

COMPETENCY 2B—MENTOR COACH

Andrews University
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A Reflection Paper for Competency 2b—Mentor Coach

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by

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Introduction

I am the founder and president of The Matzevah Foundation (TMF), which is a 501 (C) (3) non-profit corporation. TMF grew out of the work that I led from developing and equipping a select group of Christian volunteers who had worked with me in caring for and restoring the Jewish cemeteries of Poland. For years, I have been involved in shaping and developing the life of other people.

In my first job at McDonalds, I learned how to do various tasks. I very quickly began to train people how to do these tasks, such as how to make change in my head by adding to the amount instead of subtracting from it from a dollar. Later after I finished the university, I worked in a hospital where I learned how to collect arterial blood samples and perform arterial blood gas analysis. Finding an artery is unlike finding a vein. To find an artery requires a knowledge of human anatomy along with a sharp sense of touch. Both are required to locate, stick, and draw arterial blood with a syringe. Once I learned and developed techniques for drawing arterial blood from my trainers that I had, I passed on my expertise to new technicians. This pattern of passing on what I learned and experience to others became a defining passion of my life.

Throughout my leadership journey, I learned a great deal about developing others by trial and error or through reading books. Before entering the Andrews Leadership Program in 2011, I had participated in many supervising, mentoring and coaching seminars. I did not really consider formal approaches to investing in and equipping others until I entered Andrews.

This paper will first examine several approaches to mentoring and coaching that have shaped my life and leadership. Second, the paper will explore how I applied these theories to my practice as a leader, and third, it will catalog key learnings and demonstrate how I use my education to serve the organization that I lead, as well as the people around me.

CHAPTER 1

THEORETICAL CONSIDERATIONS

Prior Experience and Knowledge Base

In a variety of settings, I have learned previously that mentoring, in its most basic form, is relationship based on serving and assisting other people to develop as human beings. Mentors multiply themselves in others by identifying, developing, and empowering them to lead other people. On the other hand, coaches address specific skills in their followers, and consequently, assist them to identify career goals and developmental needs that will change their behaviors and improve performance.

I have not taken any formal coursework in either discipline, but I have participated in several leadership development, mentoring, and coaching seminars through the International Center for Excellence in Leadership (ICEL), which is part of the International Mission Board of the Southern Baptist Convention. In 2007, I participated in the Focus on Leadership Seminar and earned a certificate (**Verification:** [Focus on Leadership Certificate](#)). Additionally, as a result of such training, I have a long history of teaching, training, mentoring/coaching and releasing new leaders to ministry or other work. I strongly believe in the dynamic of learning in the context of a relationship, and developing others around me.

I seek to multiply new leaders empowering them to do what I can do; however, generally speaking, this pattern is not necessarily the norm among many North Americans due to their cultural reality. Comiskey (2008) claims,

Studies show that the North American culture is the most individualistic in the entire world. This mindset does not encourage a humble posture of learning and helping others in a mentoring relationship. Mentoring others, a relational experience through which one person empowers another by sharing God-given resources, is not common in our society. (loc. 211).

It is clear to me that to some degree and for whatever reason, as leaders, we have lost this relational component in leadership development. It seems that most leadership today is driven by programed learning and not in terms of a relationship within the context of applying concepts and principles at the point of need.

As a Christian and leader of a non-profit, I see that my model of equipping others is found, first, in Jesus Christ, who showed the importance of investing in people, equipping them and then entrusting to them work that is eternal in significance. Second, mentoring and coaching are outflows of the strategy of Jesus. Both these dimensions of equipping and developing others have become the defining themes of my life as a leader. My objective is to continue to grow and develop leaders around me in the context of my work in leading The Matzevah Foundation (TMF). To this end, I desire to deepen and broaden my knowledge base. This paper will reflect what I have learned about mentoring and coaching and will illustrate how I have applied these theoretical constructs to my life and work as a leader.

Definitions of Key Terms

Competency 2b: Mentor/Coach. The Andrews University Leadership Department advances a set of leadership competencies, which require students to have “theoretical knowledge and practical application” within a set of “core [leadership] competencies” of which

the “leadership of others” is one group of competencies (*Leadership Handbook*, 2011, p. 36).

This second group of leadership competencies addresses “the interpersonal aspects of leadership,” along with the “growth and development of others,” which is integral to the leadership function (*Leadership Handbook*, 2011, p. 36). Regarding the competency of mentoring, or coaching, “leadership promotes relationships that are trust-centered, providing the kind of empowerment that results in personal and performance improvement toward satisfying mutual objectives” (*Leadership Handbook*, 2011, p. 36).

Coaching. In 1996, Peterson and Hicks defined coaching as the “process of equipping people with the tools, knowledge, and opportunities they need to develop and become more successful” (cited in, Hughes, Ginnett, & Curphy, 2012, p. 69). As stated by Hughes et al. (2012), “there are two types of coaching: informal and formal” (p. 69).

Mentoring. As maintained by Bozeman and Feeney (2007), Kram in 1985 conceptually defined the basic aspect of mentoring as a two-fold interpersonal process by which “a senior or more experienced person (the mentor)” engages a less experienced person, the so-called “protégé,” in an ongoing relational exchange that offers, first, “advice or modeling about career development behaviors,” and second, delivers the protégé or mentee, “personal support, especially psychosocial support” as they develop (p. 722).

Jewish Cemetery. A Jewish cemetery in Hebrew is known by several names. It is referred to as *Beit Chaim*—“the house of the living,” *Beit Keverot*—“the house of graves or tombs,” or *Beit Olam*—“the house of the world or eternity.” Cemeteries are considered to be holy places by the Jewish community.

Mentoring Theory

A simple definition of mentoring is a relationship in which one person provides an example or a pattern for someone else to follow. A mentor passes on to others what they have learned through their life experiences and service to others. Mentors are leaders who encourage, correct, and confront, ultimately, teach personal responsibility and shared (corporate) responsibility for the organization.

The term mentoring, according to Martin (1998), was applied to “some kind of ‘fathering’ figure persevering in another person’s life; a man fundamentally affecting and influencing the development of another, usually a younger man” (p. 21). Hughes et al. (2012) describe mentoring as “a personal relationship in which a more experienced mentor . . . acts as a guide, role model, and sponsor of a less experienced protégé” (p. 75). Furthermore, Hughes et al. (2012) note that the mentor provides for their protégé “with knowledge, advice, challenge, counsel, and support” about a broad array of issues ranging from career advancement to organization strategy and policy (pp. 75-76).

Learning-Centered Mentoring Paradigm

Zachary (2012) describes the relationship between the mentor and mentee as working collaboratively, “to achieve specific, mutually defined goals that focus on developing the mentee’s skills, abilities, knowledge, and thinking; it is in every way a learning partnership” (loc. 472). She introduces the notion of the “learning-centered mentoring paradigm,” which is a comprised of a seven-part model consisting of these elements: (a) reciprocity, (b) learning, (c) relationship, (d) partnership, (e) collaboration, (f) mutually defined goals, and (g) development (loc. 472-497). In the following paragraphs, I will briefly discuss each of these seven key elements.

First, it is important to point out that in mentoring, reciprocity is an exchange between mutual parties. Reciprocity means that both the mentor and the mentee bear responsibility for the mentoring relationship. Each relational party shares “specific responsibilities” and must contribute “to the relationship” (Zachary, 2012, loc. 472). Consequently, learning becomes mutual. Furthermore, Zachary (2012) reports that relational partners state that “their perspectives have expanded and they have gained new knowledge; mentoring is a value-added relationship for them” (loc. 472). Second, Zachary proclaims that “without the presence of learning [in the mentoring construct], mentoring doesn’t exist;” in essence mentors are “learning facilitator[s]” (loc. 472).

Third, mentoring is built upon a strong relationship between the mentor and mentee. Mentoring cannot occur without a relational interchange. It takes time to develop a trusting and nurturing relationship. Fourth, mentoring is about both parties partnering with each other to develop a strong of trust and mutual respect. Fifth, collaboration and partnership go hand-in-hand. Both parties mutually “build the relationship, share knowledge, and come to consensus about the focus of the mentee’s desired learning,” and subsequently, the mentor and mentee “actively work together to achieve [the learning goals]” (Zachary, 2012, loc. 497).

The sixth principle centers on the mentor and mentee clarifying and articulating “learning goals at the beginning and to review them throughout the mentoring relationship” (Zachary, 2012, loc. 497). The implication is that both parties must ask questions and listen carefully to the answers. Essentially, both parties are in dialogue and are developing an “ongoing conversation” with each other to guarantee that they select “meaningful goals that will guide the work of the relationship” (Zachary, 2012, loc. 497).

Finally, Zachary (2012) reasons that the mentor must focus on “the mentee’s development and growth,” which indicates that the mentor needs to help their “mentees to develop the skills, knowledge, abilities, and thinking necessary to achieve their success” (loc. 497). In effective mentoring, according to Zachary (2012), the mentor employs “the learning approach most appropriate for [the] mentee,” and consequently for mentors to be effective, they must ask questions, listen “reflectively,” reformulate answers, and summarize (loc. 1097).

Biblical Mentoring/Discipling Pattern

Jesus had a pattern of leadership in which he identified, equipped and released others to ministry. Christ teaches the importance of others in ministry. In the story of the Samaritan Woman, in John 4:38, he points out the importance of others when he states, *“I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor”* (NIV, 2011b).

Likewise, Christ modeled how to minister by modeling, teaching/training, sending out and holding people accountable for ministry by what I call “going and doing,” then “returning and telling.” Jesus did not intend for a small group of his most committed disciples to do all of the work of ministry. We see this truth echoed in Luke 10:1-23, when Jesus sent out the 72 other disciples in pairs. Sending these disciples/leaders out by twos emphasized partnership, collaboration, and accountability in ministry. In Ephesians 4:12, Paul describes the role of biblical leaders; it is “to equip the saints for the work of ministry, for building up the body of Christ” (ESV, 2016). At its core, the biblical tenet Paul advances is discipling others for ministry.

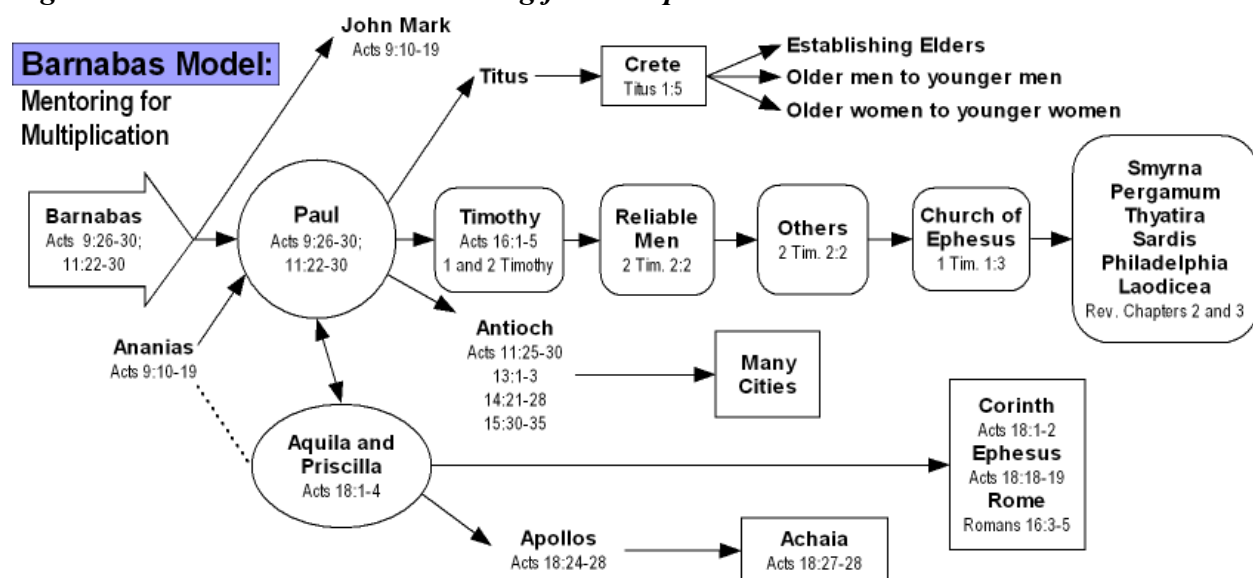
The principles of discipleship are analogous to those of mentoring. Comiskey (2008) argues, that for the most part churches have “failed to train people to minister to others” (loc.

218). In modern day churches, he reasons, “the pastor is still considered the priest, the only one fit to minister” (loc. 218). Furthermore, he asserts that this line of thinking creates a barrier and when “tied in with the lack of mentoring produces a church of spectators, who watch the pastoral performance each Sunday” (loc. 218).

What is apparent in the reality of the church that Comiskey describes is that the status quo is not what it should be; however, on the other hand, Scripture presents a much more dynamic reality of what making disciples, or developing leaders should be. Mentoring and developing other leaders for ministry is the critical theory for leadership development.

Through mentoring Paul, Barnabas influenced a broad swath of locations and an innumerable number of people during his life and beyond. Paul learned this approach and applied Barnabas’ four-fold pattern of influence and multiplications in his training and equipping of Timothy. In II Timothy 2:2, Paul passes on to Timothy this pattern and an important mentoring/discipling principle: “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (NIV, 2011a).

Figure 1: Barnabas Model—Mentoring for Multiplication



In **Figure 1**, above, Martin (1998) illustrates the legacy of Barnabas and suggests that the “a mentor’s influence affects not only the life of the disciple—the person being mentored, but also affects every life touched by the disciple even in subsequent generations by means of multiplying disciples” (p. 34). Through Paul, Barnabas influenced at least four generations of disciples—from himself to Paul, from Paul to Timothy, from Timothy to reliable people, who have the ability to teach others. Once more the principle of multiplication of other leaders is in view here.

Our task, as leaders, is to identify, encourage, and equip leaders and allow them to lead. If organizations and churches are to grow and develop, leaders must not be afraid of other, potential, or new leaders. By releasing new leaders, the leadership of the organization or church will be able to expand the base of its work and ministry, and in this manner, increase the capacity of what the leader is able to do and accomplish in and through these other leaders.

Coaching Frameworks

Mentoring and coaching are similar leadership disciplines. Hughes et al. (2012) make clear that “although mentoring has a strong developmental component, it is not the same as coaching” (p. 76). Subsequently, they identify the primary difference between the two disciplines and indicate that “mentoring may not target specific developmental needs” (p. 76). Coaching, as Peterson and Hicks defined it in 1996, is the “process of equipping people with the tools, knowledge, and opportunities they need to develop and become more successful” (cited in, Hughes et al., 2012, p. 69). In the next three sections, In the following paragraphs, I will consider, “coach approach,” informal and formal coaching, and the differences between mentoring and coaching.

As stated by Kochanowski and Yukl (2010), coaching may be employed as a means to “enhance behavioral feedback” through “proactive influence tactics” or “core tactics,” which are defined as relational persuasion, inspirational appeals, consultation, and collaboration (pp. 364-365). The researchers concluded in their study that “coaching enhances the effects of feedback on a manager’s use of the four core influence tactics” (p. 364). Furthermore, Kochanowski and Yukl (2010) also indicated that feedback was found only to be effective in two of the four core tactics, which were collaboration and consultation and “no significant effects were found for rational persuasion” or inspirational appeal (p. 367).

Kochanowski and Yukl (2010) note that the inspirational appeal also failed to bring significant results which the researchers attributed to the “the limited opportunity for the retail store managers to influence department managers with appeals to their values” (p. 367). I take this finding to mean that it is hard to change values of management upstream through inspirational appeals. I think that these findings support an intuitive sense that I have had previously about changing upstream institutional leadership by making inspirational appeals; however, I see value as a leader in my coaching of others in that I should use all four proactive or core influence tactics (relational persuasion, inspirational appeals, consultation and collaboration) as I lead and develop others through coaching.

Coach Approach

My first formal exposure to coaching was in the fall of 2007, when I took part in a sixteen hour coaching seminar led by a Christian coaching expert, Jane Creswell of [Coach Approach Ministries](#) (**Artifact:** [Unit 501-Building Blocks for Powerful Coaching](#)). According to Miller and Creswell (2005), the term coach approach is “a way of relating and behaving that is

based on coaching a person or team, instead of ‘managing’ or teaching, etc.” (p. 53). Three questions framed the coaching seminar:

1. Does coaching attempt to impart knowledge or skills?
2. Does develop or bring to the surface raw talents?
3. Does coaching build upon or improve what is already present?

Miller and Creswell (2005) define a coach as someone “who gives honest feedback and support, inspires, challenges, facilitates growth and change;” furthermore, the coach “partners with another person to achieve stated goals” (p. 52). During the seminar, I take a great many notes and capture several elements of Creswell’s definition of coaching. To define the coaching process, she employs the metaphor of a vehicle, coach, or wagon that is employed to transport a person from one point to another (**Artifact:** [Class Notes 1](#)).

During the seminar, Creswell contrasted and compared what coach is and what it is not (**Artifact:** [Getting Started in Coaching](#)). **Table 2**, below, encapsulates these differences:

Table 1: What is Coaching?

<i>What it is</i>	<i>What it is not</i>
About you the person being coached	Not therapy or counseling
Tool that is used sometimes	Not a lab experiment
Voluntary	Criticism or advising
Confidential	Not an athletic model of imparting skills
Promotes discovery	

Creswell argues that coaching focuses on the developmental needs of the person being coached. In essence, she reasons that the purpose of coaching is transportation meaning that coaching is moving the person being coached from where they are to where they want to be. Consequently, the passengers in the coach/transport vehicle decide where they get on or off.

Ultimately, coaching is about the passenger's choice, not the coach's decision. Success within this construct comes from the alignment between personal and corporate goals.

Moreover, Miller and Creswell (2005) emphasize that it is the responsibility of the coach to (p. 10):

1. Discover, clarify, and align with what the client wants to achieve
2. Encourage client self-discovery
3. Elicit client-generated solutions and strategies
4. Hold the client responsible

Creswell discussed during the seminar what she calls the “Me to You Continuum of Coaching.” The point of this continuum, she asserts, is to understand the differences between consulting, mentoring, and coaching. In this framework, a consultant is someone, who has particular expertise. Consultants, therefore, are the experts, while in coaching, it is assumed that the person being coached has the expertise. Creswell contends that mentoring finds itself somewhere in the middle of the space between consulting and coaching. The trick is to determine where “me” is, i.e., where the coach or mentor is in relationship to the person be coached, or the “you.” In the mentoring relationship, the protégé is generally seeking answers from the mentor. Therefore, the protégé has high expectations of the mentor. Coaching avoids such expectations of expertise because the person being coached has the expertise. It is the job of the coach to draw out that expertise and thereby assist that person apply their knowledge to the situation at hand.

Informal and Formal Coaching

Hughes et al. (2012) observe that coaching is a leadership method that allows leaders to address the behaviors of their followers, so that they may “improve the bench strength of the

group” and potentially allow “the group to accomplish its goals” (p. 69). Furthermore, they state that “there are two types of coaching: informal and formal” (p. 69).

Informal coaching, according to Hughes et al. (2012), allows leaders to assist “followers to change their behaviors” (p. 69). According to Peterson and Hicks, informal coaching is comprised of five phases consisting of (a) forging a partnership, (b), inspire commitment, (c) grow skills, (d) promote persistence, and (e) shape the environment (cited in, Hughes et al., 2012, p. 70).

In the first phase of *forging a partnership*, Hughes et al. (2012) suggest that leaders “build a trusting relationship with their followers” and determine the “motivators” and “career goals” of their followers, along with learning “how their followers view the organization and their situation” (p. 69). The authors emphasize that the most important question in this phase is to ask what the follower is trying to develop or achieve, as their career objective. The second phase is *inspiring commitment* which allows the leader and the follower “to gather and analyze data to determine developmental needs” (p. 70).

Growing skills is the third phase of informal coaching. In this phase, the follower will concentrate on his or her developmental needs seeking to generate plans for their development. Based on what the follower identifies as their developmental needs, the leader will “develop a coaching plan that spells out precisely what they will do to support” the developmental plans of the follower (p. 70). The leader must next *promote persistence* in the fourth phase. Promoting persistence means that leaders need to assist their followers navigate “the mundane, day-to-day aspects of [their] development” (p. 71). In this phase, the leader will provide “relevant, on-the-spot feedback” as a means to assist their followers “refocus on their development” (p. 71).

Finally, the leader will work with their followers to *shape the environment* by applying what they have learned and transfer these latest “skills to a new environment” (p. 71).

As described by Hughes et al. (2012), *formal coaching* is providing “a similar kind of [coaching] service for executives and managers in leadership positions” and they point out that roughly “65 percent of Global 1,000 companies use some form of formal coaching” (p. 73).

Furthermore, they indicate that, by nature, formal coaching approaches are individually driven and focused on the needs of the leader being coached.

Differences between Mentoring and Coaching

Bose (2016) outlines what she considers to be the major differences between mentoring and coaching (para. 18):

1. Mentoring is a long-term process based on mutual trust and respect. Coaching, on the other hand, is for a short period of time.
2. Mentoring is more focused on creating an informal association between the mentor and mentee, whereas coaching follows a more structured and formal approach.
3. A business mentor has first-hand experience of the mentee’s line of work. A business coach, however, does not need to have a hands-on experience of the kind of work the coachee is engaged in.
4. The topmost priority of a business mentor is to help develop skills that are not just relevant for the mentees in their present job, but also for the future. For a business coach, the biggest priority is to improve performance that impacts the present job.

Summary

As a part of my leadership journey, I have not taken any formal coursework related to mentoring or coaching; nonetheless, I have been a participant in numerous seminars on leadership, mentoring, and coaching as a part of my pastoral and leadership development. I have learned that, in its simplicity, mentoring is a relationship in which one person provides an example or a pattern for another person to follow. A mentor passes on to others what they have learned through their life experiences, knowledge, and service to others. Mentors are leaders who encourage, correct, and confront, ultimately, teach personal responsibility and shared (corporate) responsibility for the organization.

On the other hand, coaching, as Peterson and Hicks defined it in 1996, is the “process of equipping people with the tools, knowledge, and opportunities they need to develop and become more successful” (cited in, Hughes et al., 2012, p. 69). Miller and Creswell (2005) define a coach as someone “who gives honest feedback and support, inspires, challenges, facilitates growth and change;” furthermore, the coach “partners with another person to achieve stated goals” (p. 52).

In the Creswell coaching seminar, I learned that the primary role of a coach is to draw out the expertise of the person being coached. Coaches do not need to be experts; where as in mentoring, mentors need to have expertise. The Creswell seminar offered an interesting framework when considering the difference amid consulting /mentoring/coaching leadership behaviors, which she termed the “Me to You Continuum.” This continuum describes a linear relationship from “me” as a consultant—mentors, to “you” as the one seeking consultation, mentoring, or coaching. The key to understand what the “you” needs and in what way the consultant—mentor is to respond.

CHAPTER 2

APPLYING THEORY TO PRACTICE

Connecting Mentoring to My Work

As a pastor-leader and a follower of Jesus Christ, I have studied Scripture associated with discipling (mentoring) other followers. In Chapter 1, in the section Biblical Mentoring/Discipling Pattern, I wrote briefly about the equipping and mentoring patterns of Jesus and Paul. These two mentoring frameworks have become my chief pattern, or theories that I use in mentoring people within my sphere of influence.

First, Jesus spent time and developed a relationship with his disciples/leaders. Zachary (2012) indicates that mentoring is built upon trust and a strong relationship between the mentor and mentee (loc. 495). Mentoring cannot occur without a relational interchange, or by what Zachary (2012) terms reciprocity (loc. 487). It takes time to develop a trusting and nurturing relationship. developed them as future leaders through modeling, assisting, watching, sending out, and debriefing. The mentoring method of Jesus is not as theoretical but it is definitely practical, as well as, intentional and useful. I used this framework to train other pastors and

leaders, who were on my ministry team in Poland (**Artifact:** [The Strategy of Mentoring and Multiplying Leaders](#)).

Second, the so-called Barnabas Model, found in II Timothy 2:2, contains a pattern that Paul passed on from Barnabas to Timothy—“these things that you have heard from me in the presence of many witnesses, pass on to reliable people capable of teaching others.” Zachary (2012) argues that “without the presence of learning, mentoring doesn’t exist” (loc. 491). Passing on what we know to be true is teaching and the critical element in this mentoring pattern is passing on what is learned into the hands of “reliable people capable of teaching others.” This mentoring pattern is also a pattern of multiplication. Multiplication is not about what I can do or what I know; it is about training and equipping others to know what I know and do what I do.

I have come to understand that it is essential for me to **mentor** and equip others to do what I do—i.e., coach, train and equip co-workers, friends, and other leaders within my sphere of influence as a means to multiply and expand the work that God has given me to do in leading TMF. The mentoring patterns of Jesus and Paul, along with some of the Zachary’s tenets have become consistently a part of who I am as a minister and as a leader. As leaders, I have learned, we are no longer able to lead purely by ourselves. Leaders need other leaders to grow and develop their work. To this end and as leaders, we must multiply ourselves in others and release them to do what needs to be done.

For example, in my work in Poland at one point, I was mentoring twelve Poles, plus three missionaries—my “Timothies,” and through them, I was able to see the third generation of disciples—“*reliable people*” beginning to emerge, who were “*qualified to teach others.*” When I departed Poland at the end of 2008, I left behind a core of young Polish leaders in a Polish Baptist church, which I planted in partnership with them over a four-year period. Currently this

church is now in the process of planting other churches with local Polish leadership. It is apparent to me that God used me like Paul to identify, equip, train, and then leave behind a group of people, who are now functioning like a “Timothy,” and leading new church plants.

Likewise, I think that mentoring played a critical role in the development of TMF. I realized the long-term need of caring for and restoring the more than 1,200 plus Jewish cemeteries was beyond me. I needed to grow and develop leaders around me both among American, Polish volunteers, and beyond. I realized that I could equip emerging volunteer leaders, who could watch and learn while in the midst of actual, real time projects and thereby engage them not only in future work but in other locations across Poland and Europe.

A Mentor’s Influence

Dr. Thom Wolf has had a tremendous impact on my life as a leader and mentor. I met him in 2003, when I was a pastor in Poland and when he led a field-based training seminar related to church planter training in the context of worldview analysis and application.

For the first time in my life, I found a “kindred spirit” in Thom, as he challenged the assumptions about the world around us and our approach to it. He put into words what I sensed about how we do what we do in church planting. As a result of coming to know Thom, I have come to understand that it is okay “to think outside the box” in a conventional religious world, which has allowed me to pioneer and explore new approaches. This became critically important to me in 2004 when I began exploring caring for a Jewish cemetery in Poland.

In 2005, I saw Thom once more and has validated my *intuitional* approach to Jewish a cemetery restoration project and he encouraged me to follow God and to be a part of what he is doing in the world, which sometimes may be beyond the status quo. There were two primary

areas in which Thom influenced my life as a leader: training over teaching and “weeds, seeds and deeds.”

Training over Teaching

Concerning training over teaching, ordinary people must be able to pass on training that I model for them (2 Timothy 2:2); therefore, what I model for them must be simple, it must be communicable, must be reproducible, and able to be shared with others. I now know that his approach grew out of years of experience and study which became the basis of his dissertation and ultimately his influence became interwoven into my own dissertation.

His model/theory allows for the multiplication of work effort. In brief this is achieved by starting with a concept (must do something with the general idea or pattern right now); observe the conduct—how the concept is implemented; coach—show how to do it, and lastly, provide content or teach when needed. Often times, we make something simple like church planting complex and overwhelm people with theory instead of practical “hands-on training.”

Weeds, Deeds, and Seeds

After meeting with Thom and spending several hours with him discussing what I was doing related to work in the restoration of Polish Jewish Cemeteries, I came to understand what I was doing and why. He explained to me, in view of Micah 6:8, Matthew 23:23—justice, mercy, and faithfulness, God was leading me to deal with the “weeds” of injustice of what happened to the Jews in Poland related as a result of World War II, by performing “deeds”—a “mitzvah,” which will lead to sowing “seeds” or opportunities to share the truth of the gospel.

During my conversation with Thom that day in the restaurant in a hotel in Poland, the lights came on, and I understood what God was leading me to do in very simple terms and to

become involved in what he wanted to do in Poland. God was leading me to speak to the injustice of the Shoah by literally dealing with the weeds of Jewish cemeteries by clearing them out through deeds of loving-kindness that would eventually lead to speaking about why I was leading other Christians to care for and restore Jewish cemeteries.

Impact on the Mission of TMF

I began passing on what I learned about Micah 6:8 and Matthew 23:23 connected with the concepts of weeds, deeds, and seeds to those whom I was leading and eventually incorporated it formally into training materials that I produced to guide our work in caring for and restoring Jewish cemeteries in Poland (**Verification:** [Project Nehemiah](#)—Section on Weeds, Deeds, and Seeds, p. 7).

In 2011, after the incorporation of TMF, I updated this guidebook and used it as the initial context for the work of TMF in its first apparent project, the renovation of the Pruszków Jewish cemetery outside of Warsaw, Poland (**Verification:** [Project Nehemiah 2011](#)). Unfortunately, the renovation project fell through and we shifted to another project; nonetheless, the ideas of weeds, deeds, and seeds and other elements were present, and became incorporated into the mission and vision of TMF as remembering, restoring, and reconciling (**Verification:** [TMF Vision Mission Statements](#)).

The Role of Mentoring in TMF

For me, the mentoring and multiplication of leadership around me has become a core principle of my life. I have led TMF to embrace the principles of identifying, equipping, and releasing new leaders in our work. Initially, soon after TMF incorporated in 2010, I set forth a few developmental needs for the board of directors to consider (**Artifact:** [Process of Amending](#)

[TMF By-Laws](#)—**Please Note**, the text is highlighted in the document). I noted that the board needed to develop a process of leadership development:

1. Identifying potential advisory board members
2. Mentoring emerging board members
3. Investing in people relationally

As a board, we have discussed the need to develop others around us. One way that we have approached mentoring is through what we rather colloquially term the “Advisory Board.” Essentially, the advisory board are our volunteer staff, whom we wish to develop and involve in the leadership of the organization (**Verification:** [Agenda TMF Board Meeting 12-April-2014 Mentoring](#)—relevant text highlighted).

Building Trusting Relationships

Regarding the development of my competency in mentoring/coaching, “leadership promotes relationships that are trust-centered, providing the kind of empowerment that results in personal and performance improvement toward satisfying mutual objectives” (*Leadership Handbook*, 2011, p. 36). As I reflect upon this truth, I realize there is another outflow of the mentoring focus of TMF. We strive to build trusting relationships and bridges into the local community so that we might connect with potential local leadership and advance the work that we do.

To this end, We desire to invest in and develop local partners by engaging and equipping them in our work (**Verification:** [2017 Oct TMF Board Meeting Minutes Leadership Dev.](#)—relevant text highlighted). I will discuss in Chapter 3, Chaim’s House, which is an educational initiative designed to invest in and develop people who wish to be engaged in caring for and restoring the Jewish cemeteries of Poland.

Moreover, since the beginning, TMF has labored to engage Jews and Christians in its Jewish cemetery restoration projects; however, it has not been easy and required learning. Mentoring played an indirect role in how I prepared our board members and volunteers. In 2016 we brought together for the first time a group of Jewish and Christian volunteers. I observed and studied their interactions. What I learned from my experience is that when Jews and Christians chose to cooperate with each other in a Jewish cemetery restoration project in Poland, they learn to adapt to the circumstances of working with each other. Relationships are built and questions arise amongst the Jewish and Christian participants.

As previously noted, Zachary (2012) reports that relational partners state that “their perspectives have expanded and they have gained new knowledge; mentoring is a value-added relationship for them” (loc. 472). Zachary proclaims that “without the presence of learning [in the mentoring construct], mentoring doesn’t exist;” in essence mentors are “learning facilitator[s]” (loc. 472).

Additionally Zachary indicates that mentoring is built upon a strong relationship between the mentor and mentee. Mentoring cannot occur without a relational interchange. It takes time to develop a trusting and nurturing relationship. Likewise, she states that mentoring is about both parties partnering with each other to develop a strong of trust and mutual respect. Finally, Zachary asserts that collaboration and partnership go hand-in-hand. Both parties mutually “build the relationship, share knowledge, and come to consensus about the focus of the mentee’s desired learning,” and subsequently, the mentor and mentee “actively work together to achieve [the learning goals]” (Zachary, 2012, loc. 497).

If I may leave the confines of mentoring theory for a moment, I would like to re-consider two aspects of learning theory that intersect with developing competency in mentoring. First,

according to Kolb (2015), learning may be defined as “the process whereby knowledge is created through the transformation of experience” (p. 49). This particular definition reinforces a few major emphases concerning experience from the experiential perspective. It emphasizes “the process of adaptation and learning” over and against “content or outcomes” (pp. 49-50). In my experience of leading TMF when Jews and Christians chose to cooperate with each other in a Jewish cemetery restoration project in Poland, they learn to adapt to the circumstances of working with each other. Relationships are built and questions arise amongst the Jewish and Christian participants.

Furthermore, Kolb (2015) states, “Knowledge is a transformation process” that is constantly “created and recreated,” and it is not an autonomous object that may “be acquired or transmitted” (p. 50). Additionally, he considers that “learning transforms experience” objectively and subjectively and finally for us to comprehend learning, “we must understand the nature of knowledge, and vice versa” (p. 50).

Second, Taylor (2007) emphasizes one of the “essential factors” found in a “transformative experience” is based upon building relationships with other people, who trust each other (p. 179); transformational learning is not abstract but a rather concrete and mutual experience. It is through these “trustful relationships” that people can engage in dialogue, discuss, and share information freely, which allows them to “achieve mutual consensual understanding” (p. 179).

I think that these theoretical frameworks are foundational to Jewish-Christian interaction within the work of TMF. Developing “trustful relationships” takes time; however, they do begin and develop within the context of Jewish cemetery restoration projects in Poland. Experience, building relationships and developing trust are critical factors when it comes to perspectives

being challenged and transformed through the mutual learning experience encountered during a Jewish cemetery restoration project.

Although beyond the scope of this paper, I have applied Kolb's experiential learning theory to the theoretical framework for my case study of TMF. Kolb's and Taylor's theories (along with other learning theories) appear in my literature review and the findings of my dissertation concerning relationships and dialogue. I will not present any research findings here; however, the 2016 Markuszów was the first time a large group of Jews and Christians interacted with each other in a Jewish cemetery restoration project. I conducted a focus group interview with selected project participants during the project, which provided invaluable data for my study. Aside from the dissertation, I can report that developing trusting relationships occurred, and dialogue began within the group (**Verification:** [Markuszów - July 2016 Final Report](#)—in the section: ACTUAL OUTCOME OF TRIP).

Connecting Coaching to My Work

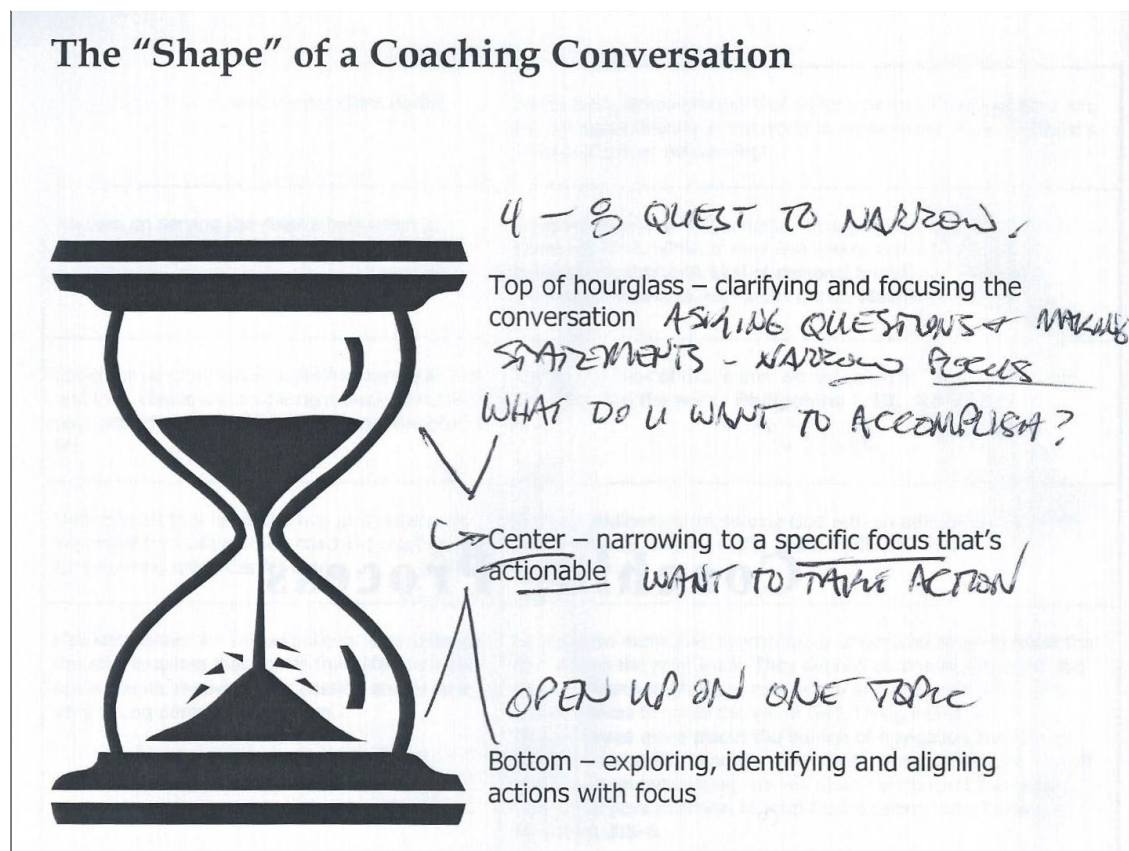
Although, as a discipline, I have been trained in a Christian coaching approach, in practice, I do more mentoring than coaching. Nonetheless, I have been engaged in formal coaching sessions with several of my peers in ministry.

From the coaching seminar, in which I participated in the fall of 2007, I learned that the “coach” becomes a vehicle and assists people identify and answer specific issues with which they are dealing. Coaching is not counseling, but is assisting people clarify and identify options related to problem solving in their work or lives.

From this coaching seminar, I learned and practiced using a basic coaching model. Miller and Creswell (2005) describe “the ‘shape’ of a coaching conversation, and subsequently, introduce a practical model for coaching (p. 16) To illustrate their model, they use the metaphor

of an hourglass. For this reason, I refer to their model as the Hourglass Model of Coaching (Artifact: [Hour Glass Coaching Model](#)). Below, in **Figure 2**, I have inserted a scan from my seminar booklet including my notes describing how to use this approach. As it is clear from **Figure 2**, there are three parts to the model: (a) **the top of the hourglass**—clarifying and focusing the conversation, (b) **the center**—narrowing to a specific focus that is actionable, and

Figure 2: “Hourglass” Coaching Model



(c) **the bottom**—exploring, identifying, and aligning actions with focus.

As indicated in the first phase of the hourglass model, the coach will ask a series of four to eight questions to clarify and focus the conversation. Listening intently is critically important in assisting the person being coached to move to the center of the model, which is narrowing the conversation to a specific focus. The coach is listening for an actionable item to emerge upon

which the person being coached can act. Basically, the coaching question is: “What’s the one thing that you can do today to address a particular issue. Finally, the coach will assist the person being coached explore what options that they have to address the issue. I will discuss in Chapter 3, how a group of us pastors used this model in coaching each other for a few months; I will also consider what we learned and the recommendations that we made to our organization about coaching.

Summary

When it comes to relying upon a mentoring framework to guide my mentoring of people whom I mentor, I think that I use the biblical mentoring patterns of Jesus and Paul via the so-called Barnabas mentoring model of II Timothy 2:2. Even though these biblical mentoring patterns are not scholarly methods of mentoring, they reflect scholarly elements within their patterns.

Zachary (2012) proclaims that “without the presence of learning [in the mentoring construct], mentoring doesn’t exist;” in essence, she concludes mentors are “learning facilitator[s]” (loc. 472). Learning, therefore, is an integral element of mentoring. Likewise, Zachary indicates that mentoring is built upon a strong relationship between the mentor and mentee. Mentoring cannot occur without a relational interchange. It takes time to develop a trusting and nurturing relationship. Furthermore, she states that mentoring is about both parties partnering with each other to develop a strong of trust and mutual respect.

Moreover, Zachary (2012 asserts that collaboration and partnership go hand-in-hand. Both parties mutually “build the relationship, share knowledge, and come to consensus about the focus of the mentee’s desired learning,” and subsequently, the mentor and mentee “actively work together to achieve [the learning goals]” (loc. 497).

I have personally experienced these elements when I have been mentored by others. I have learned much from the mentoring of Dr. Thom Wolf. He has become an fundamental part of my journey in leading TMF and in my academic journey. He placed before me the initial stepping stones of “weeds, seeds, and deeds, that guided my early work in caring for and restoring Jewish cemeteries in Poland. Later, he connected my work to the values and behaviors of Micah 6:8 and Matthew 23:23. Both of these scriptures opened research passageways for me allowing me chart a course for the research that I conducted for my dissertation.

Ultimately, Thom’s influence and my learning have been passed on and communicated to the leadership of TMF. We have built a culture of learning and mentoring in our midst. We strive to teach, train, and mentor those people who are open to our leadership.

Finally, when it comes to the disciple of coaching, I have been trained in and I have practiced it with my peers. When I have applied it to my work, I have used the “hourglass” model of coaching of asking good questions to open the discussion, listen to the responses of the person that I am coaching, and then narrowing their focus on one critical aspect. It is at this point, I learned to ask, what can you do about this matter today? Despite my positive experience with coaching, I find that as a general method, I mentor more than I coach.

CHAPTER 3

KEY LEARNINGS AND SERVING OTHERS

Lessons Learned through Mentoring

For me, I find mentoring and developing other people or leaders to be quite fulfilling. I see it as an investment in the future and a way to grow and learn about myself and others. I do not view myself as an expert particularly, but as one who has life experience and wisdom. Nonetheless, I do have expertise and I am being sought out by others regarding the care and restoration of Jewish cemeteries in Poland (**Verification:** [Re Trzcianne cemetery](#)). I see Bill's inquiries and invitation as an outflow of my work with other Jewish descendants that I am mentoring—much like the Barnabas mentoring model of II Timothy 2:2. I do not have the time to flesh this matter out further; however, suffice it to say that I am being consulted by Jewish descendants. To this end, I have been invited to participate on a panel discussion at the International Association of the Jewish Genealogical Society (IAJGS) Conference in San Diego this August.

My experience in mentoring is long-standing. I have mentored numerous individuals over the past thirty years or so, since I have been involved in ministry and leadership. My focus now

is primarily upon those with whom I have the most influence or most interaction as a result of my work in leading TMF.

Mentoring Board Members

In 2010, I established TMF in cooperation with a committed group of Baptist Christians that I mentored and developed over a four to five year period. These board members began as volunteers who came to Poland to work with me in caring for and restoring one Jewish cemetery outside of Warsaw. I taught them what I knew about the biblical basis for why caring for Jewish cemeteries were important (Weeds, Deeds, and Seeds). I invited Jewish experts in cemeteries to come and orient them to the work in Jewish cemeteries. I spent time with them collectively and individually and I challenged them in their walk with Christ. I will use one example of how I mentored one of our board members and his reflection about how I have impacted him as a mentor.

When Kevin first came to Poland in 2006, he and I hit it off. He was not the team leader; nevertheless, he took on leadership roles within the project. Apparently, what he experienced made a positive impact on him and he began leading the teams from his church over the next for summers to work in Jewish cemeteries until we established TMF in late 2010. Last year, I wrote and asked Kevin for his “feedback regarding how we have interacted, and how I have coached, or mentored [him] over the years,” and also, I asked for his “reflections regarding how important, or effective my coaching or mentoring was or was not” (**Artifact:** [Request for Feedback](#)).

Kevin responds (**Verification:** [RE Request for Feedback](#)),

As I have thought about our relationship over the last 13 years I remember an important night 12 years ago where you really challenged me and my beliefs. While I don’t remember the ins and outs of the conversation I vividly remember the impact it had upon me. The gist of the conversation was the God we serve in Poland is the same God we serve in the US. A trip should not make our relationship with him any different than in our day to day lives. This

conversation shifted the way I view God and how I serve Him. This conversation has also led to many more like it, where you have asked me to think deeper than that status quo “Christian” answer and genuinely made me think about what I believe and why I believe. The overall result of our relationship has been growth personally and spiritually. My life and faith are more complete and for that I am thankful.

It has been a pleasure watching Kevin grow and develop as person spiritually and as a leader over the years. He and I continue in our mentoring relationship to this day. I find my interaction with him to be rewarding; nonetheless, not every mentoring relationship has gone this smoothly.

Hardships of Mentoring

Mentoring is not always easy and full of warm fuzzies. Sometimes it is filled with pain and hardships. I first met Stephen in 2004, when he came to Poland on a mission trip with a group of students from his university. I had met his grandmother in 1998 at a conference where she was one of the ladies who cared for my youngest son who was one years old at the time. Stephen is an off the chart extrovert and has an exuberance and curiosity for life. When he was twelve-years-old, or so, his father died unexpectedly of a heart attack. In 2005, Stephen served as a summer missionary with us in Warsaw. We spent a lot of time with each other doing ministry and life together. In time, as our relationship grew and I became like a father for him.

I have known Stephen for sixteen years. In that time period, we have had many mentoring interactions, most of which have been extremely positive and edifying. When Stephen finished seminary, he began serving in churches and eventually became the pastor of missions and music at a church in Georgia. We began to meet and plan for engaging his church in TMF Jewish cemetery restoration project, which we did for the first time in August of 2013. In the fall of 2013, we decided to continue to strengthen and deepen our cooperation. To this end, Stephen and his church invited me to come to their missions conference and present the work of TMF

with the goal of engaging his church once more in another Jewish cemetery restoration project in Poland.

Not long after the conference, I learned via a Facebook post that Stephen was leading his church in another direction and would be working with another mission group and not with TMF. I was shocked and devastated. Stephen made his decision without letting me know that he changed his mind and wanted to move in another direction. He certainly had the right to make such a decision, but he did not have the courtesy to call and let me know personally that he decided to lead his church not to partner with TMF as we had planned.

Stephen eventually called me and I confronted him about his decision. I shared a summary of our two-hour conversation with TMF's board of directors in November 2013

(Verification: [Conversation with Stephen](#)). In my email, I wrote,

Essentially Stephen called to say he was sorry and asked if he could work with us this summer. I told him, "No" and that this would not be a good idea at this time for the following reasons:

1. In our working relationship, trust would need to be re-established.
2. His decision was public and was communicated to his church that they would be working with IMB. I told him that If he reversed his decision, he would appear double minded and unstable in his leadership.
3. Additionally, this sort of reversal would cause confusion and raise questions as to why he made the decision in the first place without discussing it with his mission's team, pastor, etc. and with me.

I emphasized to Stephen the nature of our working relationship, which is cooperative meaning that he has the freedom to work with whomever he wishes. The issue is/was that he committed to work with us and chose not to follow through on his commitment; he also did not inform us/me of his decision until after the fact. He understands the implications of his actions. In an effort to restore our relationship with him, I offered him the option of allowing members from his church who wanted to work independently with us this summer with the exception of the two who were involved in the indiscretion.

Furthermore, I wrote to the board that “my ultimate purpose” for Stephen “is to help him grow in his leadership and to lead effectively as a servant of the Most High God.” Likewise, I reported,

Stephen received what I shared with him about how to better work through the pressures that he is/was facing. I advised him to never make a decision under emotional duress or pressure. He needs to learn how to step back and take some time to consider his decisions. We discussed the need for leaders to have the willingness to make personal sacrifices and decisions that were based on what was best for all more so than just for what is best for them. I advised him to seek input from others and to consider options and outcomes (implied and unintended) prior to making important decisions.

I concluded my email by stating that I thought “I think that our relationship for the most part is intact; however, there are elements of it that must be restored.” Furthermore, I shared,

I love Stephen; however, we must work through what he truly values (believes to be right/true/just) and what he does (actually practices/his actual behavior). His leadership paradigm has been forged in pastoral theology in which he is at the pinnacle of leadership. The Lord Jesus said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matthew 20:26-28 NIV). The statement: “Not so with you,” is an important admonition.

My last few words were important for my board to hear and for me to remember. I stated, “The worldly leadership pattern of dominance is NOT the pattern of leadership that the Lord Jesus desires. Instead Jesus desires for his leaders to serve others and make sacrifices for their benefit.” In closing, I stated to the board, “May we all take this to heart and put it into to practice.” I think that my statement is something that we all should remember as leaders and mentors of people whom God has entrusted to us.

This lesson was a hard and painful lesson for me. I felt betrayed and used. Despite this difficult experience, Stephen and I have restored our friendship and relationship and I continue to interact with him and counsel him as he needs it. Even though our relationship is restored, a scar

remains in my spirit. I feel it now even as I write this reflection. Because of this difficult experience, I am more cautious with him and others who might wish to use me toward their own ends or their advancement.

Mentoring TMF Partners and Multiplying Efforts

I met Jay Osborn and Marla Raucher Osborn for the first time in August 2014, when they sought me out in the Oswiecim Jewish cemetery. I began a working relationship with them through the Foundation for the Preservation of Jewish Heritage (FODZ) where Marla worked for several years. Jay and Marla were interested in learning about preserving Jewish heritage through the care and restoration of Jewish cemeteries. They wish to apply their learning to Rohatyn, Ukraine, where Marla's ancestral Jewish roots are. Jay is not Jewish but loves and supports Marla. Jay is an engineer by training and Marla is a lawyer. I would say that Jay is precise and detailed while Marla is visionary and passionate.

Marla was instrumental in securing an invitation for me to the 2015 European Jewish Cemeteries Conference in Vilnius, Lithuania (**Verification:** [EJC 2015 Conf Brochure](#)). While at the conference, Jay, Marla, and I began discussing the possibility of assisting them get started in Rohatyn, which we did in August 2018. However, in a tour bus traveling across the Lithuanian countryside in November 2015, Jay was not ready. He wanted to learn, so he asked me many questions and we determined to take smaller steps. One step was for them to join us in a few Jewish cemetery restoration projects, which they did. Jay wrote about his first experience and what he learned from their first Jewish cemetery project on the Rohatyn Jewish Heritage webpage in July 2016 (**Artifact:** [Nasielsk Cemetery Clearing with The Matzevah Foundation](#)).

The greatest challenge for us as an organization was crossing the border from Poland to Ukraine. Our mission focus is Poland; however, because we love Jay and Marla, and they love

us, we chose to explore the option and consider working with them in Rohatyn. In August 2017, Bruce Mussey and I flew to Lviv and met with Jay and Marla. As a part of our meetings, we traveled to Rohatyn, so that I could see firsthand in what condition the cemetery was and what it would take to clear it.

After our visit, I mapped out with Jay what I saw and what I thought it would take to do the project in a five day time frame. I mapped out the cemetery in my notebook and the associated major tasks that I saw related to clearing (**Artifacts:** [Rohatyn Cemetery Sketch 1](#) and [Rohatyn Cemetery Sketch 2](#)). Since Jay is an engineer, I had to map out and discuss with him his objectives for the project, the specific tasks of the project that I saw as priorities, and what it would take to do each task.

Jay had two objectives for the project: clearing it for an architectural and landscape project that they were planning and to make the cemetery visible and a point of focus for the community. I determined that there were five major areas of the cemetery that needed to be cleaned in order to meet his objectives within a five-day period. I also set forth the tasks and estimated for him the number of people and the time needed to do the work in a week. Jay wrote up a summary of our visit and the purpose of the project on the Rohatyn Jewish Heritage's webpage (**Verification:** [The Matzevah Foundation Visits Rohatyn's Old Jewish Cemetery](#)).

At our October 2017 board meeting, I presented my findings and recommendations for TMF to adopt this project as one of its 2018 Jewish cemetery projects. The minutes of our board meeting capture what I shared briefly in my explanation and the board's decision to adopt the Rohatyn Jewish cemetery project (**Verification:** [2017 Oct TMF Board Meeting Minutes Rohatyn](#)).

Before the voted, shared with them how working in Rohatyn would stretch us and how we could navigate the greatest problem that we faced: tool transport. Our solution was to raise funds and make a grant to Rohatyn Jewish Heritage with condition that they raise matching funds, which they did. For our part, I produced a brief video explanation of the Rohatyn Project and an appeal to raise support for it (**Artifact:** [TMF Appeal for Funds](#)). Finally, I shared with the board how we were investing in Jay and Marla and their work by being catalytic, transformative agents, who bring or effect change.

I will not unpack the actual experience of working in Ukraine with Jay and Marla. Jay once more explains what we did in the project on Rohatyn Jewish Heritage's webpage in an article that he wrote in September of 2018: [Brush Clearing at Rohatyn's Old Jewish Cemetery](#) (**Verification**).

However, during the midst of the project, Rachel McRae made a short video interviewing Marla and I about the impact that TMF had upon Marla and Jay and how we helped them in the project (**Verification:** [Steven and Marla Interview Video Clip](#)). Likewise, I would like to capture Jay and Marla's evaluation of their interaction with me and how I effective I have been in mentoring/counseling them. In his evaluation, Jay writes (**Evaluation:** [J Osborn feedback](#)),

Steven has guided me in my work in order to help me better develop goals for my organization and be more effective in achieving them. Steven has mentored me through advice and example (both words and deeds) to support my practical and personal development.

Additionally, Jay critically depicts the multiplying intent of my mentoring efforts when he describes how I have helped his see this need:

Steven's instruction and demonstration has had a multiplying effect, as well. The NGO my wife and I run joins hands with several volunteer organizations to pursue overlapping goals in our region of western Ukraine; working with Steven has helped me to study those other organizations, their methods, and their projects, in order to make important contributions and amplify their capabilities for the benefit of all of us working here. Together we are engaging

and inspiring volunteers more frequently and more effectively, a trend I expect will continue this year and beyond. Steven's perspective and advice endures; now when I encounter project needs or situations in which I don't immediately know what to do, I can ask myself, "What would Steven do?"

I also asked Marla for her evaluation. She wrote (**Evaluation:** [M Raucher Osborn feedback](#)),

Steven and I worked closely together throughout this period, mostly via email, but there were also times when Steven came to Warsaw. I participated with him in meetings with FODZ's CEO and accompanied him on one or two occasions to meet with local Polish city administration officials. I was always very impressed with Steven's deferential treatment, his understanding of the practical demands of organizing these projects, and his sensitivity to issues important to Jewish and non-Jewish stakeholders.

Likewise, Marla considers how impressed she was with how I asked “volunteers [to] share their daily experiences with the group” and how I attempted “to get volunteers to extrapolate greater meaning from the day-to-day physical demands of the clearing tasks.” Lastly, Marla states,

Steven's presence in Rohatyn solidified for me what I saw and learned firsthand from Steven in Nasielsk; specifically, successfully stimulating broader ideals to motivate people to become volunteers, even at cemeteries in which they have no family connection.

Both Jay and Marla are dear friends and co-laborers. I have led TMF to invest in them by allowing me and us as an organization mentor them, so that we might influence others with our knowledge and expertise so that we extend our efforts beyond the boundaries of we can do as an organization.

Practical Learnings from Peer-to-Peer Coaching

My leadership role with TMF is defined more by mentoring than coaching. If I coach inside the framework of TMF, it is more within the boundaries of working with individual board members. However, I do have a coaching skill set that I developed from the coaching seminar in which I participated in 2007. In Chapter 2, I introduced the “hourglass” coaching model that is

comprised by three components: (a) the top of the hourglass—clarifying and focusing the conversation, (b) the center—narrowing to a specific focus that is actionable, and (c) the bottom—exploring, identifying, and aligning actions with focus. Also, I indicated that during the coaching seminar we practiced using this coaching approach.

Following the coaching seminar three of us—me and two other pastoral colleagues, decided to field test the “hourglass” coaching model that we learned. Consequently, we determined to continuing using and assessing this coaching approach among ourselves. We called our coaching triad a “trojka”—a Slavic word describing a set of three. We met and coached each other via Skype for several weeks in an attempt to determine whether or not his coaching method could be incorporated into our organization’s structure.

In the next few paragraphs, I will share briefly some of the practical lessons that we learned in our journey and the recommendations that we shared with our upstream leadership as a result of coaching each other.

One of the key lessons that I learned early on was stepping out of a “counselor’s” role and remaining present as a coach. One of my peers, Kyle, pointed this out to me following our coaching session, when I was coaching him (**Artifact:** [RE Coaching Troika](#)—the relevant text is highlighted). In another coaching session, Trey was the coach and I observed that he asked “good questions and [assisted] me clarify and take concrete steps toward applying what God is teaching me about myself and those I lead” (**Artifact:** [RE Coaching Troika](#)—the relevant text is highlighted). In my evaluation of our efforts (**Artifact:** [RE Coaching Troika](#)—the relevant text is highlighted) in the same email, I wrote:

I really see the benefits of what we are doing and how our organization will benefit from what we have learned about ourselves and what we are learning and communicating to others around us as coaches, supervisors, mentors, etc. No matter what role I play, I truly wish to

become and be a servant-leader like Jesus, willing to serve and not be served. Thank you all for being a part of this learning process.

Kyle reports to upstream leadership that the three of us (himself, Trey, and me) began “consistently” coaching each other after our coaching seminar in Prague, Czech Republic. First, Kyle notes that we have all had about four opportunities with each other to be the coach or the person being coached. In his evaluation of our thus far coaching endeavors (**Evaluation: [RE Coaching update 1](#)**—the relevant text is highlighted on pg. 2), he writes in his report:

We have all felt free to ask, “How did I coach?” at the end of the conversations, and very much see this as a time for the three of us to practice coaching. I have also used coaching with one other SC [strategy coordinator] who seemed to really benefit from it. I have found it more difficult to introduce it to my team. It is too easy to be the “answer guy” with them and hard to step out of that role, even for one conversation.

Second, Kyle describes in his report the positives, negatives, and a conclusion regarding what we have experienced and learned in our coaching trojka (**Evaluation: [RE Coaching update 1](#)**—the relevant text is highlighted on pp. 2-3). First, Kyle outlines what he considers to be the positives of our coaching experience.

Positives

1. I think all three of us agree that we are finding the coaching helpful and much more than just practice.

2. It is good to have the confidentiality of the conversation while also knowing that a fellow-SC knows what we are going through and can empathize.

3. Speaking for myself, I have found that the conversation helps me clarify what really is at issue and what are clear steps to take to resolve it or at least move forward. The focus of the conversation [is] on one issue, with someone focusing their listening on it, as opposed to sharing his own problems or experience, has been helpful and allows for clarity and intentionality.

4. At the same time, we have felt free at the end of the conversation to seek more advice and allow the coach to step out of the role and speak as a peer counselor. Yet, the focus has definitely been on coaching without giving advice.

Negatives

Second, Kyle turns his attention to a few of the negative aspects that we experienced:

1. In my opinion, none of the negatives have to do with coaching itself, but more with our learning how to do it well.

2. It has been difficult for us to step out of the role of “diagnoser of problems” and “prescriber of solutions.” We just seem to come to those roles naturally, and part of that is the result of common experience in the SC/missionary role. However, we also catch ourselves when slipping into those roles. Actually, I think these errors were mostly in the first conversation or two, not beyond that.

Conclusions

Finally, Kyle concludes:

1. I am enjoying this tool and find it helpful for my ministry. I believe we need more time to see what the true results will be, (particularly how it might work in an up-down-relationship in a team) but my initial feeling is that more people need to be trained in this and a focused effort made to implement a coaching environment.

2. This is what I would call “peer-coaching” and I find it beneficial. It really helps that all three of us were in the training and it is clear to us what is expected in the conversation. To bring others in who have not been trained is harder. To do this well we definitely need more time and practice. This is a good start.

In a the same email change (**Evaluation:** [RE Coaching update 1](#)—the relevant text is highlighted on pp. 1-2), I added a few paragraphs to Kyle’s observations and conclusions:

[Steven D. Reece] I would not only equip [strategy coordinators] but I would also equip front liners and [our upstream supervisors], as well, because I think that the overall training experience plus implementation needs common understanding, language and ethos in order for change to occur in how we relate to each other and operate.

Vertical movement could be achieved by incrementally introducing coaching above and below us. This approach would allow those who participated in the training to “practice” what they have learned as we have been doing with others who participated in the training and thereby gradually implement coaching across the region. By doing training in the future in this manner, would make coaching “organic”—a natural part of what we are doing—at each peer level, which would allow for vertical development.

I think that an effective training experience would blend [strategy associates, strategy coordinators and front line personnel in a training event leading toward the development of trojkas among those who wish to develop their skills and understanding of coaching.

Finally, I conclude that with regards to implementing coaching within our leadership structure, “if no one feels that coaching is of value enough to do it after the training, then they will more than likely never buy in to coaching.” My experience with coaching indicates that it “takes a commitment and a willingness to follow through both as a coach and as a person being coached” in order for coaching to be successful.

Conclusion

I have considered my previous experience and learning about mentoring and coaching. I examined the “learning-centered mentoring paradigm,” of Zachary (2012), which is a comprised of a seven-part model consisting of these elements: (a) reciprocity, (b) learning, (c) relationship, (d) partnership, (e) collaboration, (f) mutually defined goals, and (g) development (loc. 472-497). Zachary’s construct well characterizes the major aspects of mentoring.

In my mentoring experience, I have followed the biblical principles of discipling, or mentoring used by Jesus and Paul. The pattern of Jesus and Paul mirror some of the principles

outlined by Zachary, but also include some distinctive elements. For example, Jesus employed a method that I call “going and doing,” then “returning and telling.”

Likewise, Paul focused on influencing and multiplying future generations of disciples by equipping Timothy using the pattern that he received from his mentor Barnabas. Paul taught Timothy, in II Timothy 2:2, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (NIV, 2011a). Both Jesus and Paul focused on engaging, equipping, and releasing other leaders for ministry. At its core, the biblical tenet that Jesus and Paul advance is discipling others for ministry. As a Christian leader, whether I am functioning inside the church, or not, I am to do the same.

Mentoring and coaching are methods that allow me to invest in, develop, and multiply other leaders. I have discussed what I learned about coaching from a coaching seminar along with the tenets of informal and formal coaching. I also reviewed the differences between mentoring and coaching. Although coaching is an effective approach to leadership development, I find myself more drawn to the role of mentor than coach.

Organizationally, I have mentored all of the board members of TMF in some capacity over the past fifteen plus years. I have had mostly good mentoring experiences; nonetheless, I have encountered hardship and difficulty. Despite these difficulties, I have led TMF to focus on developing, equipping, and multiplying other leaders to embrace the challenge of speaking to the injustice of the Shoah by caring for and restoring the Jewish cemeteries of Poland. We have extended the influence of our work by investing in other people and their work and thereby we have become catalytic, transformative agents, who bring or effect change—beyond our reach.

I think that ultimately the challenge of leadership is not about us as leaders, but it is about overcoming obstacles, pushing through barriers, and expanding the work by developing other

leaders around us. Whether or not, we develop other people around us through mentoring, coaching, or both, becomes situationally driven. Regardless of methodology, the fact remains that in order for us to address the issues of life facing us all, we cannot do it alone. We need other leaders to join us in whatever task God has given to us or called us to pursue.

Documentation of Competency

Artifacts

1. [Unit 501-Building Blocks for Powerful Coaching](#)
2. [Class Notes_1](#)
3. [Getting Started in Coaching](#)
4. [The Strategy of Mentoring and Multiplying Leaders](#)
5. [Process of Amending TMF By-Laws](#)
6. [Hour Glass Coaching Model](#)
7. [Request for Feedback](#)
8. [Nasielsk Cemetery Clearing with The Matzevah Foundation](#)
9. [Rohatyn Cemetery Sketch_1](#)
10. [Rohatyn Cemetery Sketch_2](#)
11. [TMF Appeal for Funds](#)
12. [RE Coaching Troika](#)

Verifications and Evaluations

1. [Focus on Leadership Certificate](#)
2. [Project Nehemiah](#)
3. [Project Nehemiah 2011](#)
4. [TMF Vision Mission Statements](#)
5. [Agenda TMF Board Meeting 12-April-2014 Mentoring](#)
6. [2017 Oct TMF Board Meeting Minutes Leadership Dev.](#)
7. [Markuszów - July 2016 Final Report](#)
8. [Re Trzcianne cemetery](#)
9. [RE Request for Feedback](#)
10. [Conversation with Stephen](#)
11. [EJC 2015 Conf Brochure](#)
12. [The Matzevah Foundation Visits Rohatyn's Old Jewish Cemetery](#)
13. [2017 Oct TMF Board Meeting Minutes Rohatyn](#)
14. [Brush Clearing at Rohatyn's Old Jewish Cemetery](#)
15. [Steven and Marla Interview Video Clip](#)
16. [J Osborn feedback](#)
17. [M Raucher Osborn feedback](#)
18. [RE Coaching update_1](#)

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