

Bivocational Ministry and the Mentoring Relationship

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The Apostle Paul provides a model for the bivocational, mentor-mentee relationship. Working as a tentmaker, Paul mentored Timothy and Titus in the faith and in ministry. Shadowing Paul, both had the opportunity to observe their mentor, imitate his zeal for ministry, and assume delegated tasks. By observing, imitating, and assuming authority, Paul's mentees were prepared to assume leadership upon his death. Following the Apostle's spiritual model, this chapter presents shadowing as a type of mentoring methodology in which bivocational pastors permit protégés to accompany them in ministry.

Shadowing is a strategy for a mentee to imitate their mentor's service to the church. To communicate the meaning of mentoring, this chapter adapts Walter Brueggemann's (2018, 7) definition: "men-

toring is a relationship between someone of an older generation with more experience providing guidance and counsel for someone in a younger generation.” Although the concept of mentoring is modern, “The practice of mentoring, however, is quite old.” Jack Wellman (2020) argued for its contemporary relevance: “Every older Christian man and woman should be mentoring someone because they have so much to offer a younger believer in the faith, chiefly, their experience.” Nevertheless, it is important to mention that mentoring is not age-dependent. A mentor does not need to be older to provide guidance. Instead, the mentor should possess faith and more experience than their mentee. When a mentor shares their expertise, a mentee experiences how Christians should behave in both public and private spaces. Mentoring is a significant part of growing the faith—a practice in which every Christian should participate.

Mentoring offers an opportunity for a bivocational minister to share their faith and experience with another person. For the purposes of this chapter, “the term bivocational describes the work life of a pastor (paid or unpaid) who also holds another job (paid or unpaid)” (Stephens, chapter 1 of this volume). Some ministers may have multiple jobs. Thus, the term *multivocational* may be more appropriately suited. This author will use the term *bivocational* to encompass both. Yet bivocational ministers face challenges in terms of time management, perhaps wondering how to balance mentoring with the leadership demands of their church work and another job. Is it any wonder that, although mentoring is “more important than ever,” it is “a dying art in the church” (Wellman 2020)? Despite money or time constraints, bivocational ministers should take advantage of the opportunity to train the next generation of leaders. Bivocational ministers have an opportunity to spread the word of God and grow the church by engaging in a mentor-mentee relationship.

This chapter contributes to leadership studies by showing how Paul’s spiritual model offers a methodology for shadowing that is mutually beneficial, providing leadership opportunities for both the mentor and mentee. The shadowing methodology of mentoring is rooted in the Hebrew apprenticeship process, illustrated in the New Testament and adapted in a contemporary way by many popular leadership authors. This chapter begins with a discussion of the methodology of shadowing as a specific form of apprenticeship, requiring modeling and imitation. This is followed by a discussion of Paul and his protégés, Timothy and Titus, drawing primarily on David L. Bartlett’s article, “Mentoring in the New Testament,” and

Andreas Köstenberger's article, "Paul the Mentor." The discussion of shadowing continues with Kenley D. Hall's "The Critical Role of Mentoring for Pastoral Formation." Then, Paul's model is brought into conversation with contemporary writers on mentoring, including John C. Maxwell and Harley Atkinson. Finally, mentoring is presented as a call-to-action for the purpose of church growth and development. The chapter concludes with a special call to bivocational pastors to engage in the spiritually enriching practice of mentoring the next generation of leaders.

The Method of Shadowing

Paul's mentoring relationship with Timothy and Titus demonstrates how the shadowing methodology works. To express the meaning of the term shadowing, based on Paul's "relationship to his coworkers," Bartlett (2018, 25) stated that there are "clues to what Christian mentoring might look like in our own time." The mentor begins by explaining the rationale behind an assignment and completing the task while the mentee observes. As the mentor-mentee relationship progresses, each person assumes some duties of the other. During this exchange, the mentor offers guidance, constructive feedback, and praise. After the mentor observes that the mentee is proficient, the mentee is ready to work alone. The shadowing methodology is mutually beneficial for both the mentor and the mentee, with the potential to grow the church.

There are three elements of shadowing exhibited by Paul and his mentees. First, "mutuality and partnership" form the basis of "Paul's relationships" (Bartlett 2018, 25). Thus, mentoring provides a mutual benefit to both the mentor and mentee. Each party feels they have gained valuable insight and experience from the mentoring relationship. Second, "the mentee derives much of his authority from his relationship to Paul." In other words, when the mentee exhibits leadership, they derive their authority from Paul's spiritual model. As a result of Paul's ethical leadership style, the mentee learns how to lead others in a caring and Christian manner. Third, "Mentees imitate the mentor, in both their integrity and their zeal for the gospel and for the churches." Through his enthusiasm for the word of God and zeal for church service, Paul provided a model for his mentees to imitate.

Spiritual leaders, such as Paul, are the foundation for effective mentoring and Christian leadership in contemporary practice.

Even a more formal mentoring relationship, such as apprenticeship, can utilize shadowing methodology to teach mentees. In the *Introduction to Educating Clergy: Teaching Practices and Pastoral Imagination*, William M. Sullivan (2006, 1) wrote that clergy play a significant role in “public as well as private life in America.” Sullivan stated that clergy “help individuals and communities interpret and respond to the events of their individual and family lives.” Specifically, Sullivan discussed how an apprenticeship is a formal way to mentor. Apprenticeships involve students in activities to further their effort to join the clergy. Sullivan wrote, “Simulations, case studies, field placements, and clinical pastoral education are common in today’s seminaries” (7). However, even though a mentee may engage in these activities, it does not mean that the mentor modeled effective behavior. A mentor should have a strategy for offering guidance and counsel. For example, while students are in seminary, they should have access to “the spiritual resources of their religious traditions” and should consistently engage “in the spiritual practices of those traditions” (Foster et al. 2006, 273). However, if modeling is absent from the mentor’s instruction of the mentee, the apprenticeship does not include shadowing. In shadowing, the mentee must observe and emulate the mentor’s behavior in various settings.

Mentees gain expertise from interacting with the mentor and learning from church activities. Mentees gain valuable lessons from observing pastoral care, sitting in meetings, participating as team members, and completing modest tasks. Impactful mentors communicate the purpose and significance of each task. When pastors give and receive feedback, there is a beneficial exchange of reflection and introspection between both mentor and mentee, contributing to spiritual growth. Thus, mentorship through shadowing can be a mutually rewarding endeavor.

Paul and His Protégés, Timothy and Titus

Paul was a productive bivocational minister who found value in mentoring. The founder of churches and the author of many New Testament books, Paul found time to cultivate these collegial relationships. Although Paul spread “the gospel everywhere he went and planted

numerous churches, perhaps his most important contribution was mentoring men such as Timothy and Titus” (Köstenberger 2018, 11). Paul knew how to identify mentees who were spiritually skilled to spread the word of God. For example, he perceived Timothy as “the right person for the job” (Hoehl 2011, 35). Applying Paul’s mentoring strategy, contemporary church leaders can “develop followers who are committed, motivated, and personally satisfied by their work.” As an effective church leader, Paul knew how to inspire his mentees via service to communities.

Mentees such as Timothy learn how to tend to church followers and confront leadership issues by shadowing their mentor. Through a mentoring relationship, Paul “equip[ped] him for ministerial tasks, empower[ed] him for success, employ[ed] him in a challenging environment to develop effectiveness, and communicate[d] to Timothy the value of their friendship” (Hoehl 2011, 35). After observing and working with Timothy, Paul felt comfortable delegating tasks, motivating, and providing invaluable feedback to him. Paul then assigned Timothy to the community of Christians residing in Ephesus. While working in Ephesus, Timothy addressed issues that plagued the church, such as “removing sinning elders” (Köstenberger 2018, 11). For purposes of leading a church, it is important to have elder members who follow the teachings of Jesus Christ. If elders are conducting themselves in a wayward manner, this is not a positive message for young people in the church. Thus, Paul knew that for the church to succeed, it is important to have elders in leadership who exhibit a Christian lifestyle.

When a mentor engages with his mentee, they should make all expectations clear. Mentees should know the objectives of the assignment and have a complete understanding of their role. In Paul’s first letter to Timothy, there is a respectful urgency to his tone (Köstenberger 2018, 11). Paul’s language demonstrated his concern in a tactful manner. Since Timothy was aware of his mission, Paul made it clear that his assignment “was to ‘command certain people not to teach false doctrines.’” When Paul stated his reasonable expectations for Timothy, Paul demonstrated effective leadership. Paul considered Timothy to be “his ‘true son in the faith’” and referred to Timothy in this way because “Timothy genuinely reproduced Paul’s own spiritual characteristics, as a biological son would reflect his father’s natural characteristics” (12). In other words, Timothy imitated Paul’s positive characteristics in the manner that a natural-born son would do. Thus, both Paul and Timothy benefitted from this healthy mentoring

relationship because it mirrored a healthy father-son relationship. Since Timothy followed his mentor's guidance with ethical integrity, Paul trusted him to communicate with the church members.

After shadowing their mentor, the mentee is ready to assume control in their mentor's absence. Paul's second and final letter to Timothy made clear his intentions. "Paul's ministry was about to end; after his passing, his legacy would devolve to Timothy and other apostolic delegates such as Titus" (Köstenberger 2018, 13). Since Paul had taught his mentees Timothy and Titus well, he had a positive sense that his legacy would continue. When an effective leader's legacy continues, the church grows and benefits the community it inhabits. As a result, the community is filled with authentic believers equipped to follow the teachings of Christ and grow in the word of God.

Like Timothy, Titus had an important service assignment. Paul assigned Titus to appoint "elders in every city" in Crete (Titus 1:5, NKJV; Köstenberger 2018, 13). At the time, this was a challenging assignment because people worshiped false gods. Knowing these obstacles to church growth, Paul's letter provided encouragement to his mentee. According to Köstenberger (14), "evangelizing the entire island was an ambitious undertaking"; there were false teachers that opposed the authentic teachings of Christ and widespread immoral behavior among the Cretans. False teaching encourages wayward behavior in a culture. If leadership wants their church to grow, it is important to teach the gospel truth to the community. Leading a community in the right direction provides endless possibilities for Christian growth.

When a mentee feels respected and empowered with choices, the importance of shadowing becomes apparent. Although Paul was Titus's mentor, he used language denoting the mutually respectful nature of their relationship. He did the same with Timothy. Mentor leadership requires ethical treatment of the mentee. Thus, when Paul asked Titus to go to Corinth, he made it clear that his mentee was not forced to comply. While it was apparent that Paul was the "senior partner in this relationship," he used terms like "partner" and "co-worker" to emphasize their joint service work (Bartlett 2018, 25). Observation is also an important element of shadowing. Mentees should observe their mentor in meetings. For instance, when Paul met "with the leaders of the Jerusalem church concerning the gospel he preached, he took Titus with him" (Köstenberger 2018, 13). By allowing the mentee to see how to interact and speak with church

leadership, the mentee learns how to solve problems when they are not in the presence of their mentors.

Furthermore, Paul and Titus's relationship demonstrates two other elements of shadowing: authority and trust. Even though a minister may be busy, sharing authority with a competent mentee is a way to teach them how to serve a community. Paul's willingness to delegate authority to his mentee, Titus, demonstrates Paul's strength as a leader. Delegating authority to a skilled mentee expresses trust. The willingness to delegate authority also teaches the mentee how to lead. By working with congregations, Titus assumed some of Paul's authority (Bartlett 2018, 25). When Titus spread the word of God and assisted Paul with his duties in Crete and Corinth, he took on some of Paul's authority.

Imitation demonstrates that the mentee sees value in the lessons they are learning from their mentor. When Titus imitated Paul, he did not just go through the motions. Instead, he exhibited the same enthusiasm and spirit that his mentor displayed (Bartlett 2018, 25). Undoubtedly, shadowing Paul benefited Timothy and Titus because they received decades of training. When a mentee is trained over a long period of time, they learn to recover from mistakes and how to make improvements. If a mentee is not given time to learn from their mistakes, they may not be ready to lead. After Paul's faithful training of Timothy and Titus, they knew they "were poised to take the baton their mentor was about to pass to them" (Köstenberger 2018, 14). As Paul reached the end of his life, he could confidently know that "his influence was to continue through the work of his trusted associates whom he had strategically trained over decades of faithful ministry." Like Paul, if a mentor fulfills their spiritual duty to teach mentees, the mentor may feel comfortable knowing that the Lord will bestow them a "crown of righteousness" when the day comes (2 Tim. 4:7-8).

Pastoral Formation through Shadowing

Pastoral formation is rooted in the same principles as shadowing. As an alternative term for shadowing, Kenley D. Hall (2017, 44) offered "pastoral formation," when a mentor prepares young ministers to manage the expectations of ministry. Pastoral formation encourages mentors to shape mentees based on their church culture, not the surrounding secular culture. If a mentor fails to guide a mentee, the new

minister “will be shaped by the surrounding ethos and culture.” In other words, the belief system of the secular world could negatively impact the new minister—unless they have the guidance of an older minister. In essence, the community benefits from leadership that is reflective of Christian values established by the church.

Understandably, there is an added layer of intimacy when a mentee can experience how ministers live via observation. As previously discussed, Paul and Timothy provide a model of what pastoral formation looks like. Paul invited Timothy to observe him, giving him the opportunity to witness the way Paul engaged in ministry and to “observe how Paul lived” (Hall 2017, 47). According to Hall, observing “how Paul lived” is a “deeper level” of pastoral formation engagement. An effective mentor must invest time, energy, and heart to provide the opportunity for a new minister to observe how to balance both their work life and personal life (48–49). When time, energy, and heart are the basis of pastoral formation, there is a more valuable return on the mentor’s spiritual investment. Pastoral formation through shadowing prepares the mentee for the realities of pastoral life, since “the crucial role of mentoring is pertinent to vocational formation in general” (52). Whether a mentor uses the term *pastoral formation* or *shadowing*, both terms have the same meaning and process.

Shadowing in Contemporary Contexts

For shadowing to work in a contemporary context, both the mentor and mentee have duties to fulfill. Impactful mentors delegate tasks and communicate the purpose and significance of each task. Skillful mentees observe the mentor and participate as team members. After completing various tasks or projects, the mentor and mentee should engage in debriefing sessions to evaluate the results. By engaging in a feedback session, the mentor and mentee can determine what was taught and learned. This process is mutually beneficial to both the mentor and the mentee. The mentee builds confidence in their ability to assume increased responsibilities as their leadership skills develop further. As a result, the mentee is in a better position to grow a church because they know how to engage and solve problems with both leadership and followers.

Applying mentoring language to the ancient Hebrew practice of apprenticeship illustrates how to adapt shadowing methodology to a

contemporary mentor-mentee relationship. In *Mentoring 101: What Every Leader Needs to Know*, John C. Maxwell (2008, 17) observed that the ancient Hebrews had a tradition of apprenticeship. The purpose of this practice was “built on relationships and common experience.” The Hebrew apprenticeship process illustrates how shadowing methodology works. The mentee learns by emulating the behavior of their mentor. The mentor should learn, understand, and perfect the craft. While the mentee observes, the mentor should explain the rationale behind the task. As part of the process of the mentor and mentee swapping roles, the mentee receives consent to assume increased responsibilities, while the mentor remains to provide counsel, constructive feedback, and praise. Once the mentee is proficient, the mentor may allow the mentee to work solo. After the apprentice has worked alongside a mentor, “they master their craft and are able to pass it along to others.”

For the mentor-mentee relationship to receive the mutual benefit of growth, the mentor should be a master at their craft. Therefore, when the mentee observes the mentor, they are learning a precise way for completing various tasks. Before the mentor and mentee exchange roles, the mentor should feel comfortable that the mentee is proficient. Thus, prior to assuming authority, the mentee does not have to acquire expertise on the level of the mentor. The mentor should trust that their presence will guide the mentee. As Maxwell (2008, 17) said, the mentor remains “to offer advice, correction, and encouragement.” The mentor should not hover and micromanage the mentee. Instead, the mentor’s constructive feedback should provide helpful guidance and inspiration. Furthermore, this shadowing methodology builds confidence and independence in the mentee and frees the mentor to accomplish higher tasks. Maxwell asserted that, as soon as the apprentice reaches “that higher level, the teacher is free to move on to higher things.” Thus, the mutual benefit of sharing, teaching, learning, and growing is accomplished by the shadowing methodology.

In formal theological education, the opportunity for mentoring is most prominent through field education. By providing guidance on the behavior of effective field education mentors, Harley Atkinson enabled mentors and mentees to visualize how their relationship should manifest itself. After all, the purpose of field education is to provide an understanding of real-life experiences and Christian leadership. Atkinson (2008, 140–1) emphasized the importance of trusted and respected mentors sharing expertise, exhibiting zeal for

the ministry, expressing a ministry vision, challenging students to heighten their performance, and protecting students (mentees) from negative outside critique.

The following assertions, summarized from Atkinson (2008), promote understanding of the role of good mentors. First, good mentors refrain from feeling competitive or envious of their mentee. Instead, good mentors enthusiastically share their knowledge, expertise, and skills to inspire the mentee, thus elevating the mentee's performance for a future leadership role. Second, good mentors possess the trust and respect of their peers. If peers lack confidence in a mentor's skills, the mentee may learn habits that stunt learning. Conversely, when peers demonstrate trust and respect for the mentor, the mentee witnesses this and feels confident that they are learning the best way to manage and solve problems. Third, to lead a mentee, a good mentor should exhibit exuberant service and commitment to the ministry. When mentees feel doubtful about their skills or ability to lead, a mentor's positive attitude will provide inspiration for the mentee. Fourth, when a mentor has a vision for the ministry, their goals for growing the church are evident to followers. Furthermore, when the mentor shares their vision, the mentee learns how to identify issues and create a vision for their future leadership in the church.

Fifth, mentees will improve their performance as they gain knowledge and skills and feel inspired by their mentor's leadership vision for the church. In other words, the mentor provides a roadmap for their mentee to adapt to their own purposes as they advance in their leadership journey. Lastly, the importance of protecting mentees from negative interference and criticism is imperative. As previously stated, it is important for constructive feedback to come from the trusted mentor. Why? Because the mentor has trained the mentee, knows the mentee's strengths and weaknesses, and possesses the leadership skills to guide and inspire the mentee. Sometimes outside interference conflicts with the directives of the mentor, and negative criticism may derive from envy. Both interference and criticism from others may erode a mentee's confidence or move them away from the vision provided by the mentor. Thus, it is best to steer unwanted interference and negative intrusion away from the mentee.

A Call to Bivocational Leaders

In a healthy society and a healthy church, senior leaders prepare junior leaders by mentoring them. When mentees shadow mentors, they are shaped and developed by the experiences they encounter. In *The Power of Mentoring: Shaping People Who Will Shape the World*, Martin Sanders (2004, 13) discussed the importance of passing the torch to future leadership. Mentoring “is at the very core of how the next generation of leaders is developed.” Sanders noted that “the future health of the church depends upon these mentoring relationships.” Without teaching the younger generation how to assume church leadership, the church could suffer from incompetent influences. How do mentors ensure the future well-being of the church? Sanders suggested, “One of the key realities of life and faith is that each generation is required to hand over the reins to the next generation of leaders” (13–14). Sanders reminded his readers that passing the torch from one generation to the next is rooted in Biblical principles: “Moses passed the torch to Joshua” and “Paul passed the torch to Timothy” (14). Since mentoring is a church tradition, bivocational leadership should, without hesitancy, consider this type of service to be a continuation of church growth and development.

As part of this growth and development, the mutually beneficial mentoring process manifests in leaders that will impact the world. Sanders (2004, 16) asserted, “The practice has a long and rich tradition of producing both functional and even world-class masters out of young, emerging apprentices.” Since mentoring produces functional and world-class leaders, mentors and mentees should not be surprised if the mentee supersedes the learning of the mentor. Due to the shadowing methodology, a mentee has the potential to learn quickly and surpass their mentor because they have observed good leadership practices. If a mentee is simply instructed on Christian leadership practices, they may not learn as effectively. If the goal of mentoring “is to help the mentoree reach his or her fullest potential,” the mentor should refrain from competing or feeling envious of the mentee’s increased skills and expertise. After all, the goal of the mentor-mentee relationship is to elevate a person into leadership. As a result, “the mentoring process is not as much about the mentor as it is about the current and future development of the mentoree.” Even as mentors benefit by fulfilling God’s purpose, experiencing joy, and passing on the torch, mentees benefit by gaining expertise

from shadowing that will prepare them for leadership that will grow church and impact the world.

Shadowing methodology teaches mentors and mentees how to have an effective spiritual relationship. Since mentoring is a call-to-action, mentors benefit from guidance on how shadowing works. When mentors understand the significance of modeling leadership, their mentees experience the spiritual benefits of shadowing and feel more prepared to lead. Mentoring is mutually beneficial because the mentee receives the torch from the mentor to continue growing the church. For instance, in the article “Next [Wo]-Man Up: Examining Prophetic Leadership Transition in Moses and Martin Luther King, Jr.,” Phillip Allen Jr. (2020) argued that having mentors is important for a healthy leadership transition. Mentoring churches often transition mentees into mentors. For example, a youth pastor may use what they learned from their mentor to counsel a mentee (Stokes and Marler 2015, 82). The mentor-mentee relationship is imperative for growth, spreading the Christian word of God throughout the world. As the church grows, more and more people learn how to live and reach the Kingdom of God.

Bivocational ministers can mentor successfully, despite apparent obstacles such as money and time. There are various ways that a minister may engage with their service. Depending on the resources of a church, a minister may not receive payment for this service. There are also some ministers who contribute to the church by working on a volunteer basis. Furthermore, a minister may receive payment and consider his volunteer work to be vocational in nature. Since a bivocational ministry may consist of a combination of paid and non-paid activities, bivocational status is not determined by payment from ministerial or non-ministerial activities. In addition to monetary concerns, bivocational ministers may struggle with time management and setting priorities. Some individuals may feel they have no extra time to devote to another activity such as mentoring. “At every Bivocational conference” that he has led, Dennis Bickers (2004, 127) reported, attendees “want to know how to find the time to lead the church, work their second jobs, spend time with their families, and have some time for themselves.” Bickers suggested that time management helps set priorities. For every bivocational minister, spreading the word of God should be prioritized.

Mentoring deepens life’s purpose for the mentor and fulfills the mentor by giving them joy. In *Mentor for Life: Finding Purpose Through Intentional Discipleship*, Natasha Sistrunk Robinson discussed how

mentors benefit from the calling of mentoring. Robinson (2016, 27) stated that “mentoring has brought more than a driving purpose to” her life; “It also has ushered in inexpressible joy as” she participates “in the kingdom of God on this earth.” This joy reaches beyond the mentor. Robinson explained how trust between mentor and mentee is essential: “Mentoring relationships are intentional, and they are built on the trust and understanding that exists between those who are mentoring and those who are being mentored” (28). Without trust, communication between the mentor and the mentee could falter because the church’s mission is not truly understood. Trust and understanding within a mentor-mentee relationship assist in vision building. Beyond trust and understanding between the mentor and mentee, the church also benefits from this relationship. When the mentor engages in this holy and service-related relationship, the mission of God spreads bountifully.

When a bivocational minister accepts the call to mentor, this action not only enhances the well-being of the mentor and mentee but also benefits the community, culture, and world by spreading the Christian message of salvation. Robinson (2016, 28) wrote, “By presenting the kingdom vision and mission of mentoring, I am inviting you to participate in God’s mission and purpose to flourish in our lives, in our communities, in our culture, and in the world in which we live.” How does it feel to experience heaven on earth? According to Robinson, “By answering the call to discipleship, we have an opportunity to partake in a part of the kingdom of heaven now—because we can experience great joy in living our lives with God’s kingdom mission in view.” Meaning, when a bivocational minister mentors, they are answering the call to discipleship. Shadowing will assist bivocational ministers with fulfilling this call to discipleship. This call-to-action results in experiencing earthly joy, knowing that the heavenly kingdom is our final resting place.

Conclusion

Bivocational pastors have a spiritual duty to train and prepare the next generation of professionals for church leadership. By engaging in an effective mentor-mentee relationship, both parties mutually benefit from teaching and learning from one another. Apprenticeships are a formal way to mentor in both church spaces and field ed-

ucation. Since apprenticeships are rooted in Biblical principles; they help people understand the mentor-mentee relationship. While not all apprenticeships include shadowing, this author believes that all mentor-mentee relationships should include shadowing.

The shadowing methodology is a specific type of mentor-mentee relationship that depends on both modeling and imitating effective leadership. Shadowing specifically addresses how to engage in an effective mentor-mentee relationship, with implications for leadership studies and field education. Shadowing offers practical guidance for making the mentor-mentee relationship more effective, contributing to the goal of spreading the Word of God and growing the church. Lastly, shadowing helps former mentees become current mentors. Thus, the torch of Christian leadership is passed from one generation to the next.

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