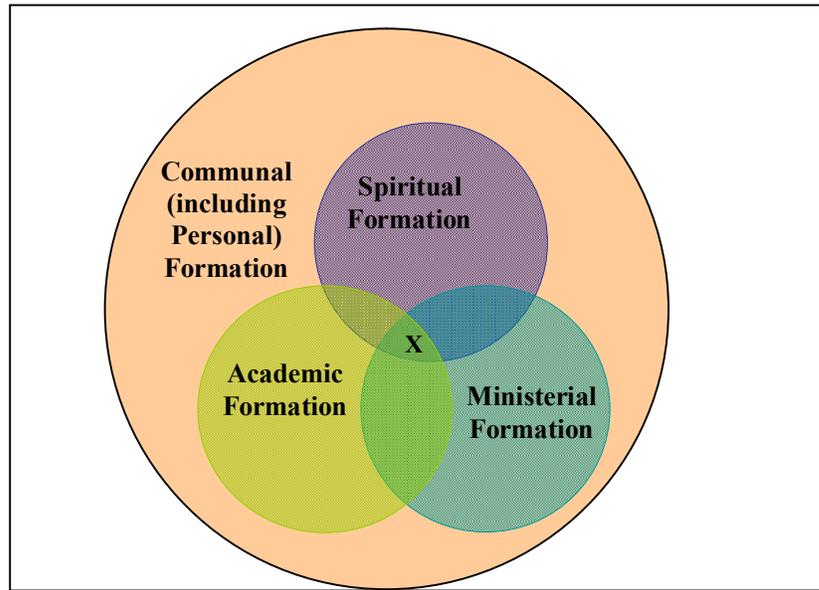
The view of communal formation has changed over the passage of time. Much can be learned from the study of Bonhoeffer's 1930s theological education community in Nazi Germany[100] but the context for theological education today is very different. Jones elevates the importance of seminary students living in community, engaging in worship and being mentored in order to have a greater balance between spirituality and academia.[101] More often the theology student has overlapping influences of diverse communities - family, church, college, and within college itself, there can be several sub-communities.[102] Part of the function of a network of mentors from various communities could be in making a contribution towards the integration of personhood in the student, as they reflect on their sociological and cultural frames with their various rules and conventions. This network of mentors would need to fulfil diverse roles – although it is recognised that there may be overlap between them. Ministerial skills, for example, would be taught and reflected upon within the framework of a Christian worldview and motivation explored in dialogue. Similarly, spiritual formation would be related to questions raised by academic theological thought and issues from praxis. Moreover, theology would have consequences for

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[100] D Bonhoeffer, *Life Together*, (New York: Harper & Row, 1954).
[101] S Jones, 'Knowledge and Piety,' in *CC*, Vol.123, No.4, (Feb. 2006), pp. 25-6(25).
[102] For example: part-time/full time students; students on different courses of study; married/single students; male/female students; national and international students; commuting/residential students.

living in the real life context of ministry and for communal relationships. A helpful analogy is to view the four objectives as a cell containing a trinity of nuclei with perichoritic life flowing in their inter-permeation (see Fig. 2.5 above). Each of the four objectives is part of the others bringing the others to maturity and reality.

By highlighting the fact that integrative Christian mentors can be excellent tutors, but not all tutors are equipped to be integrative Christian mentors in theological education the need for mentor training is raised.[103] A report by *The Archbishops' Council by Task Groups* 'recommends that those responsible for supervising work of those in early years of ministry should receive some formal training in supervision'[104] This requirement for training is especially important with regard to the ethical considerations of the mentoring relationship.[105] The dual role of faculty members who also function as student counsellors or mentors presents special challenges ethical in nature. It has been argued that dual relationships impair objectivity.[106] This could, however, be counter-balanced by the resulting integration of the academic, ministerial, spiritual and communal. Alternatively, a college counsellor who is not a member of faculty could fulfil a vital role with respect to areas that are inappropriate for a faculty mentoring relationship. Notwithstanding, academic supervisors and tutors by the nature of their work will find themselves in quasi-counselling situations:

> Being a college tutor necessitates a pastoral role accompanying students through change and development in which we address issues of psychological and interpersonal growth, theological understanding and pastoral practice, spiritual and vocational identity and integration of living and learning.[107]

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[103] A similar point is discussed in a report written for The Archbishops' Council by Task Groups for *Formation for Ministry within a Learning Church*, 'Shaping the Future: New Patterns of Training for lay and ordained,' (London: Church House Publishing, 2005), pp. 1-121(5). (Copyright Administrator: copyright@c-of-e.org.uk.).

[104] The Archbishops Council by Task Groups, 'Shaping the Future: New Patterns of Training for lay and ordained,' (London: Church House Publishing, 2005), Appendix 1: For the Methodist Church' p. 17. (Copyright Administrator: copyright@c-of-e.org.uk.).

[105] The ATS have a relevant policy statement: 'Professional Ethics for Teachers,' Bulletin 43, Part 1 (1998), pp. 177-80. See also DA Sedlacek, 'Following Ethical and Legal Practices: Guidelines for Helpers,' (Grass Valley, CA: CCC/Faith Mentoring and More, 2003), and S De Witt, *One-to-One: A Discipleship Handbook*, (Carlisle: Authentic Media, 2003), pp. 38-49 for advice on avoiding potential dangers in mentoring.

[106] M Davies, 'When Professors become Counsellors: Ethical Land Mines in the Seminary,' in *TE*, Vol. 34, No.2, (Spring 1998), pp. 9-15(10-11).

[107] J Leach & MS Paterson, 'Surfing the Waves: Formation for Ministry in the Christian Tradition Revisited,' in *JATE*, Vol.1, No.1, (2004), pp. 9-27(9-10).

Tutors will cope with these demands more efficiently and with less likelihood of doing harm if they have had mentor training.[108] A set of explicit guidelines should be there to safeguard the student (mentee) and the faculty member (mentor). These need to be taught, mandated and enforced so that students and faculty know what their rights and responsibilities are. It is incumbent upon theological institutions to realise that it is unethical for faculty to function in a mentor/counsellor role without the appropriate level of competence to at least recognise when a student mentee needs professional counselling. It is possible, then, for tutors and academic supervisors to fulfil the role of mentor.

Some faculty, however, view their role as a purely professional academic one, even in theological education,[109] and in this light the terms 'supervisor' or 'tutor' are not adequate enough to encompass all that is involved in Christian mentoring – in particular the pastoral and spiritual elements. Up until this point the discussion has centred on supervision in the academic setting. It is recognised that supervision can designate a much wider role and further, that training for ministry, and consequently supervision, is an ongoing lifelong process.[110] Internships involve holistic supervision of practical work and character development and the reflective integration of classroom theory with ministry situations. They usually have an element of boundary setting and a contractual agreement and the use of either learning journals, verbatim accounts or portfolios.[111] When supervision is thus

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[108] In this regard training is required for faculty and mentors in the areas of transference, countertransference, boundaries and confidentiality in particular. M Carroll, *Counselling Supervision: Theory, Skills and Practice*, (London: Cassell, 1996), p. 55. F Ward, in *Lifelong Learning: Theological Education and Supervision*, (London: SCM Press, 2005), observes that 'The literature on supervision has primarily come from a psychotherapeutic background', p. 5. See J Foskett & D Lyall, *Helping the Helpers: Supervision and Pastoral Care*, (London: SPCK, 1988; 2nd edn 1990), and P Hawkins & R Shohet, *Supervision in the Helping Professions*, (Buckingham: OUP, 2002).

[109] In Denver Seminary, Colorado, for example, an establishment at the forefront of the promotion of mentoring, faculty are not required but encouraged to be spiritual formation mentors. Not all faculty take up this option for a variety of reasons.

[110] Ward, in *Lifelong Learning* states 'Supervision will often happen when the reflective practitioner is in a training role, but not necessarily: they may be seeking to reflect throughout their learning life under the guidance of someone who can offer a sense of distance from the material under consideration,' p. 16.

[111] For a description of portfolios, verbatim reports and learning journals see Ward, *Lifelong Learning*, pp. 82-6; 119-28; 144-50. See also J Moon, *Learning Journals: A Handbook for Academics, Students and Professional Development*, (London: Routledge Falmer, 1995, Reprint 2005) and J Moon, *Short Courses and Workshops: Improving the Impact of Learning, Training & Professional Development*, (London: Kogan Page, 2001), pp. 150-54 for examples of reflective activities such as the use of logs, questions, problem solving, unsent letters, dialogue, a 'currere' (after Pinar 1975) - reflection on

defined it is closest to what is meant by Christian mentoring in the field of theological education. Nevertheless, differences in supervision and Christian mentoring at large do exist, not least the fact that supervision almost always has assessment to measure progress against denominational or institutional criteria.[112] Christian mentoring in its widest application includes many more types of encounters - some of which do not have an official assessment impacting the mentee's professional future. The term 'supervision' also has necessary indications of hierarchy and authority.[113] These elements can be present in some mentoring relationships. In particular, the 'organiser', 'co-ordinator', 'coach', or 'facilitator' of a mentoring programme (as they are variously called) may act in a supervisory mentoring role for all participants.[114] Mutuality or collegiality, though, is a feature of many other mentoring relationships.[115] While there are close correlations between supervision and mentoring the term 'supervision' cannot be used as the umbrella term as it does not encompass the spectrum of mentoring engagements both formal and informal denoted by the nomenclature 'Christian mentoring'.[116]

2.4 Christian Mentoring and Discipleship

Why not use the term 'discipleship,' which is holistic and encompasses the idea of pastoral care, spiritual formation and training in academic and practical knowledge and dispense with the term 'mentoring'? Is 'new' mentoring not really 'old' discipleship rediscovered and contextualised? There is much to recommend the use of the word 'discipleship' in that it is recognised Christian vocabulary and a concept

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past, present and future context of something, a rehearsal, road or route map, double-entry journaling, co-counselling and critical friendship.

[112] J Leach, 'Pastoral Supervision: a Review of the Literature,' *CON*, Vol.151: Supervision and Support, (2006), pp. 37-45(40-1).

[113] 'In training situations, some element of direction and evaluation is necessary; part of the discipline of being trained is accepting that others have the responsibility of oversight of the training and ministry (in this sense of oversight, 'supervision' is the right word. In a training situation appraisal and assessment will be an inevitable part,' Ward, *Lifelong Learning*, p. 16. See also Leach & Paterson, 'Surfing the Waves,' pp. 10-11.

[114] P Boyle & RM Single, 'E-mentoring for social equity: review of the research to inform program development,' in *M&T*, Vol.13, No.2, (August 2005), pp. 301-20(311-13). Although this article refers to electronic mentoring it has discussions relevant to face-to-face mentoring.

[115] See 'Figure 1: Inductive Classification of People Development Industry,' after S Walker in Chapter 1 of this work.

[116] That is, those relationships that are not being assessed, particularly with reference to denominational standards.

present in the Scriptures. The word 'discipleship' has, however, in many places, become synonymous with training given to Christians 'young in the faith' instead of referring to the practice of being, and lifelong growing as, both a disciple and a discipler.[117]

There are several discipleship models that understand the lifelong nature of disciple-making that can be usefully employed in the mentoring context. *Discipler Training International,* for example, defines personal discipleship as 'Spiritual Parenting', where individuals are committed to Christians over a long period of time to model a spiritual walk with God, to give personal attention to help with the person's unique needs, and to teach biblical truth.[118] A biblical understanding of the place of discipleship in the regeneration process assumed by this work is shown in the model below (see Fig. 2.6).

Figure 2.6: **Evangelical Christian Regeneration Process**

Seeker ⟹	Believer ⟹	Disciple/Discipler ⟹
(e.g. Jn 3.1-21)	(e.g. 1 Pet 2.2)	(e.g. Col 1.28)
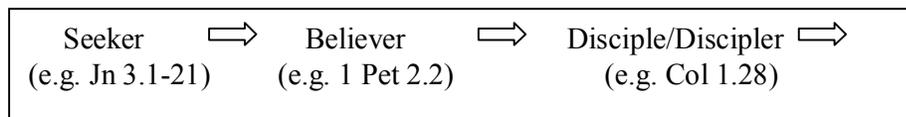
It is recognised that there may be other models assumed by various Christian constituencies. This model represents only one evangelical Protestant position.[119] For some traditions 'belonging' may be seen as a first point in the process. Whatever theological position is taken the point to be established is that Christian discipleship is part of ongoing journey in formation. Mentoring, unlike young convert discipling, is understood as a process that can occur at any stage in the Christian life and

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[117] See 'Discipleship Resources,' <http://www.disicpleshipresources.org>, accessed April 2007, for example. This can be contrasted with the purpose statement of Omega Discipleship Ministries, <http://www.omega-discipleship.com>, accessed April 2007: 'Discipleship should be more than just a 6-week course for new Christians taking them through the basics of the Christian life in a straight line series and leaving it at that. It should be cyclical, not linear. It should also be comprehensive and continuous. It is not enough to just cover the basics. We should take believers on a journey around a cycle over an extended period of time to help them grow into mature disciples of Jesus themselves, and then show them how to go on to disciple others in the same way.'

[118] Discipler Training International, 'Biblical Model for Personal Discipleship,' <http://www.disciplers.org/discipleship.shtml>, accessed September 2005.   This site contains useful diagrammatic representations of discipleship.

[119] I concur with Engel's contention that 'the process of making disciples proceeds through the point of conversion and is *unending* as the convert *grows* in faith and *maturity.*' Italicised text my emphasis. JF Engel, 'The Road to Conversion: the Latest Research Insights,' in *EMQ*, No.26, (April 1990), p. 186. See JR Fowler, *Becoming Adult, Becoming Christian: Adult Development and Christian Faith*, (San Francisco, CA: Jossey Bass Inc., 2000), pp. 40-57 for his discussion on faith development theory.

encompasses the whole of what it means to disciple: 'this relationship with Jesus is a holistic process – involving every area of life as the disciple grows to become like Jesus – and it lasts throughout the disciple's life.'[120] The reduced understanding of the term that exists widely in the Western world is the first reason to reject 'discipleship' as an alternative for what is meant by Christian mentoring in this work.

A second reason is that discipleship can 'be narrowly understood in terms of the historical master-disciple relationship,'[121] with its authoritarian overtones objectionable to many in contemporary Christian society. The issue lies in the question of authority. While the root of the word 'disciple' is related to discipline, it could be wrongly interpreted to enforce particular values and life patterns on the basis of unquestioned authority.[122] Christian mentoring ought not to be over directive - otherwise abuses of power such as those that occur in cultic and other situations result.[123] Christian mentoring is facilitative rather than authoritarian.

The understandings of discipleship outlined above restrict the term in a way that should never have occurred. Some have argued for a re-definition of discipleship[124] and I have some sympathy with this view. To avoid confusion, however, the term Christian mentoring is preferred, whilst recognising that to disciple holistically is the major function of a Christian mentor. [125] Cunningham, after Fandey,[126] argues for mentoring as a subset of discipling. Although writing for the context of faculty development in theological education, she is not writing exclusively about Christian

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[120]MJ Wilkins, 'Disciple, Discipleship,' in AS Moreau (ed.), *EDWM*, (Grand Rapids, MI: Baker Books, 2000), pp. 279-80.

[121] MJ Wilkins, 'Discipleship,' in JB Green, S McKnight and IH Marshall (eds.), *DJG*, (Downers Grove, IL: InterVarsity Press, 1992), p. 182.

[122]A document produced by task groups developing training for discipleship for the Ministry Division of the Archbishops Council of the Church of England in the UK assert, 'This is not what we mean by discipleship. … Jesus' educational method was not to offer dogmatic propositions for cognitive acceptance: he expected his followers to reflect on the demands he made and the allusive and often challenging content of his teaching, so as to take responsibility for their own response. In this sense Christian discipleship can be seen as self-discipline, rather than discipline imposed by those in authority within the Christian community.' *Task Groups for Formation for Ministry within a Learning Church*, 'Shaping the Future,' p. 5.

[123] SD Moore, *The Shepherding Movement*, (Sheffield: Continuum International Publishing Group, 2004). See particularly pp. 79-81 on their doctrines.

[124] For example, RE Webber, *Ancient-Future Evangelism: Making Your Church a Faith-Forming Community*, (Grand Rapids, MI: Baker Books, 2003).

[125] Chapter 4 of this work will examine the Gospel of Mark to discover principles of discipleship that help in the definition of mentoring.

[126] DZ Fandey, 'Toward a Definition and Biblical Concept of Mentoring,' unpublished Masters thesis, (La Mirada, CA: Biola University, 1993).

mentoring. Rather her conception of mentoring is as 'career development and satisfaction, and professional advancement for the protégé.'[127] In theological education there should not be disintegration between professional development and spiritual development of a mentee as this denies the Christian view that spirituality permeates the whole of life. Cunningham acknowledges, nevertheless, that:

> It might be that religious commitments to discipleship should invite increased participation in mentoring relationships as one means to fulfil the Great Commission for Christians to be discipling other Christians. If this is true, evidence of healthy and vibrant mentoring relationships will be found in Christian higher education.[128]

Mentoring is described by Cunningham as 'one means' of discipling. It is recognised that discipling occurs through other ministries of the church such as preaching and participation in the sacraments, for example, which are not readily described as mentoring. Accordingly, mentoring is not seen as synonymous with discipleship as each is wider in scope than the other in their constituent elements. This noted, the principles of discipleship have relevance to how mentoring is to be defined, as will be argued later.

2.5 Conclusion

The roles of spiritual director, pastoral carer/counsellor, supervisor/tutor and discipler, are assumed as being 'types' of mentoring relationships and do help in understanding what constitutes integrative and holistic Christian mentoring. Walker's preferred classification of people development roles is a conceptual approach. In his work on personal ecology[129] he has identified seven inner psychological drivers.[130] These account for the kinds of human interactions that can

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[127] S Cunningham, 'Who's Mentoring the Mentors? The Discipling Dimension of Faculty Development in Christian Higher Education,' in *TE*, Vol.34, No.2, (Spring 1998), pp. 31-49(37).
[128] Cunningham, 'Who's Mentoring the Mentors?' p. 38.
[129] 'Individuals are seen as managers of their "personal ecology" – the dynamic, ever-fluctuating matrix of relationships they construct around themselves.' Walker, 'The Evolution of Coaching' p. 20.
[130] Walker lists seven capabilities of personal ecology: '1) Impression Management – the capability to both present and hide aspects of oneself, for the benefit of the (social) audience; 2) Self Expansion - the capability to expand one's world and embrace change; 3) Self Definition - the capability to

be made. Using his model he suggests 'we can predict the range and type of people develop interventions… that will emerge'.[131] What is helpful in Walker's thesis is that he suggests we view people-helping activities as making up a landscape of various areas (such as counselling, coaching, consulting, etcetera) and that as people helpers we may wander in and out of these areas as we adopt aspects of roles other than our predominant one in order to react to the human need.[132] This approach also avoids territoriality and as such is commendable, but there is at times the need to be able to distinguish discrete disciplines.[133] As argued above, each area in the faith-based arena does not portray on its own the full picture of the portmanteau concept of Christian mentoring. This is an early indication that mentees may have to relate and develop in an open network or community of mentoring relationships in order for their development to be holistic and integrated.

Miller has outlined various other approaches to the defining process of mentoring.[134] One approach is 'contract mentoring' where each relationship or 'mentorship' is defined by its terms in the contract agreed between mentor and mentee. This 'micro' approach to definition is not helpful in providing guidelines to anyone approaching mentoring for the first time, (although a contract that sets boundaries and expectations is often a useful feature of mentoring relationships). Another method is that of 'popular consensus', that is a set of statements based on a broad range of practitioners' descriptions of what occurs at an operational level.[135] As Miller observes this approach is unsatisfactory as the statements tend to exclude some forms of mentoring or fail to distinguish between other forms of people helping.[136]

A further method of definition suggests mentors choose from a continuum of helping behaviours appropriate to the stage of transition of the mentee.[137] The helping

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distinguish oneself from others; 4) Trust – the capability to predict the trustworthiness of another; 5) Empathy – the capability to stand alongside another; 6) Logic – the capability to make sense of emotional and factual data; and, 7) Control – the capability to take responsibility for future circumstances.' Walker, 'The Evolution of Coaching,' p. 21.

[131] Walker, 'The Evolution of Coaching,' p. 20.

[132] Walker, 'The Evolution of Coaching,' p. 27.

[133] See the opening paragraphs of this chapter for a rationale for the need for firm definitions.

[134] Miller, *Mentoring Students & Young People*, pp. 26ff.

[135] N Lunt et al, 'Understanding Mentoring,' in *TVAOE*, Vol.44, No.1, (1992), pp. 35-41.

[136] Miller, *Mentoring Students & Young People*, p. 27.

[137] The continuum of helping behaviours described by Gay are Exploring, Revealing, Guiding, Advising, Teaching, Training and Directing. B Gay, 'Keynote Address to Mentoring Matters

behaviours are useful descriptors of mentoring functions and reveal the multifaceted nature of the mentor's role but mentoring as a dynamic relationship does not always follow a linear progression. Roberts using a phenomenological approach proposed the following definition based on what he argues is a consensus of essential attributes, that is: 1) a process form, 2) an active relationship, 3) a helping process, 4) a teaching-learning process, 5) reflective practice, 6) a career and personal development process, 7) a formalised process, and 8) a role constructed by or for a mentor: [138]

> A formalised process whereby a more knowledgeable and experienced person actuates a supportive role of overseeing and encouraging reflection and learning within a less experienced and knowledgeable person, so as to facilitate that person's career and personal development.[139]

There is integrity in Roberts' approach – his desire to take a 'presuppositionless stance', his consultation with a wide and varied range of literature and his honesty in recognising that his definition is the result of a consensus.[140] In conversation with theological and Scriptural principles the definitional approach in this work has made a similar phenomenological attempt when dealing with contemporary writings on Christian mentoring. While one can draw on secular traditions of mentoring to understand its philosophical and pragmatic implications it is imperative that faith-based mentoring adopts a distinctively Christian approach in assessing its validity as a practice in Christian communities.[141]

Conference,' National Mentoring Network for the Home Office, (2000) as cited in Miller, *Mentoring Students and Young People*, p. 28.

[138] These attributes are those 'perceived by those who observe, practice, research and evaluate the phenomenon,' R Roberts, 'Mentoring Revisited: a phenomenological reading of the literature,' in *M&T*, Vol.8, No.2, (August 2000), pp. 145-70(149). See also his impressive 'Appendix 1: Authors Indicating Mentoring's Essential Attributes,' pp. 169-70.

[139] Roberts, 'Mentoring revisited,' p. 162.

[140] Roberts, 'Mentoring revisited,' pp. 146-50.

[141] As BA Williams, in *The Potter's Rib: Mentoring for Pastoral Formation*, (Vancouver, BC: Regent Publishing, 2005), states 'For the practice of mentoring to have integrity as a distinctly Christian activity, it ought to reflect and reveal the shape of reality given in Scripture, that is, it must be theologically informed and determined from the beginning. This is simply the way of all good practical theology', p. 144.