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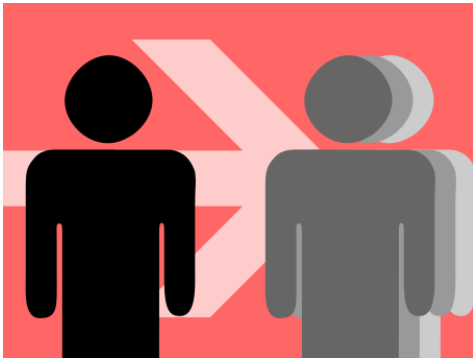
ON

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Keine Stimmen

Mentoring



Mentoring in seiner ursprünglichen Form, wie sie von den Griechen praktiziert wurde, hat nichts mit dem christlichen Glauben zu tun. Da sich die Bedeutung des Wortes aber geändert hat (Jüngerschaft wäre treffender), wird das Wort in diesem Artikel in seinem neuen Sinn (erweitertes Coaching) verwendet.

Das Prinzip von Mentoring ist das Prinzip der Multiplikation. Paulus beschreibt genau diese Multiplikation seinem Mentoranden Timotheus und beauftragt ihn:

„Gib die Botschaft, die du von mir gehört hast und deren Wahrheit dir von vielen Zeugen bestätigt wurde, an vertrauenswürdige und zuverlässige Menschen weiter, die ebenfalls fähig sind, andere zu lehren.“ (1. Tim. 2.4).

Introduction

Just as a master teaches his apprentice a trade, every leader, every Christian needs other people who are ahead of him professionally or spiritually and who accompany and encourage him.

Mentoring in a team is about the servant and willing attitude of investing in another person and being there for them.

The task of the mentor

The mentor's task is to address the leader's deficits very honestly and in love, but also to encourage him and promote his strengths. The Johari window^[1] shows that a mentor can make his mentoree aware of things that he is not even aware of.

Sensitive areas for a leader are:

- Honesty, genuineness
- Loyalty to the leadership
- Correctness through the word of God

Personality development, spiritual maturity and biblical knowledge go hand in hand. A good mentor helps his mentoree to complement these areas in his life.

The Johari window

	Mir bekannt	Mir unbekannt
anderen bekannt	Öffentliche Person	Blinder Fleck
anderen unbekannt	Mein Geheimnis	Unbekanntes

Diagram illustrating the relationship between self-knowledge and others' knowledge:

- Mir bekannt** (Known to me) vs **Mir unbekannt** (Unknown to me)
- anderen bekannt** (Known to others) vs **anderen unbekannt** (Unknown to others)
- Öffentliche Person** (Public Person) is known to both self and others.
- Blinder Fleck** (Blind Spot) is unknown to self but known to others.
- Mein Geheimnis** (My Secret) is known to self but unknown to others.
- Unbekanntes** (Unknown) is unknown to both self and others.

Arrows indicate transitions:

- A vertical arrow from **Öffentliche Person** to **Mein Geheimnis** is labeled "ich gebe preis" (I give up).
- A horizontal arrow from **Öffentliche Person** to **Blinder Fleck** is labeled "Andere teilen mir über mich mit" (Others share with me about me).

Types of mentoring

Upward mentoring

Every leader needs upward mentoring from people who have gone before them, who can provide guidance and perspectives. Someone new takes on the role of leader, principal leader, regional leader... They meet regularly with another experienced leader, principal leader... and asks him for advice and guidance. The need for such relationships is obvious at the beginning and in the middle of personal and leadership development, but they are necessary throughout life. It is good to adopt the attitude of a learner throughout life and continue to seek a mentor in times of decision or transition. Such relationships are also useful for periodic spiritual checkups. The "upward mentor" is concerned about perspective and accountability and helps to plan and follow through on implementation steps.

Downward mentoring

An experienced leader and Christian takes a younger person in tow, develops dormant gifts with them, clarifies doctrinal and ethical issues and agrees on achievable goals. It is our mission to make disciples of others (Mt 28:19; 2 Tim 2:2).

Every responsible leader is concerned about those who come after him, no matter how old they are. Developing young leaders is one of the most important ways to help the next generation fully develop their capacity, commitment and values to serve God effectively and faithfully.

Everything you have learned should be passed on directly to another - this ensures the flow on. Such passing on also helps and enriches one's own development.

In concrete terms, younger leaders have the following effect:

- They challenge our thinking with their ideas and views
- They test our flexibility
- They place us in a special kind of responsibility by testing our firmness and integrity
- They encourage ideals in us. Young people are usually refreshingly idealistic and challenge us to return to certain ideals.

Co-mentoring

Relationships with colleagues of the same age form the important horizontal dimension of our relationship model. Such relationships outside the organization or group help us not to lose sight of the bigger picture and also provide valuable inspiration.

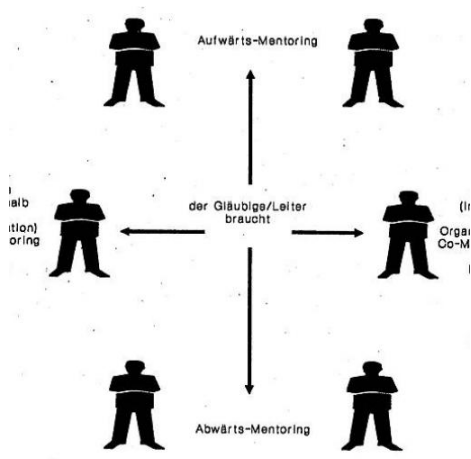
Two friends cultivate a spiritual **duo**. Four men or women meet regularly for a binding exchange about their spiritual lives. They encourage each other and pray for each other. The leadership team talks

openly about questions of life and faith within a binding, manageable framework.

Worth noting

- Each of these relationships must be cultivated with a certain regularity: The relationships at the vertical level at intervals of one to three months, those at the horizontal level weekly to monthly.
- The content of the meetings is crucial. If you want to develop further, you should make sure that the following points are discussed. Development
 - in discipleship,
 - professional performance,
 - Professional knowledge,
 - Personnel.
- These topics should be discussed under the following aspects:
 - What was encouraging and good in the past period?
 - What was not good, discouraging?
 - What do you want to change?
 - What are you working on?
 - How can you implement this in your everyday life?

Types of mentoring



Help for implementation

- Fill in the relationship chart with the names of the people you have in your life.
- Think about each relationship you have written down above and consider how it enriches you and how intense the relationship is.
- If you find any gaps, we encourage you to look for people who can fill them. Also consider whether you should intensify any of the relationship levels listed above. If so, make it happen!
- Think about who you could mentor and take responsibility for. Approach people about this.

It is worth having the courage to approach people to see if they are willing to enter into such a relationship!

Mentoring relationship

A mentoring relationship begins with a request. Trust grows in the relationship. It should therefore be clear even before the request is made that there is a basic level of trust. This must then prove itself in the mentoring relationship.

Written agreement

A written agreement should make the relationship official:

- Goal and focus of the relationship
- Regularity of the meetings
- Confidentiality of personal information shared
- Intended duration of the relationship

Requirements for the mentor

- Time!!!
- Love for the mentor
- Sense of responsibility (for own advice)
- Willingness to forgive
- Solid personality
- Bible knowledge
- Honesty and spiritual lifestyle
- Joy in passing on
- Ability to encourage

Requirements for the mentor

- Time!!!
- Initiative
- Willingness to learn and change
- Idea of the goal
- Willingness to examine (longing for biblical truth)
- Personal responsibility

Living the relationship

- Regular meetings (every 2-3 weeks)
- No longer than 1.5 hours
- Only a committed relationship leads to the goal
- Honesty lasts the longest
- The direction can change at any time - but in clear mutual agreement

Ending the relationship

The conclusion takes place

- as soon as the agreed period of time has expired.
- as soon as the goal has been achieved.
- when, from the point of view of one of the two parties, further work no longer has any prospect of being effective.

The ending of a relationship should also be discussed openly. A final discussion makes it possible to let each other go in peace.

Sources

- Cover picture: Ramun Badertscher, www.ramunbadertscher.ch
- [1] <http://de.wikipedia.org/w/index.php?title=Datei:Johari.svg&filetimestamp=20100222170229>
- [2] Stanley, Paul D., Clinton, J. Robert, Mentoring, We Need Spiritual Fathers and Mothers, p.138

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