Mentorship Around a Mission: “So, You’re the New Wing Chaplain...”

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This doctoral project entitled

MENTORSHIP AROUND A MISSION:
“SO, YOU’RE THE NEW WING CHAPLAIN...”

Written by

RYAN YI

and submitted in partial fulfillment of the
requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary
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MENTORSHIP AROUND A MISSION:
“SO, YOU’RE THE NEW WING CHAPLAIN...”

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SUBMITTED TO THE FACULTY OF THE
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IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

RYAN YI
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Mentorship Around a Mission: “So, You’re the New Wing Chaplain…”
Ryan M. Yi
Doctor of Ministry
School of Theology, Fuller Theological Seminary
2020

Many new Wing Chaplains start the most senior position in the Chaplain Corps at a Wing with no idea what it means to be a Wing Chaplain. Many Chaplains struggle to know and to excel at all their responsibilities. This project grew from a heart to equip and support incoming Wing Chaplains in the Air National Guard not just through content but primarily through relationships in a mentoring plan and culture.

The first part of this project lays the background for the role and responsibilities of the Wing Chaplain at an Air National Guard base. This information informs how individuals become Wing Chaplains and the current knowledge and systems to support Wing Chaplains from Air National Guard Readiness Center Headquarters. The challenges of a Wing Chaplain are also presented.

The second part of this project engages five scholarly works on the subject of mentoring. This project engages the purposes and programs of mentorship in the Christian world, the non-Christian world, and the military world. This project continues reflecting theologically on mentorship in the Bible. Three examples of mentorship in the Bible are analyzed to bring out information and application about mentorship.

The last part of this project proposes a mentorship plan for the Air National Guard Chaplain Corps: The Wing Chaplain Mentorship Plan (WCMP). WCMP seeks to incubate mentoring relationships where both mentor and mentee grow and thrive. This mentorship plan aims to be flexible and adaptable to the busy lives of Air National Guard chaplains. The most important aspect of the program is the consistent meeting of mentor/mentee through online video conferencing. Most importantly, this plan tracks each individual’s growth and progress, with surveys given in the beginning, mid-point, and end.

This project hopes that the Wing Chaplain Mentorship Plan (WCMP) will foster a culture of mentorship in the Air National Guard Chaplain Corps. This culture will create more supported and more competent Wing Chaplains, who not only care for each other but train and equip the next generation of leaders for the Air National Guard Chaplain Corps.

Content Reader: Alan Baker, DMin

Words: 339
To my wife, Jodi, who has supported me with encouragement, love, and grace and to my father. I look forward in seeing you again.
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PART ONE

MINISTRY CONTEXT
CHAPTER ONE: INTRODUCTION

On July 29, 1775, General George Washington commissioned military chaplains in the newly formed Continental Army. General Washington sought as one of his first tasks to “to protect and support the free exercise of the Religion of the Country and the undisturbed Enjoyment of the rights of Conscience in religious Matters.” Since before the Declaration of Independence, military chaplains have accepted the call to be spiritual, religious, and ethical advisors to military members and their families. Military chaplains serve in all branches of the U.S. Armed Forces. Though there are unique differences between service chaplaincies, the essential duties of a military chaplain are outlined in “Joint Guide 1-05 for Religious Affairs in Joint Operations,” which states the following:

The Services maintain chaplaincies to accommodate religious needs, provide religious and pastoral care, and advise commanders on the complexities of religion regarding its personnel and mission, as appropriate. As military members, chaplains are uniquely positioned to assist Service members, their families, and other authorized personnel with the challenges of military service as advocates of religious, moral, ethical, and spiritual well-being and resiliency.

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What is a U.S. Air National Guard Chaplain?

Air National Guard (ANG) Chaplains have the fundamental role and responsibility in providing religious and spiritual support for all airmen and their families and providing religious, moral, and ethical advice to commanders and senior leaders. However, the way this role is executed, and in its unique context, dramatically differs from other branches. First, an ANG chaplain is an Air Force Chaplain, trained at the U.S. Air Force Chaplain Corps College at Maxwell AFB in the Basic Chaplain Course. ANG Chaplains learn the U.S. Air Force dress, courtesies, customs, and culture. Secondly, ANG Chaplains serve in the Air National Guard component of the U.S. Air Force. While some will serve in the Regular Air Force (RegAF) or the Air Force Reserves, being an ANG Chaplain means being a member of the greater ANG mission. The ANG mission has a dual role of not only supporting the federal mission, whether overseas contingencies (a.k.a deployments), or national disaster responses, but also supporting a state’s mission and needs, whether it be responding to state natural disaster or a state request for additional law enforcement. Thus, ANG Chaplains are a part of a specific state’s Air National Guard, such as Rhode Island or Texas, and ultimately directed by the highest power in the state -- the governor. But, when called into federal missions, they no longer report to the governor but rather the president of the United States. This dual role creates a unique culture for ANG members and ANG chaplains. ANG members will most live for years in the same communities they will serve and support. It will be their neighbors they will engage with or even rescue. Unlike RegAF Chaplains, ANG Chaplains will live and serve at the same location for their entire career. Also, they serve as drill status guardsman (DSGs), which essentially means they serve “part-time.” However, many often experience their military service beyond the
one weekend a month and fifteen days a year, as there are often communications, administration, and ministry that go outside of this time.

ANG Chaplains do ministry at an Air Force installation called a “wing.” The highest authority at the wing is the “Wing Commander.” Most wings range between 800 and 1200 people, and ANG Chaplains try to serve these airmen and their families as best as they can -- one weekend a month and fifteen days a year. It is clearly difficult to provide ministry in such short time frames, and thus ANG Chaplains must be both adaptive and focused less on long term care and more on immediate crisis care.

Monthly weekend drills known as Unit Training Assemblies (UTAs) are incredibly busy as ANG Chaplains are required to do training that is not Chaplain related. UTAs have military requirements such as training on information security or chemical, biological, radioactive, nuclear, and electrical response training. ANG Chaplains are both clergy and officers. Often, the clergy role is much more straightforward in providing religious services, counseling, and special prayers at military ceremonies. The officer role in being a chaplain requires much more training to be ready to deploy overseas, leadership skills in leading a team, sometimes disciplining one’s team, and a lot of administration. ANG Chaplains represent both their religious badge that they wear (cross, crescent, star of David, etc.) and the officer rank they wear (Captain, Major, Lt. Colonel, etc.). Thus, there is an added responsibility as many will look up to chaplains not only as spiritual/religious leaders but also as military leaders.

A Chaplain has a unique challenge in that the clergy role and the officer role can be difficult to be successful. Sometimes, the two roles support one another as being an officer can make the clergy duties clearer for airmen and families who need support. The
officer rank gives assurances and trust in their subject matter expertise as well as authority. In the same fashion, the clergy role enhances the officer rank that this chaplain is a professional through education, experience, and meeting standards for spiritual and ethical care. However, there will be times when the clergy role and the officer role conflict with one another, in terms of their requirements of time and energy. For example, a Chaplain’s primary purpose is to care for people, but what if a Chaplain has a report or another administrative duty that takes more time than caring for people? Often, the time and energy in administration and management increase with higher rank and higher roles such as the Wing Chaplain. Some chaplains will sacrifice the officer responsibility either because they feel it is the right thing to do when someone is in need, or because it is easier for them to focus on their ministry for people than focus on what some deem the ministry of paperwork.

Lastly, Chaplains serve with Religious Affairs Airmen (RAAs) who are enlisted personnel providing support for the religious/spiritual needs of the airmen. They serve alongside chaplains in teams known as Religious Support Teams (RSTs) to provide pastoral care together to airmen. RAAs are vital as they serve as the backbone of many Chaplain Corps offices, often having broader and deeper administrative, policy, and even military understanding than Chaplains. The entire Chaplain Corps team follows the leadership of the Wing Chaplain.

What Is A U.S. Air National Guard Wing Chaplain?

The Wing Chaplain is the highest authority for the Wing’s Chaplain Corps, leading both the officers (Chaplains) and the enlisted (Religious Affairs Airmen). The
Wing Chaplain serves with the Superintendent, who is the most senior enlisted member, and together serve as the senior Religious Support Team (sRST). The Chaplain Corps serves as the religious/ethical subject matter experts (SMEs) for the Wing Commander and executes the Wing Commander’s Annual Ministry Plan (AMP), not the sRST plan.\(^3\)

Thus, the Wing Chaplain works with his or her team to provide and execute a ministry plan approved by the Wing Commander. This critical fact reminds Wing Chaplains that the ministry is not their own and requires a mindset around stewardship and faithfulness. Moreover, the Wing Chaplain, as the chief SME on religious/ethical issues, must maintain a close and supportive relationship to not only the Wing Commander but other commanders and senior enlisted personnel. How the Wing Chaplain deploys and utilizes the Chaplain Corps team to provide ministry and advice is critical in accomplishing the Chaplain Corps’ mission at the Wing by taking care of the religious, spiritual, relational, and ethical needs and concerns of airmen and their families. More resilient and more supported airmen bring about more potent effectiveness toward missions.

The Wing Chaplain is ultimately responsible for all Chaplain Corps programs and services at the Wing. One of the main programs that the Wing Chaplain oversees is the religious services, whether Roman Catholic mass or a Protestant Service, or a Wiccan service, the Wing Chaplain has to assess through annual needs assessments the religious needs of the airmen and how to resource and allocate personnel to a service.\(^4\) For example, what if there is a Roman Catholic contingent requesting a mass, and there is no ANG Catholic chaplain? The Wing Chaplain will have a standardized procurement

\(^3\) Appendix 2: Annual Ministry Plan Example

\(^4\) Appendix 1, “Sample of Annual Needs Assessment”
process working with the Wing Commander, Contracting, and Finance to request and utilize funds for a Catholic priest. The Chaplain Corps office must have the correct paperwork to interview and process a potential priest. This priest essentially becomes a part of the staff and must be trained in the pluralistic environment of the Air Guard. Simply put, it is not an easy and fast process. At the same time, from a needs assessment and research of the local area, the Chaplain must ask, would funds and resources at the Wing be better utilized if the Wing Chaplain advertised an available Mass at a local Catholic church five minutes outside of the base? Would that be a better use of resources and personnel? Ultimately, the Wing Chaplain ensures the provision of religious services and delegates the authority of each service to its respective chaplain.

Another important responsibility for the Wing Chaplain is assessing religious accommodation requests. A religious accommodation request is when a member is requesting an exception from standard dress or protocol. For example, a member may request to no longer shave because he is part of a religion that requires men to grow their facial hair. Typically, members must be cleanly shaven every workday. The Wing Chaplain or his or her delegated authority will go through the religious accommodation process to recommend or not recommend a member’s accommodation request. Sometimes this process requires wisdom and the asking of good questions as some members might not have authentic intentions for their accommodation. The Wing Chaplain must discern through interviews if this is an authentic request for religious accommodation. Most often, the commander of the member’s unit or even the Wing Commander will make the final decision based on the Wing Chaplain’s report. Handling a religious accommodation requires sensitivity and care as a formal complaint can be
quickly made if a member does not feel respected, causing a chain reaction of problems and complications.

Religious accommodation requests are part of a more significant role of advising commanders and supervisors on religious, spiritual, and ethical concerns. It is commonplace for many ANG members to know the Chaplain Corps is the subject matter expert (SME) for religious and spiritual concerns; however, a critical area that the Chaplain Corps can provide guidance is in the field of ethics. Ethical concerns are everywhere, and one of the significant issues for commanders and supervisors. For example, what is the right or wise way to respond to a young airman who knows a fellow airman did something wrong but does not want to “give him up?” Is it black and white, or are there other angles to consider and different ways to approach this problem? The training and the marketing of the Chaplain Corps’ advisement on ethical concerns is a growing responsibility for the Wing Chaplain.

Another critical responsibility of the Wing Chaplain is integrating with other agencies of the Wing, such as the Judge Advocate General (JAG), Family Readiness, the Director of Psychological Health, the Sexual Assault Response Coordinator, and Suicide Prevention. On almost every issue, the Chaplain Corps is a crucial part of the overall response. The Wing Chaplain needs to ensure that his or her team is connected to the overall moral, morale, and legal issues on the base. The Wing Chaplain must ensure the Chaplain Corps is trained to respond to any number of situations, again, in a minimal amount of time. At the same time, the Wing Chaplain must ensure that the other agencies, as well as commanders and supervisors, know the role and support the Chaplain Corps can provide. The Chaplain Corps not only leads religious services but can also help
increase morale and help get the pulse of their team. The Wing Chaplain serves as the best figure to connect with commanders and high ranking leaders because of his or her rank and position. Often, the Chaplain Corps focus on service, but sometimes fail to focus on marketing in order to educate airmen on the ways the Chaplain Corps can support airmen and their families in a myriad of ways.

One of the most profound ways that the Chaplain Corps strengthens airmen and their families is through the planning and execution of the Strong Bonds program. Strong Bonds is a Chaplain Corps led program which builds relationship resiliency and teaches communication and relationship skills at family-specific events, married couples-specific events, and lastly, events for individuals. Strong Bonds occurs either over a four-hour dinner or an entire weekend. Strong Bonds is wholly paid for by the National Guard Bureau. Imagine hosting an event at a water park where families come to not only enjoy each other and the park, but also receive relationship training as a family together, at no expense to them. Strong Bonds is one of the most popular programs that the Wing Chaplain ensures his or her team executes and requires a comprehensive plan of marketing, teaching, and resourcing.

The most common job for the Chaplain Corps is unit engagement (UE). Unit engagement is interacting and supporting airmen at their job sites as an RST. Sometimes the Chaplain Corps can assign RSTs to specific units such as the airmen at Maintenance or Security Forces. The Wing Chaplain ensures that the entire wing has an RST visit over a drill weekend or assigns an RST to any units that are suffering low morale. The strategy is that with more unit engagement, not only does the RST know the pulse of their unit, but it will be much easier for an airman who is struggling to go for help with the Chaplain
Corps. The Wing Chaplain must balance the many administrative tasks and programs with caring for people through unit engagement.

It is said that for most of the Chaplain Corps team, they perform a ministry of presence to people. For the Wing Chaplain, the ministry changes to a ministry of paperwork. Indeed, administration can be profound if held in perspective as stellar administration allows more effective ministry. Often, the only member who can do most of the administration is the Wing Chaplain. The Wing Chaplain is responsible for the regular input of unit engagement, programs, and counseling in the Chaplain Corps recording system. The Wing Chaplain is responsible for his or her unit’s compliance with the standards of the Chaplain Corps through a program called Management Internal Control Toolkit (MICT) and subsequent inspections to track the readiness of a Chaplain Corps team. Ultimately, the Wing Chaplain has to know that though he or she is in a higher position, he or she will have less and less time with people. Time will be spent more in meetings and in front of the computer or the phone, which will be a hard transition for some Wing Chaplains who thrive and desire to be with the tactical side of chaplain ministry.

**How Does One Become A U.S. Air National Guard Wing Chaplain?**

The most basic requirement to become a Wing Chaplain is for a Wing Chaplain position to be open. There are currently ninety Wing Chaplain positions with over three hundred Chaplains in the Air National Guard. According to the Chaplain Corps Headquarters at Air National Guard Readiness Center, eighty percent of Chaplains will become Wing Chaplains. Most Wing Chaplain positions open from the current Wing
Chaplain retiring or moving to another wing. The position is rarely advertised because most often, with the recommendation of the departing Wing Chaplain and approval of the Wing Commander, the next highest-ranked Chaplain takes over as the Wing Chaplain.

Ideally, the Wing Chaplain will have over ten years of experience as a chaplain. However, that is not often the case. Whether it was from poor organizational planning or a sudden change in personnel, some new Wing Chaplains could have less than two years of experience -- and it is important to remember, two years as a DSG, not as a full-time chaplain. At most, a two-year chaplain has two months of real chaplain experience, compared to a RegAF Chaplain who will have over fifteen years before becoming the Wing Chaplain. How hard will it be for a seasoned airman or commander to rely on their new young Wing Chaplain when a crisis occurs?

On the other hand, an ANG Chaplain has different experiences that can be critical and sometimes just as valuable, whether they are a full-time pastor, hospital chaplain, teacher, or a non-clergy position. For example, someone might not have years of experience being an ANG Chaplain, but they have been on a pastoral staff team for the last five years and know about the importance of teamwork. Or someone might not have experience as an ANG Chaplain but has years responding to trauma and critical care in the hospital. An ANG Chaplain who might be a full-time pilot could know the importance of administration and can easily connect with military pilots at the Wing. Being an ANG Chaplain can make a more well-rounded and experienced Chaplain because their experience in ministry is more broad, varied, and real-world than full-time Air Force Chaplains. However, there are some elements, as mentioned beforehand, that a new Wing Chaplain will have zero knowledge and understanding. These areas range
from being knowledgeable on Wing plans and Wing inspection items to personnel administration.

A fascinating trend for Air National Guard Wing Chaplains versus RegAF Wing Chaplains is that ANG Wing Chaplains will be Wing Chaplains for many more years than their counterpart. RegAF Wing Chaplains, like all RegAF Air Force members, will move every three to four years. At most, because of their age and their proximity to retirement, a RegAF Wing Chaplain will be a Wing Chaplain for six years between two wings, either retiring or being promoted to a staff-level position. For the ANG Wing Chaplain, becoming a Wing Chaplain is the height of their career progression. Some Wing Chaplains could serve two years up to twenty years as an ANG Wing Chaplain.

The primary way that the Chaplain Corps at the ANG Readiness Center trains and equips new Wing Chaplains is through two courses at the Air Force Chaplain Corps College in Maxwell, AL: Deputy Wing Chaplain Course and Wing Chaplain Course. These two courses are each two weeks long and provide much of the instruction, especially regarding programs and administration that make up the bulk of the Wing Chaplain position. The camaraderie and friendships built during this time serve as an essential part of a Wing Chaplain’s development and a potential support system. The concern is two-fold if this is the main avenue of training. First, these two courses cannot adequately provide the content, experiential, and anecdotal education for a new Wing Chaplain. Secondly, a new ANG Wing Chaplain might have to wait for six months or up to a year to receive this valuable training.

The main way that many Wing Chaplains learn their job is through their experience with or possible mentorship from their former Wing Chaplains. The problem
is whether the experience was a positive or negative one. Wing Chaplains have many responsibilities, and they are often just trying to get the task accomplished, let alone teaching someone else how or why this task is essential. The time required to provide mentorship is sporadic, if ever even planned. How much mentorship can happen with all the programs and people who need Chaplain Corps support over just one weekend a month? When a new Wing Chaplain comes in, he or she might have three or four weekends to learn from the previous Wing Chaplain before he or she leaves. Worse yet, there might be no Wing Chaplain to help with the transition because he or she has already left! The hope for many new Wing Chaplains is to reach out to whomever they might know to support them in this new position. Indeed, the first year as a new ANG Wing Chaplain can be a challenging, frustrating, and lonely experience. This project, the Wing Chaplain Mentorship Plan (WCMP), hopes to bring more support, relationship, and wisdom from Wing Chaplains across the Air National Guard through mentorship.
PART TWO

THEOLOGICAL REFLECTION
CHAPTER TWO: LITERATURE REVIEW

Literature Review on Mentoring: The Ministry of Spiritual Kinship by Edward Sellner

Edward Sellner begins Mentoring: The Ministry of Spiritual Kinship with the quote, “Mentoring is best understood as a form of love relationship, one that is not easily turned on or off.” Indeed, Sellner’s first chapter is titled “A Form of Love.” To prove his assertion that mentorship is a form of love, Sellner first gives background on the word “mentor” itself. Sellner writes, “The word itself, simply defined by the Oxford American Dictionary as ‘a trusted advisor,’ finds its origins in Ancient Greece. In the Odyssey, Mentor is the name of a trusted friend who, in Ulysses’ absence, protects, nurtures, educates, and guides his son Telemachus into adulthood. He ends his first chapter writing that mentoring “is one of the most basic forms of love relationship, and we need not only mentors in our lives at various stages and life transitions, but we need to be mentors to others…” Sellner successfully points out that mentoring is more than just a program or a utilitarian method of growth, but that its basis is found in a love relationship and that organizations are responsible for ensuring caring relationships are provided,


2 Ibid, 24.

3 Ibid, 35.
whether religious or not. If organizations only view mentorship’s purpose as a way to increase effectiveness or bring more substantial results, mentorship will be a program, instead of a foundational reflection of a culture that values caring for one another.

In Chapter 2, Sellner looks to the author and teacher C.S. Lewis and how and why he mentored others. Sellner points out that Lewis mentored in three different ways—through his tutoring, letter writing, and preaching—reminding the reader that mentoring is more than just a set time in a fixed location but can be something much more flexible and expansive. Sellner writes the following:

Spiritual mentoring can take many forms. It need not be limited one-on-one relationships, but also include large groups inside or outside liturgical settings. What is important in spiritual mentoring is our conviction that mentoring is valuable and that through our pastoral care we are able to forge a link with others and speak a language of the heart...genuine mentoring transcends space and time. An encounter with a mentor is not dependent on physical meetings, but rather on the deepest level of communication: the communion of souls.4

Furthermore, the reason for Lewis’ pursuit of mentoring is “because other people befriended and mentored him first” and that he viewed “friendship as the foundation of any mentoring we do.5 Through the lens of Lewis’ life and the people he impacted, Sellner sees that “All mentoring, especially spiritual mentoring, is a form of empowerment that helps others discern their vocations, acknowledge their gifts and begin to give shape to their dreams.6

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4 Ibid, 58.
5 Ibid, 56.
6 Ibid, 57.
In Chapter 3, Sellner discusses the idea and history of anamchara or soul friend. Being a soul friend involves “maturity, compassion, genuine respect for others, keeping things confidential, self-disclosure, reflecting on personal questions and experiences in relationship with God, and the ability to discern the movement of the spirit in the heart.” Again, the importance of friendship in mentorship and what that can look like is highlighted by Sellner.

In Chapter 4, Sellner focuses on where mentorship can help people with their calling in life. Leaning on Haughton’s Transformation of Man Sellner points that in a mentoring relationship, we can “react to each other in startling and unpredictable ways, producing in an unplanned manner the wilderness experience…” A wilderness experience is organic, dynamic, beautiful, and even dangerous, but it is an adventure of growth. In fact, this mentoring relationship can lead to transformation expressed as the following:

- Self-discovery - “An encounter and the decision to love can create a new relationship between people as well as a new awareness, paradoxically, of the messy human condition in which we live and the unloving behavior in which we often indulge...Somehow the discovery that I am loved, for any of us, gives us a new identity and new ability to change our selfish, self-destructive ways.”
- Release of power - “Through self-discovery and repentance new power is released in the lives of people. This power leads to reconciliation, healing, harmony, peace.”
- Community - “The outbreak of power that transforms one into an agent of transformation creates community.”

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7 Ibid, 79.
8 Ibid, 91.
9 Ibid, 92.
10 Ibid, 92.
11 Ibid, 93.
Similar to the reason why C.S. Lewis mentored and the motivation for mentoring, Sellner writes, “When we have experienced positive growth in ourselves and recognized that we have been given certain gifts, we naturally want to share our talents and competence with others. This is often the motivation behind the ministry of mentoring: realizing the many ways in which we have been mentored, we want to mentor others in return in whatever ways we can.\textsuperscript{12} In mentoring, a journey and exploration into calling can come from the fruit of mentoring. Sellner writes, “mentoring becomes an important form of empowerment, then we can see that helping others discern their vocations, name their talents, and begin to give shape to their dreams is a tremendous ministry.\textsuperscript{13} Sellner lays out that the use of journaling on critical questions relating to family, significant persons, events, goals, patterns can lead to deeper reflection and insight into God’s calling for individuals in a mentoring relationship.

In Chapter 5, Sellner discusses the use of dreams as mentors and mentorship tools. Sellner lays out in Scripture and discusses Jungian psychology to point out the importance of processing dreams and what they can mean. He writes the following:

Dreams can be from God, but they are not God. Neither are they some magical force, taking away our responsibility for engaging in a mature discernment process of their contents and of their meaning. In that process we need to turn for direction to other spiritual friends and mentors, to scripture, to disciplines such as Jungian or developmental psychology, and to our past wisdom figures as well. Any discernment of dreams cannot be done in isolation.\textsuperscript{14}

\textsuperscript{12} Ibid, 94.

\textsuperscript{13} Ibid, 97.

\textsuperscript{14} Ibid, 131.
Sellner’s support for dreams is unique and could be uncomfortable for many. Still, there is Scriptural evidence of the importance of dreams and could be a possible discussion topic in mentorship.

In Chapter 6, Sellner comes full circle to mentorship, as not just a relationship based in love, but connected to the very love of God. He writes, “Wherever and however friendships are made or discovered, the spiritual community that comes into being as a result of them is in some mysterious way related to God’s love for us and the mutual care we have for one another. Often it is only because of that personal care and friendship that we have discovered the friendship of God.” Mentorship can be more than a program or a significant relationship but something deeply profound and beautiful. Sellner continues to explain that mentorship is a relationship where both the mentor and mentee can be tremendously blessed and grow: “One of the greatest awarenesses that comes to those who mentor is the recognition of how much we receive from those who have sought us out...We often come to see that the ones we are mentoring --no matter what their age -- have become in some ways our teachers, mentors, and guides.” Sellner poignantly asserts that a mentoring relationship is one where not just love but also guidance and wisdom can go both ways. Vibrant mentorship should become a dynamic give and take of wisdom and love because, as people, we continually grow and are challenged and will always need another and need God.

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15 Ibid, 137.
16 Ibid, 138.
Sellner closes his insightful book that mentoring is based on love, friendship, divinity, and can even cross time and space. He roots this thesis by looking at the ministry of Jesus Christ, Himself. Sellner writes the following:

“The task of every mentor and soul friend, as Jesus himself revealed to his group of friends in his own ministry of spiritual mentoring, is this: to share stories with those who come after us, to point them back to their family origins and spiritual heritage, to bless them on their sacred journeys through time. 17

Sellner’s work teaches that mentoring must be rooted in love and in relationship. Mentoring grows friendship and brings transformation through intentionality, humility, love, and having a divine perspective.

**Literature Review on Mentoring Paradigms: Reflections on Mentoring, Leadership, and Discipleship by Edmund Chan**

*Mentoring Paradigms: Reflections on Mentoring, Leadership, and Discipleship* by Edmund Chan is organized into thirty paradigms, sectioned into three main areas: mentoring, leadership, and discipleship. *Mentoring Paradigms* is an explicitly Christian book and serves more as a workbook or a devotional. Each paradigm is two to three pages with reflection questions at the end. *Mentoring Paradigms* gives strong reasons why and how to do mentoring, leadership, and discipleship.

Chan’s first ten Paradigms are under the subtitle *On Mentoring*. Through these ten Paradigms, there are poignant insights, reflections, and applications. Chan begins speaking of the difference between *status* and the *stature* of a leader. However, there is something even more critical than *status* and *stature*, and he winsomely points out that it

17 Ibid, 150.
is *substance*. Using an analogy of an iceberg, Chan argues that *status* and *stature* are what others can see. While *substance* is deep underneath and a more significant part of who we are. He remarks, “A wise mentor understands what ultimately defines us as leaders. Substance!”

In Paradigm Six, Chan gives a sharp word that mentorship is not a program. Chan writes, “The best mentors do not focus on the program but on the purpose...We mentor for wisdom in thinking (perspective), brokenness in attitude (posture), competence in both life-skills and ministry skills (pragmatics), and the experience of God’s daily presence in our lives (power).” Chan loves to use alliteration with the four “P’s” of mentorship to help communicate and remember his thesis. This structure is helpful in that Chan reinforces the purpose of mentoring as fundamental rather than just a program.

Chan continues in Paradigms eleven through twenty under the subtitle: *On Leadership*, where he provides even more wisdom than the previous section. In Paradigm fifteen, Chan writes, “Our leadership compass must be re-calibrated. Well-intentioned leaders often fail to lead theocentrically. We must make a paradigm shift from the circumstantial towards the spiritual.” Chan again brings a prophetic word that often, when there are concerns, leaders tend to first focus on how to fix things out there, rather than first wonder, what’s going on in here, in one’s heart and soul. Chan continues, “The principle of *Spiritual, Personal, and Organizational* is a priority framework for

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19 Ibid, 46.

20 Ibid, 84.
leadership decision-making. It helps us to put first things first. In facing inevitable problems, the temptation is to rush to get something organized to solve them.” This point is one of Chan’s most profound teachings in his book, which he nicely sums up by saying, “Ultimately, we minister out of the depth of our character and being.\textsuperscript{21} Indeed, there have been countless reports of leaders and pastors who focus on the organizational versus looking at the spiritual that their character is either deficient or absent when one truly needs it for support and guidance.

In Paradigm Sixteen: Leading with a Clear Philosophy of Ministry, Chan lays out the reasons why a philosophy of ministry is so important. He writes, “A clear philosophy of ministry is crucial to intentional leadership...A philosophy of ministry refers to the core ministry values and how they determine the chief ministry vehicles to realize the ministry vision.\textsuperscript{22} Often, a leader might ignore a philosophy of ministry or, worse, has never been taught its importance. A leader can often just focus on results or methods, rather than doing the internal and communal work for a more excellent vision and values that serve as the bedrock of its ministry. Sometimes, the work is done for the larger organization’s core values, but the work is not done in a section or a team. Still, Chan remarks, “Core values are fundamental statements of what is really important to us in ministry...Resonance of values is what moves organizations.\textsuperscript{23} As well, Chan continues speaking on the importance of vision: “Leaders live in the future. Without a vision larger than ourselves, we drift into complacency. Without vision, we perish. Vision gives the

\textsuperscript{21} Ibid, 85.

\textsuperscript{22} Ibid, 88.

\textsuperscript{23} Ibid, 88-89.
leader a glimpse of what the future can be. In these sections on leadership, Chan wonderfully reminds the reader of the fundamental elements of leadership that a leader might have forgotten or never been taught.

*Mentoring Paradigms* third section is titled *On Discipleship*. The best paradigm is Paradigm 29, where he speaks on the difference in discipleship between commitment versus surrender. Chan writes of the following incident:

A Christian leader from Romania was once asked a thought-provoking question: “Why is it that the Church in the Western world has lost its power with God and man?” He said, “The Church in the Western world has lost its power with God and man because it has substituted commitment for surrender.25

In reflection, this observation seems to be very accurate. Many Christians fundamentally do not or cannot trust in God and thus, show how they are following God, rather than showing the ways they are surrendering to God. Chan continues, “The committed life emphasizes what we must do for Christ; the surrendered life embraces what Christ has done for us. Christianity is not DO but DONE. It is not TRY but TRUST...The committed life exalts our competence; the surrendered life examines our character.26 Again, the importance of character comes into the forefront of leadership and discipleship.

*Mentoring Paradigms* is an insightful book, serving more as a tool for mentoring, leadership, and discipleship. *Mentoring Paradigms* could easily serve as a resource for discussion between a mentor and mentee. *Mentoring Paradigms* is not a book that goes

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24 Ibid, 89.

25 Ibid, 144.

26 Ibid, 145
in-depth on the reasons why mentoring is done but rather a straightforward primer for how mentoring should happen.

**Literature Review on *The Elements of Mentoring* by W. Brad Johnson and Charles R. Ridley**

*The Elements of Mentoring* by W. Brad Johnson and Charles R. Ridley seeks to summarize the research on mentoring into seventy-five essential elements to be a master mentor. Johnson and Ridley define a master mentor as “someone who judiciously integrates clear communication, knowledge of human development, technical mentoring skills, emotional intelligence, ethical values, and honest personal reflection in daily mentoring practices for the benefit of individual mentees.” The authors spend the rest of their work going more into detailing all the areas for a master mentor. As well, they begin each principle with case studies demonstrating excellent mentoring in practice.

*The Elements of Mentoring* is divided along seven primary themes: “what excellent mentors do (matters of skill); traits of excellent mentors (matters of style and presence); arranging the mentor-mentee relationship (matters of beginning); celebrating diversity (matters of human differences); knowing thyself as a mentor (matters of integrity); when things go wrong (matters of restoration); and welcoming change and saying goodbye (matters of closure).” These seven themes and their elements are informative and profound, especially the last theme on “matters of closure.” It is rare to

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28 Ibid, xvii.
find any mentoring resources addressing this topic. *The Elements of Mentoring* is thorough, and one of the most complete resources for mentors on mentoring.

In the introduction, Johnson and Ridley share their most poignant thoughts on mentoring, writing, “Mentoring is more than just a fad. It is a well-researched helping relationship.” In this statement, the authors undercut some of the concerns mentors or senior leaders considering a mentoring program that mentoring is a “fad” or unproven. In fact, there is a long history of the importance of mentorship in the lives of influential people and leaders, as well as years of research on mentoring, itself. This resource is invaluable in that it provides academic heft and real-world cases to support their points throughout the book. Ultimately, the purpose of mentoring is to bring positive outcomes and positive change. Johnson and Ridley write the following:

What are the outcomes of mentoring? First, research consistently demonstrates the following benefits for mentored persons: enhanced promotion rates, higher salaries, accelerated career mobility, improved professional identity, greater professional competence, increased career satisfaction, greater acceptance within the organization or profession, and decreased job stress and role conflict. Mentored individuals also are more likely to mentor others. Research shows that mentoring can bring not only positive benefits for the individual and the organization but also can cause a long term sustainable benefit of mentors creating new mentors, causing an amplification of potential positive benefits.

The first theme is titled “What Excellent Mentors do: Matters of Skill.” In this chapter, the authors affirm some fundamental elements of mentorship and introduce some new skills that a mentor must have. Interestingly the first element is titled “Select your...
Mentees Thoughtfully” -- an idea that not many resources would begin with, but the authors point that mentorship is similar to investing, where mentors have limited resources and must be wise who to mentor. They write, “Excellent mentors appreciate the cost of mentoring. This first element also points out that “Mentorships that begin informally often are more effective than those who are brokered or arranged. Informal relationships can feel more natural and organic, rather than forced or structured. Many close relationships often form because of its informal nature, even in a formal environment. This encouragement is not to say that formal mentoring programs are not essential, but it does make one wonder, at the organizational level, if informal mentoring relationships could be more fostered.

The next element in this chapter speaks about the importance of availability. The authors write, “Availability, more than any other factor, also predicts whether formal organizational mentoring programs--those in which the organization assigns mentor and mentee--will be successful…Apparently, the “magic” or mentoring hinges mostly on exposure and frequency of interaction. Indeed, availability and consistency are critical in a strong mentoring relationship. Another critical element is titled “Unearth the Dream.” The authors share that a mentor is similar to a sculpture bringing out something beautiful from a block of marble or wood.

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31 Ibid, 4.
32 Ibid, 5.
33 Ibid, 9.
Interestingly enough, this dynamic goes both ways. The authors write, “a fascinating stream of research in social psychology called the *Michelangelo Phenomenon* has revealed that in the best relationships, a partner helps to promote the other person’s ideal self, which in turn moves the person closer to achieving her or her ideals.\(^{34}\) And indeed, it is not only bringing out or *unearthing the dream* that is profound but also the “persistent affirmation and reassurance that the dream is both worthy and attainable.\(^{35}\)

Another profound element concerns the importance of affirmation. Affirmation refers to who people are and the dreams they have, not based on their performance. Johnson and Ridley remark, “Mentees struggle with *imposter syndrome* “they worry if others really knew then, they would not be accepted.\(^{36}\) This importance of positivity connects to famous psychologist Carl Rogers who theorized that for growth to occur in counseling, a counselor needs to be “kind, warm, and willing to offer unconditional positive regard to clients. In his opinion, specific counseling techniques and therapeutic procedures were less important than basic warmth and acceptance. Indeed, decades of research on helping relationships confirm his theory. People thrive when they feel safe, valued, and well supported.\(^{37}\) And thus, mentors should seize as many opportunities to speak kindness, encouragement, positivity, and hope. At the same time, a mentor must also provide correct, even when awkward or painful. Johnson and Ridley write, “Good

\(^{34}\) Ibid, 14.

\(^{35}\) Ibid, 14.

\(^{36}\) Ibid, 19.

\(^{37}\) Ibid, 27.
mentors address subpar performance and lack of attention to detail...Early in the mentorship, effective correction should be preceded by a healthy dose of affirmation and encouragement.\textsuperscript{38} It is clear that for mentees to hear constructive feedback, they must know it comes from a place of love and advocacy for the mentee.

As a mentoring relationship is a \textit{relationship}, the sharing of hopes, dreams, sorrows, and struggles invites deeper intimacy. Having healthy and helpful boundaries is crucial for mentors, especially in regards to self-disclosure. The authors remark, “Because self-disclosure can enhance intimacy and connection in a relationship, it is not surprising that mentees in many fields rate the willingness to self-disclose as one of the most important qualities in a mentor. When mentors share meaningful experiences or feelings, they show what it means to be authentic, and they model self-exploration.\textsuperscript{39} Self-disclosure is a must in a mentoring relationship as it brings “flesh to the bones” of ideas and thoughts. At the same time, a mentor must be wise as more and more self-disclosure unregulated and unprocessed could create codependency or romance. But the possibility of uncomfortable or unpleasant outcomes should not prevent the possible result of not just a productive mentoring relationship but a \textit{deeper} mentoring relationship expressed in friendship and mutuality. Mentoring scholar Belle Rose Ragins maintains “not only that high-quality mentorships are built on strong relational skills but that they simultaneously \textit{generate} the very relational skills a mentee needs to create their own

\textsuperscript{38} Ibid, 46.

\textsuperscript{39} Ibid, 55.
high-quality relationships in the future. Indeed, one can simply say mentorship is not just taught, but sometimes more important, it is caught through modeling and in and through relationship.

The next theme is titled “Traits of Excellent Mentors: Matters of Style and Presence.” Much of this content is straightforward and obvious, but still for a primer on mentoring; this chapter is crucial for fundamentals on mentoring. The elements focus on several personal qualities of a mentor, such as expressing warmth, being emotionally available, listening actively, being consistent and reliable, providing unconditional positive regard, and providing confidentiality. The authors emphasize the importance of using humor, which can help the mentee not to take oneself too seriously and help diminish anxieties about life. Furthermore, the authors point to the importance of respecting the values of a mentee and providing space for mentees to process and choose their own values. A reflective element was element thirty titled “Tolerate Idealization.” In this element, the authors speak about normal developmental processes and that idealization is a part of that early process. Idealization helps a mentee locate and identify the things they want to become. However, the hope in the developmental process is that a mentee moves from idealization to identification, which becomes more focused on the traits the mentee would like to have.

The next theme is titled “Arranging the Mentoring Relationship: Matter of Beginning,” which deals with the nuts and bolts of actually beginning a mentoring

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relationship. The most important part of a mentoring relationship is that the mentor is *intentional*. Mentors are thinking through their own goals, history, and values. This self-awareness is crucial as the authors write, “A substantial body of research finds that mentors and mentees who are well-matched on important personal and professional dimensions form stronger, more enduring, and more beneficial relationships.” Again, an informal period between mentors and mentees is crucial to discern these aspects. When a mentoring relationship begins, expectations, benefits, risks, and goal settings are essential.

Furthermore, a mentor needs to consider the relational/attachment style of a mentee. Here the authors point to the development research as mentees can have a *secure*, *avoidant*, and *preoccupied* attachment style that will significantly affect the mentoring relationship. In addition, the authors bring up a point not often brought up in mentoring resources:

Research clearly shows that early career professionals with several different developmental relationships (mentorships) enjoy greater success and satisfaction. Sure, having a primary mentor is critical, but augmenting that relationship with a broader network—a constellation of supportive career helpers, identified in the literature by such names as *developmental*, *mentoring constellations*, or *composite mentoring*—creates a distinct advantage.

Some mentors and mentees might believe just one mentoring relationship is all that is needed, but research shows having multiple or a *constellation* of mentoring relationships can be a tremendous benefit. Lastly, a profound aspect of the mentoring relationship that is often not spoken of is the importance of a plan for review and evaluation of the

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41 Ibid, 107.

42 Ibid, 126.
relationship itself. Johnson and Ridley remark, “As mentorship begins, it is often helpful to develop an intentional plan for review and evaluation. When both parties actively participate in a systematic process of evaluation, tangible progress toward the mentee’s professional development can be assessed and then celebrated. This part of the mentoring process can seem unnatural. Still, it can provide important moments to speak honestly, both positively and negatively, thus allowing an opportunity to change and better the relationship, whether it be an issue of style, structure, or content.

The next two themes concern diversity, self-awareness, and integrity. In these sections, the authors remark that great mentors are those that see people as individuals, not as people in a predetermined box. They are open, humble, and willing to hear differences between a mentor and mentee. At the same time, mentors are aware of their own identity, unintentional biases, and are eager to discuss them with their mentee. The understanding of power in different cultures is an element many do not process or reflect on but is crucial in understanding cultural and even gender differences. These differences could require a mentor to be an ally and advocate against prejudice, said or unsaid, in the workplace. Some mentoring relationships will be cross-gender, and even though a strong mentoring relationship can form slower, research has shown that the relationship can be as or more effective. The authors remark that attraction is a normal part of a cross-gender mentoring relationship and, at the same time, must not cross into romance or any unprofessional behavior. Thus, for the mentor, it is crucial to be humble, open, and self-aware.

43 Ibid, 132.
In mentors, mentees want “exemplars who can serve as models of how to balance their professional and personal lives.” They want to see and process what does healthy self-care look like. What does this look like? The authors write that great mentors say “no” to new responsibilities or “opportunities” that compromise their health or quality of work. As well, mentors follow through on their commitments. As mentees look to mentors, mentors can be tempted to clone rather than mentor. This profound statement goes into further detail with the authors writing, “Mentoring entails the development of mentees to maximize their potential. Cloning entails the creation of mentees to be replicas of their mentors.” Mentoring is mentee centered, while cloning is mentor centered! Cloning is subtle and insidious and having mentees conforming to your values and beliefs. Cloning is the opposite of humility and allowing space for mentees to grow. One of the main ways to help a mentor be self-aware is through having at least one trusted colleague to talk about one’s mentoring relationship. Just as a mentee might have other mentors, a mentor needs a place to process their own issues outside of the mentoring relationships. Whether the concern is about cultural differences or even the subject of attraction with a mentee, a mentor needs a safe and trusted place to share, receive counsel and accountability.

A mentoring relationship can sometimes get in trouble. The issue might be where someone in the mentoring relationship does not believe their needs are being met, or they

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44 Ibid, 163.
45 Ibid.
46 Ibid, 168.
see the cost outweighing the benefits, or someone feels hurt or even harmed by the relationships.\textsuperscript{47} It is important to note there whenever people are in a relationship, especially at this level, hurt feelings or mistakes \textit{will} happen. It is at these times for mentors, to again be self-aware, listen, process, and engage in an intentional process of analysis, reflection, and consultation, if needed. It is vital not to react immediately to situations that arise but to slow things down. Sometimes, forgiveness will be required to move forward; other times, the relationship might need an outside advocate to help each other truly hear one another. This element serves as a reminder to the importance of creating a safe space for feedback and having structured times of evaluation to allow concerns to be spoken of before it gets to a more difficult point. And, these times of conflict can serve as \textit{opportunities} for the relationship to grow healthier and another level deeper. One word of wisdom that the authors present is the importance of documentation. Documentation might seem unimportant, but literature can not only protect the mentoring relationship of what has been discussed or any issues that have already come up but also to track growth and give recommendations.

The last theme deals with matters of bringing a mentoring relationship to a close. This vital element of mentorship is either forgotten or avoided but must be addressed---the earlier, the better! Johnson and Ridley give a stern word writing, “...too many mentorships end with unfinished business. Some mentors either fail to plan a positive ending or actively avoid the idea of an ending. Mindful mentors understand the importance of preparing for meaningful closure of the mentorship. They come to

\textsuperscript{47} Ibid, 198.
celebrate mentee transitions and leave-taking.\textsuperscript{48} For some mentors, it is difficult to think of not just starting a mentoring relationship, but even harder to think of saying goodbye when it is especially has been a great experience. The authors help provide perspective by looking at the phases of mentorship development: initiation, cultivation, separation, and redefinition. In separation, it is crucial to allow feelings of sadness and loss when mentorship becomes less active or requires redefinition. A mentor must be self-aware of his or her own attachment styles and history with loss. But here, a mentor can model acceptance and help reframe change. Indeed, a mentor can understand that even endings are inevitable but indicative of mentoring success.\textsuperscript{49} Thus, a mentoring relationship should process helpful ways to say goodbye, possibly at a formal time to reflect and celebrate all the learnings, challenges, and blessings. If done well, a mentee could become a colleague or even a friend.

*The Elements of Mentoring* is one of the most complete and refreshing books on mentoring. The 75 elements are instructive, expansive, and wise for any potential mentor. It is hard to find any faults with this resource as a practical guide to mentoring. The more profound questions of the purpose of mentoring, primarily through a Christian or theological lens is outside the scope of the book, but an important area to reflect and look to other resources.

\textsuperscript{48} Ibid, 218-219.

\textsuperscript{49} Ibid, 227.
The Air Force Mentoring Program is the United States Air Force official program to “provide[s] guidance on how to establish a mentoring strategy that is effective for Airmen at any stage in their career. The Air Force Mentoring Program provides instruction on who is responsible for this program, the benefits of mentoring, practical guidelines in mentoring, and mentoring resources. The Air Force Mentoring Program is not a typical resource as it is formatted and structured as a military document. There are no anecdotes or references to outside military resources. This document was recently updated in May 2019, but was only updated with formatting and definitions; it was not a significant content update. This document serves to provide context for mentoring in the U.S. Air Force, as well as a tool to help mentoring relationships be successful.

The execution of The Air Force Mentoring Program at the Major Command (MAJCOM) level and at the local unit for mentoring to “provide Airmen with the ability to develop to their full potential. The document continues that “Air Force leaders are expected to ensure Airmen are provided mentoring opportunities as described in this handbook. On the one hand, it is admirable that this mentoring program is responsible at the highest levels of Air Force leadership and under the purview of Air Force leaders.

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51 Ibid, 1.

52 Ibid.
However, it is unclear if this is actually accepted, let alone practiced at any of these levels.

The program continues with its definition of mentoring: “Mentorship is a type of professional relationship in which a person with greater experience and wisdom guides another person to develop both personally and professionally. This relationship helps achieve mission success and motivates Airmen to achieve their goals.” 53 This definition is somewhat in line with most definitions of mentoring. At the same time, the Air Force quickly brings up the importance of diversity and inclusion concerning mentoring: “Mentors and mentees should be aware of the Air Force definition of diversity, inclusion, and the benefits of a diverse and inclusive approach to leadership and mentorship…” 54 This reference is correct in that diversity and inclusiveness are essential aspects of mentoring, but one wonders why it is brought up in the introduction of mentoring.

Mentoring is about bringing positive benefits and change to the mentee, mentor, and even the organization. Mentoring can benefit the organization by helping prepare airmen for increased responsibilities, improving morale, enhancing development, and, hopefully, greater engagement and retention of Airmen. Currently, there is a retention issue in the Air Force, and one wonders if part of the reason stems from the lack of mentoring and overall investment in relationships with our airmen. Mentoring can help a mentee familiarize an organization’s mission and culture. Mentoring can also help “establish lines of communication to enable timely information sharing and assistance

53 Ibid, 2.
54 Ibid, 3.
when needed. However, this relates to the question if mentorship should even happen within one’s own unit? If so, what about confidentiality and trust? Could it be wiser to have a mentoring relationship from different units, but if that is the case, could lines of communication get better when a mentoring relationship is not in one’s own unit?

This document goes into a long list of guidelines and expectations for mentorship. It encourages mentors to be advisors and guides who share their own experiences and knowledge. They can give career direction, advise situations, and identify resources. An essential element that this document brings up involves diversity and inclusion: “Mentors should endeavor to mentor, not just those Airmen who come from the same demographics as themselves. Mentors are expected to model and exemplify Air Force values of Integrity First, Service Before Self, and Excellence in All We Do. At the same time, mentors are expected to develop, collaborate, and execute a mentoring plan.

Wisely, mentees also are provided with guidelines and expectations. The document writes, “Mentees should create an appropriate environment that allows for professional development, appropriate mentoring discussions, and regular meetings as schedules permit. This encouragement simply says that mentees are also responsible for the outcome of mentoring meetings; it not solely on the mentor. Mentees should have a learning attitude and fully engaged. It might even be wise for the mentor to give mentees the role of “scheduling the sessions, creating an agenda, executing developmental

55 Ibid, 5.
56 Ibid, 6.
57 Ibid, 6.
activities suggested by mentors, and following up and briefing the mentors. Giving ownership and a voice in the mentoring relationship is a wise tactic.

At the start of a mentoring relationship, a mentee needs to find a mentor. Through a website called the U.S. Air Force tool is known as MyVECTOR, a mentee can find someone through a basic search, though it would be best to find someone through some informal interaction. Even the Air Force mentoring document advocates looking for more than one mentor through professional associations, online resources, and different networks. As well, entering into a mentoring relationship requires a specific mindset for both a mentor and mentee. The document states, “Mentors must willingly enter a mentoring relationship without the expectation of receiving anything in return.” However, the reasons why someone should be a mentor are not more robustly addressed. There is no view that mentorship is a part of a more significant call with God or our connection with one another or that people should mentor because they have been mentored. The only implicit reason for people to mentor is because it helps the larger organization be more connected and more productive. Mentorship that is only highlighted as utilitarian will not be ingrained in the culture nor sustainable.

*The Air Force Mentoring Program* encourages preparing a “Mentoring Plan.” A “Mentoring Plan” involves a vision statement and features how this vision statement can become a reality. Having a structure of content for mentoring sessions can also be valuable as a meeting can discuss the following: Air Force Doctrine history and heritage,

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58 Ibid, 7.
59 Ibid.
60 Ibid.
AF Core Values, Diversity and Inclusion, and Air Force Institutional Competencies.

Sessions could involve mutual professional reading, whether on leadership, management, or business topics. Sessions could also include conversations on career planning, occupational competencies, total force, promotions, professional military education, and overall Educational opportunities. The concern with this type of content is that it seems information-laden rather than wisdom laden. If mentorship is just information-based, why meet with someone at all in the *Age of Technology*?

At the end of this document are helpful samples of checklists and definitions. One resource is titled “Mentee Checklist.” This checklist can be a great way to discuss issues and topics relevant to the mentee such as “Mentee populates career plan and pyramid in MyVECTOR” or “Mentee amends the Mentoring Plan as needed by focusing on developmental needs.” The checklist could be bureaucratic for some, but it can provide a template about the importance of a mentoring plan. In this checklist, the left column has various to-do items or topics, and the right column is label as “Comments Box.” It is not precisely clear what one would write in the “Comments Box.”

Another resource at the end is about different mentoring types. This resource is informative and helpful. Of particular note is the topic of “reverse mentoring.” The resource describes reverse mentoring as follows:

Mentoring of a senior (in age, experience, or position) person by a junior individual. Aims to help share unique knowledge sets, possibly in the field of information technology, computing, or internet communications. Ability to create and maintain an attitude of openness regardless of status, power, or position.

61 Ibid, 16.

Reverse mentoring can be difficult in a hierarchical organization like the military. Still, the idea could help in mentoring to help balance the power dynamics of a mentoring relationship as a mentor could learn from a mentee more understandably.

The last resource given is a sample of a mentoring plan. This document is a helpful resource but could feel corporate to some. It provides excellent insight into what a mentoring plan could be, such as having “Focus Areas” like “Mentoring Expectations,” and “Long-term career goals.” But at the same time has some confusing “Focus Areas,” such as the following: “Air Force Institutional Competency Assessment (AFICA) Results; professional leadership gaps (reference Institutional Competency Proficiency Descriptive Behaviors and AFICA on the AF Portal website and explained in AFMAN 36-2647).” This focus area is not self-explanatory and confusing as it seems to use “insider” language.

*The Air Force Mentoring Program* is a helpful overview of what the U.S. Air Force would like its mentoring program to be. However, mentoring is not a widespread program and not a priority because several other required programs receive funding that is held accountable. Furthermore, this document, primarily because it is a military document, lacks the inspiration of stories and wording to help people see mentoring more than just a program or a tool but something more profound and powerful. This document also does not go further into the nuts and bolts of mentoring that are crucial in mentoring, such as ending a mentoring relationship well.

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63 Ibid, 20.
64 Ibid, 20.
Literature Review on Creating a Mentoring Culture: The Organization’s Guide by Lois Zachary

Lois Zachary’s Creating a Mentoring Culture: The Organization’s Guide is a thorough and insightful primer on creating a mentoring culture in an organization. Zachary is a leader on mentorship and advocates for mentoring in all organizations as mentoring can bring “increased retention rates, improved morale, increased organizational commitment and job satisfaction, accelerated leadership development, better succession planning, reduced stress, stronger and more cohesive teams, and heightened individual and organizational learning.” At the same time, mentoring needs a supportive mentoring and learning culture. She writes the following:

“All too often, people in an organization that spends valuable time, energy, and resources in building a mentoring program end up feeling disappointed, frustrated, and dissatisfied because of their inability to sustain either the program or its results. If a mentoring program is not sufficiently embedded in a supportive organizational culture that values learning and development, it rarely flourishes.”

Zachary gives wisdom in any organization currently implementing or preparing a mentoring program. One could argue that a plant cannot thrive without soil; thus, in the same way, the plant that is a mentoring program, needs the soil of culture to help it grow and thrive.

Zachary begins speaking of the background of mentoring and necessary clarifications about mentoring. Zachary explains the history of organizational mentoring starting in the mid-1970s. In the 1980s, the focus of mentoring saw mentorship as

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65 Lois J. Zachary, Creating a Mentoring Culture: The Organizations Guide. (San Francisco: Jossey-Bass, 2005). xxi

66 Ibid, xxii.
vehicles of transferring organizational knowledge. Thus, the mentor was the older, experienced sage. However, more recently, mentorship has transitioned from a *product oriented*, where the transfer of knowledge is paramount, to *process oriented*, which involves knowledge acquisition, application, and critical reflection. The mentoring relationship paradigm is no longer an older, more experienced mentor with a young, less experienced mentee.\(^{67}\)

Subsequently, Zachary defines mentoring in the following way:

> Mentoring is best described as a reciprocal and collaborative learning relationship between two (or more) individuals who are mutual responsibility and accountability for helping a mentee work toward achievement of clear and mutually defined learning goals. Learning is the fundamental process, purpose, and product of mentoring.\(^{68}\)

The author’s definition is much more expansive than usual definitions of mentorship as it stresses the mutuality of mentorship, as well the various structures of mentorship itself, i.e., group mentoring. Most importantly, Zachary focuses on learning as the value and goal of mentoring. Thus, for a mentoring culture to occur, senior leaders must put mentorship and learning at the forefront of everyone’s development, both through direction and prioritization, as well as modeling. The result? A mentoring culture that brings about the following: “establishes ownership, promotes shared responsibility, maximizes resources, maintains integrity, facilitates knowledge utilization, and creates openness to learning.\(^{69}\)

So how does a mentoring culture begin? The first act is to engage in a discovery process about the organization’s current culture. Zachary proposes that the first two acts

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\(^{67}\) Ibid, 2.

\(^{68}\) Ibid, 3.

\(^{69}\) Ibid, 8.
in discovery are raising cultural consciousness and mapping organizational culture. These two acts help explore and then define what the assumptions, values, and behaviors of the organization are. Throughout her book, Zachary offers helpful exercises to make her ideas into a reality. In this case, she provides a cultural mapping exercise. In it are three areas for people to explore the organization’s culture labeled “Think,” “Say,” and “Do.” This exercise, in essence, helps define the current reality. Zachary continues the process of discovery by understanding the cultural ecology, again, with the help of an exercise. The next step is to identify the cultural anchors than can help stay the course and ensure cultural congruence. Importantly, Zachary advocated for establishing the Learning Anchor without which a sustainable mentoring culture is impossible. The next discovery step is to test for cultural congruence, asking, “Is the organization in alignment?” Lastly, Zachary advocates the last action of discovery is deciding to move forward.70

In Chapter 3: Planning Implementation, Zachary remarks that the work done in understanding an organization’s culture is crucial in how the implementation goes forward because ultimately, “a cultural fit must exist between mentoring and the organization to achieving consistency of mentoring practices within an organization’s culture.”71 If there is not a fit, or if the culture does not care about learning, it will be tough to see mentorship thrive. However, if there is a fit, then an organization can proceed into the Readiness, Opportunity, and Support (ROS) model for change which makes an organization consider these questions:

70 Ibid, 23.

71 Ibid, 31-32.
On the basis of past experience, what are our strengths and weaknesses as an organization when it comes to creating readiness? What have we learned from our experience that helps us create readiness for mentoring in our organization? What specific opportunities currently exist to engage people in learning through mentoring? What structures and practices currently exist that function particularly well to support learning? What additional structures and practices do we need to put in place to support mentoring? 

Zachary advocates for a task force to come together to work through the ROS model. This task force should have people who reflect the diversity of the larger organization, have various points of view, are key stakeholders, hold organizational power to make commitments, and, importantly, are open to learning. In the first meeting, the mentoring vision must be clear and shared by all team members. To help with the task force, an example of a “Mentoring Planning Task Force Agenda” that is structured around the agenda, topic, process, and task can serve as an invaluable resource for this pioneering group. Interestingly, the biggest obstacle in going through ROS is “time—or, more realistically, the perceived lack of it. Thus, it is vital to be methodical and intentional with this process, understanding that the cost of time will be rewarded.

When the task force has processed and planned for a mentoring program, the next step in moving forward involves integrating the eight hallmarks of mentoring practices: “alignment, accountability, communication, value and visibility, demand, multiple

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72 Ibid, 39.
73 Ibid, 40.
74 Ibid, 49.
mentoring opportunities, education and training, and safety nets. These eight Hallmarks are essential because they facilitate successful movement from implementation to integration...as each effort is integrated, a system for mentoring emerges and more and more processes and programs benefit. 

Zachary notes that creating a mentoring culture is ongoing, takes time for its culture to develop, and that the continuity of people and effort is critical. Zachary goes into further detail of each hallmark and its benefits and challenges in a mentorship culture through much of this book, providing more helpful exercises for mentor leaders.

For the mentoring culture and program to thrive and its eight hallmarks to develop and integrate, a wise and thoughtful infrastructure is imperative. What does a mentoring culture infrastructure look like? Zachary points out that an excellent mentoring infrastructure has leadership, time, financial resources, technology, human resources, and knowledge resources. Leadership requires “ongoing participation and commitment of executive leadership. Mentoring leadership cannot reside in one person...in a mentoring culture, leadership replaces itself. Leaders and mentors must give time to mentoring—to be committed and adaptable. In regard to financial resources, an organization can be creative in the funds it might require, whether to fund a travel budget, training, marketing, or launch events. With human resources, it is a goal to “raise up individual

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75 Ibid, 52.
76 Ibid, 55.
77 Ibid.
78 Ibid, 60.
capacity through learning,” but to do so a culture and program will need a point person for mentoring management, oversight, and coordination.79 Zachary provides further exercises titled “Mentoring Practices: Mentoring, Oversight, and Coordination.” Once a point person or an oversight team is in place, the next crucial question is how to best find and match mentors, asking, “Who participates? Who is the target audience? What is the process for creating and maintaining a list of mentors who are qualified and willing to serve?80 Lastly, knowledge resources must be managed and shared with mentors and mentees. Zachary writes, “managing knowledge in a mentoring culture requires that knowledge be shared thoroughly and effectively…”81 One of Zachary’s most helpful tools is exercise 4.5 titled “Infrastructure Checklist,” which has the infrastructure components and the critical tasks for each element. This tool allows mentor leaders or the mentor manager to track how infrastructure implementation is succeeding and where it needs more attention. This discussion on infrastructure is weighty and thoughtful as many resources have not mentioned the importance of a mentoring infrastructure.

Creating a mentorship culture is not easy, and it is not fast. But, Zachary notes, “The presence of a mentoring culture enables an organization to augment learning, leverage energy, maximize time and effort, and better utilize its resources.”82 This book brings a deep and rich plan for a mentoring culture to blossom where mentor leaders and mentor culture makers. Though it might seem impossible, Zachary encourages to start

79 Ibid, 66.
80 Ibid, 68.
81 Ibid, 74.
82 Ibid, 262.
where there is the most likelihood of success, to embody process improvement, and most of all, to make sure that your leadership is on board.
Moses and Joshua

Mentoring is not just a recent phenomenon, but mentorship is seen throughout the Bible. One of the best examples of a mentoring relationship is between Moses and Joshua. Joshua is first mentioned in the Book of Exodus 17:10. Joshua fought against the Amalekites whereby, whenever Moses held his arms up, the Israelites would be winning, but if he grew tired and lowered his arms, the Israelites would begin to lose. Moses grew tired and sat on a rock, but with the help of Aaron and Hur, his hands were kept up so the Israelites, led by Joshua, were victorious. Moses knows Joshua and trusts in him to lead the battle. So already, there is a relationship of trust. Moses is not assigning him to fetch water from a well, but Moses is starting a process to see if Joshua is someone he can trust to eventually lead men into battle.

Exodus 17:14 reads, "Then the Lord said to Moses, "Write this on a scroll as something to be remembered and make sure that Joshua hears it because I will completely blot out the name of Amalek from under heaven."
God Himself tells Moses to make sure Joshua hears how this victory was won.  
It seems Joshua did not know the battle would be dictated on the arm strength of Moses and the power of God working through Moses. Why was this not told to Joshua? Maybe he was not ready to believe it? Perhaps the timing was not right. Regardless, God wanted to make sure Joshua knew that it was by God's power through Moses that won the victory and not by Joshua's efforts.

What might be some valuable inferences and insights that can help understand mentorship in the Bible? Mentorship in the Bible is never just between two people. God is involved in bringing together and the strengthening of a mentoring relationship. What if we viewed a possible mentoring relationship as God-ordained, rather than by chance or by our me-centric view of life? Why would God not care and be involved in a deepening, unique bond that mentorship could be?

The relationship between Moses and Joshua grows as Joshua is now Moses's aide: "Then Moses set out with Joshua, his aide, and Moses went up on the mountain of God." (Ex 23:13) More and more, Joshua is alongside Moses during Moses' leadership. In a fascinating scene in Numbers 11, the Spirit of God descends upon the seventy elders, and they prophesy. However, it seems two of the elders decided to stay back for some reason, but the Spirit of God moved so powerfully on the elders that these two, Eldad and Medad, also begin to prophesy. Joshua is shocked: “Joshua son of Nun, who had been Moses' aide since youth, spoke up and said, ‘Moses, my lord, stop them!’” But Moses replied, ‘Are you jealous for my sake? I wish that all the Lord's people were prophets and that the

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1 All Scripture quoted is from the New International Version unless otherwise noted.
Lord would put his Spirit on them!’ (Nu 11:28-39)” Here, we have an instance of teaching and rebuke. Joshua wants to enforce and protect Moses' rule, and Moses uses this as an opportunity to teach. This story is very similar to an account with Jesus and his disciples in Mark 9:38-41:

38 "Teacher," said John, "we saw someone driving out demons in your name, and we told him to stop, because he was not one of us." 39 "Do not stop him," Jesus said. "For no one who does a miracle in my name can in the next moment say anything bad about me, 40 for whoever is not against us is for us. 41 Truly I tell you, anyone who gives you a cup of water in my name because you belong to the Messiah will certainly not lose their reward.

In both instances, the desire to protect both their teacher/mentor's status or reputation is more important than the work of God. What is sometimes missed between these two stories is the level of relationship and connection the disciples and Joshua had for their respective mentor/leaders to want to protect and fight for their mentor/leader's status and reputation. One could easily focus on how they indirectly wished to preserve their status and prestige. Still, one quickly forgets the amount of time and even affection that has developed over the days, months, and years with their mentor/leader. Though the culture of the Ancient Near East is very different from our American culture today, one wonders if our mentorship practices would be more profound and formative if we lived in mentorship via living life fully together, rather than participated in mentorship as a program.

In the ensuing years between Moses and Joshua, not much is written in what they did or said between the two of them, but the results of their relationship are clear. Joshua grows in faith as he encourages the Israelites not to be afraid of the Canaanites. Only Caleb and Joshua are faithful to God on their return from Canaan. Joshua is the one who
will succeed Moses as the leader of God's people. In fact, it will be Joshua, not Moses, because of Moses' own instance of faithlessness, who will step into the Promised Land. Mentorship is most profound in the steady living out a mentoring relationship. Joshua saw and experienced all that Moses went through as a follower of God, but also as the leader of the Israelites. Joshua saw the incredible faith Moses had, but also the terrible faithlessness of the Israelites. Joshua served as Moses' aide for years, reminding us that mentorship must be more than the imparting of knowledge, but living life together.

One particularly beautiful moment of mentorship between the two teaches the importance of saying goodbye and ending well. In Deuteronomy 31:7-8, Moses blesses Joshua saying the following:

7 Then Moses summoned Joshua and said to him in the presence of all Israel, "Be strong and courageous, for you must go with this people into the land that the Lord swore to their ancestors to give them, and you must divide it among them as their inheritance. 8 The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged."

All mentoring relationships will have a beginning and an end. A healthy and robust mentoring relationship ends well, and a blessing is one profound way to end a mentoring relationship. Many mentoring relationships focus on the start and the structure, but often forget or avoid the end. Mentoring relationships that end well can give rocket fuel of encouragement, love, and hope in the next journey for a mentee. It is a fantastic thing when a mentor can bless a mentor and communicate, "Well Done!" or "You are ready to take the next step!" or "You can do this on your own!" A mentoring relationship that does not end well or does not formally end can leave a mentee and mentor feeling dissatisfied, ambivalent, or even angry.
Barnabas, Paul, and Timothy

In the New Testament, one of the clearest examples of mentorship is between Paul and Timothy. Some forget Paul himself was mentored by a man named Barnabas. Paul, who became a follower of Christ on the road to Damascus, was held in suspicion when he arrived in Jerusalem. Paul persecuted Christians and endorsed many to their death. However, Barnabas, in the Book of the Acts, took Paul in and advocated for him to the apostles (Acts 9:1-12). Paul was then accepted, and he began preaching throughout Jerusalem. Later in Acts 11, the Christian witness begins to expand to the Gentiles for the first time in Antioch. The church leadership in Jerusalem sends Barnabas to Antioch, and he investigates: "When he arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts. He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord." Barnabas' name means "encourager," and it is fitting that he both, encouraged the church to accept Paul in Jerusalem, and encouraged the Antioch Christians to grow in love for God. Barnabas then goes to Tarsus, Paul's hometown, and brings him to Antioch: "So for a whole year, Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch" (Acts 11:26).

Barnabas did not mentor Paul immediately but saw something in Paul that could benefit the mission of the church. Back in Acts 9, Paul immediately engaged with Hellenistic Jews about Christ, but they did not receive his message well as they sought to kill him; hence Paul went to Tarsus for his safety. Perhaps, Barnabas knowing where Paul's passion lay, albeit new and intense, thought Paul would be a great candidate to help him at Antioch. Together they helped the early church in Antioch. Barnabas was
showing and modeling what being a pastor and missionary looked like to Paul. In Acts 13:2-3, while praying and fasting, Barnabas and Paul are called by the Holy Spirit to begin their missionary work and help start new churches. Together they went all over the Mediterranean preaching in synagogues, speaking to high Roman officials, preaching to the Gentiles, suffering persecution, and being honored as Greek deities. However, eventually, Paul and Barnabas got into such a fiery dispute about bringing John Mark, who earlier deserted them, that they parted ways. Barnabas and Paul did amazing ministry together, performing miracles, bringing people to Christ, and changing communities; however, they remind us that sometimes mentoring relationships will not always end well. Barnabas took John Mark as his new ministry partner, and Paul took Silas (Acts 15:36-41). From this point on, Barnabas is no longer mentioned, but the ministry of Paul with Silas and soon Timothy becomes the focus of the Book of Acts.

What are the lessons regarding mentorship found from the story of Barnabas and Paul? Transformative mentorship happens in living life and doing work together. Barnabas and Paul went everywhere together. They truly knew each other. They also both relied on the Holy Spirit, praying, and fasting. They preached together. They evangelized together. They even suffered greatly together. As our culture is substantially different from two thousand years ago, are there ways to have mentoring relationships be more organic, unscheduled, and lived out? If Barnabas and Paul lived today, would they be scheduling weekly times for an hour or so? At the same time, there are real challenges living life in a more integrated and holistic way, but could there still be ways to mentor in more Christ-centered ways rather than be captive to our culture? Another critical reflection of this mentoring relationship is that sometimes the mentee will outshine the
mentor. For some mentors, this is joyful news; for others, it causes envy and jealousy. Thus, mentors need to have a healthy self-awareness of their triggers and weaknesses. Ultimately, they must focus on the overall goal and mission. In the case of Barnabas and Paul, their ultimate goal was to share the Gospel of Christ throughout the Ancient World. So they decided to part ways but continue their more critical mission, which was more important than their disagreement.

The split between Barnabas and Paul moves Paul from mentee to mentor. In Acts 16, Paul meets someone who will soon become his mentee: Timothy. Acts 16:1-5 describes the following:

Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek. The believers at Lystra and Iconium spoke well of him. Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek. As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. So the churches were strengthened in the faith and grew daily in numbers.

Timothy has a unique background in that he lived in both the Jewish and Greek worlds. Timothy is someone who understands both worlds and would be a strong candidate to bridge this new Jewish Christian faith and the Greek world. As well, Timothy is well-regarded in his community. There might have been other qualities that stood out to Paul to bring Timothy alongside him, but these two qualities are essential for Paul and for the reader of the Book of Acts to know. Amazingly, Timothy's devotion to God and his mission, and his trust in Paul must be enormous as Paul circumcises him in order to be a stronger witness to the Jewish community (Acts 16:3). How many disciples would have such devotion and trust to undergo such a painful act? Nevertheless, Timothy did have
trust and devotion to God and Paul, and together they began to go from town to town.

Interestingly, Paul and Timothy were delivering not just the message of Christ, but "the decisions reached by the apostles and elders in Jerusalem for the people to obey" (Acts 16:4). Paul and Timothy were not on their own, but they were actively connected with, and sent from the head church in Jerusalem. So often, the focus on mentorship is on the mentor and mentee that the community surrounding and supporting a mentoring relationship is just as vital and essential!

Paul and Timothy soon have a relationship that quickly becomes one of mutual trust but one from a distance, as Paul leaves Timothy to continue Paul's mission throughout the Mediterranean. Their relationship goes stronger as Paul writes to the Corinthian church, "For this reason, I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church" (1 Cor 4:17). As Paul shares the Gospel and plants local churches, he follows up with each church, sometimes sending other leaders to pastor the new and growing congregations such as in Corinth. Paul's letter to the Philippian church also notes his sending of Timothy and how Paul views Timothy. Paul writes in Philippians 2:19-23 the following:

I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. I have no one else like him, who will show genuine concern for your welfare. For everyone looks out for their own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father, he has served with me in the work of the Gospel. I hope, therefore, to send him as soon as I see how things go with me.

Here, Paul points out his relationship with Timothy as one between a father and a son. Paul powerfully points out, "I have no one else like him" (Phil 2:19). Paul stresses this
relationship with Timothy to express how much he trusts Timothy and that Timothy is the very extension of his heart and hopes to see the Corinthian church in person. Soon, Paul's letters to the Colossians and to the Thessalonians are written not just from Paul, but from Paul and Timothy. In Paul's Letter to the Romans, as Paul's days on earth will soon come to an end, Paul writes, "Timothy, my co-worker, sends his greetings to you" (Rom 16:21). Lastly, Paul's two letters to Timothy describe the deep connection between the two as he calls 1 Timothy 1:2 "my true son in the faith," and 2 Timothy 2:2 "my dear son." Throughout the letters to Timothy, Paul outlines the importance of holding on to the faith and teaching and living out the Gospel. Much of Paul's letters to Timothy concerns itself around community life, relationships, and even discipline. Paul both spoke to Timothy about the mighty overarching power of God and the spiritual battle they were in but also spoke practically about church leadership, discipleship, and the dangers of ministry.

What are some lessons about mentorship from Paul and Timothy? One lesson is the vital importance of living life together. There is no compartmentalization, but rather a wholistic daily living day to day between a mentor and mentee that only strengthens a mentoring relationship. As well, mentorship around a mission brings even more intimacy and wisdom. Paul and Timothy were on a mission for God, and everything in their life was around this mission. They enjoyed the successes and suffered through persecution and failures together (2 Tim 3:10-11). Such a bond forged through success and trials, only strengthen the connection between any two people, especially amid a mentoring relationship.

Paul and Timothy show that some mentoring relationships can be life-long and powerfully deep. For Barnabas and Paul, their mentoring relationship was meaningful and
essential but was short-lived. For Paul and Timothy, their relationship not only lasted until Paul died, but their relationship became so intense that Paul viewed Timothy as a son and co-worker for Christ. In 2 Timothy 1:3-4, Paul's love for Timothy is evocative as he shares, "I thank God, whom I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy." Of course, it is an unrealistic goal to believe every mentoring relationship can go to such depth and length, but when living life together around a core mission, it can be possible. At the same time, mentoring relationships can be for specific seasons as it was for Paul. The hope of all mentors is for their mentees to grow and be capable enough not only to succeed but also to mentor others. In that respect, though, Barnabas did not have a life-long mentoring relationship with Paul, Barnabas' effect, and his example of mentorship as a continual process is evident.

Paul and Timothy show that mentoring cannot just be a program. There is an organic, and in this case, a Holy Spirit leading, for mentoring relationships to form and grow. Thus, the importance of being in a culture that advocates and supports such a relationship is vital. Culture is formed and created by its leaders, and so in any culture, whether the workplace, church, or the Air National Guard Chaplain Corps, leaders need to be invested for the culture to care and to make mentorship a value. The culture of the first century Jewish and Hellenistic world was more community based, and so being more connected was the norm. Unfortunately, our culture today is even more individualistic, compartmentalized, and isolated. However, this trend provides an opportunity to create a counterculture around mentorship and relationships that many desire. Most importantly, the culture of the church was about discipleship, which was not a program, but living life
together in the church community, learning the teachings of Christ, living them together in community, and caring for the world outside. When the culture affirms and supports mentorship, only then can mentorship flourish.

Lastly, it is clear that Paul always shared wisdom, encouragement, and warnings to Timothy in all of his letters. Paul encourages Timothy in 1 Timothy 6:11-12, "But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses." Later, Paul warns Timothy, "Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have departed from the faith" (1 Tim 6:20-21). This trend continues in Paul's second letter to Timothy as he warns him, “Flee the evil desires of youth and pursue righteousness, faith, love, and peace, along with those who call on the Lord out of a pure heart. Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels” (2 Tim 2:23-24). Moreover, again, encourages him, "But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Tim 3:14-15). Paul always had words of encouragement and warning to share with Timothy, both related to the ministry and leadership of the church, but also regarding the personal holiness of Timothy. Mentorship is most effective when walking through all aspects of life together because all aspects are connected. One's work is not separate from one's family life. One's relationship with their boss is not separate from
one's relationship with their parents. Everything is connected. As well, some mentors only have good encouraging things to say or warnings to share. Too much of just one or the other can cause a false sense of self for the mentee or cause a shame/guilt effect on the mentee.

Lastly, one of the most critical elements of a mentor highlighted in Paul is the clear and sobering awareness of one's self. Paul forcefully writes to Timothy, “Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life” (1 Tim 1:14-16). It is quite unusual after years of success and growth; Paul has not lost sight of who he truly is: a sinner saved by Christ. Throughout his letters, Paul testifies that sin, flesh, and the law have imprisoned him and that it is only through Christ and the power of the Spirit that he and others can be free to be children of God. Paul knows who he truly is and has no other false notions. Thomas Merton echoes this sentiment centuries later, writing, "There is only one problem in which all my existence, my peace, and my happiness depend: to discover myself in discovering God. If I find Him I will find myself, and if I find my true self I will find Him."2 History is littered with individuals who thought of themselves more than they truly were. Whatever noble goals or humble beginnings, many people fall into the age-old trap that first bit Adam and Eve at the Garden, "Surely, I know better. Surely, I can handle being like God." A good mentor knows who they are before God, what their strengths and

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weaknesses are, and know how to be content with their limits and focus instead on using their gifts for the kingdom of God.

**Mentorship and Discipleship**

Moses and Joshua, Barnabas and Paul, Paul and Timothy are just a few examples of mentoring relationships in the Bible. At the same time, is mentorship even explicitly advocated in the Bible? If mentorship is simply defined as the intentional relationship of an experienced or more knowledgeable individual providing guidance, wisdom, and information to one of less experience and knowledge, the Bible does not explicitly say we must or should be in mentoring relationships. However, the Bible, and most notably, Jesus says we are in discipleship, and mentorship is one form that discipleship can take.

In the current culture, mentorship is most often utilized in the professional world. Discipleship is a term only utilized in the church world, but sadly many churches and communities are not practicing discipleship. What is discipleship? Discipleship is placing the Lordship of Christ in every aspect of a person's and community's life. As Jesus said in Luke 9:23, "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me." Discipleship is the imitation and adoption of the words and actions of Jesus Christ. Discipleship creates disciples of Christ. Discipleship does not create followers of Christ by mere Sunday church attendance or a checkbox on a demographic survey. Discipleship comes from learning from more experienced individuals and a Christ-centered community, how one lives their life, whether in their family, work, and home. Jesus points this out in Matthew 28:18-20:
Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Nothing is beyond the scope of the Lordship of Christ. Mentorship is a form and a tool for how discipleship can happen. Mentors can help mentees learn to think more Christ-centered, live more holy, and work through the sanctification process. Sadly, there is more mentorship in business than in the church.

Mentorship is an excellent tool for growth, but it has its limits. Mentoring relationships can end at some point, or even end badly. Mentoring relationships are usually between a mentor and mentee, where one is leading another. Mentorship is focused on work performance or work-related issues. Mentoring relationships are often one on one. Mentoring can be enjoyable and does not have to be religious or spiritual. However, Discipleship is wholly Christian and for Christian followers. It would be hard to argue that one can be a Christian but not practice discipleship. Discipleship is a life-long pursuit, done in community. As well, mentoring relationships apart from Christ will not have the power of the Holy Spirit to bring together, sustain, grow, and excel in a mentoring relationship (Acts 1:8).

According to historical and orthodox Christian theology, God is three persons and one God—God the Father, God the Son, and God the Holy Spirit (Gen 1:26). The mystery and the wonder of God is one and many, as well as God's heart to expand His love for His creation, and most notably to humanity, show that God deeply cares about relationships. God Himself is in a love-filled relationship, and God Himself is community; subsequently, God desires to expand His love through more and more
relationships of people who choose to follow and love Him. Thus, if we are created in God's image, we are created to be in relationship with God, and with others. There is a multitude of forms where relationships can occur, such as friendship, family, coaching, marriage, and of course, mentorship. However, for the Christian, all these forms must be lived and seen through and from *discipleship* – that is, the Lordship of Christ (Mk 12:46-50).

Is mentorship counter to discipleship? No, it is not. Instead, through mentorship, discipleship can occur, especially for those who have recently come to faith. However, discipleship is multiplicative, where every Christian is sharing the Gospel, living out the Gospel, and inviting people to know who God is. Mentoring can be multiplicative, but most often, it is additive, where one mentor possibly mentors one or a few people at a time. Perhaps, a mentee might become a mentor, but multiplication and wholistic life change is not the primary goal of mentorship, but with discipleship it is.

Looking again at the relationship between Barnabas and Paul and Paul and Timothy, it is clear that there was mentorship, but as a tool for discipleship to occur. Paul learned from Barnabas who Jesus was, and how to do ministry. In the same way, Paul taught Timothy about the Christian life and how to do ministry. For Jesus, one could argue that he had multiple mentoring relationships with his disciples; however, it must be noted that first, these relationships were not based on a program; secondly, these relationships flowed from a life of daily discipleship with Jesus. They ate together. They worked together. They slept together. Many like Peter left behind their job and their family to follow Jesus. Jesus is not just here to help people have a happier life or a less painful life, especially at work, but rather Jesus is here to change everything about how
we view, respond, and live in this world. Mentorship would never ask for such a high cost.
PART THREE

MINISTRY PRACTICE
CHAPTER 4: MINISTRY PLAN – THE WING CHAPLAIN MENTORSHIP PLAN

Theological Implications

The U.S. Air National Guard Wing Chaplain Mentorship Plan (WCMP) has multiple theological implications. First, WCMP highlights the theological point that we are created for community; We are not meant to live in isolation. Currently, there are no opportunities to build relationships with other Wing Chaplains of the other Ninety Wings in the Fifty States and Four U.S. Territories. The only possible way is through the personal networking of a Wing Chaplain. A Wing Chaplain could have met another more experienced Wing Chaplain at one of the Air Force Chaplain Corps College (AFCCC) schools, a Professional Military Education (PME) opportunity, or an Air National Guard Chaplain Corps training such as Strong Bonds Instructor Training (SBIT) or Patriot Defender. At the same time, many Wing Chaplains are part-time, and the bandwidth to build new relationships on one's own can be difficult when trying to lead, manage, and support the Chaplain Corps mission and personnel at their respective Wing. It is sadly ironic that the group’s mission and personnel which bring and support spiritual and ethical support to the Wing through relationships does not have a more robust culture of relational and spiritual support to one another. Nevertheless, the desire to be connected

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1 Patriot Defender is a training with other military units and civilian organizations in response to domestic operations such as natural disasters, terrorism, etc.
cannot just be based on an increase in mission efficacy or personnel retention, but rather around a profound theology. For the Wing Chaplain endorsed in a Trinitarian Christian tradition God is three persons, one God; thus, God is Himself community. God knows and can give and receive love, and thus if humanity is made in the image of God (*imago dei*) that we too are created to be a reflection of God; and hence, also live in community. The plain fact is that connection and community between Chaplains Corps Wings are not occurring. This trend is and will only create isolation and disconnection, not only between Chaplain Corps personnel but also to the Air Force Readiness Center Chaplain Corps Headquarters.

With isolation and disconnection, a lack of relational trust is assured. Communication is both misunderstood or ignored, which can lead to further isolation, lack of accountability, and lowering of standards. However, if Wing Chaplains have an infrastructure, culture, and a plan to help foster more relational trust with one another and with ANGRC /HC, then this trust can help create more productive, more resilient, and more vibrant Chaplain Corps unit. The result will only strengthen the mission of the Chaplain Corps at each Wing. If a Wing Chaplain feels supported by both other Wing Chaplains and ANGRC /HC, how much more confident would a Wing Chaplain be in focusing on his or her Chaplain Corps unit and the greater mission at the Wing? If one is spending hours trying to understand the inspection systems or recovering from a failed conversation with one of his or her members, how much less effective and impactful is the Chaplain Corps and its mission at the Wing? If the Air National Guard Chaplain Corps only concerned itself with taking care of others, the simplicity of such a mission could be more easily managed by a Wing Chaplain. However, the role of Wing Chaplain
requires administrative tasks, personnel management, event planning, and coordination with multiple squadrons that in isolation will lead to burn out, frustration, and failure.

Ultimately, what the WCMP hopes to bring wisdom through relationships. Wisdom is the ability to make good decisions and judgments. It is not merely information or knowledge accumulation, but rather the use of knowledge to bring about the best outcome. Wisdom is focused around the living out of knowledge and making decisions that bring blessing and success or destruction and failure. In an age where incredible amounts of knowledge can be accessed on technology, wisdom is sorely needed. Wisdom helps discern not just what is right and what is wrong, but what is the right thing to do and what is the wrong thing to do. Wisdom can come from philosophers and spiritual sources such as the Bible, though sources will quite differ what is wise. The hope of WCMP is that wisdom is passed down from more experienced Wing Chaplains to new Wing Chaplains. It would be limiting to believe that the only method of how knowledge is attained is through reading and literature. Instead, knowledge takes hold even more when shared in relationship and through real-world trials. From there, wisdom can bring clarity and discernment at that time, or wisdom to provide later in the future to others. In the case of a Wing Chaplain, if a Chaplain from another Wing wants to transfer, what should that Wing Chaplain do? What is the wise thing to do? What would be foolish? What ways can that Wing Chaplain protect themself from making a terrible mistake? What would be a wise process? A Wing Chaplain, with a good heart and sound mind, can research this topic, read articles, or simply trust their own process and instincts. However, a wise decision would be to rely on and learn through relationship the successes and failures of bringing on a new chaplain. Through this relationship, wisdom can flow and
be processed in relationship to not only bring protection and success to the Wing Chaplain but also strengthen the bonds of trust of this relationship.

Another theological implication is that if we are created in the image of God, we are then created to love and care for another as God Himself is love.\(^2\) WCMP is a way that Wing Chaplains can love and support each other.\(^3\) It is challenging to work to manage a team of officers and enlisted. It is challenging to make sure that the administration and readiness of the team are fully prepared. It is difficult to plan Strong Bonds relationship events. It is difficult to know what the right and wise choice versus the foolish choice. WCMP is an opportunity for Wing Chaplains to live out our identity and love those who are in need. The new Wing Chaplain currently has no support beyond a manual. How powerfully loved would a new Wing Chaplain feel if there was someone to support him or her? No one else at the Wing will be able to tell them how to do their job. The sad fact is that there is not much mentorship happening at the Air Guard Wing level. What if the Chaplain Corps could be an example of mentorship to the Wing? If WCMP is successful, a culture of mentoring could continue within the Wing Chaplain Corps, the Wing, and even across the entire Air Guard Chaplain Corps. WCMP provides the opportunity for more experienced Wing Chaplains to share their lessons, provide support, and give feedback as a way not only to love a new Wing Chaplain but also as a way to make an overall stronger Chaplain Corps. The hope is to see that Chaplains Corps be more competent, capable, and influential.

\(^1\) John 4:7-12 (NIV)

Goals of the Wing Chaplain Mentorship Plan

There are five goals of the Wing Chaplain Mentorship Plan. The first goal of this plan is to support the transition of new Wing Chaplains. The second goal is to foster and secure more relational connections between Wing Chaplains. The third goal is to have healthier and more sustainable Wing Chaplains. The fourth goal is to utilize the experience and knowledge of Wing Chaplains for the next generation of Wing Chaplains. The fifth goal is to help Air National Guard Readiness Center Chaplain Corps be more connected to each Wing and be able to respond to the Chaplain Corps team's needs and its feedback.

The first goal of WCMP is to support the transition of new Wing Chaplains. The Air National Guard Chaplain Corps is uniquely different from the Regular Air Force Chaplain Corps in that a new Wing Chaplain could have as little as five years of part-time experience. In the Regular Air Force, Wing Chaplains have at least fifteen years of full-time experience. Thus, the transition for new Wing Chaplain can be quite jarring from a staff Chaplain to the Wing Chaplain. In the Regular Air Force Chaplain Corps, there is the position of the Deputy Wing Chaplain that is a step before becoming the Wing Chaplain, which brings much more administrative responsibilities without the overall responsibility of the entire Chaplain Corps. As a Deputy Wing Chaplain, one can learn for the next few years what a Wing Chaplain does. Even for those who have substantial experience as an Air Guard Chaplain, preparing to be a Wing Chaplain is not a part of the culture of many Wing Chaplain Corps. As well, becoming and preparing to be a new Air Guard Wing Chaplain will usually depend on three factors. The first factor
is the timing of the previous Wing Chaplain's retirement or transfer. The second factor is the training and teaching, or lack thereof, of the previous Wing Chaplain for the new Wing Chaplain. The third factor is the connection of the rising Wing Chaplain with other Wing Chaplains across the greater Air National Guard. WCMP intends to mitigate and address the second and third factors.

The second goal of WCMP is to foster and secure more relational connections between Wing Chaplains. Wing Chaplain Corps operate independently from other Wings. Even the ANGRC /HC has no command authority over Wing Chaplains. On the one hand, this allows a greater sense of responsibility, ownership, and freedom; on the other hand, it can also reinforce isolation and detachment. A more connected Chaplain Corps is a stronger Chaplain Corps. Currently, the opportunities to connect are mainly through schools and trainings. For many Wing Chaplains with full-time civilian jobs, going away for a week or more is a difficult endeavor. For some trainings, approval of funds from the Wing presents another difficulty. However, WCMP seeks to be flexible and adaptable to both the mentor and mentee's schedule. With the increased use of virtual tools of conferencing, connecting with others is now more normal than ever. WCMP hopes to make more potent and more effective Wing Chaplains and the Chaplain Corps mission at the Wing, but it is also the hope Wing Chaplains simply care for one another through friendship and camaraderie. The truth is that no one else at the Wing or even outside of the Wing will genuinely understand the Air Guard Wing Chaplain besides other Air Guard Wing Chaplains.

The third goal is to have healthier and more sustainable Wing Chaplains. There is currently no process to assess the health of Air Guard Wing Chaplains. As well, what
does it mean to be "healthy?" WCMP will provide data on the self-assessment of the health before, during, and after a season of WCMP for each Wing Chaplain. "Health" will be determined by the four pillars of Comprehensive Airmen Fitness: Spiritual, Mental, Social, and Physical. As well, there will be more specific assessment questions that pertain to a Wing Chaplain's health, such as asking a Wing Chaplain's assessment of their own job performance and inviting the input of what are his or her current challenges. WCMP does not seek to be the overall or only way for a Wing Chaplain to give and receive feedback but hopes to be at least one of the ways. Sadly, many people, regardless of being a Wing Chaplain or not, struggle with loneliness, isolation, and depression. Many do not share what they are going through because some do not have anyone asking. As well, the hope of building friendship and camaraderie is to challenge isolation and loneliness to help Wing Chaplains continue their growth as individuals and as leaders.

The fourth goal is to utilize the experience and knowledge of Wing Chaplains for the next generation of Wing Chaplains. Often Wing Chaplains are focused on the tactical aspects of ministry and rightly so. Planning relationship events, building relationships with airmen and commanders, providing counseling, and leading services are fundamental to the Wing Chaplain Corps. At the same time, a Wing Chaplain also needs to understand that the ministry they lead is given to them to be steward, not just simply own. This unique ministry for the spiritual, religious, relational, and ethical support for airmen was given to a Wing Chaplain. It will be given to the next Wing Chaplain, and so on. If current Wing Chaplains, especially new Wing Chaplains, can receive mentorship to be

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4 Appendix 3: Comprehensive Airmen Fitness Graphic
more effective Wing Chaplains, then the hope is Wing Chaplains will mentor, by word and action, to the rest of their Chaplains Corps staff. As well, mentee Wing Chaplains can someday become future mentors for the next generation of Wing Chaplains.

The fifth goal is to help Air National Guard Readiness Center Chaplain Corps be more connected to each Wing and be able to respond to the Chaplain Corps team's needs and its feedback. The WCMP not only seeks more widespread connection between Wing Chaplains but Wing Chaplains to the Air Force Readiness Center Chaplain Corps at Andrews AFB, MD. Thankfully, in recent years there has been an increase of communication and relationship from ANGRC /HC to the Wings. At the same time, can there be new and different ways for communication to not only go from top to bottom but from the bottom to the top? It is a challenge to care for ninety wings when there is only eight full-time Chaplain Corps staff at ANGRC/HC. Each staff member seeks to support the ninety Wings, and so WCMP can serve as another tool for ANGRC /HC to know the challenges, success, and needs of the Chaplain Corps Wings they serve. With Wing Chaplain mentorship, the issues at the Wing can rise even more quickly with WMCP.

Contents of Strategy

The Wing Chaplain Mentorship Plan is more than a program. For mentorship to be successful, it must be a part of the culture. The WCMP is a plan because a plan can lead to a change in culture. Most, if not all, mentorship programs fail as they are either viewed as an extra or extraneous part of one's life and work, or they fail when the

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champion of the mentorship program leaves. This plan is one way that the culture can change for the Air National Guard. However, to truly take effect, ownership, collaboration, infrastructure, feedback, and support must happen for culture to truly change beyond a program or a person.

WCMP seeks to be simple, adaptable, and thorough. The first part of the WCMP is a one-page handout about the problem WCMP seeks to address, the WCMP itself, and the goals of WCMP. This handout is to be easily read and distributed to Wing Chaplains. This handout will serve to bring awareness to the plan, but also to start the conversation with potential new mentors and mentees.

The second part of the WCMP is to reach out to potential new mentors and mentees through a general invitation to be a part of the WCMP. More personal invitations will be sent out to Wing Chaplains, who have been recommended by ANGRC/HC and by current or past mentors and mentees of WCMP. By a certain period, the WCMP director will begin one-on-one interviews via virtual conferencing.

The interview will be, first, to assess a candidate's understanding and experience of mentorship. Has the mentor candidate ever mentored someone before? What went well? What did not go well? Has the mentee ever been mentored? The most effective mentors have experienced good mentorship. The second question would be asking what are the candidate's goals and hopes for WCMP? This question is vital as WCMP will fail with misplaced expectations or unrealistic goals. For example, does a mentor expect to grow from this mentoring relationship, or will it merely be a top-to-bottom power

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6 Appendix 4: one-page WCMP handout
dynamic? Does the mentee expect this mentoring relationship to be just like the one he or she had before? Does the mentee expect the mentor to have all the answers or do all the administrative work that he or she should be doing? The third question will be to discuss and assess the requirements to be a mentor or mentee. For example, WCMP wants to have mentors who have at least five years of experience as a Wing Chaplain to be a mentor. At the same time, whether someone has five years or fifteen years as a Wing Chaplain does not mean this person would be a good mentor. Someone who has been a Wing Chaplain for fifteen years could be great at caring for airmen but ignored the administrative leadership needed as the Wing Chaplain. One of the strengths of the Air Guard Chaplaincy is that chaplains will be more experienced in tactical ministry because of their civilian ministry as a pastor, rabbi, or institutional chaplain compared to their Regular Air Force counterparts. However, the Wing Chaplain position requires more organizational, administrative, and strategic tasks and thinking which many Wing Chaplains only gain from being an Air Guard Wing Chaplain, and sometimes from there civilian positions. So, Wing Chaplains, who are well versed in this area, will be extremely important.

WCMP is a nine-month plan with monthly meetings. Is this something a potential mentor or mentee can commit to nine-months? During the interview, the director of WCMP can also assess the temperament and teachability of a potential mentor or mentee by asking such questions as the following: "What is your strongest area of mentorship?" "When was a time you did not look for wisdom, but now you wish you had? What happened?" "How do you deal with conflict with your family or wife or a member of your team?" What kind of people do you find it the hardest to work with?" Ultimately, do
you have the time and the heart to commit as a mentor and mentee? Another critical question is to ask the potential mentor or mentee if there is someone they specifically want to be in a mentoring relationship. Stronger mentoring relationships come from an organic or already begun relationship. The last formal question will be to invite any questions or comments for the director. The director needs to communicate WCMP is always a work in progress, and the participation of the mentor or mentee, and their feedback will only make WCMP stronger.

The third part of WCMP is that accepted mentors and mentees will read *The Elements of Mentoring* by W. Brad Johnson and Charles R. Ridley. This resource will serve as a primer for the basics and elements of successful mentorship. *The Elements of Mentoring* will be reviewed in the fourth part of WCMP.

The fourth part of WCMP will be to hold a two-hour mentors and mentees training gathering. This training will be online utilizing virtual conferencing and a PowerPoint presentation. During this time, the director will introduce himself or herself and review the purpose and goals of WCMP. The director will invite all to introduce themselves. Next, the director will review the structure of WCMP. WCMP is meant to be flexible and straightforward. The director will highlight mentoring best practices and WCMP values of ownership, collaboration, infrastructure, feedback, and support. However, at this time, each mentoring relationship will breakout and share their own experiences of mentorship and begin to develop their own values. This time will be for mentors and mentees to also discuss *The Elements of Mentoring* and discuss what values

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7 Appendix 7: Opening Gathering PowerPoint Presentation
and elements will be a part of their mentoring relationship and their covenant. By the end of this training, the hope is that each mentoring relationship will have collaborated in making a covenant that they will each commit their time and energy.

The director will then continue the training discussing how each mentoring relationship can structure their meetings. WCMP encourages monthly meetings, but it can be adapted to meet more or, at the very least, have an understanding if a meeting time needs to change. The director will bring up various topics that a mentoring relationship can go through during the nine-month season of WCMP, such as leadership, managing team members, readiness, inspections, unit engagement, ANG opportunities, and deployments. At the same time, mentoring relationships should invite a greater sharing of their entire life so for example; one group could decide to spend half their time discussing a Chaplain Corps topic, and another half in sharing about the rest of their life, whether it be about relationships, civilian career, or other personal topics. Another group could decide to be organic and have the meeting start with whatever topic comes up. Another group could utilize a resource or book to read through as the base for their conversations. Whatever is decided, there has to be a plan agreed by both. This dynamic should create more ownership from the collaboration. Each mentoring group will make sure to present their covenant within a week of the end of this training.8

The director will then discuss the importance of feedback. WCMP encourages mentoring relationships to discuss and agree with their structure and values will be. Nevertheless, expectations and feedback will be essential to track. All participants will

8 Appendix 5: WCMP Sample of Covenant
complete a survey about their expectations and a self-assessment of their mental, physical, social, and spiritual areas of their lives. This survey will be presented to the participants where they will be invited to add, change, or delete any of the questions. This survey form will then be given again with a few additional questions at the midway point of WCMP, and then at the end of WCMP. The hope is to track people's feelings and growth through these nine-months but also to receive feedback if there is an issue that needs the director's support. As well, at the mid-point, there will be an encouragement for mentoring relationships to re-adjust their covenant if need be.

For further feedback and support for mentoring relationships, the director will individually reach out to mentors and mentees to support and receive feedback on how the mentoring relationship is going and provide guidance and support if needed. For example, if a mentee feels that the mentor is not as committed or does not care about the mentee, this is an issue that will need the director's support; first, for the mentee to work through and if not, to bring all the parties together to resolve. The director's role will sometimes be a counselor, coach, and pastor.

At the end of nine months, there will be a final gathering either virtually or in-person, depending on funds, to gather together to celebrate and bring closure to the nine-month WCMP. There will be a time for all to share the ways that have grown. There will be another breakout time with mentoring relationships to spend ten minutes writing down a thank you letter to their mentors and mentees, and to read them to each other. The director will then discuss how to end mentoring relationships well. However, some

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9 Appendix 6: Initial, Mid-point, Final Surveys
groups might hope to continue more informally or continue for the next year as some might feel they do well with the infrastructure. Whatever a group decides, something has to be decided for the group. This topic will lead to another breakout time. Lastly, the director will share his or her thoughts of the past year. The director will share feedback and growth that the director has seen both through the data from surveys and through personal anecdotes. Finally, the director will give a blessing to the mentors and mentees, possibly with a special service or a gift.

After the end of the nine-month WCMP, the director will present a report to ANGRC/HC leadership. The director will utilize stories and data to provide feedback and insights from WCMP for the benefit of the Air National Guard Chaplain Corps and its leadership at ANGRC/HC. The director will invite feedback from leadership and, if needed, ask for more support and resources.
CHAPTER 5: IMPLEMENTATION PROCESS

The implementation process for the ANG Wing Chaplain Mentorship Plan (WCMP) begins with the creation of the four critical items: a one-page summary handout of WCMP, a PowerPoint presentation for the first gathering, a sample covenant between a mentor and mentee, and three sets of feedback surveys.\(^1\) Next, the director of the WCMP is chosen to execute and guide WCMP and its participants. At this stage, the creator of WCMP would best serve as its first director. The implementation process of WCMP has been completed up to this point.

The next step is to present the WCMP to key Wing Chaplains throughout the Air National Guard for their constructive feedback by October 2020. These Wing Chaplains will be given the WCMP and request feedback within one month. The Wing Chaplains will be from two backgrounds: potential mentors and potential mentees. These Wing Chaplains already have a professional relationship with the director. The Wing Chaplains chosen to provide feedback are as follows:

- Chaplain, Lt. Col Brian Bohlman from the Georgia Air National Guard
- Fr, Lt. Col. Mike Medas from the Vermont Air National Guard
- Chaplain, Lt. Col. Eric Wismar from the Connecticut Air National Guard
- Chaplain, Maj. Donny Crendall from the Nevada Air National Guard
- Chaplain, Maj. Dellas Herbel from the South Dakota Air National Guard
- Chaplain, Capt. T.J. Weaver from the Massachusetts Air National Guard

\(^{1}\) Appendix 4, 5, 6, 7
The WCMP will also be sent to the Air National Guard Readiness Center Chaplain Corps Headquarters (ANGRC/HC) for review and input.

After the month for review, by mid-November 2020, the director will make necessary changes and begin a pilot group for WCMP. The hope is to have two to four mentoring relationships to begin the first year of WCMP. An email will be sent to current Wing Chaplains attaching the one-page handout of WCMP², inviting Wing Chaplains to consider being mentors or mentees with a deadline at the end of November.

In December, the director will begin individual interviews with potential mentors and mentees, discerning the experience, knowledge, and temperament, as well as reviewing the commitments and expectations. The interview is important not only by discerning who would serve as a good or bad mentor/mentee, but to also to set a base-line relationship with the director, which will be necessary for feedback, and overall support from the director to each individual.

By mid-December, all interviews will be completed, and candidates notified of the results with the calendar date of the very first group meeting in mid-January. At this meeting, the director will review WCMP and introduce mentoring members to one another. This training time will utilize a PowerPoint that gives suggestions and ideas for mentoring relationships to create their own covenant with its own values, commitments, structure, and content. Reviewing *The Elements of Mentoring* in the breakout times will be helpful in the creation of each group's covenant. A sample covenant will be

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² Appendix 4: One page WCMP handout
WCMP does best in a regular rhythm of relationship, which should be at least monthly, but again each group must decide for themselves what can work. The covenant must have agreed-upon values, guidelines, structure, and commitments to each other. After twenty minutes, mentoring relationships will hear from one another, and adjust their covenants from hearing everyone else's covenants, as a new idea or different way to think of mentoring could be helpful for other groups.

The mentoring groups will begin soon after from January 2021 until October 2022. During this time there will be a feedback and self-assessment survey form before the groups start sent in January, a mid-year sent in June and an end of the year survey form in October. Each mentor and mentee must complete these forms.

At the end of the year in October, a final gathering will occur virtually or in person, depending on funding. This end of the year gathering will have time for individuals to review their own self-assessment, and to share with the entire group how they grew. As well, there will be prompts leading to breakout times for mentoring groups to end their time together clearly and with gratitude. Some groups might continue, whether informally, or formally again for the following year. However, it is vital to take moments to look back and be thankful and to give feedback on what could have been better for the mentor or mentee. At this gathering, we will invite a special speaker to give a word of encouragement, as well. The director will also give a word of reflection and give a blessing to the entire group.

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3 Appendix 5: Mentoring Covenant Sample

4 Appendix 6: Initial, Mid-point, Final Surveys
In November, the director will provide a report for the ANGRC/HC share stories, insights from data, and requests for further resources. After a month's break, the director will send out an email inviting more Wing Chaplains to be a part of WCMP for the coming year.

Resources

A crucial part of WCMP is its low cost to execute. Virtual gatherings with free software allow mentoring relationships and WCMP gatherings to occur with low to zero cost. The only possible cost will be to get a business virtual conference account if the number of participants is quite large. Even if all ninety Wing Chaplains were to participate, that number is low enough that even purchasing software would be minimal. At that point, two options would be needed, either funding from ANGRC/HC or for all mentors and mentees to donate toward the cost of the software.

Another cost for participants will be purchasing the book *The Elements of Mentoring*. Many Wing Chaplains will have a book budget from their civilian occupation, but again this resource is of minimal cost. Mentoring groups might desire to use a resource for their meetings, but the mentor and mentee would pay voluntarily out of pocket.

The most significant resource required is *time* from each participant. Depending on the covenant, most groups will decide to meet for one or two hours every month. Both mentor and mentee must understand the amount of time required. On the one hand, the goals of this program are for the greater Chaplain Corps ministry, but it is primarily for the Wing Chaplains involved, both the mentor and the mentee. There is a reward from
both the receiving and the giving of mentoring that studies have shown. The director must highlight this point. The relationship is one that can bless both the mentor and mentee; it will not be just a one-way blessing. As WCMP becomes a proven plan and culture changer, funding from ANGRC/HC and the Wings will pay for people's time in this program. At the same time, Wing Chaplains have a level of independence and, hopefully, trust from their Commander to use their Annual Training duty days or another type of military duty days to pay for their time. For example, three Annual Training duty days of eight hours each day would easily cover much of the mentoring time for the entire nine-month span of WCMP. The request for military duty days should be planned for all participants for their time in WCMP.

The end of the year gathering for WCMP is planned to be held virtually. Time is a precious commodity, as well as the money required to bring and host people at one location. Nevertheless, the hope is that if WCMP is successful, resources would be provided to bring all participants to one location for a celebration. Funds would cover travel, lodging, and food. Having an in-person gathering is not a requirement or essential, but would bring a more powerful closure to the WCMP year.

Assessment Plan

The assessment plan is a vital part of WCMP. Regular feedback from participants on their own growth, their mentoring partner, WCMP, and the Air Guard Chaplain Corps

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5 The Elements of Mentoring

is vital to track, record, and analyze. The assessment of WCMP will be provided through online surveys and regular one-on-one time with the director of WCMP.

The online surveys will be provided before the mentoring groups begin, mid-way, and at the end of the nine-month mentorship time. These first survey will ask for reflection on their goals and expectations for WCMP and their thoughts and feelings around being a Wing Chaplain. As well, there will be a self-assessment between the numbers one through ten, with ten being the highest level of satisfaction, around the four pillars of Comprehensive Airmen Fitness. There are ten self-assessment questions to give a rating of “one” to “ten.” Participants are invited to share any questions or concerns as well.

The mid-point survey will ask for reflection of their thoughts/feelings about WCMP at this point, again their thoughts/feelings about being a Wing Chaplain, and how they feel they are progressing toward their goals stated in the first survey. As well, the very same ten self-assessment questions will be answered from "one" being the lowest satisfaction and "ten" being the highest. At the end of the survey, participants are invited to share any questions or concerns.

The last survey will ask for reflection about the WCMP at this point, their thoughts and feelings about being a Wing Chaplain, and how they feel progressing toward their goals. Participants will be asked to give feedback on what they enjoyed about WCMP, what to continue with WCMP, and what changes they would suggest.

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7 Appendix 3: Comprehensive Airmen Fitness

8 Appendix 6: Initial, Mid-point, Final Surveys
Moreover, participants are invited to respond to the same ten self-assessment questions from a "one" to "ten" scale from the initial to mid-point surveys.

For the most part, the same reflection questions and the same self-assessment questions are asked to help track the growth of mentors and mentees. The reasons why an individual decreases or increases their satisfaction in this survey cannot be solely based on WCMP. However, the feedback can help the director recognize that a follow-up conversation might need to occur. As well, these surveys are meant to be convenient, and a possible tool for further reflection in the mentoring times or at other unscheduled times.

The director will record participants' responses and track their feedback throughout the nine-month WCMP. Toward the end of WCMP, the director can use the data with charts, graphs, and anecdotes to provide more perspective and feedback to the larger group and individuals, as well as ANGRC/HC about the growth and challenges of the participants. The hope is that this data can be a tool of growth for participants and provide feedback to ANGRC/HC, especially if there is a trend or more significant concern appearing from the mentoring groups. For example, what if a new initiative from ANGRC/HC is creating harmful unintended consequences or significant unexpected results at the Wing level. This information would be helpful for ANGRC/HC.

One important aspect of assessment will come from the director. The director will meet with all individuals one-on-one to build relationships, to follow-up from a piece of feedback, or to provide another level of coaching and mentorship. The director serves as a safe source for sharing and constructive feedback for participants, as well as addressing any concerns about WCMP. For example, if a mentor or mentee still has not arrived at a
place of trust or if a mentor and mentee have a strong disagreement on a particular topic and need mediation, the director can serve as a resource.

Ultimately, WCMP is for the Wing Chaplain and belongs to the current and future Wing Chaplain. Their feedback will only strengthen the results and satisfaction of WCMP.
SUMMARY AND CONCLUSION

The Wing Chaplain Mentorship Plan (WCMP) is flexible, relational, and straightforward. WCMP desires to bring together mentors and mentees through an infrastructure of mentorship found in WCMP. Participants have ownership to shape their mentoring groups in the ways that work for them. At the same, WCMP provides an overarching infrastructure to allow flexibility, provide support, and to track feedback. The hope is participants will grow in relationship from their mentoring groups, have a greater understanding of the Wing Chaplain ministry, and help build a more robust culture of mentorship. WCMP is one idea to help develop a stronger ANG Chaplain Corps. But an idea can only be helpful if it is utilized and refined. WCMP will only get better from the regular feedback ingrained in WCMP.

WCMP is low-cost relying on virtual conferencing tools to connect participants more easily and to create another level of connection beyond just a phone call. WCMP is also scalable in that number of mentoring groups as the size and scope is not constrained by space or finances. WCMP, like all successful mentoring, requires commitment and time. WCMP is both for mentors and mentees, where mentees will receive wisdom, support, and knowledge from mentors, but mentors will receive the joy of contributing to another’s growth, the intimacy from a mentoring relationship, and new knowledge and wisdom, as well.

WCMP has and will continue utilize the best research on mentoring to achieve its goals. Many organizations desire mentorship because they know of its power and effect.¹

However, many fail at achieving success, especially long-term success, because all often mentorship is a program, hindered by too many rules and relying on one or a small handful of people. Of course, champions for mentorship will be needed especially early on; however, the leaders of any mentorship program must think strategically how mentorship will continue beyond their own leadership. Hence, successful mentorship must seek to transform the organizational culture, not just have a successful program.

WCMP hopes to start slowly and steadily with the hopes of more Wing Chaplains, as well as senior leaders at ANGRC/HC, flourishing a culture of mentorship. In order for mentorship to be a vibrant part of the ANG Chaplain Corps culture, it must take hold from the Wing Chaplains, and from senior leaders. If WCMP is successful, the hope is that more mentorship plans will be made for Air Guard Chaplains, Superintendents, and Religious Affairs Airmen. It would be marvelous if Chaplains, whose primary role is to care for Airmen and their families, exhibited to one another and to the rest of the Air National Guard, how all Airmen are called to care for one another.
APPENDIX 1: SAMPLE OF NEEDS ASSESSMENT

One Minute
With Your Chaplain and Religious Affairs Airmen

This is a brief and anonymous survey used to assess the needs and climate of your work area in order to enable your Religious Support Team (RST) to better serve you.

Thank you for your input!

1. **Indicate the current stress level in your life:**
   
   Low 1 2 3 4 5 6 7 8 9 10 High!

   **What’s causing you the most stress?**
   - IRT/Training/Exercise □
   - Family Concerns □
   - Financial issues □
   - Personal problems □

2. **What is your religious or spiritual preference (Circle one)**

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</tbody>
</table>

3. **Would you attend religious services if offered during this exercise/training or attend a local religious service? Check all that apply.**

   □ Yes, I would attend a religious service
   □ Yes, I would go to a local religious service
   □ No I do not plan on attending service

4. **What can we join you in prayer about?**

5. **(Optional) Please write anything else we can do to help you or suggestions you may have in the space below or on the back. If you need help or have any questions/concerns during this mission please don’t hesitate to speak with your 100% Confidentiality Chaplain or Religious Affairs Airman. We’re here to support you**
APPENDIX 2: EXAMPLE OF ANNUAL MINISTRY PLAN

### Introduction
- The Air Force Chaplain Corps’ mission is to inspire the readiness of Airmen and their families by "Caring for Airmen more than anyone thinks possible." This is accomplished by the execution of an Annual Ministry Plan (AMP). This AMP serves as a roadmap in assisting ANG Airmen and their families to be thoroughly ready for local, state, and national operations.
- The AMP is divided into Direct and Indirect Mission Requirements. Direct Mission Requirements are activities that directly support the Air Force Mission funded solely by Appropriated Funds (TDY training, clergy contracts, Strong Bonds, etc). Indirect Mission Requirements are activities that enhance the Air Force Mission funded with Chapel Tithes and Offering Funds (CTOF) (ANG units engage in CTOF only while on deployments or Operational Support at Active Duty wings).
- The AMP is accomplished every four years and evaluated quarterly to ensure overall effectiveness. The senior Religious Support Team (RST) will regularly update the commander on AMP execution. Events and programs should be adjusted based on mission requirements and available resources. In the event that mission requirements or resources result in a deviation of more than 20 percent from the original plan, AFH 52-105, Chaplain Corps Ressourceing, requires the AMP to be adjusted, revalidated, and reapproved. In the event the wing commander or the wing chaplain is replaced, the AMP needs to be revaliated and reapproved.

### Vectors

<table>
<thead>
<tr>
<th>USAF/HC</th>
<th>VISION:</th>
<th>To care for Airmen more than anyone thinks possible.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MISSION:</td>
<td>To inspire the readiness of Airmen and their Families through unparalleled soul care, leader advisement, and religious liberty.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>143d Airlift Wing</th>
<th>VISION:</th>
<th>Military expertise and civilian experience leveraged to meet the emerging needs of our communities and nation with the most prepared, professional, and educated force possible.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MISSION:</td>
<td>To serve as the premier C-130J Combat Airlifter, Cyber, and Combat Communications Center of Excellence meeting all federal and state support requirements while providing maximum assistance to our national and international partners.</td>
<td></td>
</tr>
</tbody>
</table>

**Commander's Intent for our Chaplain Corps Team:**
- Utilize Chaplain Corps people and programs to provide spiritual and relational care for Airmen and their families.
- Deploy Chaplain Corps to collaborate with CAT agencies to help foster a healthier and more responsive culture.

### 143d Airlift Wing/HC Team Priorities

(Priorities are bolded; measures to ensure priorities are met are listed after priorities; goals to accomplish each priority are listed below)

**Priority #1: Fostering a More Visible, Creative, and Relevant Spirituality – Increased attendance and participation of HC events**
- The HC will continue to champion the importance of spirituality for all airmen through events, ceremonies, trainings, and through unit engagement
- The HC will encourage spirituality in new creative programs, as well as, in already established health/mental/physical fitness programs
- The HC will continue to respond to the spiritual needs of the 143d ALW by providing spiritual services and crisis counseling

**Priority #2: Creative/Consistent Unit Engagement - 100% of squadrons engaged monthly**
- The HC team will offer commanders support and attendance at UTA rolls calls
- Chaplains and Religious Affairs Airmen will provide quality and realistic engagement separately or together
- The team will work with squadron leadership to create/seek out events that maximize the effects of engagement

**Priority #3: Quality Strong Bonds Events - Enrich 200 marriages/families/singles per year**
- Provide yearly family Strong Bonds event and two joint events for married/singles
- Collaborate with squadron leadership to host three new unit-specific Strong Bonds events
- Improve HC team’s facilitation qualifications by attending Strong Bonds Instructor Trainings

**Priority #4: 100% Deployable, 100% Fully Inspectable – HC team is 100% ready to deploy every month and ready to pass any inspection every month**
- Foster a culture of individual responsibility for readiness items, and create a system to be aware and respond to any readiness issues
- Empower and teach the entire HC team to oversee and update MICT and all inspectable items
### Appropriated Funds - PEC 98534F - '21-'24

<table>
<thead>
<tr>
<th>EEIC</th>
<th>Description</th>
<th>Cost</th>
<th>EEIC</th>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>55903</td>
<td>Clergy – Contracts, Ecclesiastical Supplies</td>
<td>$400</td>
<td>641</td>
<td>Supplies – Fuel/Vehicle Maintenance</td>
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<tr>
<td>61900</td>
<td>Ann Spiritual Care (Retreats, Seminars, etc.)</td>
<td>0</td>
<td>50301</td>
<td>Copies/Advertising (DAPS)</td>
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<tr>
<td>55922</td>
<td>Non-Clergy – Contracts</td>
<td>0</td>
<td>61950</td>
<td>Furniture/Equip</td>
<td>0</td>
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<tr>
<td>40924</td>
<td>TDY – Mission Support</td>
<td>$5000</td>
<td>UFR</td>
<td>Marriage/Family/Singles Retreat/ 4X</td>
<td>$140,000</td>
</tr>
<tr>
<td>40915</td>
<td>TDY – Training</td>
<td>$5000</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>61950</td>
<td>GPC - Readiness, Supplies – Office, Rel Ed</td>
<td>$400</td>
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</tbody>
</table>

**TOTAL REQUIREMENTS FY '21-'24** $150,800

**TOTAL 98534F RECEIVED LAST FISCAL YEAR** $32,000

**TOTAL PROJECTED ** **UNFUNDED** **REQUIREMENTS** $4000

### ANTICIPATED MAN-HOURS PER FISCAL YEAR BASED ON 40-HR WORK WEEK - FY '21-'22

<table>
<thead>
<tr>
<th>MANNING</th>
<th>PERSONNEL AVAILABLE/AUTHORIZED</th>
<th>MAN-HOUR STRENGTH</th>
<th>LEAVE/HOLIDAY</th>
<th>TOY/PTDY</th>
<th>MIL/ORG RESPONSIBILITIES</th>
<th>FUNCTIONAL ACTIVITY HOURS</th>
<th>FLEXIBLE HOURS</th>
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<tbody>
<tr>
<td>CHAPLAINS</td>
<td>2/6</td>
<td>624</td>
<td>0</td>
<td>40</td>
<td>272</td>
<td>936</td>
<td></td>
</tr>
<tr>
<td>RELIGIOUS AFFAIRS AMN</td>
<td>4/6</td>
<td>1248</td>
<td>0</td>
<td>40</td>
<td>534</td>
<td></td>
<td>936</td>
</tr>
<tr>
<td>CIVILIANS (GS/NAF/Cont)</td>
<td>0/0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td>130</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>6/12</td>
<td>1872</td>
<td>0</td>
<td>80</td>
<td>806</td>
<td>936</td>
<td>130</td>
</tr>
</tbody>
</table>

### Chapel Manpower and Funding Planning Priorities Calendar - FY '21-'22

<table>
<thead>
<tr>
<th>Priority</th>
<th>Activity</th>
<th>Date</th>
<th>Yearly APF Cost</th>
<th>CTOF Cost</th>
<th>Yearly Hours</th>
<th>Functional Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Couples, Families, &amp; Singles Retreats</td>
<td>Qtrly</td>
<td>$35,000</td>
<td>$200</td>
<td>120</td>
<td>Care for Caregiver</td>
</tr>
<tr>
<td>2</td>
<td>Chaplain/Religious Affairs Skills Training</td>
<td>Qtrly</td>
<td>$2400</td>
<td></td>
<td>120</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Briefings</td>
<td>A/N</td>
<td>$0</td>
<td></td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Unit Religious Activities</td>
<td>A/N</td>
<td>$0</td>
<td></td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Bible Studies/Resiliency Events</td>
<td>Mthly</td>
<td>$0</td>
<td></td>
<td>2</td>
<td>Protestant/Catholic</td>
</tr>
<tr>
<td>6</td>
<td>Counseling</td>
<td>A/N</td>
<td>$0</td>
<td></td>
<td>30</td>
<td>Counseling</td>
</tr>
<tr>
<td>7</td>
<td>Worship and Religious Education</td>
<td>Mthly</td>
<td>$200</td>
<td></td>
<td>180</td>
<td>Protestant/Catholic</td>
</tr>
</tbody>
</table>

Total = $37,600 Total = Total = 936
### Anticipated Man-Hours Per Fiscal Year Based on 40-Hr Work Week - FY '23-'24

<table>
<thead>
<tr>
<th>Manning</th>
<th>Personnel Available/AUTHORIZED</th>
<th>Man-Hour Strength</th>
<th>Leave/Holiday</th>
<th>TDY/PTDY</th>
<th>MIL/ORG Responsibilities</th>
<th>Functional Activity Hours</th>
<th>Flexible Hours</th>
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<tbody>
<tr>
<td>Chaplains</td>
<td>4/6</td>
<td>1248</td>
<td>0</td>
<td>80</td>
<td>544</td>
<td></td>
<td>1123</td>
</tr>
<tr>
<td>Religious Affairs AMN</td>
<td>4/6</td>
<td>1248</td>
<td>0</td>
<td>40</td>
<td>534</td>
<td></td>
<td>1123</td>
</tr>
<tr>
<td>Civilians (GS/NAF/Cont)</td>
<td>0/0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>8/12</strong></td>
<td><strong>2496</strong></td>
<td><strong>0</strong></td>
<td><strong>120</strong></td>
<td><strong>1078</strong></td>
<td></td>
<td><strong>1123</strong></td>
</tr>
</tbody>
</table>

### Chapel Manpower and Funding Planning Priorities Calendar - FY '23-'24

<table>
<thead>
<tr>
<th>Priority</th>
<th>Activity</th>
<th>Date</th>
<th>Yearly APF Cost</th>
<th>CTOF Cost</th>
<th>Yearly Hours</th>
<th>Functional Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Worship and Religious Education</td>
<td>Mthly</td>
<td>$200</td>
<td></td>
<td>180</td>
<td>Protestant/Catholic</td>
</tr>
<tr>
<td>2</td>
<td>Unit/Leadership Engagement</td>
<td>Mthly</td>
<td>$50</td>
<td></td>
<td>513</td>
<td>Unit Engagement</td>
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<tr>
<td></td>
<td>Bible Studies/Resiliency Events</td>
<td>Mthly</td>
<td>$50</td>
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<td>5</td>
<td>Protestant/Catholic</td>
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<td></td>
<td>Unit Religious Activities</td>
<td>A/N</td>
<td>$50</td>
<td></td>
<td>0</td>
<td>Unit Engagement</td>
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<tr>
<td>3</td>
<td>Counseling</td>
<td>A/N</td>
<td>$50</td>
<td></td>
<td>45</td>
<td>Counseling</td>
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<tr>
<td></td>
<td>Base Wide Celebrations</td>
<td>A/N</td>
<td>$50</td>
<td></td>
<td>0</td>
<td>Unit Engagement</td>
</tr>
<tr>
<td></td>
<td>Briefings</td>
<td>A/N</td>
<td>$50</td>
<td></td>
<td>10</td>
<td>Unit Engagement</td>
</tr>
<tr>
<td>5</td>
<td>Chaplain/Religious Affairs Skills Training</td>
<td>Qtrly</td>
<td>$2400</td>
<td></td>
<td>120</td>
<td>Care for Caregiver</td>
</tr>
<tr>
<td>1</td>
<td>Couples, Families, &amp; Singles Retreats</td>
<td>Qtrly</td>
<td>$35,000</td>
<td></td>
<td>250</td>
<td>Community Care</td>
</tr>
</tbody>
</table>

Total = $37,600  Total = 1123

I have reviewed and approved the FY '21-'24 Annual Ministry Plan.

ADAM G. WIGGINS, Colonel, RIANG
Commander

Revised 6/7/2020
Mission

Build and sustain a thriving and resilient Air Force Community that fosters mental, physical, social and spiritual fitness.
APPENDIX 4: ONE-PAGE HANDOUT OF WCMP

The ANG Wing Chaplain Mentorship Plan (WCMP)

ANG Wing Chaplains are crucial for the ministry of spiritual, relational, and ethical care for Commanders, Airmen, and their families. Wing Chaplains set the vision, establish trust with commanders, and chiefly responsible for Chaplain Corps programs, personnel, and readiness. However, many Wing Chaplains begin their careers unsure of what is required and what success even looks like. For many Wing Chaplains, the transition can be jarring and lonely. For our specialty which is to care for Airmen and their families, it is sadly ironic that we do not care for one another across Wings. The WCMP is one possible solution to change our culture into a culture that is more supportive and sustainable for current and future Wing Chaplains in the ANG.

The director of WCMP oversees the management of this plan to ensure WCMP achieves the following five goals:

1. Support the transition of new Wing Chaplains.
2. Foster and secure more relational connections between Wing Chaplains.
3. Encourage healthier and more sustainable Wing Chaplains.
4. Utilize the experience and knowledge of Wing Chaplains for the next generation of Wing Chaplains.
5. Help ANGRC/HC be more connected to each Wing and be able to respond to the Chaplain Corps team needs and its feedback.

WCMP seeks to create mentoring groups between a mentor and mentee over a nine-month period. WCMP will have a virtual opening and closing gathering. WCMP will ask participants to respond to three surveys during the nine-month period to track individual and group growth and dynamics.

WCMP invites Wing Chaplains to be mentors and mentees by contacting the director of WCMP below. The requirement to be a mentor is to be a Wing Chaplain for at least five years. The requirement to be a mentee is to be a Wing Chaplain for less than five years. Days will be unit-funded. The director will interview all applicants.

If you have any more questions, please contact the director, Ch Ryan Yi, ryan.yi.1@us.af.mil or ryanyi@gmail.com.
APPENDIX 5: MENTORING COVENANT SAMPLE

Wing Chaplain Mentorship Plan Covenant

Who:

What are your values?

When will you be meeting? How long?

What will be the curriculum/content?

How will your meetings be scheduled?

I,______, agree to this covenant with _________.

I,______, agree to this covenant with _________.

Date:
APPENDIX 6: INITIAL, MID-POINT, AND FINAL SURVEYS

Initial Survey for WCMP
* Required

1. Name *

________________________

2. How do you feel and what are your thoughts about being a Wing Chaplain? *

________________________
________________________
________________________
________________________
________________________

3. What are your goals and expectations for being a part of WCMP? *

________________________
________________________
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Self-Assessment

4. Social: I have friends that I trust *

Mark only one oval.

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<tbody>
<tr>
<td>Very Low Satisfaction</td>
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<td>Very High Satisfaction</td>
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5. Social: I have strong relationships at work *

* Mark only one oval.

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Very Low Satisfaction | | | | | | | | | | Very High Satisfaction

6. Social: I feel connected with my family members *

* Mark only one oval.

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Very Low Satisfaction | | | | | | | | | | Very High Satisfaction

7. Mental: I feel positive about the way I am approaching and living life *

* Mark only one oval.

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Very Low Satisfaction | | | | | | | | | | Very High Satisfaction

8. Mental: I feel stressed and/or anxious *

* Mark only one oval.

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Low | | | | | | | | | | Very High

9. Mental: I feel I am learning new things and/or challenging myself and others on ideas and worldview *

* Mark only one oval.

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Very Low Satisfaction | | | | | | | | | | Very High Satisfaction
10. Physical: I feel that I am in good physical shape *(Mark only one oval.)*

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<td>Very High Satisfaction</td>
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11. Physical: I feel that I am eating healthy *(Mark only one oval.)*

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<td>Very High Satisfaction</td>
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12. Spiritual: I feel connected to my Higher Power *(Mark only one oval.)*

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<td>Very High Satisfaction</td>
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13. Spiritual: I feel I am living out my purpose in life *(Mark only one oval.)*

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<td>Very Low Satisfaction</td>
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<td>Very High Satisfaction</td>
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</tbody>
</table>

Final Thoughts

14. I wish... *(Mark only one oval.)*
15. Any other thoughts or comments on where you are at in life? *
Mid-Point Survey for WCMP

1. Name *

________________________________________________________________________

2. How do you feel and what are your thoughts about being a Wing Chaplain? *

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

3. How do you feel you are progressing toward your goals and expectations in WCMP?
   *

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

4. How are you feeling about your mentoring relationship? highlights? concerns? feedback? *

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Self-Assessment
5. Social: I have friends that I trust *

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Very Low Satisfaction    Very High Satisfaction

6. Social: I have strong relationships at work *

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Very Low Satisfaction    Very High Satisfaction

7. Social: I feel connected with my family members *

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Very Low Satisfaction    Very High Satisfaction

8. Mental: I feel positive about the way I am approaching and living life *

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Very Low Satisfaction    Very High Satisfaction

9. Mental: I feel stressed and/or anxious *

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Low    Very High
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12. Physical: I feel that I am eating healthy.

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13. Spiritual: I feel connected to my Higher Power.

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14. Spiritual: I feel I am living out my purpose in life.

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Final Thoughts
15. *I wish...*

16. *Any other thoughts or comments on where you are at in life?*
Final Survey for WCMP
* Required

1. Name *
   ___________________________________________

2. How do you feel and what are your thoughts about being a Wing Chaplain? *
   ___________________________________________
   ___________________________________________
   ___________________________________________
   ___________________________________________

3. How do you feel you are progressing toward your goals and expectations in WCMP?
   *
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4. How are you feeling about your mentoring relationship? highlights? concerns? feedback? *
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**Final Thoughts**
15. I wish... *

16. Any other thoughts or comments on where you are at in life? *

17. What were the strengths of WCMP? How can it be more effective? *

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APPENDIX 7: OPENING GATHERING POWERPOINT PRESENTATION

Wing Chaplain Mentorship Plan
First Gathering

Overview

- Introductions
- Overview of WCMP – purpose, goals, values
- Breakout 1 – Intro, Experiences, and Values
- The Covenant
- The Structure
- The Timeline
- Resources/Topics
- Breakout 2 – Covenant and Structure
- Conclusion
Introductions

- Hi’s, Lo’s, how did you become the Wing Chaplain?

Overview of WCMP

- The Problem
- WCMP
  - Not a program
  - Confidentiality
  - Utilizing Virtual software and Military Pay Days
  - Provide a structure for mentoring relationships to flourish
  - Desire to create a mentorship culture
Overview of WCMP

- WCMP goals:
  - Support the transition of new Wing Chaplains.
  - Foster and secure more relational connections between Wing Chaplains.
  - Encourage healthier and more sustainable Wing Chaplains.
  - Utilize the experience and knowledge of Wing Chaplains for the next generation of Wing Chaplains.
  - Help ANGRC/HC be more connected to each Wing and be able to respond to the Chaplain Corps team needs and its feedback.

Overview of WCMP

- Values of WCMP
  - Ownership
  - Collaboration
  - Infrastructure
  - Feedback
  - Support
Overview of WCMP

- Mentoring Groups
  - Jack and Jill
  - Tom and Rick
  - Joe and Sally

Breakout Session 1

- Introductions
- Sharing of Mentorship Experiences
- Collaboration of Values
The Covenant

- Mentorship Covenant
- Sample of a Covenant
- Why is this important?
- Values
- Commitments
- Rhythms
- Curriculum

The Infrastructure

- Infrastructure of WCMP
- Mentoring Groups
- Director Support – 1 on 1s
- Opening Gathering and Closing Gathering
- Surveys – before, mid, and end points
The Timeline

- Early Jan – Initial survey
- Jan – Opening Gathering
- Jan-Sept – Meeting of mentoring groups
- Apr – Mid-point survey
- Sept – Closing Gathering/End of year Survey
- Nov – Invitation to Wing Chaplains
- Dec – Interviews of Participants

Resources/Topics

- AFMC Mentor/Mentee Handbook, USN Human Resources Officer
  Mentoring Program Guidebook, USAF Handbook 36-2643: Air Force
  Mentoring Program

- *The Elements of Mentoring, Connecting: The Mentoring Relationships
  You Need to Succeed in Life*

- Administrative: MICT, Readiness, OPR/EPR, Awards,

- Personnel: Progressive Discipline, Recruitment/Retention, Team
  Development

- Leadership/Vision: Working with CCs, Having a Vision, Annual Ministry
  Plan

- Ministry: Unit Engagement, Counseling, Strong Bond Programs

- Career: Trainings, PME, MPAs, IRTs
Breakout Session 2

- Discussion of *Elements of Mentoring*
- Making Your Covenant

Conclusion

- Work in Progress
- Always keep Communicating
- Role of the Director
- Be a blessing and be blessed
BIBLIOGRAPHY


